

BELIEF IN THE PROPHETS

QUR'AN - (The Qur'an with Annotated Interpretation in Modern English by Ali Ünal)

نَ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

(Enmity to Gabriel, who does nothing other than what he is commanded to do by God, means enmity to God and to His will.) Whoever is an enemy to God, and His angels, and His Messengers, and (so) Gabriel, and Michael, (should know that) God is surely an enemy to the unbelievers. (Surah Al-Baqarah, 98)¹

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ
الَّذِي أُنزِلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا

O you who believe! Believe in God and His Messenger (Muhammad) and the Book He has been sending down on His Messenger in parts, and the (Divine) Books He sent down before. Whoever disbelieves in God, and His angels, and His Books, and His Messengers, and the Last Day, has indeed gone far astray. (Surah An-Nisa, 136)²

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

Godliness and virtue is not that you should turn your faces in the direction of the east and west; but he is godly and virtuous who believes in God and the Last Day, the angels, the Book, and the Prophets, and gives away of his property with pleasure, although he loves it, to relatives, orphans, the destitute, the wayfarer, and those who have to beg (or who need a loan), and for the liberation of slaves, and establishes the Prayer and pays the Prescribed Purifying Alms. And those (are godly and virtuous) who fulfill their covenant when they have engaged in a covenant, and who are patient and persevering in misfortune, hardship, and disease, and at the time of stress (such as a battle

¹ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=90&show=10

² http://mquran.org/index.php?option=com_quran&action=viewayat&surano=4&min=130&show=10

between truth and falsehood). Those are they who are true (in their faith), and those are they who have achieved righteousness, piety, and due reverence for God. (Surah Al-Baqarah, 177)³

مَرًّا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ

As a command issued from Our Presence. Surely We have ever been sending Messengers (from among the angels and human beings to convey Our decrees and guide). (Surah Ad-Dukhan, 5)⁴

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And We sent not before you, [O Muhammad], except men to whom We revealed [the message], so ask the people of the message if you do not know. (Surah Al-Anbiya, 7)

وَمَا كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا

Whoever takes the right way takes it for the good of his soul only; and whoever goes astray, goes astray but to its harm only. No soul, as bearer of burden, is made to bear the burden of another. We would never punish (a person or community for the wrong they have done) until We have sent a Messenger (to give counsel and warning). (Surah Al-Isra', 15)⁵

HADITH

Narrated Jabir bin `Abdullah:

Allah's Messenger (ﷺ) said, "I have been given five things which were not given to any amongst the Prophets before me. These are: -1. Allah made me victorious by awe (by His frightening my enemies) for a distance of one month's journey. -2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum. Therefore my followers can pray wherever the time of a prayer is due. -3. The booty has been made Halal (lawful) for me (and was not made so for anyone else). -4. Every Prophet used to be sent to his nation exclusively but I have been sent to all mankind. -5. I have been given the right of intercession (on the Day of Resurrection).⁶

It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) observed:

There has never been a Prophet amongst the prophets who was not bestowed with a sign amongst the signs which were bestowed (on the earlier prophets). Human beings believed in it and verily I have been conferred upon revelation (the Holy Qur'an) which Allah revealed to me. I hope that I will have the greatest following on the Day of Resurrection.⁷

It is narrated on the authority of Anas b. Malik that the Messenger of Allah (ﷺ) said:

³ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=2&min=170&show=10

⁴ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=44

⁵ http://mquran.org/index.php?option=com_quran&action=viewayat&surano=17&min=10&show=10

⁶ <http://sunnah.com/bukhari/8/37>

⁷ <http://sunnah.com/muslim/1/292>

I was brought al-Buraq Who is an animal white and long, larger than a donkey but smaller than a mule, who would place his hoof a distance equal to the range of vision. I mounted it and came to the Temple (Bait Maqdis in Jerusalem), then tethered it to the ring used by the prophets. I entered the mosque and prayed two rak'ahs in it, and then came out and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: You have chosen the natural thing. Then he took me to heaven. Gabriel then asked the (gate of heaven) to be opened and he was asked who he was. He replied: Gabriel. He was again asked: Who is with you? He (Gabriel) said: Muhammad. It was said: Has he been sent for? Gabriel replied: He has indeed been sent for. And (the door of the heaven) was opened for us and lo! we saw Adam. He welcomed me and prayed for my good. Then we ascended to the second heaven. Gabriel (peace be upon him) (asked the door of heaven to be opened), and he was asked who he was. He answered: Gabriel; and was again asked: Who is with you? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The gate was opened. When I entered 'Isa b. Maryam and Yahya b. Zakariya (peace be upon both of them), cousins from the maternal side. welcomed me and prayed for my good Then I was taken to the third heaven and Gabriel asked for the opening (of the door). He was asked: Who are you? He replied: Gabriel. He was (again) asked: Who is with you? He replied Muhammad (ﷺ). It was said: Has he been sent for? He replied He has indeed been sent for. (The gate) was opened for us and I saw Yusuf (peace of Allah be upon him) who had been given half of (world) beauty. He welcomed me prayed for my well-being. Then he ascended with us to the fourth heaven. Gabriel (peace be upon him) asked for the (gate) to be opened, and it was said: Who is he? He replied: Gabriel. It was (again) said: Who is with you? He said: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. The (gate) was opened for us, and lo! Idris was there. He welcomed me and prayed for my well-being (About him) Allah, the Exalted and the Glorious, has said:" We elevated him (Idris) to the exalted position" (Qur'an xix. 57). Then he ascended with us to the fifth heaven and Gabriel asked for the (gate) to be opened. It was said: Who is he? He replied Gabriel. It was (again) said: Who is with thee? He replied: Muhammad. It was said Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and then I was with Harun (Aaron-peace of Allah be upon him). He welcomed me prayed for my well-being. Then I was taken to the sixth heaven. Gabriel (peace be upon him) asked for the door to be opened. It was said: Who is he? He replied: Gabriel. It was said: Who is with thee? He replied: Muhammad. It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I was with Musa (Moses peace be upon him) He welcomed me and prayed for my well-being. Then I was taken up to the seventh heaven. Gabriel asked the (gate) to be opened. It was said: Who is he? He said: Gabriel It was said. Who is with thee? He replied: Muhammad (may peace be upon him.) It was said: Has he been sent for? He replied: He has indeed been sent for. (The gate) was opened for us and there I found Ibrahim (Abraham peace be upon him) reclining against the Bait-ul-Ma'mur and there enter into it seventy thousand angels every day, never to visit (this place) again. Then I was taken to Sidrat-ul-Muntaha whose leaves were like elephant ears and its fruit like big earthenware vessels. And when it was covered by the Command of Allah, it underwent such a change that none amongst the creation has the power to praise its beauty. Then Allah revealed to me a revelation and He made obligatory for me fifty prayers every day and night. Then I went down to Moses (peace be upon him) and he said: What has your Lord enjoined upon your Ummah? I said: Fifty prayers. He said: Return to thy Lord and beg for reduction (in the number of prayers), for your community shallnot be able to bear this burden. as I have put to test the children of Isra'il and tried them (and found them too weak to bear such a heavy burden). He (the Holy Prophet) said: I went back to my Lord and said: My Lord, make things lighter for my Ummah. (The Lord) reduced five prayers for me. I went down to Moses and said. (The Lord) reduced five (prayers) for me, He said: Verily thy Ummah shall not be able to bear this burden; return to thy Lord and ask Him to make things lighter. I then kept going back and forth between my Lord Blessed and Exalted and Moses, till He said: There are five prayers every day and night. O Muhammad, each being credited as ten, so that makes fifty prayers. He who intends to do a good deed and does not do it will have a good

deed recorded for him; and if he does it, it will be recorded for him as ten; whereas he who intends to do an evil deed and does not do, it will not be recorded for him; and if he does it, only one evil deed will be recorded. I then came down and when I came to Moses and informed him, he said: Go back to thy Lord and ask Him to make things lighter. Upon this the Messenger of Allah remarked: I returned to my Lord until I felt ashamed before Him.⁸

Narrated Sharik bin `Abdullah bin Abi Namr:

I heard Anas bin Malik telling us about the night when the Prophet (ﷺ) was made to travel from the Ka`ba Mosque. Three persons (i.e. angels) came to the Prophet (ﷺ) before he was divinely inspired was an Aspostle), while he was sleeping in Al Masjid-ul-Haram. The first (of the three angels) said, "Which of them is he?" The second said, "He is the best of them." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet (ﷺ) were closed when he was asleep, but his heart was not asleep (not unconscious). This is characteristic of all the prophets: Their eyes sleep but their hearts do not sleep. Then Gabriel took charge of the Prophet (ﷺ) and ascended along with him to the Heaven.⁹

COMMENTARIES

Tafseer - (All Tafsir by Ibn Kathir)

وَمَا وَعِيسَىٰ مُوسَىٰ أُوتِيَ وَمَا وَالْأَسْبَاطِ وَيَعْقُوبَ وَإِسْحَاقَ وَإِسْمَاعِيلَ إِبْرَاهِيمَ إِلَىٰ أَنْزَلَ وَمَا إِلَيْنَا أَنْزَلَ وَمَا بِاللَّهِ امْتَأَ قُولُوا

مُسْلِمُونَ لَهُ وَنَحْنُ مِنْهُمْ أَحَدٍ بَيْنَ لَأَنْفَرَقُ رَبِّهِمْ مِنَ النَّبِيِّونَ أُوتِيَ

هُمْ فَإِنَّمَا تَوَلَّوْا وَإِنْ اهْتَدَوْا فَقَدْ بِهِ مَا مَنَّتُمْ بِمِثْلِ امْتَأَ قَانِ ()

الْعَلِيمِ السَّمِيعِ وَهُوَ اللَّهُ فَسَيَكْفِيكَهُمُ شِقَاقِي فِي

Al-Baqarah (The Cow) / 136-137 : 136. (OMuslims! You) declare: "We have believed in God (without associating any partners with Him), and that which has been sent down to us, and that which was sent down to Abraham, Ishmael, Isaac, Jacob and the Prophets who were raised in the tribes, and that which was given to Moses and Jesus, and that (knowledge, Wisdom and Prophethood) which was given to all other Prophets from their Lord. We make no distinction between any of them (in believing), and we are Muslims (submitted to Him wholly and exclusively)."

Allah directed His believing servants to believe in what He sent down to them through His Messenger Muhammad and in what was revealed to the previous Prophets in general. Some Prophets Allah mentioned by name, while He did not mention the names of many others. Allah directed the believers to refrain from differentiating between the Prophets and to believe in them all. They should avoid imitating whomever Allah described as,

⁸ <http://sunnah.com/muslim/1/318>

⁹ <http://sunnah.com/bukhari/61/79>

(And wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers) (4:150-151).

Al-Bukhari narrated that Abu Hurayrah said, "The People of the Book used to read the Torah in Hebrew and translate it into Arabic for the Muslims. The Messenger of Allah said,

«لَا تُصَدِّقُوا أَهْلَ الْكِتَابِ وَلَا تُكْذِبُوهُمْ وَقُولُوا: آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا»

(Do not believe the People of the Book, nor reject what they say. Rather, say, "We believe in Allah and in what was sent down to us.)"

Also, Muslim, Abu Dawud and An-Nasa'i recorded that Ibn `Abbas said, "Mostly, the Messenger of Allah used to recite,

(We believe in Allah and that which has been sent down to us) (2: 136), and,

(We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)) (3:52) during the two (voluntary) Rak`at before Fajr."

Abu Al-`Aliyah, Ar-Rabi` and Qatadah said, "Al-Asbat are the twelve sons of Jacob, and each one of them had an Ummah of people from his descendants. This is why they were called Al-Asbat." Al-Khalil bin Ahmad and others said, "Al-Asbat among the Children of Israel are just like the tribes among the Children of Isma`il." This means that the Asbat are the various tribes of the Children of Israel, among whom Allah sent several Prophets. Moses said to the Children of Israel,

(Remember the favor of Allah to you: when He made Prophets among you, made you kings) (5:20). Also, Allah said,

(And We divided them into twelve tribes) (7:160).

Al-Qurtubi said, "Sibt is the group of people or a tribe all belonging to the same ancestors."

Qatadah said, "Allah commanded the believers to believe in Him and in all His Books and Messengers." Also, Sulayman bin Habib said, "We were commanded to believe in the (original) Torah and Injil, but not to implement them."

137. If (the Jews and Christians who claim to be guided) believe in the same as that which you believe in, they are rightly guided; but if they turn away, then they are in schism. God suffices you against them. He is the All-Hearing, the All-Knowing.

Allah said, if they, the disbelievers among the People of the Book and other disbelievers, believe in all of Allah's Books and Messengers and do not differentiate between any of them,

(then they are rightly guided) meaning, they would acquire the truth and be directed to it.

(but if they turn away) from truth to falsehood after proof had been presented to them,

(then they are only in opposition. So Allah will suffice you against them) meaning, Allah will aid the believers against them, (And He is the Hearer, the Knower).¹⁰

¹⁰ http://www.qtafsir.com/index.php?option=com_content&task=view&id=294&Itemid=36

اسْمِعْدَ وَقَالُوا رُسُلُهُ مِنْ أَحَدٍ بَيْنَ نَفَرٍ لَا وَرُسُلُهُ وَكُتُبُهُ وَمَلِكَيْتَهُ بِاللَّهِ آمَنَ كُلُّ وَالْمُؤْمِنُونَ رَبَّهُ مِنْ إِلَيْهِ أَنْزَلَ بِمَا الرُّسُولُ آمَنَ

الْمَصِيرُ وَاللَّيْلُ رَبَّنَا غُفْرَانِكَ وَأَطَعْنَا

Al-Baqarah (The Cow) / 285. The Messenger believes in what has been sent down to him from his Lord, and so do the believers; each one believes in God, and His angels, and His Books, and His Messengers: "We make no distinction between any of His Messengers (in believing in them)." And they say: "We have heard (the call to faith in God) and (unlike some of the people of Moses) obeyed. Our Lord, grant us Your forgiveness, and to You is the homecoming."

Allah said,

(Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) "We make no distinction between one another of His Messengers.")

Therefore, each of the believers believes that Allah is the One and Only and the Sustainer, there is no deity worthy of worship except Him and there is no Lord except Him. The believers also believe in all Allah's Prophets and Messengers, in the Books that were revealed from heaven to the Messengers and Prophets, who are indeed the servants of Allah. Further, the believers do not differentiate between any of the Prophets, such as, believing in some of them and rejecting others. Rather, all of Allah's Prophets and Messengers are, to the believers, truthful, righteous, and they were each guided to the path of righteousness, even when some of them bring what abrogates the Law of some others by Allah's leave. Later on, the Law of Muhammad, the Final Prophet and Messenger from Allah, abrogated all the laws of the Prophets before him. So the Last Hour will commence while Muhammad's Law remains the only valid Law, and all the while a group of his Ummah will always be on the path of truth, apparent and dominant. Allah's statement,

(And they say, "We hear, and we obey") means, we heard Your statement, O our Lord, comprehended and implemented it, and adhered to its implications.

((We seek) Your forgiveness, our Lord) contains a plea and supplication for Allah's forgiveness, mercy and kindness.¹¹

From the Risale-I Nur Collection by Beduizzam Said Nursi – a thematic tafseer

The Letters- Nineteenth Letter- The second Sign

The miracles of Muhammad (UWBP) have the certainty of confirmation by consensus to the hundredth degree. The miracle is the confirmation by the Creator of the cosmos of his declaration of prophethood; it has the effect of the words, "You have spoken truly!" Suppose that you said in the assembly of a ruler, while being observed by him, "The ruler has appointed me to such-and-such a position." Should you be asked for a proof of your claim, the word "Yes" uttered by the ruler would be sufficient to support you. Or, if the ruler changed his usual practice and attitude at your request, this would confirm your claim even more soundly and more definitely than would the word "Yes." In the same way, the Noble Messenger (Upon whom be blessings and peace) claimed: "I am the envoy

¹¹ http://www.qtafsir.com/index.php?option=com_content&task=view&id=110

of the Creator of the universe. My proof is that He will change His unbroken order at my request and my prayer. Now look at my fingers: He causes them to run like a fountain with five spigots. Look at the moon: by a gesture of my finger, He splits it in two. Look at that tree: to affirm me and to bear witness to me, it moves and comes near to me. Look at this food: although it is barely enough for two or three men, it satisfies two or three hundred.” He demonstrated too hundreds of similar miracles.¹²

The Letters, The Nineteenth Letter, The fourth Sign, The Second Principle

There are, indeed, some truths that the human mind can grasp only by way of comparison. For example, once in the presence of the Prophet (UWBP), a loud noise was heard. He said, “This is the noise of a rock that has been rolling down for seventy years and has now reached the lowest depths of Hell.”⁷ An hour later the news came that a famous dissembler who had recently turned seventy years old had died and gone to Hell, thus explaining the event Muhammad (Upon whom be blessings and peace) had described by means of an eloquent comparison.¹³

The Letters- The Nineteenth Letter- The Fourth Sign – The Third Principle

If there is a consensus of opinion concerning any related tradition (Turk. *tevatür*; Ar. *tawatur*), it is indisputable. There are two kinds of this sort of report: one is those reports about which there is ‘a clear, unambiguous consensus (*sarih tevatür*),’ the other is ‘consensus in meaning (*manevî tevatür*).’ The latter is also of two kinds: the first includes those concerning which the consensus is implied by silence. For example, if a man in a community relates an incident in front of his people and those listening do not contradict him, that is, they respond to him by keeping silent, this implies their acceptance of the report. In particular, if that community is such as will not accept any error, will consider any lie reprehensible, is ready to criticize and, in addition, shows an interest in the reported incident, its silence testifies strongly to the incident having occurred.

The second kind of ‘consensus in meaning’ is that which occurs when different people relate a particular incident, for example, one *okka*³ of food fed two hundred people, in different versions: one person describes in one way, another in another way, and another in yet another way, but all are unanimously agreed on the occurrence of the incident. Thus, its certain occurrence is supported by ‘consensus in meaning’ and is definite; its actual occurrence is not harmed by differences in detail. Apart from this, there are times when a report supplied by a single person expresses the certainty of ‘consensus,’ under certain conditions. It also sometimes happens that single report expresses certainty when supported by other, outside evidences.

Most of the reports concerning the miracles and evidences of the Noble Messenger’s (Upon whom be blessings and peace) prophethood that have come down to us are either of the category of ‘clear consensus,’ or ‘consensus in meaning,’ or ‘consensus implied by silence.’ As for the others, although they are the report of a single person, they also have the certainty of ‘consensus’ since they have received the acceptance of the meticulous authorities on Hadith. Of such meticulous authorities were those geniuses who were called *al-Hafiz*, who had committed to memory at least 100,000 Hadiths, who offered for fifty years their morning prayer with the ablution of the night prayer, and who produced the six accurate books of Hadith headed by those of Bukhari and Muslim. Without doubt, any report scrutinized and accepted by them cannot fall short of the certainty of ‘consensus.’ For they acquired such intimacy with the Noble Messenger’s (Upon whom be blessings and peace) Hadiths and became so familiar with his exalted style and manner that they could spot at first sight a single false Hadith among a hundred reports, and would reject it, saying, “This cannot be

¹² <http://www.erisale.com/index.jsp?locale=en#content.en.202.115>

¹³ <http://www.erisale.com/index.jsp?locale=en#content.en.202.120>

a prophetic tradition; it does not have his wording.” Since they were able to recognize the precious quality of the Hadith, like an expert jeweller, there was no possibility of their confusing any other word with that of the Messenger (UWBP). Some researchers, however, such as Ibn al-Jawzi, went to such excesses in their criticism that they regarded many accurate traditions as false. Nevertheless, this does not mean that every false wording is wrong in meaning, but that the wording itself is not that of the Messenger (UWBP).¹⁴

The Letters - The Nineteenth Letter - The Fourth Sign – The Sixth Principle

Suppose that a seed of the date-tree was planted under the earth, has sprouted and become a large, fertile tree, and is still continuing to grow taller and broader. Or that the egg of a peacock was incubated, a chick was hatched from it and became a beautifully adorned peacock gilded all over with the imprint of Power, and is still growing bigger and more beautiful. Now, there exist qualities, properties and precisely balanced elements that belong to the seed and the egg, but are not as great and significant as those of the tree and the bird that emerge from them. So, while describing the qualities of the tree and the bird together with those of the seed and the egg, one should turn one’s attention from the seed to the tree, and from the egg to the bird, so that one’s reason may find the description acceptable. Otherwise, if you claim: “I have obtained thousands of dates from a seed,” or, “This egg is the king of all birds,” you will invite others to contradict and deny your words.

The humanness of God’s Messenger may be likened to the seed or egg, and his essential nature, illumined with the function of messengership, to the Tuba-tree of Paradise, or to the birds of Paradise. His essential nature is, moreover, continually moving to greater perfection. That is why, when you think of the man who disputed in the market with a beduin, you should also turn the eye of imagination to that luminous being who, riding the Rafraf, leaving Gabriel behind, reached the Distance of Two Bowstrings. 16 Otherwise you will either be disrespectful toward him, or fail to convince the evil-commanding soul.¹⁵

The Letters, The Twenty - Eighth Letter, The Eighth Matter, The Eighth Point

You ask: “What is the most authentic narration concerning the faith of his uncle, Abu Talib?”

The Answer: The Shi’a agree that he believed, while most of the Sunnis do not agree. But what occurs to my heart is this: Abu Talib loved most earnestly, not the Most Noble Messenger’s (Upon whom be blessings and peace) messengership, but his person and his self. That most earnest personal love and tenderness surely will not go for nothing. Yes, Abu Talib loved Almighty God’s Noble Beloved sincerely and protected and supported him; it was because of feelings like shame and tribal solidarity that he did not believe in him in acceptable fashion, not out of denial and obduracy. If due to this he goes to Hell, God Almighty may create a sort of particular Paradise for him, in reward for his good actions. As He sometimes creates the spring during winter, and for people in

¹⁴ <http://www.erisale.com/index.jsp?locale=en#content.en.202.120>

¹⁵ <http://www.erisale.com/index.jsp?locale=en#content.en.202.124>

prison by means of sleep transforms the prison into a palace, so too He may turn a particular Hell into a sort of particular Paradise...¹⁶

The Flashes, The Fourth Flashes, The Second Point

Among the universal, general duties of his prophethood, God's Noble Messenger (Upon whom be blessings and peace) displayed great compassion in certain particular, minor matters. Superficially, his behaving so kindly in such matters seems unfitting for the supreme importance of the prophetic mission. But in reality, such minor matters were the tips or samples of a chain that would be the means whereby a universal, general function of prophethood would be fulfilled. The greatest importance was therefore given to the sample for the sake of the mighty chain.

For example, the extraordinary gentleness God's Messenger (UWBP) showed towards Hasan and Husayn in their childhood and the great importance he gave them⁵ was not only out of love and natural kindness and family feeling, it was rather because they were each the tip of a luminous thread of the office of prophethood, and the source, sample, and index of a community of great consequence which would receive the legacy of prophethood.

Indeed, the Messenger (UWBP) used to take Hasan (May God be pleased with him) tenderly into his arms and kiss his head⁶ for the sake of the luminous, blessed, Mahdi-like descendants who would spring from him, such as Shah Geylani, the Ghawth al-A'zam, who would be the inheritors of prophethood and would uphold the sacred Shari'a of Muhammad. He saw with the eye of prophethood the sacred services they would perform in the future, and applauded them.¹ He kissed Hasan's head as a sign of approval and encouragement.

Also, he embraced Husayn (May God be pleased with him) and showed him importance and tenderness on account of the illustrious Imams like Zayn al-'Abidin and Ja'far al-Sadiq, and the numerous Mahdi-like luminous persons, the true inheritors of prophethood, who would spring from his effulgent line, and for the sake of the religion of Islam and office of prophethood.

Since with his heart with its knowledge of the Unseen, the Prophet Muhammad's (UWBP) luminous vision and future-penetrating eye observed from the Era of Bliss in this world the Assembly of the Resurrection on the side of post-eternity, and from the earth saw Paradise, and watched events which had occurred since the time of Adam and were concealed in the dark veils of the past, and even beheld the vision of the All-Glorious One, he surely saw the spiritual poles and the Imams who were to be the inheritors of prophethood, and the Mahdis, who would follow on in the lines of Hasan and Husayn. And for sure he would kiss their heads in the name of all of them. Yes, Shah Geylani has a large part in his kissing Hasan's head.¹⁷

The Flashes, The Twenty - Eighth Flash, The Second Point, The Second Aspect

Man is excessively preoccupied with his sustenance. So lest he is deluded into making his winning it a pretext for neglecting worship, or making it an excuse, the verse says: "You were created for worship. The result of your creation is worship. Winning sustenance is worship of a sort, from the point of view of its being a divine command. I have undertaken to provide your sustenance and that of your families and animals, my creatures; it pertains to me; you were not created to procure food and sustenance, for I am the Provider. I provide the sustenance of my servants, your dependants. So do not make it an excuse and give up worship!"

If its meaning is not this, it becomes a statement of the obvious, for to provide Almighty God with food and sustenance is self-evidently impossible. It is an established rule of rhetoric that if the

¹⁶ <http://www.erisale.com/index.jsp?locale=en#content.en.202.445>

¹⁷ <http://www.erisale.com/index.jsp?locale=en#content.en.203.36>

meaning of a sentence is clear and obvious, it is not that meaning which is intended, but a meaning necessitated by it and dependent on it. For example, if you say to someone: "You are a hafiz," it is stating the obvious. The intended meaning is "I know that you are a hafiz." You are informing him because he did not know that you knew.

Thus, in consequence of this rule, the meaning of the verse, in which the prohibition of giving food to Almighty God is a metaphor, is this: "You were not created in order to produce food for My creatures, which are Mine and the providing of whose sustenance I have undertaken. Your fundamental duty is worship. But to strive to procure sustenance in accordance with My commands is also a sort of worship."¹⁸

The Letters, The Nineteenth Letter, The Tenth Sign

Corroborating the miracles concerning trees and reported in the form of 'consensus,' is the miracle of the moaning of the pole. Yes, the pole's moaning in the Prophet's (UWBP) mosque before a vast crowd because of its temporary separation from him both confirms and corroborates the instances of miracles related to trees. For the pole also was of wood; their substance was the same. However, although there is a consensus of opinion concerning the reports of this miracle, the other miracles are unanimously agreed upon only as a class; there is mostly no clear consensus about them individually or as separate instances.

When delivering the sermon in the mosque, God's Noble Messenger (UWBP) used to lean against a pole consisting of a date-palm. But when the pulpit was made, he began to give the sermon from there. Whereupon the pole moaned and wailed like a camel; the whole congregation heard it. Only when the God's Messenger (Upon whom be blessings and peace) came down from the pulpit, and placed his hand on it, speaking to it and consoling it, did the pole stop moaning.¹This miracle of Muhammad (UWBP) was narrated through numerous chains of transmission, and there was agreement concerning it.

Indeed, the miracle of the moaning of the pole is very widely known and there is 'true consensus (hakikī mütevatir)' concerning it.² Hundreds of authorities on Hadith of the subsequent generation narrated the miracle through fifteen chains of transmission³ from an illustrious group of Companions, and passed it down to succeeding centuries. From that group, eminent scholars among the Companions and leading experts on Hadith such as Anas b. Malik⁴ and Jabir b. 'Abdullah al-Ansari⁵ – both servants of the Prophet (UWBP), 'Abdullah b. 'Umar,⁶ 'Abdullah b. 'Abbas,⁷ Sahl

b. Sa'd,¹ Abu Sa'id al-Khudri,² Ubayy b. Ka'b,³ Burayda,⁴ and Umm Salama, the Mother of Believers,⁵ each at the head of a chain of transmission, reported this same miracle to the Prophet's (UWBP) community. Foremost Bukhari, Muslim, and the authentic books of Hadith gave accounts of this great miracle, which were unanimously accepted, together with its lines of transmission for succeeding generations.

Jabir, in his chain of transmission, says: "God's Messenger (Upon whom be blessings and peace) used to lean against a wooden pole called the palm trunk while delivering the sermon in the mosque. The pole could not endure it when the pulpit was made and the Messenger (UWBP) used that for the sermon, and it began to moan and wail like a pregnant camel." In his narration, Anas says: "It moaned like a water-buffalo causing the mosque to tremble." In his narration, Sahl b. Sa'd says: "The people started weeping and crying when the pole was moaning." In his narration, Ubayy b. Ka'b says: "It wept so much it split." While in another narration,⁶ the Noble Messenger (UWBP) said: "It is weeping at being separated from the recitation of God's names and the mentioning of God during the sermon." Still another narration⁷ reports that God's Messenger (UWBP) said: "If I had not embraced and consoled it, it would have wept until Doomsday at being separated from God's Messenger." In his narration, Burayda reports: "When the pole began to moan, God's Messenger (UWBP) put his hand on it and said, 'If you wish, I will return you to the grove you came from; your roots will grow and you will flourish; you will produce new fruits. Or if you wish, I will plant you in Paradise, and God's friends,

¹⁸ <http://www.erisale.com/?locale=en&bookId=203&pageNo=363#content.en.203.363>

the saints, will eat of your fruit.’ He then listened to the pole. The people behind God’s Messenger (UWBP) could hear it as it spoke, saying: ‘Plant me in Paradise, where there is no decay, so that Almighty God’s beloved servants may eat of my fruit.’ The Messenger (UWBP) said: ‘I will,’ and added: ‘It has preferred the eternal realm to that of transitoriness.’” Abu Ishaq Isfarani, one of the great authorities on theology, narrated: “God’s Messenger (Upon whom be blessings and peace) did not go to the pole, but it came to him, at his command. Then, at his command, it returned to its place.”¹ Ubayy b. Ka’b says: “After this extraordinary event, God’s Messenger (Upon whom be blessings and peace) ordered that the pole be put under the pulpit. It was put there and remained there until the mosque was pulled down before being rebuilt. Then Ubayy b. Ka’b took it and kept it until it decayed.

The famous scholar Hasan al-Basri would weep while teaching this miraculous event to his students, and say to them: “A piece of wood demonstrated love and longing for God’s Noble Messenger (Upon whom be blessings and peace), so you should feel more love than that.”³ As for us, we say, Yes, and love and longing for him is shown through following his illustrious Practices (Sunna) and sacred Shari’a.¹⁹

Fethullah Gulen – a thematic tafseer

Essentials of the Islamic Faith, Prophet Muhammad in the Bible

Almost all previous Prophets predicted Prophet Muhammad, upon him be peace and blessings. Despite the distortions suffered by the Torah, the Psalms, and the Gospels, we find indications of his coming.

For example, the Torah promises the coming of the Prophet Muhammad, upon him be peace and blessings:

The Lord said to me [Moses]: "What they say is good. I will raise up for them a Prophet like you among their brothers; I will put My words in his mouth, and he will tell them everything I command him. If anyone does not listen to My words that the Prophet speaks in My Name, I will Myself call him to account." (Deuteronomy 18:17–19)

The phrase: a Prophet like you among their brothers clearly refers to a Prophet from the line of Ishmael, the brother of Isaac, who is the forefather of Moses' people (the Children of Israel). The only Prophet who came from this line after Moses and resembled him in many ways (e.g., bringing a new law and waging war on his enemies), is Prophet Muhammad, upon him be peace and blessings. Also, Deuteronomy 34:10 clearly states that no Prophet like Moses ever appeared among the Israelites: "[With respect to his virtues and awesome deeds,] a Prophet like Moses, whom the Lord knows face to face, no longer appeared among Israel."²⁰ The Qur'an points to the same fact: We have sent to you a Messenger as a witness over you, even as We sent to Pharaoh a Messenger (73:15).

The sentence: I will put My words in his mouth, and he will tell them everything I command him, in the above Biblical verse, means that the promised Prophet will be unlettered and speak whatever is revealed to him. God states this in the Qur'an: He does not speak out of [his own] desire. It is but a Revelation revealed (53:3–4).

¹⁹ <http://www.erisale.com/?locale=en&bookId=203&pageNo=363#content.en.202.159>

²⁰ Taken from the Turkish translation of the Bible, published in Istanbul in 1885

The following verse, The Lord came from Sinai and dawned over them from Seir; He shone forth from Mount Paran (Deuteronomy, 33:2), refers to the Prophethood of Moses, Jesus, and Muhammad, respectively, upon them be peace. Prophet Moses spoke to God and received the Torah at Sinai; Prophet Jesus received Divine Revelation at Seir, a place in Palestine; and God manifested Himself to humanity for the last time through His Revelation to Prophet Muhammad, upon him be peace and blessings, at Paran, a mountain range near Makka. The Torah mentions (Genesis 21:21) Paran as the desert area where Prophet Abraham, upon him be peace, left Hagar and their son Ishmael. The Zamzam well also is located there. As stated explicitly in the Qur'an (14:35–37), Abraham left them in the valley of Makka, at that time an uninhabited place within Paran's mountain ranges.

The verse in Deuteronomy, according to the Arabic version published in London (1944) and the Ottoman Turkish version (Istanbul: 1885), continues: He came with myriads of holy ones; in his right hand appeared to them the fire of the Shari'a. This verse refers to the promised Prophet, Muhammad, upon him be peace and blessings, who would have numerous Companions of the highest degree of sainthood. The fire of the Shari'a alludes to the fact that he would be allowed, even ordered, to fight his enemies.

In the Gospel of Matthew, we come across an interesting verse in which Jesus said:

Have you never read in the Scriptures: "The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes? Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed." (Matthew 21:42–44)

This capstone cannot be Prophet Jesus, for the verses refer to crushing victories won by the "capstone's" followers. No people were ever crushed because they resisted Christianity. Christianity spread in the Roman Empire only after it underwent some changes and was reconciled with Roman religion(s). Western dominion of the world came via scientific thought's triumph over the Medieval Church, and took the form of ruthless colonialism.

Islam, on the other hand, ruled almost half of the Old World for centuries. Its original purity was never diluted, its enemies were defeated many times, and it successfully defended itself against Christianity. Currently, Islam is once again rising as a pure, authentic religion, way of life, and hope for human salvation. Moreover, Prophet Jesus himself alludes to this by stating that the kingdom of God will be taken away from his followers and given to a people who will produce its fruit, as seen above.

Moreover, in a telling detail recorded in Sahih al-Bukhari and Muslim, Prophet Muhammad, upon him be peace and blessings, describes himself as the "capstone," thereby completing the building of Prophethood.

Another reference to the Prophet, upon him be peace and blessings, is found in the Gospel of John: Who is "the Paraklit, the Spirit of Truth," referred to by Jesus in the following verse:

But I tell you the truth: It is for your good that I am going away. Unless I go away, the Paraklit will not come to you; but if I go, I will send him to you. When he comes, he will convict the world of guilt in regard to sin and righteousness and judgment. (John 16:7-8)

In these verses, Prophet Muhammad, upon him be peace and blessings, is referred to as Paraklit, a Greek word meaning "the Distinguisher between Truth and Falsehood." Christian interpreters have given this word different meanings, such as "Counselor" (Gideon's International), "Helper"

(American Bible Society), or "Comforter" (The Company of the Holy Bible), and claimed that it refers to the Holy Spirit. But they have never been able to establish whether the Holy Spirit came and did what Jesus foretold it would do.

If, according to Christians, the Holy Spirit is Archangel Gabriel, he came many times to Prophet Muhammad to bring Divine Revelation. Further, Jesus mentioned and predicted the Paraklit with various names, but always with the same function, as seen in the following verses:

When the Paraklit comes—the Spirit of Truth—who comes from the Father, he will testify about me. (John 15:26)

I have much more to say to you, more than you can now bear. But when he, the Spirit of Truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will bring glory to me by taking what is mine and making it known to you (John 16:12–14)

These are only a few of the Bible's allusions to Prophet Muhammad, upon him be peace and blessings. The late Hussayn Jisri found 114 such allusions and quoted them in his *Risala al-Hamidiya*.²¹

Essentials of the Islamic Faith, Prophethood and Muhammad's Prophethood

God creates every community of beings with a purpose and a guide or a leader. It is inconceivable that God Almighty, Who gave bees a queen, ants a leader, and birds and fish each a guide, would leave us without Prophets to guide us to spiritual, intellectual, and material perfection.

Although we can find God by reflecting upon natural phenomena, we need a Prophet to learn why we were created, where we came from, where we are going, and how to worship our Creator properly. God sent Prophets to teach their people the meaning of creation and the truth of things, to unveil the mysteries behind historical and natural events, and to inform us of our relationship, and that of Divine Scriptures, with the universe.

Without Prophets, we could not have made any scientific progress. While those who adopt evolutionary approaches to explain historical events tend to attribute everything to chance and deterministic evolution, Prophets guided humanity in intellectual—and therefore scientific—illumination. Thus, farmers traditionally to accept Prophet Adam as their first master, tailors accept Prophet Enoch, ship-makers and sailors accept Prophet Noah, and clock makers accept Prophet Joseph. Also, the Prophets' miracles marked the final points in scientific and technological advances, and urged people to them.

Prophets guided people, through personal conduct and the heavenly religions and Scriptures they conveyed, to develop their inborn capacities and directed them toward the purpose of their creation. Had it not been for them, humanity (the fruit of the tree of creation) would have been left to decay. As humanity needs social justice as much as it needs private inner peace, Prophets taught the laws of life and established the rules for a perfect social life based on justice.

Whenever people fell into darkness after a Prophet, God sent another one to enlighten them again. This continued until the coming of the Last Prophet, upon him be peace and blessings. The reason for sending Prophets Moses and Jesus, upon them be peace, required that the Prophet Muhammad,

²¹ <http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith/24583-prophet-muhammad-in-the-bible>

upon him be peace and blessings, should be sent. As his message was for everyone, regardless of time or place, Prophethood ended with him.

Due to certain sociological and historical facts, which require a lengthy explanation, Prophet Muhammad, upon him be peace and blessings, was sent to all worlds as "a mercy for all worlds." For this reason, Muslims believe in all of the Prophets and make no distinction among them:

The Messenger believes in what has been sent onto him by his Lord, and so do the believers. They all believe in God and his angels, His Scriptures and His Messengers: "We make no distinction between any of His Messengers"—and they say: "We hear and obey. Grant us Your forgiveness, our Lord; to You is the journeying." (2:285)

That is why Islam, revealed by God and conveyed to humanity by Prophet Muhammad, upon him be peace and blessings, is universal and eternal.

Describing Prophethood and narrating the stories of all Prophets is beyond the scope of this book. By focusing on the Prophethood of the Seal of the Prophets, upon him be peace and blessings, who told us about the other Prophets and Divine Scriptures and made our Lord known to us, we will make the other Prophets known and prove their Prophethood.

Belief in God, the source of happiness, and following the Last Prophet and Messenger of God are the keys to prosperity in both worlds. If we want to be saved from despair and all negative aspects of life and attain intellectual, spiritual, and material perfection, we must believe wholeheartedly that Muhammad, upon him be peace and blessings, is the Messenger of God and follow his guidance.²²

Essentials of the Islamic Faith, The Qur'an Proves Muhammad's Prophethood

When we study the Qur'an's words, styles, and meanings even superficially, we notice immediately that it is unique. So, in rank and worth it is either below—even Satan cannot claim this, nor does he conceive of it—or above all other books. Since it is above, it must be the Word of God.

The Qur'an declares: You (O Muhammad) were not a reader of any Scripture before it, nor did you write (such a Scripture) with your right hand, for then those who follow falsehood might (have a right) to doubt it (29:48). Moreover, it is undeniable that Prophet Muhammad, upon him be peace and blessings, was unlettered, and that the Qur'an has presented an open-ended and eternal challenge to humanity: If you are in doubt concerning that which We have sent down onto Our servant (Muhammad), produce a chapter of the like thereof, and call your witnesses, supporters, who are apart from God, if you are truthful (2:23). No one has ever met this challenge successfully.

The Revelation spanned 23 years. How is it that such a book, which deals with Divine truth, metaphysics, religious beliefs and worship, prayer, law and morality, the afterlife, psychology, sociology, epistemology, history, scientific facts, and the principles of a happy life, never contradicts itself? In fact, it openly declares that it contains no contradictions and is therefore a Divine Book: Will they not then ponder on the Qur'an? If it had been from other than God they would have found therein much contradiction and incongruity (4:82).

You cannot find people who do exactly what they ask others to do, or whose deeds reflect them exactly. However, the Qur'an is identical with Prophet Muhammad, upon him be peace and

²² <http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith/24582-prophethood-and-muhammads-prophethood>

blessings, and is the embodiment of him in words, just as he is the embodiment of the Qur'an in belief and conduct. They are two expressions of the same truth. When asked about her husband's conduct, 'A'isha replied: "Don't you read the Qur'an? His conduct was the Qur'an." This clearly shows that the Qur'an and Muhammad, upon him be peace and blessings, are the works of God Almighty.

The Prophet, upon him be peace and blessings, was very austere and shunned worldly gain, fame, rulership, wealth, and beautiful women. Furthermore, he endured great hardship and persecution. To claim that he—God forbid such a thought!—invented the Qur'an means that Muhammad the Trustworthy, as he was commonly known, was—we beg forgiveness for having to narrate such a false claim—the greatest liar and cheat history has ever known. Why would he falsely claim Prophethood and expose himself and his family to severe deprivation and persecution? Such an accusation, as well as that of saying that he wrote the Qur'an, are totally groundless and lacking in evidence.²³

Essentials of the Islamic Faith, The Prophet Muhammad's Miracles

A miracle is an extraordinary event that God Almighty brings about at the hands of a Prophet to prove his Prophethood, strengthen the believers' faith, and break the unbelievers' obstinacy.

The universe operates according to God's fixed laws. In the absence of His laws and the uniform character of natural events, everything would be in continual flux. In such an environment, we would be unable to discover the Divine laws of nature or make any scientific progress. Although recent discoveries in atomic physics have shown that whatever exists is a wave in continuous motion, on the surface everything occurs according to classical or Newtonian principles. This has forced scientists to admit that they cannot state that anything will exist in the same state as it did even one second ago.

Normally, life has its own laws according to which we behave. We need food and water to satisfy our hunger and thirst, and go to a doctor when we are sick. We use animals for labor, but cannot talk to them. Trees are fixed in their places, and neither they nor stones and mountains greet us. We conform to the laws of gravitation and repulsion, and do not attempt to rise into the sky without first making the relevant calculations.

All of these and other laws make human life possible. However, since God has determined them, He is not bound by them. Therefore, He may sometimes annul a law or change the ordinary flow of events to allow a Prophet to perform what we call a miracle or to show that He can do whatever He wills at whatever time He desires. The original word in Islamic literature translated as miracle is mu'jiza (something that no one else can do). If God allows a saint to perform such an event, it is called karama (an extraordinary favor). These favors constitute another proof of Muhammad's Prophethood and the truth of Islam.

We will now relate several other miracles, all of which are thoroughly documented in Islamic literature.

Anas ibn Malik relates that Abu Talha, seeing that God's Messenger was hungry, invited him to a meal. The Messenger, upon him be peace and blessings, came with a crowd of people. Abu Talha had only one loaf of rye bread at home. His wife Umm Sulaym spread some butter on it. The

²³ <http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith/24593-the-quran-proves-muhammads-prophethood>

Messenger prayed for abundance, and at least 70 to 80 people ate as much as they wanted before leaving.²⁴

'Abd al-Rahman ibn Abi Bakr relates that 130 Companions were with God's Messenger during an expedition. The Messenger asked them whether they had something to eat. Someone had a sack or two of flour. Dough was prepared, and a sheep was bought from a polytheist passing by with his flock. After roasting the sheep's liver, the Messenger gave a piece to each one present, and put aside the shares of those who were not present. They cooked the meat in two bowls, and everyone ate of it. After they finished eating, there was just as much meat as there had been before they had started eating.²⁵

Once when they were in Zarwa, the Companions could not find enough water for wudu' (ritual ablution). God's Messenger, upon him be peace and blessings, asked them to bring a bowl of water. He dipped his hands into it, and water began to run from his fingers like a fountain. Anas ibn Malik says that on that day they were 300 people, and thus relates this incident on behalf of 300 people. If he were lying, is it logical to assume that not even one person would contradict him?

During the campaign of Hudaibiya, the Companions complained to God's Messenger, upon him be peace and blessings, about the lack of water. He took an arrow out of his arrow-bag and told them to put it in the well called Samed. When they did so, water began to gush forth. During the campaign, all Companions drank from it and performed wudu' with it.

'Abd Allah ibn 'Abbas reports: Once when God's Messenger went to relieve himself, I carried water to him for wudu'. When he came out, he asked who had put the water there. "I did," I answered. Whereupon he prayed: "O God, make him profoundly knowledgeable in religion and teach him the meaning of the Qur'an." Based on this prayer, he later would be called "Profound Scholar of the Umma" and "Interpreter of the Qur'an." When he was still young, 'Umar included him in his consultative assembly of the high-ranking scholars and elders of the Companions.

In addition, the Prophet met with and spoke to angels and jinn. 'Umar reports: We were sitting with God's Messenger, upon him be peace and blessings, when a man appeared beside us. He had dark black hair and was wearing a white robe. There were no signs of traveling upon him. He sat before the Messenger and, touching his knees to the Messenger's, asked him about faith, Islam, perfection of virtue (ihsan), and the Last Day. After the interview, the man left and disappeared. God's Messenger, upon him be peace and blessings, turned to me and asked who that man was. "God and His Messenger know better" I answered. The Messenger concluded: "He was Gabriel. He came to teach you your religion."²⁶

²⁴ Bukhari, Ayman, 22; Muslim, Ashriba, 142

²⁵ Bukhari, At'ima, 6; Muslim, Ashriba, 175.

²⁶ <http://fgulen.com/en/fethullah-gulens-works/faith/essentials-of-the-islamic-faith/24589-his-miracles>