Transcendental Perfections and Divine Rules in Quran

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Abstract

The core of this study is to examine the transcendental perfections of divinely privileged people (messengers of God or elite people) in Quran. Topics such as super humanity, fundamental divine rules in selecting certain privileged people, objects, time and places, and miracles examined in historical narrations, e.g. stories of the Musa, Dawood, Sulaiman, Jesus, the mother of Musa, and the holy Prophet Mohammed addressed in Quran are discussed in this paper. It is aimed to prove that the transcendental perfections are addressed in a great number of Quranic verses.

Key Words

Super Humanity, Superhuman, exaggeration, transcendental perfections

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Definition of the Problem

God is the creator of all creatures and guidance is made by Him. No creature is in the position to claim a comparative relation with God; God is in no way comparable to those created. It is because everything in the existence of creatures originates from God and hence they should thankful and obedient to God. Such an absolute dominance of our Lord on the world of existence is commensurate with the fact that He grants any of those created any capability or merit upon His supreme will and that none of the created may take fault (1) with or raise objection (2) against such an effusion of Dominical grace toward certain other creatures.

The bounty and blessing granted to creatures may be divided into two categories: A huge population of those created have been granted with the features that are abundant among their species and a very small population of creatures enjoy the features that are not only hard to find but also unique. They have super group features in fact. A review of the past and present status of the existence and organisms may clearly indicate the fact that some creatures enjoyed/enjoy super group and super species features. However one finds nowadays that some trend of thought denies the possession of transcendental perfection and superhuman capabilities by prophets and saints of Allah. Without any discussion of theological issues they claim (3) that the verses in the Holy Quran imply such a denial and believe that the fact that the Holy Quran introduces prophets as human beings just the same way as are others, is in discrepancy with the claim that prophets possess superhuman capabilities (4) one frequently finds that the aforesaid trend of thought is based on a historical comment. The proponents of this viewpoint hold, "The idea that the Holy Prophet was superhuman in nature, was developed immediately after the prophet passed away. Such an idea was first rejected by Moslem population. However, it was propagated and expanded within the frameworks of ideas of Ghassanids (5) within a few decades in the way that an attitude emerged early in the second century that was based on attribution of superhuman capacity to Imamah. Although rejected by scholars of Shiism such an idea continued to exist in the form of a preferred reading and however rejected point of view(6). A group of extremists showed face among Shiite population in the third and fourth decades of the second century Hejira who considered the Imams of the Holy Prophet's family as superhuman beings and believed that they had the knowledge of the unseen and the power of having some control over the universe(7)."

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The final words of the aforesaid discussion read, "The belief in superhuman specifications that had originally been nonexistent in religious literature and dialog and that was devised by extremists in the second century, has been developed to take the form of a public idea and an intrinsic requirement of Imamah in the recent millennium."(8).

Following the trend taken in the words quoted herein above we have in this article refused to arrive in exact theological discussions and we have instead taken help from the Quran as the most important and acceptable Islamic and historical reference (9).

At the beginning we have discussed the term "Superhuman". This is the term that has abundantly been used in such texts as quoted herein above and however, a discussion of the concept has been broadly ignored. What we intend to indicate and establish here is the fact that the Quran does specifically and against the aforementioned claims, tells us about the existence of a special divine system of the grant of perfect features and attributes and that any argument either emphasizing on nonexistence of such perfections or relating the extraordinary exaltation of prophets and saints of Allah to fake ideas in the centuries that followed early Islamic days is an idea developed with an ignorance of Islamic and historical realities. We shall discuss the system in some various aspects :

The fact that God has specially granted to his prophets some perfect specifications and capabilities

The fact that God has also granted to those with no responsibility of prophecy some extraordinary capacities and merits

The point that God has, in some cases, provided for a different treatment of prophets by the objective world of realities

The reality that the grant of special advantages by God is not limited to prophets and saints of Allah and that objects also have in some cases been subject to such a grant of advantage.

With the requirement arising here, now let us briefly discuss the term "Superhuman" or "transhuman" as they are so abundantly used in discussion of transhuman capabilities :

What is the Meaning of Superhuman?

The Quran and the related teachings tell us about a divine system of choosing of certain individuals to whom are bestowed special capabilities, knowledge and power. This system of grunt of supergroup, superspecies and transcendental power and perfection is

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the fact that has been defined as superhuman perfections by some.

Of course, it seems that the term used to describe the fact described herein is not a carefully selected term and that the term implies some kind of prejudgment. No certain location or time goes by definition beyond the rules and limits of location or time merely because of the fact that God granted it some advantage. There is much difference between a transcendental location and a sacred place and the same also applies between a transcendental time and a distinguished time. The story should be extended to the term "superhuman" as well. We consider prophets and saints of Allah as distinguished people who enjoy special favor of God and however, none of them is a "superhuman". Giving explanations on this concept, we shall avoid repeating such an erroneous terminology in the remaining part of this article.

Common Definition of Superhuman

Does "Superhuman" imply one who has capabilities that are superior to the mean capability of a population. i. e, should we determine the average capabilities of the individuals in human society and consider as "superhuman" anyone who has capabilities exceeding or superior to such an average potential? Then, the witty and those with a genius shall certainly be defined within the limits of "Superhuman". With such an attitude, those with the capabilities beyond the common scope of abilities, those with a proven and strong sixth sense, the yogis staying in a grave, making a train stop or telling you about your secret savings and the like can be a "superhuman" each. The interesting fact is that no typical individual from among the general population can claim such capabilities. Not everyone can possess the intellectual power of Einstein, the physical strength of a known weight lifter, or the special capabilities of a yogi. The point is that so rare are those with such powers that any one more individual who acquires such properties, will also be defined as "Superhuman".

Rational Interpretation of Superhuman

The outlook discussed above was based on commonly accepted norms. However, one may consider the term "Superhuman" from a rationalist point of view. Common sense considers as a "Superhuman" act anything that is taken impossible to be done by a human being with typical qualities and capabilities of mankind. It is clear that a human being can neither be God nor create himself/herself nor bring changes to the world independently. Reason rejects the possibility of a partnership, in the exact meaning it denotes, between the creator and the created. However, this same reason does not reject the possibility of

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the grant of a huge, broad knowledge of every discipline to an individual by God, the Omnipotent and therefore, any denial of extraordinary capability and knowledge is wrong and without a scientific face.

Moreover, many impossibilities of the past days are nowadays considered as possibilities. This is because reason classifies them within the category of "possible". They are considered as "impossible" by the short-sighted only. Many are the concepts that would some day in the past be taken as impossible from the standpoint of such people and are gradually included by the scope of the possible. We are to accept the fact that reason takes extraordinary capabilities as possible.

The Quran also provides a rational discussion. In the Quran, God warns mankind of the fact that He may Grant the domination over the kingdom to anyone He determines absolutely upon His own will (10) and that His blessing comes down to any of His servants who is selected to be blessed by Him(11). God has subjected the bestowal of His mercy(12), knowledge and insight (13), guidance (14) and even of all perfections to His own will only. Nothing is an impediment to God(15) and God is Omnipotent(16). The repeated assertions in the Quran of the unending power of God are not to be considered prescriptive. Instead, they are based on a recommendation of rational reasoning.

A Review of Historical Superhumanity

Historical reports give many examples of supergroup and superhuman features of some people. It can be said with sufficient confidence that there has been a consensus among many populations about the existence of transcendental powers. It is no exaggeration to claim that the abundance of transcendental specifications through the history makes impossible for one to negate all such example. However, one may evaluate any single report of this kind from the viewpoint of quotation.

In spite of the fact that such reports have been given as frequently as acceptable historical reports, some have taken a doubtful attitude toward them. They argue, "Superstitions have had their influence in such reports and considering that people in the past had no measures of determining true or false nature of historical narrations, they couldn't be relied upon and some of those reports are even in the shade of a serious doubt. The major problem is that historical reports are not based on observation and principally they are less reliable than observations."

We do not intend here to confirm true nature of mythology; neither is our discussion based on such reports. Therefore, we shall leave the discussion

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of the usual historical research and the methods commonly adopted for this to a separate article. The fact remains here that with the Quranic verses giving the report of occurrence of superhuman specifications there is left no ground for elongation of the discussion because the Quran is a reliable source in this area.

There are many reports of superhuman affairs in Quranic verses and superhuman affairs form a considerable part of historical report in the Quran. This is while part of the faith based on narrations is to be sought in superhuman capabilities of prophets and saints of Allah.

Divine Grace

All acts of God original from a pure wisdom. Although such a wisdom is unknown to us, we have no doubt toward the wisdom behind the acts of God. Anything winning the grace of God becomes distinguished in some or other way. The night winning the special grace of God become "the blessed night": the night that carries the value of over one thousand months(17). And as He makes a place distinguished and in which his revelation comes down to a prophet, the place becomes blessed as "Mount Sinai"(18), "The Valley of Right Hand"(19), or "The Sacred Land"(20); the land entry into which is permitted only with bare feet(21). He makes the two mounts, Safa and Marvah, the place of rituals (22) and Haj pilgrimage includes the formalities one should make on those mounts. He puts his mark on places to make "The blessed Edifice"(23), "Kaaba", "God's Sanctuary"(24), and "The Safe Divine Estuary"(25). Even a piece of stone becomes blessed as "The Black Stone" (Hajar-ul-Aswad) and a piece of wood used in a coffin enjoys an advantage over other objects because of His favor. The interesting fact is that God makes the place of which was the footprint of Ibrahim, the prophet, a place of prayers (27)

Sometimes, God creates special and extraordinary effects. Makes the bone of a cow (28) the cause of reanimation of a murdered young man and endears a camel to a degree that relates it to His own exalted position (29). It is in this way that the drinking water available is divided in two halves (30); one half to be used by the camel and the other by the people. He determines that divine punishment shall come down to those who force the camel to go away(31). Various degrees of divine favor toward certain phenomena in the world of existence are significant in nature. He has favored the night in which prophet revelation descended down to prophet of Islam and hence it has always been regarded as "The Blessed Night" while another point in time was considered as the time of chastisement and was followed by some days of bad omen.

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The Quran and religious teachings have always indicated the fact that anything winning the favor of God has a special advantage and hence becomes distinguished from the group or species to which it belongs.

Divine tradition has been based on a special choice from the very beginning and as we have already discussed such a divine selection has included day and night, the moon, stone, wood, and tree, mountains, lands, water (Zam-Zam; the sacred well at Mecca), food (33) and the like. Even a certain camel slaughtered as a sign of sacrifice to God was included by this divine selection.

Historical system of Divine Selection

God may send down His divine verses in various ways. None of those ways and methods distinguishes a prophet from the others. He can make intrinsic of every individual His divine rules while no superiority is given to one person over the others. He can also send His revelation to every individual. However, He has chose the second way i. e, sending and providing his guidance by His prophets.

God made our reasoning power, an inner proof (35) that helps us determine and distinguish the wrong from the right. Anyone without reasoning power has been considered insane. God might make us aware of all religious requirements through the expansion of our instinctive power of inference and our capacity for reasoning in the way there would be no requirement of sending His messengers. It is evident that neither of the aforesaid acts would hard to take by God. However, He didn't chose to act in those two methods. The solution taken by God has been selection of certain people as receivers of His revelation. In this way the person who is selected to be addressed by God, becomes highly distinguished though he has the same physical conditions and specifications as we do. Thus, one finds that under the circumstances where God Almighty could direct everyone through inspiration and without selecting certain people as prophets, He sent His guidance by selecting them. Divine tradition has always been in accordance with descent of revelation to prophets; the specially selected and distinguished people (36).

Numerous Examples of Divine Selection

A rather brief review of history leads us to the truth of divine tradition of choice. Prophets are selected specifically. Even the angels bringing the message of prophecy are selected by God (37). He distinguishes Adam from others (38) and makes him the most superior and highly distinguished among those on the Earth (39). The Quran tell us about the preferred position of prophets and saints of Allah. It takes the form of a general

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description (40) in some cases and the form of a particular account in the others. Noah (P. B. U. H.) (41), Ibrahim (P. B. U. H.) (42), Joseph ((P. B. U. H.)(43) and Moses (P. B. U. H.) (44) are among the prophets about whom the Quran provides detailed stories. God specially reminds Moses of his preferred position and tells him that He has created him for the sake of Himself (45).

Mary, the mother of Jesus the prophet ((P. B. U. H.) is among the selected (46) and the same story applies to Saul as well(47). Their families also enjoy such a preference in the way that the Quran tell us about the selected status of both the family of Ibrahim and the family of Imran(48). The grace from such a selection includes both divine preference and salutation (49). This selection is followed by perfection, superhuman advantages and special support ad protection by God that will be discussed in detail. To be brief, divine tradition is best described by the words of God and by those who provide guidance i.e the Quran, the tradition, and the words of the Holy Prophet's family.

The Claim of Prophecy; A Claim of Transcendental Relations

The claim of prophecy is in principle a claim beyond Ordinary measures. It is a transcendental in nature. The first claim by any prophet is transcendental in that a prophet claims to be in a relation with God and to be receiving His messages, orders etc. Even the claim by a person that he/she knows something of the unseen and that he/she has a power beyond those of others is in nature minor by so many degrees to the claim of being in a relation with God and of receiving the message of God either on an immediate and direct basis or by mediation of an angel.

Miracle Is Transcendental As Well

To have a miraculous power is also transcendental- the terms "miracle" prophetic sign", and "manifest sign" are used for the evidences and proofs provided by a prophet and by observation of which the others acknowledge the divine origin of his claim. They consider such dements to be unavailable to ordinary people (50). The Egyptian sorcerers who had spent a life in learning magics and witchcraft, were so experienced and crafty whose magic with some pieces of wood and wire made Moses (P. B. U. H) anxious at the first glance (51). Of course, his anxiety was for the fear of the fact that the mob wouldn't distinguish between the magic with some pieces of wood and wire from the divine miracle and that they wouldn't form a firm belief in his prophecy(52). At the same time, the sorcerers all acknowledged and

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accepted upon finding the great miracle of Moses that it wouldn't be possible unless by the will of God, the Omnipotent and that they were extremely different from their knowledge that had its origins in ordinary world of human beings and was accessible after all. Jesus Christ reanimated the dead, recovered patients from their diseases by his miracle and could tell about the reserves in the houses of others (53). Salih, the prophet (P. B. U. H.) made a camel appear from inside a mount with the purpose of giving a proof of his prophecy (54). The Quran is itself a miracle of the Holy prophet of Islam (P. B. U. H.)(55). The Holy Prophet of Islam had some other miracles such as making the moon be divided in two halves, making a tree move and the like. A review of miracles and the way they were presented shall clearly reveal the fact that the claims of having miracles and of performing the same in practice are superhuman claims.

It is Within the Scope of Control of a Prophet to Perform a Miracle :

It is sometimes held that miracles are in fact the acts of God and that prophets have no authority or control over practice of miracles. Those who take such a position toward the case, are reasoning in circles actually. Prophets claim to be in relation with God and provide miracles to prove the truth of their claims. Jesus Christ (P. B. U. H.) introduced his miracles by holding that he could reanimate the dead, recover patients and tell about the reserves that people kept in their homes (57). A reasonable interpretation of such statements shall reveal that they represent an optional capability; a power that was within the scope of control and authority of the person who said those words. Grammatically also they represent the capability that is always there; that is a stream of capability. This means that a prophet may perform the miracles whenever he deems expedient to do so. We have no other measure for determining the optional nature of an act. The fact that a person says that he can do and actually does, shall be sufficient for us to consider it as an optional act. There are those of course who deny superhuman capabilities of prophets at first and as they come to a point where remains no options for them but to accept that prophets had their own miracles, then hold, without any proof to support their claim, that the practice of miracle was beyond the scope of control and authority of prophets. What's more, anyone developing a belief in prophets and surrendering to their miracles, has inevitably accepted their transcendental nature and anyone not establishing a belief in prophets, shall naturally deny their claims.

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Miracles & Virtues of Prophets

God has granted such powers, spiritual capabilities and transcendental authorities to His prophets that deserve to be contemplated. Miraculous power is needed by a prophet only to the extent and as far as he has not proved his prophetic capabilities yet. Therefore, a prophet does not need repeat his acts of proving his prophetic powers. However, one finds that some prophets showed to have many miracles even after they had proven their rightfulness in claiming prophet hood. The attention that God imparted toward prophets and some selected believers was also exclusive. God made fire a safe element without any hazard or undesirable effects on Ibrahim (58) (Prophets chapter 69 (21)). He made the Children of Israel mistake Jesus Christ in the matter of killing Jesus and took Him up toward His heavens. He provides a special protection to them. The favor of God toward prophets was not of the category necessarily needed in the establishment of righteousness of prophets in their claims of Prophethood. Such a favor was only because of the special kindness and love of God for His prophets. It will be proper here to provide two examples from among many instances given in this area by the Quran :

Moses (P. B. U. H.); The Interlocutor

There are nine verses telling us about Moses (P. B. U. H.) in the Quran. He showed many examples of His extraordinary powers and capabilities to, the children of Israel within the period of his Prophethood. It is evident that only one miraculous act would be sufficient for Moses to prove his rightfulness in claiming prophecy. However, God grants nine miracles to him from the very beginning (60). In case it was right to say that prophets are just the same humans as we are and that God has not granted them anything other than the truth of prophecy, then why did God consider one of the greatest categories of revelation to come down to Moses and spoke to him?. He could simply inspire on him or send an angel to give him the message. But He spoke to Moses immediately and without any mediary element in order to honor Moses with the position of a prophet speaking to God. Of course, there are degrees of virtue for everyone and even for prophets. But, this is the virtue and the position that was granted to him by God; he did not acquire it. The core of question here is "why did God honor Moses with the position of the prophet speaking) to God in case divine tradition is based on granting the prophets with merely the position of Prophethood?"

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Ezra (P. B. U. H.)

The Quran describes a strange event attributed to Ezra (P. B. U. H.), the prophet. This is the story "Ezra was passing by an abandoned village with a graveyard. He wondered "how does God reanimate this population of the dead?" God took the life of Ezra and reanimated him again after one hundred years to show His ability and to give a good example to human beings. After such a reanimation an angel asked Ezra how long it was from when he passed away. Ezra answered it was about a day or half a day. The angel told him that it had been one hundred years. It showed him his food and drink that had remained sound and without any degradation. Then it told Ezra" Now, look at your horse and behold how we join its bones together and put flesh on them". Now, the question remains "why did God made Ezra distinguished with such an advantage in case it is not the tradition of God to grant advantages to some people against others? Why did God favor Ezra with such an exceptional advantage? Is it the tradition of God to treat in the same way all those who ask Him about various elements of His creation?

Jonah (P.B.U.H.)

It shouldn't be supposed that the treatment of prophets by God has always been the same as his treatment of others. We are witnesses to the fact that despite the reality that they were physically like any other individual in this world, God treated them in a different way. As Jonah (P.B.U.H.) witnessed the opposition of his people to God, he cursed them. As he had not been patient and had nastily cursed his people, God subjected him to a hard test. As Jonah was taking a voyage in the sea, he was thrown into the stormy sea and was taken into the belly of a big fish. Unlike what is expected under those conditions, his body was not disintegrated and digested; but instead he remained alive there for a long time. God, the compassionate says Jonah would remain there in the belly of the fish for ever wasn't he among those who frequently pray God and that it was a great favor of God that his injured body was thrown back to the shore." It is evident that remaining alive under such an abnormal condition, being thrown back to dry land and the subsequent favors of God toward Jonah are all extraordinary and transcendental. The interesting fact is that such miraculous events took place by the will of God but not with the purpose of providing evidence of miracle to prove rightfulness of Jonah in his claim of Prophethood. The question against rises here "Why did God provide for Jonah to go victoriously through all those ultimately strange conditions in case it is the tradition of God not to make

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prophets distinguished from others and in case it is right to say that prophets have just the same conditions as others except that they have been assigned to give the message of God to others? Isn't there the possibility that some people raise the objection that they would never have repeated a wrong deed in case God had warned them the same clearly as he did in respect of Jonah?"

David (P.B.U.H.)

The Prophethood of David (P.B.U.H) was a great virtue by itself. However, the fact that God granted him the capability of softening iron in his hands and that he made armors because of such capability, is considered metaphysical in nature. God saved the lives of others from the hazards created by enemies. He did this by David. Such a way of saving the lives of people is in no way a tradition of God. (68). David asserted his own God-given knowledge and said "God has given superiority to me and Solomon over many of His believing servants" (69).

God granted David, the prophet, many capabilities. He granted him even the sense for speaking to birds (70).

Solomon (P.B.U.H.)

Solomon (P.B.U.H.) was extremely different from the viewpoint of his Prophethood with the other prophets. Solomon (P.B.U.H.) was given the special kingdom the other prophets were never given (71). However, it was a kingdom that was not managed in the same way as others and involved metaphysical issues. It was the kingdom under which Jinns acted as economic agents and constructed buildings and palaces (72). He had armies of Jinns and birds (73). Winds were under his command (74) and moved him, Just in a few moments over a distance that would otherwise be covered within a month. His Jinn workers provided molten copper to him (75). Once God returned the Sun to the Sky just because Solomon had lost the right time for the afternoon prayers and the sun had gone down(76). As he decided to bring the Queen of Sheba to the center of his kingdom (in Palestine) from Yemen, one of his agents told him that he would do that before Solomon left his seat. However, another agent brought the Queen of Sheba to Solomon only within a wink. It appears that the agents were competing in the practice of their supernatural (77). The aforesaid wonders are only part of metaphysical powers of Solomon, the prophet. It is evident that such capabilities and authorities are far beyond the ordinary miracles intended for the establishment of a rightful claim of Prophethood. Miracles are defined only within the limits of proofs of prophecy. Speaking to birds (78) is not an act within the scope of cognition and inference of the

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public based on which to distinguish false claims from true claims of prophecy. The fact that when moving on a road accompanied by his army Solomon (P.B.U.H.) heard an ant speaking about the army of Solomon and the disturbance that they could bring to the ants and Solomon described, while laughing, to his men how the ant was warning the other ants about the disturbance, is an extraordinary power that God granted to Solomon (P.B.U.H.)(79). Then, how do some people hold that God didn't grant any metaphysical power to his prophets and saints? How do they call it exaggeration? They are not exaggerated words, but instead the clear words and teachings of the Quran. It should be noted here that even the death of Solomon was exceptional. He passed away while standing on his feet (80). His workers were still working with the supposition that Solomon was watching them and hadn't been there the small creatures that gradually ate up the stick in his hand, they would perhaps never have found that Solomon passed away (81). Is such kind of death a normal even or something beyond ordinary trend of events in the life of mankind?

Jesus Christ (P.B.U.H.)

There is no doubt that having the knowledge of future events is among the most important virtues and being aware of a desirable and is one of the most important branches of such a knowledge. The reason is that knowledge of future events is a knowledge of worldly destination while awareness of a desirable end is awareness of salvation and good record in the last world. God tells us in the Quran that the knowledge of what men will do in the future and what a destination they will have, is the knowledge exclusive to God only (Lugman Chapter 34/(31)).

At the same time, God makes Jesus aware of his own desirable and says that he is saluted in the last world (82).

Appointment to prophecy was not something without any records and backgrounds among the children of Israel. Jews are warned in the Quran because of killing prophets (83). This in itself indicates that there were many prophets among Jews. In case God determined to send a prophet to them, he could do this helping such a prophet prove his rightfulness in claiming prophecy with a miracle. However, the birth of Jess without a father, cannot be defined within the implications of the term "miracle", because it is not part of the miracles which are confirmed and acknowledged through observation. God granted Jesus this invisible virtue (84) just the same way as he did in respect of Adam (84) and told the people to believe it without even a bit of hesitation (85). Moreover, wasn't Mary

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to experience the delivery of a fatherless child, she should most probably have no need for going away from the people and staying under a dried pine tree. Neither would there be the requirement for the creation by God of a stream of water beside Mary (85) for bringing dates down from a tree for her (87). Moreover, there would be no need for the infant to speak in his cradle (88).

It seems here that divine tradition is based on selection of special people and grant of special virtues to such people. The interesting point is that this special favor continues to be there in the way that God makes Jesus a source of blessing (89) and grants him with the miracle and wonders far beyond the miracles needed as the people of Prophethood. At the end God made the destination of Jesus a further wonder about which people have some suppositions only (91).

The prophet of Islam (P.B.U.H.)

Prophet of Islam (P.B.U.H.) also experienced the special favor of God of a degree that is in no way attributable to ordinary and habitual experiences of human beings. Neither can such favors be attributed to the ordinary aspects and capabilities related with prophecy, in case we are right to say that prophets are simply the messengers of God and they have no special position other that the position of Prophethood, then why did God move the prophet of Islam to "The Most Distant Mosque" from "The Sacred Mosque" (92); took him up to "The Loftiest Track" and had him pass through the paradise (93)? Why are such positions granted to certain people only? The prophet of Islam is not merely prophet sent to human beings; he is the prophet to Jinns as well (94). Prophecy to Jinns and the responsibility of settlement of their religious disagreements requires having relation and communication with a providing responses to their questions. It was possible for God to send a prophet to Jinns who was of the same quality, specifications and identity as they were; but He did not. Why did God took the way that required the grant of special metaphysical capabilities to the prophet and that made him far distinguished from others?

Some people suppose that God shouldn't have granted any special and distinguished capability to prophet of Islam because he is a perfect model of humanity. They hold that as human beings we would have the right to object and argue that in case we had also been given such special capabilities, then we would also have acted the same way as the prophet and the saints of Allah did. They consider that the prophet's being an example or model negates possession of superhuman and metaphysical capabilities. We do not intend to consider the contradiction alleged to

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exist between having metaphysical capabilities and being a model. We believe that a chronological review of events and the points mentioned in the Quran may provide a clear answer to such a question. The verses of the Quran given as references herein indicate that such an agreement is not acceptable to the position that the Quran. Takes toward this matter. It clearly describes the special favors of God to His specially selected servants while speaking of the position of the Holy prophet of Islam as an example and model. The fact that God speaks to His prophet either by mediation or in immediate way and the points that he moves the prophet to "The Most Distant Mosque" from "The Sacred Mosque"; takes him to the skies and shows him the phenomena and the events that may be visible to some of His servants after death only, are in no way up to such a doubt as above and the acts of God are the best reasons in rejection of such an argument.

He took the prophet of Islam (P.B.U.H.) under His special protection when the prophet was a child. He gave him refuge, directed him, and provided his maintenance (95) while the prophet was a child having lost his parents(95). It is clear that God is actually is speaking of His own special favor toward the prophet when he gives detailed descriptions both generally and especially of such a favor. Yes; it is He who has removed the burden of problems from the prophet and has made his good reputation go to every point of the world(96). It is He who has given him the unending goodness to which there is no match(97) and to whom he has finally promised to grant so much of goodness and blessing that will satisfy him:

"O, you the prophet; your God shall soon grant you so much that satisfies you!".

God gives him the title of "witness to the Ummah" (99) and tells the propel that the presence of the prophet is an element of preventing the descent of pain and punishment (100) and expelling the prophet shall bring pain and chastisement to them. It is the tradition of God that takes with divine punishment the people who expel a prophet form their place of living (101). God has protected the prophet of Islam extraordinarily from the hazards posed by unbelievers and enemies in many cases. Such a help is not a simple and universal act. It is God who gives him a special peacefulness when he is surrounded by his enemies and none of his followers and proponents is available. It is God who helps the prophet by the men who are not visible (102) under the circumstances that the prophet has only one companion and that only companion of the prophet is in a sorrow for some events of the past.

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It is also God who puts a fear in the hearts of the fighters of the Quraish (103) and helps the prophet by three thousand angels (104).

It is not merely the thousands of angels who help the prophet. The fear that God creates in the hearts of his enemies is also a helper.

The Quran tells the people that it was by the will of God that the unbelievers were prevented from defeating the followers of the prophet (105).

God has such a love for His prophet that while He Himself and His Angels salute the prophet, He orders the believers also to salute the prophet of God and his family (106). It is not solely the direct treatment by God of the prophet that is accompanied by much kindness and compassion (107) but also His judgment of the acts of believers that is based on the attitudes of believers toward the prophet that is why so determines God that the presence of the prophet among the people prevents them from being overtaken. By torture and chastisement (108).

Seeking forgiveness of God by the prophet actually result, in God's forgiveness toward the people (209) and any hostile treatment of the prophet by people certainly entails divine chastisement (110).

All the aforesaid verses clearly indicate that God made the prophet a model of humanity while granting him special advantages what is even more surprising is the fact that the prophet of Islam (P.B.U.H.) disclosed a secret, that was seemingly not of a religious nature, to his wife and as the wife disclosed the secret to others, God immediately informed the prophet of such an act and even made such a disclosure known to everyone by inclusion of the same in the Quran(111). Now, the question arises why doesn't God inform others of the disclosure of their secrete in case we are right to say that God does not grant the prophet any advantage that implies a favor over and above his favors toward others? Wasn't the story narrated here a sign of special favor of God toward his prophet?

Positions of Those other than prophets:

The grant of metaphysical perfections and advantages is principally not exclusive to prophets and God honors a group of people by the grant of such extraordinary virtues and perfections whenever He deems expedient to do so.

Here are some examples:

Speaking to Angels

Saint Mary, the mother of Jesus Christ, is a unique example of those having enjoyed the special favors of God.

Whenever the divine messenger, Zacharias found Mary praying in the

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altar, he found her divine nourishment beside her as well and as he asked her about it, she told him in response that God gives countless and abundant maintenance to anyone whom He endears (112). The fact that God selected Saint Mary (Divine Choice); that He considered her as a pure, highly dignified woman with superiority over all the women in the world represents the fact that she was granted an extraordinary perfection(113). The interesting point is that God does not wait for the events of birth and death of others and makes Mary aware of her God-granted advantage beforehand (114). What an ordinary trend of human life is represented by the fact that angels speak to Mary; that they inform her beforehand of the birth of her pure child, Jesus and that they put such a child only in the womb of Mary? By the way, why should Mary give birth to such a child? Why should the divine inspiration give peace to Mary? (115). Why should she take dates from a dry three? (116).

God tells Mary to have the fresh dates; to drink the water running there by the will of God and to enjoy meeting her child, Jesus. God even tells Mary how to treat the people; tells her to say that she is fasting; that she is having a fast of silence; and to point at her child in the cradle (118) so that the child begins to speak (119). However, more interesting is the story of seeing and speaking to angels. Mary speaks to angels; receives mice divine inspirations and gives birth to Jesus; but Sarah, the wife of Ibrahim, who has no dialog with the angels , can hear the conversation of Ibrahim, the prophet (P.B.U.H.) with the angels and this makes her laugh, then, the angels give her the good news that she will give birth to two children, Isaac and Jacob; and she is surprised at this because she is old and can no more give birth to a child while her husband is also of an old age(120). These all support the fact that divine tradition is not based on treating ordinary people and exceptionally endeared people the same way. It is of course against the Quranic teachings to claim that God treats the two groups of people in just the same way.

The Revelation Unto the Mother of Moses

God sent the revelation unto the mother of Moses (121) to breast feed her child and to put him in the Nile river when she found that his life is threatened and not to regret the past as God would return the child again to make him a prophet (122). The kind of inspiration that made mother of Moses aware of those many things of future is not of the kind we find in the process of our ordinary lives. It represents special favor of God instead. the interesting point is that God not only teaches her how to sure the life of her child, but also

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makes her aware that her child will be returned to her and that he will be a prophet in future. This indicates the difference between taking news by revelation and finding some facts by common inspirations.

The Seven Sleeper and Elijah (A.S.)

The serious question arising here is " In case it is not the divine tradition based on granting special virtue to some people and in case the treatment by God of all people is the same, then why did He provide for the Seven Sleepers to remain sleeping for more than three hundred years (123) and why did he give a special knowledge to Elijah(124) and sends him on the missions and tasks which even Moses cannot bear (125).

Dhool Karanain

God addresses Dholl Karnain openly and explicitly in the Quran (126) while he was not a prophet (127). God gave him such a material power and knowledge taking use of which he was able to build an iron barrier (a dam) between the people and Gog and Magog in the way their way to pass was obstructed for long and in which they would never make an opening. The Quranic style of description of this case represents the grant of a capability for beyond what was described herein above. God says that he was given cause to dominate everything (128). The Quran quotes Dhool Karnain's assertion that this is a blessing of God directed to him (129).

Asif (Prime Minister of Solomon)

God granted the knowledge to Asif by which he took the throne of the Queen of Sheba to the palace of Solomon just in a wink (130). Even nowadays it is not practicable to do such a thing in spite of then huge advancements in technology. In brief, the grant of special and metaphysical capabilities to special people including prophets and saints of Allah is a historical tradition and God has always given advantage to some people over the others through the grant of special knowledge, virtue and capability.

The Position of Calamities In the Grant of Virtues

It is noteworthy here that all the capabilities, virtues and perfections described herein are granted within a sphere of divine wisdom. There is no doubt that the grant of superhuman capabilities and virtues does not necessarily lead in striving to get new to God. Many are those who will have a keen regret in the last day for the fact that they have had a bad record of acts in spite of the great capabilities and potentials God granted them. This can be explained by the fact that God has based the life in this world based on the fact of testing human beings with the hardships and calamities and anyone

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granted with special capabilities and virtues shall be subject to a harder test. Jonah, the prophet (P.B.U.H.) experienced a terrible period of hardship just because he had been somewhat hasty in praying God to bring a divine punishment to his people (131). This represents nothing but the fact that enjoying a greater favor of God shall result in becoming more responsible and in having to go through a harder test. Sending down a divine nourishment to disciples God warns them that their ungratefulness shall bring a special chastisement to them (132). Asif, the minster of Solomon, who brought the throne of the Queen of Sheba to Solomon only in a wink, asserted that such a knowledge and power had been given to him by God with the purpose of testing him (133).

A study of the Quran shall reveal not all those who enjoyed such favors could come to a good end. The Folk of Lot who met the angels developed bad intentions toward the angels instead of having regard of such a divine favor and it was in this way that they received a bitter punishment (134).

The Samaritan confirmed that he gained knowledge of the thing of which the others were negligent. He took the trace of the horse of Gabriel or the trace of Gabriel that was the elixir of life and took use of the same to have the calf give off sound (135). Balaam Ibn-e-Baora whose prayers were granted, was tempted by this same God-given capacity (136).

Therefore, the grant of high virtues and metaphysical capabilities is a means of testing of those who are granted with those powers and it cannot be said with a certainty that mankind will be grateful against such a divine favor and that he will not make the favors means of his/her own decline.

External World Treatment of Prophets

Religious reports are clearly indicative of the fact that God has provided for a different treatment of prophets by external world in some cases. Of course, this does not mean that the world of existence has always treated prophets with a benevolence and that they were never damaged. We know that Abel was killed (137); Noah was subject of much insult (138);

John, the Baptist was also killed (139); Jacob suffered much disturbance (140); and these were the hard tests that prophets and saints of Allah went through. They broke the teeth of prophet of Islam (141) and threw the bowels of a slaughtered camel at him (143). The enemies were so harsh and cruel toward Zahra (P.B.U.H.), the great daughter of the prophet of Islam and killed her child (143). The highly dignified grandson of the prophet of Islam Aba ‘Abdellah Al-

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Husayn (P.B.U.H.) faced the most prominent disaster in history (144). The point to be noted here, is that with all those disasters, they were even treated differently in some cases by the external world in the way that this can be considered as part of their special condition.

God put Adam (P.B.U.H.) in paradise and provided him with an extremely easy and smooth life (145) while He even ordered the angels to prostrate him (146). This treatment is in no way like the treatment of the people of later periods in creation. The verses in the Quran and many other evidences indicate that all the creatures on the Earth and in the sky worship God; but that we cannot have a clear perception of their worship (147). They continue to worship and there is no need for them to conform their workshop to any other phenomenon or man. What is important however, is that they did coordinate their worship with David, the prophet (P.B.U.H.). the Quran tell us that among the virtues of David the prophet (148) was the fact that mountains and birds coordinated their worship with him (149). This means that objects do not act on a coordination with living creatures and however, they coordinated their most important act i.e., worship of God, with David, the prophet the respectful treatment of prophets by other creatures is sometimes to a degree that the dead body of Solomon, the prophet (P.B.U.H.) was not disintegrated for a long time and it was only the stick in his hand that was eaten up in some way (150).

Conclusion

We said that a group of people have the idea that prophets and saints of God are exactly the same as others and that they enjoy no special favor and endearment by God. Without providing an exact classification and without giving denotations of their newly devised terms such as superhuman and the life, they hold that prophets and saints of God have no special virtues and capabilities beyond those of ordinary human being and believe that a claim of metaphysical capabilities and virtues of prophets and distinguished people is an exaggeration only. Providing a discussion of the point that principally the acceptance of the concept of prophecy in itself negates and contradicts with the aforesaid point of view we gave evidences and proofs supporting that the wording of the Holy Quran is in conformity to this idea and the Quran provides detailed descriptions of metaphysical capabilities and special virtues of those endeared by God. It is evident that God has a special favor toward prophets, saints and extraordinarily gifted people in the way that it is not just the same as His favor and attention He has toward others. They are utterly different both in their supernatural, exclusive and

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metaphysical capabilities and in their endearment by God. He has neither considered for them the same religious responsibilities assigned to others nor ordered the worldly phenomena to treat them in the same way as they are to treat others (151).

What we stated here, were based on tens of verses of the Quran and of course, there are many other Quranic verses to support the idea. Unlike the claims of those who deny the superhuman and metaphysical capabilities, the divine tradition is based on the special and exclusive favors and virtues were discussed here. Therefore, it is not surprising that the words quoted from the family of the Holy prophet also include many agreements in support of the special favor of God and exclusive virtues and capabilities of prophets and saints of God.

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END NOTES: (the number in paranthesis refers to the Sura number in Quran)

1-Ale 'Imran Chapter 26/(3)

2-Anbiya Chapter 23/(21)

3-The School of Thought In the Trend of Evolution, P. 22

4-Ditto , P.58

5-Ditto, P. 58.60

6-Madraseh Quarterly, The Third issue, May 2006, "The Forgotten Reading": A Review of the notion of "Olamaye Abrar".

7-The School of Thought In the Trend of Evolution, P. 61 (Consider how they take some ideas of Imamah as some kind of exaggeration without a thorough theosophical study in such works).

8-Madraseh Quarterly, the 3rd issue, May 2006, The Article "The Forgotten Reading" : A Review of the notion of " 'Ulamaye Abrar".

9-We attempted in this work to take the most possible use of the wording of the Quranic verses and take only little use of the reports coming down to us through the history

10-Baqarah 247/(2); A'raf 128/(7)

11-Ale 'Imran 73/(3); Ma'ideh 54/(5).

12-Baqarah 269/(2)

13-Baqarah 269/(2)

14-Baqarah 213/ and 142/(2)

15-Ma'ideh 64/(5)

16-Nahl 77/(16) ; Haj 6/(22): Noor 45/(24) ; Ahzab 28/(33); and many other verses

17-Ghadr 3/(97).

18-Taha: 80/(20) ; Toor 1/(52).

19-Qisas 30/(28)

20-Nazi'at 16/(79)

21-Taha: 12/(20)

22-Baqarah 158/(2)

23-Nazi'at 16/(79)

24-Ma'ideh 1/(5).

25-Baqarah 125/(2); Ale 'Imran 97/(3).

26-Baqarah 248/(2); The Coffin of the Children of Israel was a chest box in which placed him the mother of Moses (P. B. U. H.). The box remained in the place of Pharaoh and it was later made available to the family of Moses and Aaron. Moses (P. B. U. H.), the Interlocutor, placed in it the tablets, armor, and the evidences of prophecy before he passed away. He

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entrusted it to his executor , Joshua. Placed in that box were also some part of the legacy of Moses (P. B. U. H.) and Aaron. Children of Israel considered the box as a source of blessing and it became a cause of peacefulness and a symbol of kingdom. Cf. *Bihar al-Anwār*, Vol 13, P 443, and Vol 78, P. 110

27-Baqarah 125/(2); Ale 'Imran 97/(3)

28-Baqarah 73/(2)

29-The came of God ; A'raf 73/(7) ; Hood 64/(11)

30-Shu'ra : 155/(26)

31-Hud 64/(11) – 65; Shu'ra: 156/(26)

32-Fusillat 16/(41); Qamar 19/(54)

33-Ma'ideh 112/(5)- 115 ; Divine Food was sent to the Apostles and God, the Almighty, warned them that if any of them became an unbeliever after that event, He would take him with a painful chastisement; such a punishment with the example of which He would never take someone else.

34-Ma'ideh 2/(5); Haj 36/(22)

35-*Kafi*, Vol 1. P. 16

36-Ale 'Imran 179/(3) ; Haj 75/(22)

37-Haj 75/(22)

38-Ale 'Imran 33/(3)

39-*Nahj al-Balāghah*, Sermon No 91, P 133

40-Haj 75/(22)

41-Ale 'Imran 33/(3)

42-Bag Baqarah harah 130/(2)

43-Yousif 6/(12)

44-A'raf 144/(7)

45-Taha 41/(20)

46-Ale 'Imran 42/(3)

47-Baqarah 247/(2)

48-Ale 'Imran 33/(3)

49-Naml 59/(27)

50-Letter of Theosophy of the Holy Prophet (P. B. U. H.) (In Persian) Vol. 3, P 492

51-Taha 60/(20)

52-*Nahj al-Balāghah*, Sermon No 4, P. 51

53-Ma'ideh 110/(5)

54-A'raf 73/(7); Hud 64/(11)

55-Baqarah 23/(2) ; Hud 13/(11)

56-*Nahj al-Balāghah*, Sermon 192, P. 301

57-Ma'ideh 110/(5)

58-Anbiya 69/(21)

59-Nisa 157/(4)- 158

60-Asra 101/(17); Naml 12/(27)

61-Shura 52/(42)

62-A'raf 143/(7)-144 ; Taha 21/(20)- 47

63-Some have attributed it to Ermiah, the prophet, Cf. Kanz al-Daqayiq, Vol.2, PP 415-426

64-*Kamal al-Din*, Vol 2, P.226

65-Baqarah 59/(2)

66-Saffat 139-146/(37)

67-Qalam 48/(68)-50

68-Anbiya 80/(21)

69-Naml 15/(27)

70-Naml 16/(27)

71-Sad 35/(38)

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72-Sad37/(38)-38; Saba : 12/(34)-13; Anbiya: 82/(21)

73-Naml 17(27)

74-Anbiya: 81/(21): P 36/(38); Saba : 12/(34)

75-Saba : 12/(34)

76-Sad 31/(38)- 33; There are two interpretations of this verse one of which gives the implication that we have discussed herein, Cf. *Majma' al-Bayān*, (Vol. 8, P.74)

77-Naml 38/(27)-40

78-Naml 15/(27)-16

79-Naml 19/ (27)

80-Qumi's Interpretation, Vol. 1 , PP 54-55

81-Saba : 14/ (34)

82-Maryam 33/(19)

83-Baqarah 91/(2); Ale 'Imran 181/(3); Nisa: 155/(4)

84-Ale 'Imran 59/(3)

85-Baqarah 2/ (2)

86-Maryam 22/ (19)-25

87-Qumi's Interpretation, Vol.2, P.49; *Bihar al-Anwār*, Vol. 14, P. 209, N. 6

88-Ale 'Imran 46/(3); Maryam 30/(19)

89-Maryam 31/(19)

90-Ale 'Imran 49/(3); Ma'ideh 110/(5)

91-Nisa 157/(4)-158

92-Asra : 1/(17)

93-Najm 5/(53)-18

94-Jinn 18/(72)-1

95-Zuha 6/(93)-8

96-Inshirah 1/(94)-4

97-Kawthar 1/(108)

98-Zuha 5/(93)

99-Nisa: 41 (4)

100-Anfal 33/(8)

101-Asra : 76/(17)-77

102-Towbah 40/ (9)

103-Ale 'Imran 151/(3)

104-Ale 'Imran 124/(3)

105-Fath 20/(48) and 24

106-Ahzab 56/ (33)

107-Nisa 113/(4)

108-Anfal 33/ (8)

109-Nisa 64/(4); of course the hypocrites who do not take a step toward the ideas of prophet and are critic in respect of this specification of the prophet, are excluded from this argument.

110-Ahzab 56/(33)

111-Tahrim 1/(66)

112-Ale 'Imran 37/(3)

113-Ale 'Imran 42/(3)

114-Ale 'Imran 42/(3)

115-Maryam 17/(19)-21 ; Ale 'Imran 45/(3)

116-Qumi's Interpretation, Vol.2, P. 48; *Bihar al-Anwār*, Vol 14, P.209, No 6

117-Maryam 24/(19)-25

118-Maryam 26/(19)- 29

119-Ale 'Imran 46/(3)

120-Hud 71/(11); If it be this way, then the Sermon "Qasi'ah" ; The fact that Imam Ali (P. B. U. H.) heard the revelation descending down to the prophet; and the point that

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angels addressed Zahra : (P. B. U. H.), the great daughter of the prophet of Islam, are in complete conformity with the Quranic tradition and culture.

121-Taha 38/(20)

122-Qisas 7/ (28)

123-Kahf 9/(18)-25

124-Elijah (P. B. U. H.) was not a prophet based on some of the historical arguments. Cf. *Kafi*, Vol.1, P. 269; *Kamal al-Din*, Vol.2, P. 357, Sec.33

125-Kahf 60/(18)-82

126-Kahf 86/(18)

127-*Kafi*, Vol. 1, P. 269 ; *Bihar al-Anwār*, Vol. 26, P. 73

128-Some have even held that this is a divine means and not from the category of worldly means. Cf *Al-Imamat al-Kubra Val-Khilafat al-'Uzma*, Vol.2, PP 13-19

129-129- Kahf 83/(18)-98

130-Naml 40/(27)

131-Saffat 139/(30)-146

132-Ma'ideh 112/(5)-115

133-Naml40/(27)

134-Dhariyat 24-30/(51); Hud 77- 80/(11); Hujr 71/(15)

135-Taha 96/(20)

136-A'raf 175/ (7)

137-Ma'ideh 27/ (5)-31

138-Hud 25/(11)-38

139-*Wasa'il al-Shia*, Vol.11, P. 354. No. 14999 ; Tabari's History, Vol.1, 5.588; Al-Bedayah Val-Nehayah, Vol. 2, P.53

140-Cf. Yousef Chapter

141-Tabari's History, Vol.2, P. 515

142-Kashf-ul-Ghamah, Vol.1, P. 8; *Bihar al-Anwār*, Vol. 16, P. 116; *Dalayil al-Nabuwah Va Ma'rifat Ahval Sahib al-Shari'ah*, Vol.2, P. 279.

143-Cf. *Al-hujum Ala Bayt-e-Fatimah*

144-Cf. *Al-Lahouf Fi Qatli-el-Tafoof*

145-Taha 118/(20)- 119 ; E:ra:f 19/(7)

146-Sad 72/(38) ; Hujr 29/(15) ; Baqarah 34/(2) ; E:ra:f 11/(7); Kahf 50/(18) ; Ta: ha 116/(20).

147-Asra 11/(17)

148-Saba 10/ (34)

149-Anbiya 79/ (21) ; Sad 18/(38) ; Saba : 10/(34)

150-Saba 14/(34)

151-Cf. Hujurat Capter.

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