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# The Prophethood And The Message In The Light Of The Holy Quran

**Dr. Leila Maache** Department of Islamic Sciences, University of Ghardaia (Algeria) [maache.layla@univ-ghadaia.dz](mailto:maache.layla@univ-ghadaia.dz)

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## Abstract:

The study began by considering the Holy Quran as the basic reference in defining terms and belief concepts. The Prophethood and the message are two belief terms that require scientific research to identify the concepts and issues associated with them in the light of the Holy Quran. They have been talked about extensively, and in a variety of contexts. The study posed the issue: What is the concept of Prophethood and message? What is humanity's need today to realize their truth? And what is the Divine's wisdom from sending prophets and messengers? The study followed the analytical descriptive approach of presenting Quranic verses, analysing their meaning and the deductive inductive approach in tracking verses associated with the issue of Prophethood and message and then trying to devise the concepts associated with them. The study concluded that the Prophethood and the message were chosen from Allah and that they were overlapping terms, and humankind's need for prophets and messengers is essential. The humankind's life could not get straight and reformed without guidance of them.

**Keywords:** Prophet, Messenger, Selection (Choice), Revelation, Delivery (Report), Infallibility.

## Introduction:

The terms Prophethood and message are common terms in the Islamic field of knowledge, and their derivatives are often found in the Holy Quran. They are two terms that demonstrate central concepts in the Islamic faith. They have been associated with issues that are the origins of the faith, such as the issue of Revelation and the humanness of the Prophet or the Messenger, the issue of infallibility, and other issues that would shape a proper perception of the Prophet and the Messenger within the cosmological theistic Vision.

This vision is the basis for building perceptions about the truth of prophets and messengers, and the need of humans for them and the nature of the relationship between them and Allah Almighty on the one hand and between them and between people on the other. Mankind's doctrine of prophets and messengers has been distorted and skewed through tenses and eras. Prophets who are the

chosen elites of Allah have been subjected to abuse by challenging their person and detracting from their fate and describe them with ugly moral qualities.

Allah's will be to seal prophecies and messages with the Prophethood of Muhammad (peace and blessings be upon him). After that, humanity did not need a prophet, although its need for preachers and reformers from the divine scholars still exists. They are the heirs of prophets and messengers, and their role in people's lives as the role of the Rocky Mountains in the stabilization of the Earth, Allah preserves by them the balance of life and the stability of its goodness.

Mankind has known a denial of Prophethood throughout history. It is known today as an atheist, or as a lack of interest in the need for a reference to be invoked and guided by its teachings and approaches. Mankind also witnessed an abhorrent media abuse of the person of Seal of the Prophets, Muhammad (peace and blessings be upon him)...Allah have not sent him, except as a mercy to the worlds.

We are surprised that this generation, which belongs to Islam, does not realize the truth of belief in the Prophet Muhammad and all the prophets who preceded him (peace and blessings be upon them). It may be up to the pedagogical system and the deformation and inadequacy that has resulted in a generation that does not feel the need to understand its religion. And those who realize their need to understand the Islamic religion and its good application in their life, inevitably realize their need to go back to his prophet's fragrant biography and understand his honorable Hadiths.

We are also surprised that some nations praise the prophets' words and perpetuate their words without believing in their Prophethood and following their message. They see their genius, nobility and wisdom and they do not see their Prophethood. So, how much does humanity need today to realize the truth of Prophethood and message and understand the function of messengers in people's lives?

### **First Research: Definition of Prophethood:**

#### **First: The Prophethood in Language and Terminology:**

The Prophet "Nabi" in the language came from Prophethood and appreciation "Alnabawa", which is elevation<sup>1</sup>. And the Prophethood "Nobowwa" was said from the knoll "Nabwa", which rose from the earth, meaning from the exaltation, including the prophet "Nabi", a participle. He named a prophet "Nabi" to exaltation his position from the other people, it is understood by the words of Allah Almighty: (And We raised him to a high station) (Surat Maryam, Verse 57). The Pronunciation in Arabic for The Prophet "Nabi" without the letter hamza is more eloquent than "Nab'i" a prophet with the letter hamza; Because not every foretold "Munba" is highly valued and prestigious. The Prophet

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<sup>1</sup> See: Ibn Manzur: Mohammed bin Makram. **Lisan Al-Arab**, Beirut: Dar Sader, 3/1996 edition, part 1, p. 162; Al-Raghib Al-Isfahani: Al-Husayn Ibn Muhammad Ibn Al-Mufaddal. **Vocabulary of the words of the Qur'an**, Verification: Safwan Adnan Dawoodi, Beirut: Al-Dar Al-Shamiya, 2/1997 edition, p. 790, Prophet's "Nabi" Word.

Muhammad (peace and blessings be upon him) therefore said to those who said: O Allah's foretold "Nab'i", and he said: (I am not Allah's foretold "Nab'i", but Allah's prophet "Nabi")<sup>1</sup>.

The Prophet "Nabi": is like a landmark from the earth's landmarks by which people are guided, or a hill of sand. Similarly, a clear path leads you to where you want to go. The Prophet "Nabi" is a participle, "He was named a prophet "Nabi" for the loftiness of his place from other people, signified by the words of Allah Almighty: (And We raised him to a high station) (Surat Maryam, Verse 57). And the foretold Prophet "Nab'i": the one who conveys information about Allah<sup>2</sup>. The news "Al-Naba": the news is of great importance. It includes the derivation of prophethood "Al-Nobowa", because the prophet is a conveyor of information about Allah Almighty, and this is evidenced by Allah Almighty's saying: (We recite to you from the news of Moses and Pharaoh)<sup>3</sup>. In his book *Al-Mufradat fi Gharib al-Quran*, Al-Isfahani said, "News of great significance that imparts knowledge or a predominant assumption". In its original sense, news is not called 'nabā' unless it encompasses these three elements. True news that qualifies as 'nabā' must be free from falsehood, such as mutawātir (widely transmitted reports), the news of Allah, the Exalted, and the news of the Prophet (peace and blessings be upon him). Because 'nabā' inherently carries the meaning of news, it is said, 'Anba'tuhu of such-and-such,' just as one might say, 'Akhbartu (I informed him) of such-and-such.' And because it also conveys the meaning of knowledge, it is said, 'Anba'tuhu such-and-such,' just as one might say, 'Alamtuhu (I made him aware) of such-and-such... Allah Almighty said: (Say, "It is great news \*From which you turn away) (Surat Sad, Verses 67-68) and Allah Almighty said: (About what are they asking one another? \*About the great news) (Surat An-Naba, Verses 1-2). And the saying of Allah Almighty: (O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful) (Surat Al-Hujurat, Verse 6). This indicates that if the news is of great significance and importance, it warrants careful consideration. Even when its truth is known or its correctness is the predominant assumption, one must revisit and examine it with deeper scrutiny to ensure clarity. It is said: 'Naba'tuhu' and 'Anba'tuhu.' Prophethood ('Nubuwwah') refers to the role of an intermediary between Allah and those endowed with intellect among His servants, to remove their uncertainties regarding matters of their afterlife and worldly affairs. The prophet is so called because he conveys what satisfies the discerning and intelligent minds. The term 'nabī' can be understood as 'fa'īlan' in the sense of an active participle ('fā'il') as indicated by the verse: ([O Muhammad], inform My servants that it is I who am the Forgiving, the Merciful) (Surat Al-Hijr, Verse 49). It can also be understood in the sense of a passive participle ('maf'ūl'), as in the verse: (she said, "Who told you

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<sup>1</sup> Narrated by Al-Hakim in *Al-Mustadrak*, the Book of Readings of the Prophet Muhammad (peace and blessings be upon him), No. 2859, and said, "This is hadith sahih on the requirement of the two sheikhs, and they are not the directors. See: Al-Hakim: Muhammad Ibn Abdullah Al-Nishapuri, *Al-Mustadrak Ala Al-Sahihayn*, Verification: Mustafa Abdelkader Atta, Beirut, Scientific Books House, 1/1990 edition, part 7, p. 33.

<sup>2</sup> Al-Firuz Abadi, Mohammed bin Yacoub bin Mohammed, *Al-Qamus Al-Muhit*, Beirut: Al-Resalah Foundation, 1/1419AH-1988AD edition, part 1, p. 23.

<sup>3</sup> Al-Askari, Abu Hilal: *Dictionary of Linguistic Differences*, Verification: Islamic Publishing Foundation, Qom: Islamic Publishing Foundation, 1/2000 edition, p. 529.

this?" He said, "I was informed by the Knowing, the Aware) (Surat At-Tahrīm, Verse 3). Additionally, the phrase 'tanabba'a fulān' refers to "A certain individual claimed prophethood."<sup>1</sup>

Accordingly, prophethood (nubuwwah) has two etymological derivations, both reflecting its meaning: the first derives from nabā' (news), and the second from naba or nabāwah (elevation or loftiness above the earth). The Ash'arites adopted the first view, considering prophethood a gift and divine selection from Allah without any earned effort or action by the prophet. In contrast, the Mu'tazilites adopted the second view, defining the prophet as one who earned the role of messenger through his elevated status and unique qualities, bearing the responsibility of delivering the message with patience, making prophethood a reward for effort and the result of striving. Thus, it can be said that prophethood encompasses both meanings: it is, first and foremost, a divine selection by Allah, and secondly, the result of the chosen prophet's effort and diligence. Regarding its nature as divine selection and a gift, this is supported by numerous verses, such as: (Allah knows best where to place His message) (Al-An'am: 124), (And We granted him, out of Our mercy, his brother Aaron as a prophet) (Maryam: 53), and (And We granted him Isaac and Jacob; each of them We guided) (Al-An'am: 84). As for prophethood being the result of effort and striving by the prophet, or a reward for his deeds, this is related to the criteria upon which the prophet is chosen, as in Allah's statement to Moses: (I have chosen you, so listen to what is revealed) (Taha: 13). The phrase 'I have chosen you' means 'I have selected you for My message because the qualifications for selection are present in you.' This meaning is supported by what Ibn Kathir mentioned in his commentary on this verse, where Allah says, "O Moses, do you know why I have singled you out for speech among all people?" He replied, "No." Allah said, "Because no one has humbled themselves to Me as you have."<sup>2</sup>

The essence of prophethood in technical terminology is the truthfulness of speech accompanied by the confirmation of the verse (miracle)<sup>3</sup>. It has also been defined as: divine revelation to a person through an angel with a specific task assigned. Another definition states that it is Allah's selection of one of His servants to receive revelation. It is also said that a prophet is one to whom revelation comes through an angel, inspiration is cast into his heart, or he is guided by a righteous vision. The messenger (rasūl) is considered superior due to the unique form of revelation that surpasses general prophethood, as a messenger is specifically the one to whom Gabriel (Jibrīl) was sent with the revelation of a book from Allah<sup>4</sup>. Al-Mawardi<sup>5</sup> outlined three conditions for the validity of prophethood:

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<sup>1</sup>Vocabulary of the words of the Holy Quran, article of the Word of News "Naba'a".

<sup>2</sup> Ibn Kathir: Isma'il ibn Umar. **Interpretation of the Great Quran = Tafsir ibn Kathir**, Verification: Sami Mohammed bin Salama, Riyadh: Dar Taiba, 2/1999 edition, part 4, p. 145.

<sup>3</sup> Al-Shahrastani: Mohammed bin Abdul-Karim. **The end of the initiative in theology**, Verification: Ahmed Farid Al-Mazaidi, Beirut: Scientific Books House, 1/1425 AH edition, Part 1, p. 155.

<sup>4</sup> Al-Jurjani: Ali bin Muhammad bin Ali, **Definitions**, Verification: Ibrahim Al-Abyari, Beirut: Arab Book House, 1/1405 AH edition, p. 79.

<sup>5</sup> Al-Mawardi (364-450 AH/974-1058 AD) Ali bin Mohammed Habib, Abu Al-Hassan Al-Mawardi: Shafi'i jurist Faqeeh; He was one of the scholars of Shafi'a and their sheikhs, and he was a keeper of the doctrine. He was great denominator and the great dignitary of the Sultan; He has served as the judiciary in many countries and studied in Basra and Baghdad for years. He has many works in all arts in jurisprudence Fiqh, interpretation, origins and literature, including: Literature of the world and

- **First condition:** the claimant of prophethood must possess qualities that render him eligible for it, such as truthfulness in speech, evident virtue, and complete moral conduct. If he exhibits any deficiency or falsehood, it would be impermissible for him to be qualified for prophethood, as he would lack the necessary attributes and integrity required for it.
- **Second condition:** The demonstration of a miracle that proves his truthfulness and is beyond human capability to replicate, such that it parallels divine acts, making it clear that the miracle originates from Allah. Through this, his claim of prophethood is validated, as Allah does not manifest miracles through a liar. Thus, the miracle serves as evidence of his truthfulness, and his truthfulness, in turn, serves as evidence of the authenticity of his prophethood.
- **Third condition:** the miracle must be accompanied by the claim of prophethood. If the miracle is not paired with such a claim, the mere appearance of the miracle does not establish the individual as a prophet, because the miracle serves as evidence of the truth of the claim, making it an attribute of the claim itself. Therefore, it is not permissible for the attribute to be established before the existence of its subject. If the miracle appears before the claim of prophethood, it acts as a foundation for prophethood, as in the case of Jesus (peace be upon him) speaking in the cradle, which laid the groundwork for his prophethood. In such instances, a subsequent miracle accompanying the claim of prophethood is needed to affirm its truth. However, if the claim of prophethood precedes the miracle, the subsequent occurrence of the miracle suffices to validate the claim, as the continuity of the claim aligns with the manifestation of the miracle<sup>1</sup>.

## **Second: The Prophethood is a Divine Grant:**

Prophethood is a pure selection by Allah, the Exalted, bestowed upon whomever He wills among His servants who possess its necessary attributes. It cannot be attained through striving, hardship, performing various acts of worship or purification of thoughts and refinement of morals. Allah, the Exalted, mentions this in His noble Book, saying: (Indeed, Allah chose Adam, Noah, the family of Abraham, and the family of Imran over all the worlds) (Aal-E-Imran: 33). He began with Adam (peace be upon him) because he is the first of humankind, followed by Noah (peace be upon him) because he is considered the "younger Adam" and the second father of humankind, as no one on the face of the earth is not from his lineage, according to the verse: (And We made his descendants those who remained) (As-Saffat: 77). The mention of the family of Abraham was intended to encourage those who acknowledged their chosenness to believe in the prophethood of the one who is the central

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religion Book, as well as the Sultanatic Rulings, the book Al-Nukat wa Al-Uyun, the book of Al-Hawi Al-Kabeer in the Jurisprudence of the School of Imam Al-Shafi'i, the book of advice of kings, also The Book of Facilitating the View and Accelerating the Victory in the Ethics of the King and the Politics of the King, the book of Signs of Prophethood ... etc. See: Ibn Khallikan: Shams Al-Din Ahmed bin Mohammed bin Abu Bakr Abu Al-Abbas. **Deaths of Notables and News of the Sons of Time**, Verification: Ihsan Abbas, Beirut: Dar Sader, 1/1994 edition, Part 3, p. 282; Al-Suyuti: Abdulrahman Ben Al-Kamal Jalaluddin (Dead: 911 AH). **Layers of interpreters**, Verification: Ali Mohammed Omar, Cairo: Wahba Library, 1/1396 AD edition, Part 1, p. 71.

<sup>1</sup> Al-Mawardi: Ali bin Mohammed Habib, Abu Al-Hassan. **Signs of Prophethood**, Verification: Mohammed Al-Mu'tasim Bi-Allah Al-Baghdadi, Beirut: Arab Book House, 1/1987 AD edition, part 1, p. 33.

figure of their lineage and to incline them toward accepting his selection by emphasizing his belonging to their group. The family of Imran was also mentioned, despite being included within the first group, to highlight the special attention given to Jesus (peace be upon him), due to the deep-rooted nature of the disputes concerning him. This is why the term 'family' was explicitly added for the latter two groups but not for the first two, to emphasize the additional significance attributed to their matters<sup>1</sup>. Selection (istifā') refers to choosing, and the meaning of He chose them (Istafāhum) is that He made them the purest of His creation, likening it to what is observed when something is refined and purified from impurities<sup>2</sup>. The 'worlds' mentioned in the verse refer to the people of the respective times of each individual, meaning He chose each of them above the people of their era<sup>3</sup>. The nature of selection (istifā') for all the messengers lies in the fact that Allah, the Exalted, endowed them with sacred souls, appropriate spiritual qualities, and physical perfections. As a result, they were distinguished above all creation, as it has been said, in both their external form and inner character. They became the custodians of Allah's secrets, the manifestations of His names and attributes, the locus of His special divine presence among His servants, the recipients of His revelation, and the conveyors of His commands and prohibitions. This is evident in the case of the chosen individuals mentioned in the verse, who are all messengers<sup>4</sup>. Thus, prophethood is a divine gift that cannot be attained through individual effort. Allah, the Exalted, bestows prophethood upon whomever He wills among His servants according to His wisdom, knowledge, and mercy. Allah says: (Allah chooses messengers from among the angels and from among the people. Indeed, Allah is Hearing and Seeing) (Al-Hajj: 75). He also said to Moses (peace be upon him): (O Moses, I have chosen you above the people with My messages and My words, so take what I have given you and be among the grateful) (Al-A'raf: 144). Regarding the collective description of the messengers, Allah states: (Indeed, they are, in Our sight, among the chosen and outstanding)(Sad: 47).

Revelation (wahy) is not a personal effort or struggle that the prophet undertakes within himself, nor is it something he acquires through personal insight or inspiration. Rather, revelation is a divine matter that the messenger receives directly from Allah, deriving support from Him and proclaiming what he is commanded. At times, the messenger receives stern reproach and acknowledges his complete inability to alter even a single letter of Allah's Book. Allah, the Exalted, says: (And when Our clear verses are recited to them, those who do not expect to meet Us say, "Bring a Qur'an other than this or change it." Say, "It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed, I fear, if I were to disobey my Lord, the punishment of a tremendous Day) (Yunus: 15). For this reason, the Prophet (peace and blessings be upon him) was keen to distinguish between his own sayings, which he expressed in his own style—referred to as Hadith Nabawi (Prophetic Hadith), though their essence also originates from revelation through inspiration—and the Qur'anic revelation. In fact, at the beginning, he prohibited the recording of his

<sup>1</sup> Al-Alusi: Shahabuddeen Mahmoud Ibn Abdullah Al-Husseini. **The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Mathani = Tafsir Al-Alusi**. Beirut: Arab Heritage Revival House, [without date], part 2, p. 494.

<sup>2</sup> Al-Razi: Mohammed bin Omar bin Al-Hassan Fakhruddin. **Keys of the Unseen famous by great interpretation = Tafsir al-Razi**. Beirut: Arab Heritage Revival House, [Without History], Part 4, p. 179.

<sup>3</sup> **Interpretation of Al-Alusi**, part 2, p. 495.

<sup>4</sup> *ibid.*, part 2, p. 495.

sayings alongside the Qur'an<sup>1</sup>. This was to ensure that the Qur'an retained its unique status as both its wording and meaning are entirely from Allah, and nothing from human speech would be mixed with it. The Prophet (peace and blessings be upon him) also made a clear distinction between what he said based on his personal reasoning and what he attributed directly to Allah. Hence, he said: 'I am only a human being like you, and I may be right or wrong in my assumptions. But when I say to you, "Allah has said," I will never lie about Allah.'<sup>2</sup>.

Thus, the prophet does not have the authority to handle divine revelation as he pleases. If he did, every prophet would act according to what they deemed appropriate when faced with urgent matters requiring immediate solutions, especially when there was no specific revelation to convey to the people. Instead, the prophet remains silent and waits, even if the wait is prolonged, despite being in dire need of an answer. This occurs according to the wisdom known to Allah, the Exalted. The Seal of the Prophets (peace and blessings be upon him) set an example of this in the incident of slander (Ifk), a false accusation made by some hypocrites against Aisha, the Prophet's wife (may Allah be pleased with her), of which she was entirely innocent. People began to spread rumors, tarnishing the honor of the Prophet's pure household, until the situation became so distressing that it felt unbearable. Yet, he could not resolve the matter on his own. The most he could say was: 'O Aisha, I have heard such-and-such. If you are innocent, Allah will exonerate you. But if you have

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<sup>1</sup> That is reflecting the truth of the Hadith that Imam Ahmed directed in his Book Musnad Ahmad ibn Hanbal No. (11110) About Abu Saeed Al-Khudri about the Prophet Muhammad (peace and blessings be upon him) said: "Do not write anything about me other than the Quran, who wrote something about me other than the Qur'an, must to wipe it out". See: Ibn Hanbal: Ahmad Ibn Muhammad Ibn Hanbal ibn Helal Al-Shaybani. **Musnad Imam Ahmad ibn Hanbal**, Verification: Shu'ayb Al-Arna'ut et al., Beirut: Al-Resalah Foundation, 1/2001 edition, part 23, p. 155.

<sup>2</sup> Directed by Ibn Majah in his book Sunan ibn Majah, Book of judgements, palms insemination section, No. 2461. Narrated by Imam Ahmed in Musnad Ahmad ibn Hanbal, No. 1326, part 3, p. 334. From Moussa bin Talha bin Obaidullah, speaking of his father, said: I passed with the Messenger of Allah Muhammad (peace and blessings be upon him) in palms and saw people inoculating the palms. He said: What they make, they say, they take from the male, they make him into the female. He said, "I do not think that sings something, and they let them go, and the Prophet (peace and blessings be upon him) said: "It's just thought that if it sings something and they make it, I am human like you, and the thought is wrong and right, but what I told you God said, I will not lie to God". See: ibn Majah: Mohammed bin Yazeed Abu Abdullah Al-Qazwini, **Sunan ibn Majah**, Verification: Mohammed Fouad Abd Al-Baqi, Beirut: Dar Al-Fiker, [without history], Part 7, p. 332.

committed a sin, seek Allah's forgiveness and repent.<sup>1</sup> It was a month until the revelation of Aisha's innocence and purity of prophethood House came down<sup>2</sup>.

### **Third: Prophets are a selected elite from humans:**

Indeed, Allah, the Exalted, has chosen from among humanity individuals whom He has honored with communicating with Him, endowed with an innate knowledge of Him, and appointed as messengers between Himself and His servants. These messengers guide people toward their best interests, encourage them to follow the path of guidance, and direct them to the way of salvation. Among what Allah imparts to them through revelation are words conveyed by their tongues, as well as miraculous signs and knowledge of unseen matters, which are beyond human comprehension and can only be known through Allah's teaching conveyed via these messengers<sup>3</sup>. And you must know that the truthfulness of their message is an inherent and essential characteristic of their role. Since the messengers (peace be upon them) are the ambassadors of Allah to His creation, entrusted with conveying His commands and prohibitions, and as Allah, the Exalted, is their Protector and Guardian, as He says: (O Messenger, convey what has been revealed to you from your Lord; and if you do not, then you have not conveyed His message. And Allah will protect you from the people) (Al-Ma'idah: 67), it is necessary for them to embody all the qualities of human perfection that fulfill the purpose of their great mission of guiding people toward Allah and leading them to the straight path. The messengers represent human perfection in its highest form, for Allah chose and selected them for Himself. It is only fitting that He would choose the purest of hearts, the most virtuous in character, the strongest in intellect, and the most complete in reasoning and judgment, as Allah says: (Allah knows best where to place His message) (Al-An'am: 124)<sup>4</sup>.

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<sup>1</sup> Directed by Imam Al-Bukhari in his Book Sahih Al-Bukhari, Book of Invasions, The section of The Ifk Incident, under the number: (3826), and directed by Imam Muslim in his Book Sahih Muslim, the book of repentance the chapter in The Ifk Incident and acceptance of the repentance of who libel, under the number: (4974), about the Mother of the Believers Aisha (May God be pleased with her), of a long Hadith: While we were on it, the Messenger of Allah entered (peace and blessings be upon him) us, and then he sat down, She said, and he hasn't sat on me since what was said before her, and He stayed a month uninspired in my business, she said the Prophet Muhammad (peace and blessings be upon him) said I testify that there is no God but Allah when he sat down and then said: "Aisha, but it has reached me so and so, if you are innocent, God will exonerate you., and if you are guilty, ask God's Forgiveness and ask for repentance from God". See Al-Bukhari, Mohammed bin Ismail Abu Abdullah bin Ibrahim bin Al-Mughira, (died: 256 AH/870 AD), **The Comprehensive, Authentic, and Concise Collection of the Affairs, Sunnahs, and Days of the Messenger of God, may God bless him and grant him peace = Sahih Al-Bukhari**, Verification: Muhammad Zuhair bin Nasir Al-Nasser, Dar Tawq Al-Najah, Beirut, 1/2001 Edition, Part 13, p. 44; Al-Naysapuri: Muslim ibn Al-Hajjaj Abu Al-Hussein Al-Qushayri. **The Authentic, Abridged Musnad of the Sunnahs, transmitted by the Just from the Just to the Messenger of God, may God bless him and grant him peace = Sahih Muslim**, Verification: Muhammad Fouad Abd Al-Baqi, Beirut: House for the Revival of Arab Heritage, [without history], Part 13, p. 347.

<sup>2</sup> See: Elsabbagh: Mohammed bin Lutfi. **Glimpses into the sciences of the Qur'an, Beirut**: Islamic Office, 3/1410 AH edition, p. 30-31.

<sup>3</sup> Ibn Khaldun: Abdulrahman. **Introduction by Ibn Khaldun**, Verification: Darwish Al-Jouini, Saida: Modern Library, 2/1997 edition, p. 115.

<sup>4</sup> Al-Razi stated in his interpretation: About Al-Hulimi in the book "Al-Minhaaj" that prophet (peace and blessings be upon them) must be contrary to others in physical forces and spiritual forces. Physical forces are either cognizant, or mobile. The perception is either the apparent senses, or the inner senses, and the apparent senses are five of them: the visionary force. The Prophet (peace and blessings be upon him) was special to the perfection of this adjective and was evidenced by two sides, The first Muhammad (peace and blessings be upon him) said: "The earth was folded to me and I saw the Sunrise and the sunset of the Earth". The second, Muhammad (peace and blessings be upon him) said: "Set up your ranks and stay firm, I see you behind my



## 1. The Perfection of the Creation Image:

Since the role of the messengers involves interacting with people, it was necessary that they be free from any unique physical defects. Therefore, they were created in the most complete and beautiful forms. This is illustrated in the description of Joseph (Yusuf, peace be upon him) when the women of the city saw him after the wife of al-'Aziz invited them upon hearing rumors of her attempting to seduce him. Allah describes their reaction: (So when they saw him, they marveled at him, cut their hands, and said, "Perfect is Allah! This is not a man; this is none other than a noble angel!) (Yusuf: 31). The Messenger of Allah (peace and blessings be upon him) described Moses (peace be upon him) as follows: 'On the night I was taken on the Night Journey, I saw Moses, and he was a man of medium build, as though he was one of the men of the Shanu'ah tribe.'<sup>1</sup>. He also described Jesus (peace be

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back". And for this power, what happened to Ibrahim (peace and blessings be upon him) as Almighty God said :(And thus, did We show Abraham the realm of the heavens and the earth) (Surat Al-Ana'm, Verse 75). They stated in this explanation that the Almighty God strengthened Abraham's eyesight (peace and blessings be upon him) until he witnessed the realm of the heavens and the earth. Al-Hulimi said: "This is not excluded because the optics disparate. In the accounts, Zarqa Al-Yamama was visible from the three-day march, and it is not far for the Prophet's sight Muhammad (peace and blessings be upon him) to be stronger than her sight. Second: Hearing Power, and the most powerful people in this Power was Muhammad (peace and blessings be upon him), and is evidenced by two sides, first: Muhammad (peace and blessings be upon him) said: "The heavens moved and made a voice and the right to move in it, except where the angels of Sajid of God Almighty" he heard the sound of the movement of heaven. Second: Muhammad (peace and blessings be upon him) heard a bang and stated that a rock had fallen, which had been thrown into hell and had not yet reached its bottom ... And this power of Suleiman (peace be upon him) in the ant's story (an ant said, "O ants, enter your dwellings) (Surat An-Naml, Verse 18). The Almighty God made Suleiman hear ants' words and stopped him on their meaning. This is also within the field of strengthening understanding. This was done with the Prophet Muhammad (peace and blessings be upon him) when he spoke with the wolf and the camel. Third: Strengthening the power of smell, as in the order of Jacob (peace be upon him), Yusuf (peace be upon him) is upon him for what he ordered to carry his shirt to him and throw it on his face. When the caravan went, Jacob said: (Indeed, I find the smell of Joseph [and would say that he was alive]) (Surat Yusuf, Verse 94) He feel it from the march of days. Fourth: strengthening the power of taste, as in our messenger's Muhammad (peace and blessings be upon him) order when he said: "This arm tells me it's poisoned". Fifth: Strengthen the strength of the touch, as in the order of Ibrahim (peace be upon him), where The Almighty God made the fire a cold and peace upon him. So how is that excluded and it's seen like that in salamanders and ostrich? The inner senses are the power of the save, The Almighty God said :(We will make you recite, [O Muhammad], and you will not forget,) (Surat Al-A'ala, Verse 6). Among them is the power of intelligence, Ali (May God be pleased with him) said : "The Messenger of Allah Muhammad (peace and blessings be upon him) taught me a thousand fields of science and derived from each field a thousand fields". If the guardian is like this, how does the prophet Muhammad (peace and blessings be upon him) order? The driving force: Like the Prophet's ascent Muhammad (peace and blessings be upon him) to Mi'raj, the rise of Jesus alive to heaven, and the lift of Idris and Elias on the news, God Almighty said: (Said one who had knowledge from the Scripture, "I will bring it to you before your glance returns to you) (Surat An-Naml, Verse 40). Mental spiritual forces: must be very perfect, end of serenity. And you must know the fully speech in this section that, the prophetic holy soul is contrary to what it is to other souls. And the supplies of that soul are perfection in intelligence, acumen, freedom, superiority and shedding bodies and Lusts. And if the soul is so good and honorable, the body and the lust go away. And the body was very purified and clarity, and these realized driving forces were very perfect because they were running an excess lights stream of the essence of the soul and going into the body, When the actor and the active were so perfect, the effects were so powerful, honourable and serene. See: Al-Razi's interpretation, part 4, p. 179-180.

<sup>1</sup> Directed by Imam Al-Bukhari in His Book Sahih Al-Bukhari, the Book of Hadith of the Prophets, the section of Almighty Allah's saying: (And has the story of Moses reached you?), (And Allāh spoke to Moses with [direct] speech). Under Number: (3143), see: The Comprehensive, Authentic, and Concise Collection, Part 11, p. 193. It was directed by Imam Muslim in his Book Sahih Muslim, the Book of Faith, section of Al-Isra with the Prophet of Allah's Muhammad (peace and blessings be upon him) to Heavens and the Imposition of Prayers, under Number: (239), See: Sahih Muslim, Part 1, p. 390.

**Shanua** the name of a tribe is "outrageous". It is the branch of a tribe of Azd Shanua with long fathoms. Ibn Hisham said: "Shanua is Abdullah bin Ka 'ab bin Abdullah bin Malik bin Nadir bin Al-Azd. But it was said Azd Shanua to be outrageous among them, namely hatred and the name of them, Resemble Moses (peace be upon him) for Shanua men who are outrageous

upon him) when he saw him during the Night Journey, saying: 'There is no prophet between me and him, and he will descend. When you see him, recognize him: he is a man of medium stature, with a complexion between redness and whiteness. He will descend wearing two garments dyed with saffron, and it will appear as though his head is dripping, even though no moisture has touched it.'<sup>1</sup>. The description of the Prophet (peace and blessings be upon him) himself is found in the books of Sunnah and Seerah, and none of these accounts include anything that could repel or appear unusual. He was perfectly formed and exceptionally handsome. The noble companions reported details of the Prophet's (peace and blessings be upon him) physical attributes that reflect his beauty. Jabir ibn Samurah (may Allah be pleased with him) said: 'I saw the Prophet (peace be upon him) on a bright moonlit night. I looked at him and at the moon, and to me, he was more beautiful than the moon.'<sup>2</sup>. Al-Bara' (may Allah be pleased with him) said: 'The Messenger of Allah (peace and blessings be upon him) was the most handsome of people in face and the best of them in character. He was neither very tall nor very short.' Ali (may Allah be pleased with him) said: 'The Prophet (peace and blessings be upon him) was neither excessively tall nor short. He was of moderate height, but when he walked with others, he appeared taller than them. He had a fair complexion, a prominent head, and radiant features. His eyelashes were long, and his eyes were black. His perspiration on his face resembled pearls. I have never seen anyone like him before or after him.'<sup>3</sup>.

## 2. The Moral Perfection:

The mission of a Messenger necessitates dealing with various kinds of people who represent the spectrum of human characteristics, both good and bad. Due to the nature of his role, the Messenger is commanded to convey the message he has been entrusted with to the people. This requires him to live among them, endure their harm, and tolerate the many kinds of difficulties they cause. Prophet Nuh (peace be upon him) stayed among his people for 950 years, calling them to faith through dialogue and kind argumentation, yet only a few believed in him. Allah recounts his words: (He said,

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in height and tan" See: Al-Ayni: Badreddin Abu Mohammed. **Umdat al-Qari Sharh Sahih al-Bukhari**, Cairo: Department of Al-Moniriyah Printing, (without date), part 15, p. 146.

<sup>1</sup> Narrated by Abu Dawud, in Sunan Abi Dawud, book: purification, section: ablution Three Threes, No. 3766, see Abu Dawud: Suleiman Ben al-Ash'ath Al-Sijistani. Sunan Abi Dawud, Verification: Mohammed Mohieldin Abdul Hamid, Damascus: Dar Al-Fiker, [without history], part 11, p. 401. It was directed by Imam Ahmed in Musnad Ahmad ibn Hanbal, No. 9259, about Abu Hurayrah, about the Prophet PBUH: "The prophets are brothers for the reasons of one religion and many mothers, and I am the most associated person with Jesus the son of Mary because there is no prophet between me and him - meaning Jesus, son of Mary - and he will descend. When you see him, recognize him: a man with a stocky build, reddish and white, between two valleys, as if his head were dripping, even if he was not wet. He will fight people for the sake of Islam, and he will destroy the cross, kill the pig, and abolish the jizya. God will destroy all religions in his time except Islam, and he will destroy the liar Antichrist, and he will remain on earth and honesty lies in the earth so that the camels live with all lions and tigers with cows and wolves with sheep and play boys and small boys with snakes shall not harm each other and may Allah live and then die and be buried by Muslims ". See: Musnad Ahmad ibn Hanbal, part 19, p. 302.

<sup>2</sup> Directed by Al-Tirmidhi in Sunan Al-Tirmidhi, Book of Ethics of the Prophet of Allah (may God bless him and grant him peace). Section of What is said in the permission in wearing red for men, No. 2735, See: Al-Tirmidhi: Mohammed bin Issa Abu Issa. **The Authentic Collection = Sunan Al-Tirmidhi**, Verification: Ahmed Mohammed Shakir et al., Beirut: House of Arab Heritage Revival, [without history], part 9, p. 384.

<sup>3</sup> Directed by Imam Ahmed in Musnad Ahmad ibn Hanbal, No.: (902). See: Musnad Ahmad ibn Hanbal, part 2, p. 408. And directed by Al-Tirmidhi in Sunan al-Tirmidhi, The Book of Virtues on the Messenger of Allah (may God bless him and grant him peace), Section of The Prophet's Description (may God bless him and grant him peace), No. 3571, See: Sunan al-Tirmidhi, Part 12, p. 90.

"My Lord, indeed I invited my people [to truth] night and day\*But my invitation increased them not except in flight [i.e., aversion]\*And indeed, every time I invited them that You may forgive them, they put their fingers in their ears, covered themselves with their garments, persisted, and were arrogant with [great] arrogance\*Then I invited them publicly\*Then I announced to them and [also] confided to them secretly\*And said, 'Ask forgiveness of your Lord. Indeed, He is ever a Perpetual Forgiver' (Surat Noah, Verses 5,6,7,8,9,10) And so the rest of the messengers (peace be upon them) with their people. If so, the messenger must possess a high degree of moral perfection to be worthy of delivering his message despite the difficulties he faces<sup>1</sup>. Ibn Khaldoun refers to this by saying: "One of their attributes is that before revelation, they have the morality of good and the chastity and avoidance of taboos and all abomination. That's what infallibility means. It is as if the messenger had been created by Allah on His instinct and to move away from the taboos and to repel them, as if they were incompatible with His instinct on which Allah created it on it. In Sahih hadith book, the Prophet Muhammad (may Allah bless him and grant him peace) carried stones with his uncle Al-Abbas to build the Kaaba, and he made them in his clothes, so he exposed his body, he fell into a faint state until He was covered in his clothes<sup>2</sup>. The Prophet Muhammad (may Allah bless him and grant him peace) was invited to a joyful occasion meeting in which he was wedded and played, so that he fell asleep until the sun came and did not attend any of their affairs, Allah protected him from all such matters. Moreover, the Prophet (peace and blessings be upon him) was naturally averse to unpleasant foods. When asked why he avoided onions and garlic, he replied: "I converse with those whom you do not converse with."<sup>3,4</sup>.

To this end, the prophets (peace be upon them) have reached a great amount of morality until Allah commended them by saying: (And that was Our [conclusive] argument which We gave Abraham against his people. We raise by degrees whom We will. Indeed, your Lord is Wise and Knowing) (Surat Al-Ana'm, Verse 83). Allah Almighty said in Ibrahim (peace be upon him): (Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allāh]) (Surat Hud, Verse 75). The daughter of Shoaib (peace be upon him), description of Moses (peace be upon him), Allah said: (One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy)

<sup>1</sup> Tafsir ibn Kathir, Part 4, p. 546.

<sup>2</sup> Directed by Imam Al-Bukhari in his Book Sahih Al-Bukhari, the book The Virtues of the Sahaba, section of Building Kaaba, under number: (3617), about Jaber bin Abdullah (May God be pleased with them) said: "When the Kaaba was built, the Prophet, may God bless him and grant him peace, and Al-Abbas went to carry stones. Al-Abbas said to the Prophet, may God bless him and grant him peace: 'Put your garment around your neck.' So, he did, and he fell to the ground and his eyes looked up to the sky. Then he stood up and said: 'My garment, my garment.' So, he tightened his garment around him". See: Al-Bukhari, Sahih Al-Bukhari, part 3, p. 1392.

<sup>3</sup> The Imam Al-Bukhari directed this hadith in Sahih al-Bukhari, the book of prayer, the section of what is said in raw garlic, onions and leek, under number: (817), and the Imam Muslim was directed in Sahih Muslim, the book of mosques and places of prayer, a section that prohibition those who ate garlic, onion, leek or other, under number: (564). Jaber bin Abdullah claimed that the Prophet (may God bless him and grant him peace) said: "Whoever eats garlic or onions, let him keep away from us - or he said: let him keep away from our mosque - and stay in his house. The Prophet, may Allah bless him and grant him peace, was brought a pot containing green vegetables. He found an odor in it, so he asked and was informed about what vegetables were in it. He said: Bring it nearby. To one of his companions who was with him. When he saw him, he disliked eating it. He said: Eat, for I am conversing with someone to whom you do not converse". See: Sahih al-Bukhari, Part 1, p. 292; Sahih Muslim, part 1, p. 394.

<sup>4</sup> Introduction to Ibn Khaldun, part 1, p. 38.

(Surat Al-Qasas, Verse 26). The Almighty Allah stated about Jesus, the son of Mariam, (peace be upon him): ([Jesus] said, "Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet\*And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I remain alive\*And [made me] dutiful to my mother, and He has not made me a wretched tyrant) (Surat Mariam, Verses 30,31,32). Allah Almighty said in the description of Muhammad (peace and blessings be upon him): (And indeed, you are of a great moral character) (Surat Al-Qalam, Verse 4). Almighty Allah said: (So, by mercy from Allāh, [O Muḥammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you) (Surat Aal-Imran, Verse 159). Had the Messengers not been endowed with moral perfection, humanity would not have followed them. When examining the life of Prophet Muhammad (peace and blessings be upon him), one finds the ultimate example of moral excellence. When Aisha (may Allah be pleased with her) was asked about his character, she replied: "His character was the Qur'an."<sup>1</sup>

### **3. The Invitation to High Morals:**

One of their characteristics is their call to noble morals. Among their signs is their invitation to religion and acts of worship such as prayer, charity, and chastity. Khadijah deduced the truthfulness of the Prophet (peace and blessings be upon him) based on this, as did Abu Bakr, without needing external evidence beyond his character and conduct.

In Sahih narrations, it is mentioned that when Heraclius received the Prophet's letter inviting him to Islam, he summoned members of the Quraysh present in his region, including Abu Sufyan, to question them about the Prophet. Among his questions was, "What does he command you to do?" Abu Sufyan replied, "He commands us to pray, give charity, maintain ties of kinship, and remain chaste," among other things. After listening, Heraclius said, "If what you say is true, then he is a Prophet, and he will soon possess what lies beneath my feet."

The "chastity" (al-'iffah) mentioned by Heraclius refers to the Prophet's infallibility (ismah). Observe how Heraclius deduced the truth of the Prophet's mission from his infallibility, call to religion, and acts of worship, without requiring miracles. This demonstrates that such traits are among the signs of Prophethood<sup>2</sup>.

### **4. The Lineage and The Pedigree:**

And it is also their attribute to be of pedigreed in their people. Almighty Allah said: (Certainly, did Allāh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book [i.e., the Qur'ān] and wisdom, although they had been before in manifest error) (Surat Aal-Imran, Verse 164).

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<sup>1</sup> Directed by Imam Ahmed in Musnad Ahmad ibn Hanbal, No. 25341. About Saad ibn Hisham, he said, "I asked Aisha, and I said," Tell me about the morality of the Messenger of Allah (may God bless him and grant him peace), She said, "His character was the Qur'an". See: Musnad Ahmad ibn Hanbal, part 6, p. 163. And Directed by Imam Muslims in Sahih Muslim, the book of mosques and places of prayer, section of the collector of night prayers and those who fell asleep or sick, under the number: (746), and Abu Dawud, in Sunan Abi Dawud, the book of prayers, section of the night prayers, with the number (1342), In a long hadith, see: Sahih Muslim, part 1, p. 512; Sunan Abi Dawud, part 1, p. 426.

<sup>2</sup> Ibn Khaldun Introduction, Part 1, p. 38.

Al-Qurtubi said: "Allah Almighty has made it clear of his great favor to them that by His sending of Muhammad (may Allah bless him and grant him peace) the meaning in favor there are words: Among them is that the meaning (from themselves) is in the sense of human beings like them, when proof is shown and human beings like them know that this is from Allah and said: (from themselves) One of them was honored by him (may Allah bless him and grant him peace) It was that favor, and said: (from themselves) to let them know his condition and do not hide his way. If he placed them, they were entitled to fight about him and not defeat him. And it was read in the anomalous readings (from their most important or most expensive) means who honored them because from He is from Beni Hashim and Banu Hashim better than Quraish and Quraish better than Arabs and Arabs better than others" <sup>1</sup>.

And Almighty Allah said: (There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful) (Surat At-Tawba, Verse 128). Almighty Allah said: (from among yourselves) It requires praise for the Prophet's lineage (may Allah bless him and grant him peace) and that it is at the heart of Arabs and their pure<sup>2</sup>. According to Hadith of the Prophet Muhammad (peace and blessings be upon him): "Allah's prophet Lot (peace be upon him) said: (He said, "If only I had against you some power or could take refuge in a strong support) (Surat Hud, Verse 80) He said: "he had a strong support, but he meant his tribe. After him, Allah did not send any Prophet except from the pinnacle of his people."<sup>3</sup>.

In the earlier-mentioned dialogue between Heraclius and Abu Sufyan, Heraclius also inquired about the Prophet's lineage, asking: "What is his status among you?" Abu Sufyan replied, "He is of noble lineage among us." Heraclius then remarked, "Messengers are sent from the noblest lineage of their people." This signifies that the Prophet must have a strong and respected tribe to shield him from harm, enabling him to deliver his Lord's message and fulfill Allah's will of completing His religion and law.

## **Second Research: Definition of The Message:**

### **First: The Definition of the Messenger in Language and Terminology:**

In the language, the root letters [ر س ل] (r-s-l) carry many meanings, including the expression "'ala rislika" (at your pace) with a kasrah, meaning to proceed with calmness, as one might say "'ala haynatika" (take your time). Similarly, "al-risl" with a kasrah means milk, and it is also associated with gentleness and deliberation. Another interpretation associates it with form and stillness, as in "takallam 'ala rislika" (speak calmly). Additionally, "al-istirsal" refers to a state of reassurance or familiarity, as in "ghabn al-mustarsil ilayka riba" (the loss of one who trusts you is usury). "al-tarsul" in speech and actions implies deliberate care, dignity, and caution. The word "rasul" meaning

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<sup>1</sup> Al-Qurtubi: Abu Abdullah Mohammed bin Ahmed Al-Ansari. **Provisions of the Holy Quran = Interpretation of Al-Qurtubi**, Beirut: The House of Scientific Books, [Without History], Part 4, p. 256.

<sup>2</sup> Same Source, part 8, p. 273.

<sup>3</sup> Directed by Imam Ahmed in Musnad Ahmad ibn Hanbal, No. 10916. About Abu Hurayrah. See: Musnad Ahmad ibn Hanbal, part 2, p. 533.

"messenger" also conveys the idea of a message (risalah), and can be both masculine and feminine. For instance, the plural for the feminine form is "arsul," as in "qad atatha arsuli" (her messages have reached her), while "al-rusul" is the plural form for the masculine "rasul." The term "al-rasul" with a fathah signifies smoothness in movement, as in a journey that is easy and flowing. It also implies gentleness and ease. "Rasul" is used for a singular or plural sense, as in "inna rasulu rabbi al-'alamin" (Indeed, we are the messenger of the Lord of the worlds) (Ash-Shu'ara: 16). Here, "rasul" is used in its singular form for dual speakers, as fa'ul and fa'il forms are the same for singular, plural, masculine, and feminine. The term "al-irsal" also means "to send" or "to direct." In this context, Allah's sending of His Prophets is interpreted as directing them to deliver His commands to His servants, as noted by Abu al-'Abbas. "Al-risalah" refers to a letter or treatise containing brief discussions on a specific subject, and its plural is "rasail." Thus, in linguistic terms, "risalah" denotes the act of sending or directing with a specific purpose. From this, "rasul" (messenger) is derived, with its plural being "rusul." The essence of "rusul" is rooted in the concept of proceeding with care and deliberation.

The term "rasul" can apply to both singular and plural forms, as in: the Almighty Allah said: (There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you [i.e., your guidance] and to the believers is kind and merciful) (Surat At-Tawba, Verse 128). And for plural Almighty Allah said: (Go to Pharaoh and say, 'We are the messenger of the Lord of the worlds) (Surat Ash-Shu'ara', Verse 16)<sup>1</sup>.

All these linguistic meanings are inherent in the terms messenger (rasul) and message (risala), such as kindness, reassurance, calm, entity, stillness, domestication, comfort, slow down, holiness and validation. When pronounced with an open vowel (fatha), it refers to ease in movement, characterized by fluidity and softness—qualities intrinsic to the divine law (shari'a). The terms tawjih (guidance) and risala (message), with a kasra vowel, signify the written letter, which encompasses the content of divine revelation.

**In the terminology:** a messenger (rasul) is defined as an individual chosen by Allah from among His prophets to deliver His divine law to the people. The messenger is, therefore, a prophet entrusted by Allah to communicate His law. The first verse revealed signifying the message is (O you who covers himself [with a garment]), The first verse revealed signifying the prophethood is (Recite in the name of your Lord who created). Scholars have clarified that the verse: (Recite in the name of your Lord) denotes the prophethood of Muhammad (peace be upon him). as prophethood involves divine revelation communicated to an individual through an angel with specific instructions. And the words of the Almighty Allah: (O you who are covered [in a cloak], arise and warn) is the evidence on the message of Muhammad (peace be upon him) because it is a revelation to the person in the tongue of the angel with a universal mandate <sup>2</sup>.

## **Second: The Message as a Divine Grant:**

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<sup>1</sup> The vocabulary of the words of the Holy Quran, article (Russell)(messengers).

<sup>2</sup> Al-Burhan fi Ulum Al-Quran, Part 1, p. 208.

Know that the message (risāla) is a lofty endowment, a divine favor, and a heavenly gift that cannot be attained through effort or personal merit, It is exclusively granted by Allah's will. Allah Almighty said: (Allāh is most knowing of where [i.e., with whom] He places His message) (Surat Al-An 'ām, Verse 124). And Allah Almighty said: (And thus, [i.e., the Qur'ān]. You did not know what the Book was, nor what faith was ) (Surat Ash-Shura, Verse 52). However, effort and striving in preparing oneself to receive the effects of revelation, through acts of worship accompanied by contemplation and interactions purified of hypocrisy and ostentation, are among its necessary prerequisite <sup>1</sup>.

Al-Razi said: " This indicates that Allah, the Exalted, does not honor any of His servants with the message unless He knows that they are distinguished from other servants by an abundance of honor, high ranks, and great virtues."<sup>2</sup>.

Al-Taher Ben Ashour said: " The message is not something attained through wishes or desires, but Allah knows who is suited for it and who is not. If He knew someone was suited for it and willed to send them, He would send them. For souls vary in their ability to accept divine effusion, their readiness for it, and their capacity to bear its burden. The message is suited only to a soul created close to angelic souls, distant from animalistic vices, and free from spiritual ailments"<sup>3</sup>.

The Prophet (peace and blessings be upon him) would engage in abundant worship and draw close to Allah to the extent that his feet would swell from worship<sup>4</sup>. Before the revelation, he used to retreat to the cave of Hira for contemplation, solitude being made beloved to him. He would see dreams that would manifest as the clarity of the dawn. These are transient states and conditions arising from an intrinsic preparedness and worthiness, stemming from the perfection of his physical constitution, the beauty of his form, the completeness of his balance, the purity of his nature and upbringing, the nobility of his lineage, the excellence of his character, and his noble demeanor. He was characterized by patience, composure, gentleness, humility, compassion for friends, severity and strength against enemies, truthfulness in speech, fulfillment of trust, avoidance of all vices, adornment with all virtues, and purity of reputation from all base matters. He was forgiving toward those who wronged him, kind to those who mistreated him, maintained ties of kinship, guarded what was entrusted to him, treated neighbors well, assisted the oppressed, supported the distressed, loved goodness, and detested wrongdoing. etc. Your companion has not strayed, nor has he erred, in this world. The sight [of the Prophet] did not swerve, nor did it transgress, in the unseen world. He commanded the reverence of all souls, willingly or unwillingly, while being neither arrogant, tyrannical, harsh, nor coarse. He was awe-inspiring in silence, unimpeachable in speech, gentle in

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<sup>1</sup> Al-Ghazali: Mohammed bin Mohammed bin Mohammed Abu Hamid. **The Ascents of Jerusalem in the Stages of Knowing the Self**, Beirut: New horizons House, 2/1975 edition, part 1, pp. 130-131.

<sup>2</sup> Al-Razi interpretation, part 7, p. 297.

<sup>3</sup> Ibn Ashour: Mohamed Al-Taher, **Al-Tahrir wa Al-Tanwir**, Tunisia: Dar Sahnoun, [without date], part 5, p. 115.

<sup>4</sup> Directed by Imam Al-Bukhari in Sahih Al-Bukhari, interpretation book, section of interpretation of Surat Al-Fatah, under the number: (4557), and directed by Imam Muslim in Sahih Muslim, Book of Hypocrites' Qualities and Judgments, section of the propagation of Acts and Diligence in Worship, under the number: (2820) About Aisha (may God be pleased with her): That the Prophet of God (may God bless him and grant him peace) used to stand in prayer at night until his feet would crack. Aisha said: Why do you do this, O Messenger of Allah, when Allah has forgiven you your past and future sins? He said: "Should I not like to be a grateful servant? When his flesh increased, he prayed while sitting, and when he wanted to bow, he would stand, recite, then bow" See: Sahih Al-Bukhari, Part 4, p. 1830; Sahih Muslim, Part 4, p. 2172.

demeanor whether in motion or stillness. He bore the weight of the responsibilities of the message he was entrusted with, fulfilling it to the utmost. He extended his mercy to all creation, fully delivering what was entrusted to him<sup>1</sup>.

The Prophet, while sharing with humanity the external traits of human nature, distinguished himself from them in essence. His humanity transcended ordinary human nature due to his capacity to bear the burden of divine revelation. The disbelievers often found this state perplexing and were unable to comprehend it. Allah says: "They have not appraised Allah with true appraisal when they said, 'Allah did not reveal to a human being anything.'" (Al-An'am: 91). He also says: "And the eminent among his people who disbelieved and denied the meeting of the Hereafter and whom We had given ease and comfort in this worldly life said, 'This is not but a human like yourselves. He eats of that from which you eat and drinks of what you drink.'" (Al-Mu'minun: 33). The response of the prophets and messengers emphasized both their humanity and their distinction through revelation. Allah says: "Their messengers said to them, 'We are only humans like you, but Allah bestows His favor upon whom He wills of His servants.'" (Ibrahim: 11). This verse highlights the shared aspect of human nature in form while pointing to the distinction through the reception of revelation<sup>2</sup>.

### **Third: The Difference Between the Prophet and the Messenger:**

The Prophet (nabi) and the Messenger (rasūl) are both individuals who receive revelation from Allah. However, they differ in the responsibility of conveying the divine law, which is specific to the Messenger. Every messenger is a prophet and not every prophet is a messenger. Almighty Allah said: (And mention in the Book, Moses. Indeed, he was chosen, and he was a messenger and a prophet) (Surat Mariam, Verse 51). Here, Allah combines the attributes of messengership and prophethood for Moses.

The concept of risāla (The message) includes nubuwwa (prophethood), but the reverse is not true. A Prophet is someone to whom Allah reveals but is not commanded to convey the message, while a Messenger is someone to whom Allah reveals and commands to deliver it. Some scholars, however, hold that Prophets are also sent (mursal), Almighty Allah said: (Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and Warners and sent down with them the Scripture in truth) (Surat Al-Baqarah, Verse 213). The act of sending (ba'th) inherently implies the obligation to deliver the message. And second: the Prophet's (may Allah bless him and grant him peace) statement: "The nations were shown to me, and I saw the Prophet with a group of people, the Prophet with one or two men, and the Prophet with no one with him"<sup>3</sup>.

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<sup>1</sup> The Ascents of Jerusalem in the Stages of Self-Knowledge, Part 1, p. 130-131.

<sup>2</sup> See *ibid.*, part 1, p. 132.

<sup>3</sup> Imam Al-Bukhari directed it in Sahih Al-Bukhari, the book of medicine, the section of Whoever cauterizes or cauterizes someone else, and the virtue of whoever does not cauterize, under the number: (5378), and Imam Muslim directed it in Sahih Muslim, the book of faith, the section of proof that sects of Muslims entered paradise without reckoning or suffering, under the number: (220), Imam Ahmed directed it in Musnad Ahmad ibn Hanbal, with the number: (2448). About Ibn Abbas, the Messenger of Allah (may God bless him and grant him peace) said: "The nations were shown to me, and a prophet would pass by with one man, a prophet with two men, a prophet with a group of people, and a prophet with no one. I saw a great multitude



#### **Fourth: Belief in the Messengers:**

Belief in the Messengers is one of the pillars of faith and the fundamental principles of creed. It must be a comprehensive, universal, and harmonious belief, without division, partiality, or discord. This belief encompasses affirming their truthfulness, revering them, and honoring them as prescribed by Allah. It also includes obeying them in what they were sent with regarding commands, prohibitions, encouragements, and warnings, as well as everything they conveyed from Allah. This is necessarily a well-known asset of religion. All Allah's prophets and messengers must be believed, in whole and in detail, in whom Allah has told us the Almighty. We must also believe in His story and in the faith of those who have not told us His story.

This has been evidenced by proofs from Quran and Sunna. The Almighty Allah said: (The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allāh and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey) (Surat Al-Baqarah, Verse 285 Allah mentions belief in the Messengers as part of what the Messenger and the believers affirm as essential pillars of faith. He clarifies that their belief in the Messengers involves making no distinction between them, affirming faith in all of them without exception.

In Quran, Allah made it clear on the ruling of who abandon belief in the messengers. The Almighty Allah said: (Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between \* Those are the disbelievers, truly) (Surat An-Nisa, Verses 150-151). Allah explicitly labels as disbelievers those who reject the Messengers or differentiate between them by believing in some and disbelieving in others. He affirms that such individuals are the true disbelievers. We do not believe in some Messengers while rejecting others, as the Jews and Christians did by denying certain Prophets of Allah while affirming others. Instead, we believe in all of them, affirm their truthfulness, submit to Allah in Islam, and disavow every religion other than Islam<sup>1</sup>. This verse specifically refers to the disbelievers among the People of the Book—Jews and Christians—who rejected Muhammad (peace and blessings be upon him). The ruling is general, as rejecting him constitutes disbelief in all the Messengers. This is because every Prophet commanded his people to believe in Muhammad (peace and blessings be upon him) and in all the Prophets, peace be upon them. Allah even linked belief in Him to belief in His messengers. Almighty Allah said: ( And they wish to discriminate between Allah and His messengers) (Surat An-Nisa, Verse 150). This discrimination is labeled disbelief because Allah has obligated humanity to worship Him through the laws revealed to them via the Messengers Rejecting the Messengers amounts to rejecting their laws

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that filled the horizon, so I hoped that it would be my nation. Then it was said: This is Moses and his people. Then it was said to me: Look, and I saw a great multitude that filled the horizon, so it was said to me: Look like this and like this, so I saw... A great multitude filled the horizon, and it was said: These are your nation, and with them are seventy thousand who will enter Paradise without being held to account". See Sahih Al-Bukhari, Part 5, p. 2157; Sahih Muslim, part 1, p. 199; Musnad Ahmad ibn Hanbal, part 1, p. 271.

<sup>1</sup> Al-Tabari: Mohammed bin jareer, Abu Jafar. **The comprehensive statement on the interpretation of the Qur'an = Tafsir Al-Tabari**, Verification: Ahmed Mohamed Shaker, Beirut: Al-Resalah Foundation, 1/2000 AD edition, part 6, p. 569-570.

and refusing to accept them, which results in rejecting the servitude that Allah commanded. This is akin to denying the Creator Himself, which constitutes disbelief as it implies abandoning obedience and servitude. Similarly, differentiating between the Messengers in belief is also considered disbelief.

Then the Almighty asserted their disbelief by saying: (Those are the disbelievers, truly) (Surat An-Nisa, Verse 151). This affirmation removes any misunderstanding that their claim of partial belief could benefit them while they reject His Messenger. Disbelief in His Messenger is equivalent to disbelief in Allah, as well as disbelief in every Messenger who foretold the coming of Muhammad (peace and blessings be upon him). For this reason, they are deemed the true disbelievers.<sup>1</sup> In contrast, Allah, in the same context, describes the believers and their position, saying: (But they who believe in Allāh and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allāh Forgiving and Merciful) (Surat An-Nisa, Verse 152). Here, Allah praises the believers for their comprehensive faith in Him and all His Messengers without differentiating between them. They affirm that all the Messengers are sent by Allah and hold them all in equal regard in their belief.

As for the Sunnah, it also affirms, as the Qur'an does, that belief in the Messengers is one of the pillars of faith. This is evident in the well-known Hadith of Jibril, mentioned in the section on "Belief in the Angels." In it, when Jibril asked the Prophet (peace and blessings be upon him) about faith, he replied: "It is to believe in Allah, His angels, His books, His messengers, and the Last Day..." This hadith explicitly includes belief in the Messengers among the other pillars of faith that a Muslim must uphold and firmly believe in.

Additionally, in the Prophet's prayer during his night vigil (tahajjud), he would say: "O Allah, to You be praise. You are the Light of the heavens and the earth and of those in them. To You be praise. You are the Sustainer of the heavens and the earth and of those in them. To You be praise. You are the Lord of the heavens and the earth and of those in them. To You be praise. You are the Truth, Your Word is the Truth, your promise is the Truth, your meeting is true, Paradise is true, Hell is true, and the apocalypse is true ..."2. The Prophet Muhammad's testimony (peace and blessings be upon him) that the Prophets are right among the great origins of faith such as faith in Allah and in the existence of paradise and hell and the apocalypse and its presentation in his supplication and prayers is proof of the importance of belief in the messengers and prophets and its place in religion.

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<sup>1</sup> Tafsir Al-Qurtubi, part 6, p. 8.

<sup>2</sup> Directed by Imam Al-Bukhari in Sahih Al-Bukhari, Oneness of God Book, the section of (And it is He who created the heavens and earth in truth) (Surat Al-An 'ām, Verse 73), under the number: (6950), and directed by Imam Muslim in Sahih Muslim, the book of travelers' prayers and shortening it, the supplication in the night prayer section, under the number: (769), about Abdullah bin Abbas (may God be pleased with them) said: The Prophet Muhammad (peace and blessings be upon him) called a supplication from night: "The Prophet, may God bless him and grant him peace, used to supplicate at night: 'O God, to You is all praise. You are the Lord of the heavens and the earth. To You is all praise. You are the Sustainer of the heavens and the earth and of all that is in them. To You is all praise. You are the Light of the heavens and the earth. Your word is the truth, your promise is the truth, meeting You is the truth, Paradise is the truth, Hell is the truth, and the Hour is the truth. O God, to You I submit, in You I believe, upon You I rely, to You I turn, with You I contend, and to You I return. I have judged, so forgive me for what I have done in the past and what I have left behind, what I have kept secret and what I have made public. You are my God; I have no god but You". See: Sahih Al-Bukhari, Part 6, p. 2689; Sahih Muslim, Part 1, p. 532.

## **Fifth: The Messengers' Qualities:**

### **1. Truthfulness (Ṣidq):**

Prophethood is a divine mission given by Allah through a man among His creation to convey His message. Given this, the first and foremost trait a Prophet must possess is truthfulness, both before and after being commissioned. It is inconceivable for Allah to appoint a liar as a Messenger. A Messenger cannot lie, as Allah's support for him through clear signs and miracles is proof of his truthfulness. Furthermore, the following of people and the prominence of his message are also evidence of his honesty. Allah says about Ibrahim (Abraham): "And mention in the Book [the story of] Ibrahim. Indeed, he was a man of truth and a Prophet." (Maryam: 41).

He says about Idris: "Indeed, he was a man of truth and a Prophet." (Maryam: 56).

About Ishaq (Isaac) and Yaqub (Jacob), the sons of Ibrahim, Allah states: "And We gave him [Ibrahim] Ishaq and Yaqub – all [of them] We guided. And We gave them of Our mercy, and We made for them a reputation of high honor." (Maryam: 49-50).

About Ismail (Ishmael), Allah says: "And mention in the Book [the story of] Ismail. Indeed, he was true to his promise, and he was a Messenger and a Prophet." (Maryam: 54).

Ibn Taymiyyah explains regarding the claims of Prophethood:

"Whoever claims that Allah has sent him must either be a truthful Messenger, supported and aided by Allah, whose followers are victorious and whose end is honorable; or a liar, against whom Allah exacts vengeance, cuts off his lineage, and demonstrates that what he brought was not of the clear signs and proofs that are irrefutable. Rather, they are akin to the deceptions of magicians, fortune-tellers, and liars, which can be countered and opposed. The miracles of the Prophets are unique in that no one can replicate or rival them, unlike other claims, which can be challenged, invalidating their evidentiary value.<sup>1</sup>".

Before the Prophet Muhammad (peace and blessings be upon him) was sent as a Messenger, the Arabs in their pre-Islamic era used to call him "the Truthful, the Trustworthy." This is evidenced by an incident when the Prophet (peace be upon him) ascended Mount Safa and called out: O Banu Fihri, O Banu 'Adiyy - to the clans of Quraysh - until they gathered. When a man was unable to go out, he would send a messenger to see what was going on. Abu Lahab and Quraysh came, and he said: What would you think if I told you that there is cavalry in the valley intending to raid? Upon you; would you believe me? They said: Yes, we have only experienced truth from you. He said: Then I am a warner to you before a severe punishment. Abu Lahab said: Perish for the rest of the day! Is this why you have gathered us?! Then this verse was revealed: (May the hands of Abū Lahab be ruined, and ruined is he

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<sup>1</sup> Ibn Taymiyya: Ahmed bin Abdul Halim Al-Harrani Abu Al-Abbas. The correct answer for those who changed the religion of Christ, Verification: Dr. Ali Hassan Nasser et al., Riyadh: Capital House, edition 1/1414 AH, part 1, p. 417.

\* His wealth will not avail him or that which he gained \* He will [enter to] burn in a Fire of [blazing] flame) (Surat Al-Masad, Verses 1-2-3)<sup>1</sup>.

The story of Abu Sufian at Hercules attests to the sincerity of the Prophet Muhammad (peace and blessings be upon him) even of his enemies. In Hercules' question to Abu Sufian said: "Were you accusing him of lying before he said what, he said. I said, "No", At the end of the conversation, Heraclius said to Abu Sufyan: "I asked you whether you had ever accused him of lying before he said what he has said, and you claimed you had not. So, I knew that someone who does not lie about people would not lie about Allah."<sup>2</sup>.

## 2. Trustworthiness (Amanah):

This attribute is closely linked to truthfulness, as a liar cannot be trustworthy, just as a betrayer cannot be truthful.; Thus, a truthful person must be trustworthy, and a trustworthy person must be truthful. The opposite of trustworthiness is betrayal, and it is inconceivable for Allah to entrust a betrayer with carrying His message to humanity.

Trustworthiness encompasses many virtues, such as safeguarding secrets, protecting the rights of others, delivering the message exactly as it was revealed from Allah, and fully adhering to everything the messenger calls people toward. Allah Almighty said a tale about Shoaib, peace be upon him, addressing his people: (And I do not intend to differ from you in that which I have forbidden you) (Surat Hud, Verse 88). And Almighty Allah said, Addressing His Messenger Muhammad (peace and blessings be upon him): (O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message) (Surat Al-Maidah, Verse 67). , Allah threatens the Messenger with severe consequences if he were to add anything to or alter what was revealed to him. saying: (And if he [i.e., Muḥammad] had made up about Us some [false] sayings, \* We would have seized him by the right hand; \* Then We would have cut from him the aorta \* And there is no one of you who could prevent [Us] from him) (Surat Al-Haqqah, Verses 44-45-46-47). If it were possible for a messenger to be treacherous, he could alter divine laws or corrupt the rulings received from Allah. This would nullify the purpose of the message, which is to establish righteousness and

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<sup>1</sup> Directed by Imam Al-Bukhari in Sahih al-Bukhari, Book of Interpretation, section of Interpretation of Surah (May the hands of Abū Lahab be ruined, and ruined is he) (Surat Al-Masad, Verse 1). Number: (4492), and the section of words of the Almighty: ( And warn, [O Muḥammad], your closest kindred) (Surat Ash-Shu'ara', Verse 214). Number: (4687), and directed by Imam Muslims in Sahih Muslim, Book of Faith, section of Almighty Allah said: ( And warn, [O Muḥammad], your closest kindred) (Surat Ash-Shu'ara', Verse 214). Number: (208), When this verse was revealed: {And warn your nearest relatives} (Ash-Shu'ara': 214) and your sincere relatives among them, the Messenger of God, may God bless him and grant him peace, went out until he ascended Safa, and he called out: O Sabah! They said: Who is this who is calling out? They said: Muhammad. So, they gathered around him, and he said: O sons of so-and-so, O sons of so-and-so, O sons of so-and-so, O sons of Abd Manaf, O sons of Abd al-Muttalib. So, they gathered around him, and he said: Tell me, if I told you that cavalry was coming out from the foot of this mountain, would you believe me? They said: We have not experienced any lie from you. He said: I am a warner to you before a severe punishment. Abu Lahab said: Perish you! You have only gathered us for this. Then he stood up and this surah was revealed: (May the hands of Abū Lahab be ruined, and ruined is he) (Surat Ash-Masad, Verse 1). Perish indeed. See: Sahih Al-Bukhari, part 4, p. 1787, 1902; Sahih Muslim, part 1, p. 193.

<sup>2</sup> From a long Hadith in which it directed the story of Abu Sufyan with Hercules, See: Sahih Al-Bukhari, Part 1, p. 7, Sahih Muslim, Part 3, p. 1393.

adherence to Allah's commands alone. Allah does not love the treacherous, as He says: "Indeed, Allah does not love the treacherous." (Al-Anfal: 58) How, then, could Allah support, aid, and elevate someone who betrays Him? Therefore, all the Messengers of Allah were trustworthy in delivering the message they were entrusted with.

A hallmark of the Prophets' perfection is their complete delivery of everything Allah commanded them to convey. They fulfilled their duties as messengers with utmost dedication, as Allah says: "And the Messenger's duty is only to deliver [the message] clearly." (An-Nur: 54)

### 3. Infallibility:

Infallibility refers to the divine protection that Allah bestows upon His Prophets, shielding them from falling into sin and keeping them free from flaws and shortcomings. Most scholars agree on the infallibility of the Prophets after their appointment to prophethood<sup>1</sup>.

Imam al-Haramayn, in his book *al-Burhan*, emphasized the link between miracles and the truthfulness of the Prophet's message from Allah. He stated: "The Prophet must be infallible regarding anything contrary to the implications of the miracle. If this were not the case, the miracle would fail to prove the truthfulness of the Prophet. As for major sins and heinous acts, intellectual consensus among the various groups deems their occurrence impossible for Prophets. This is the position of the majority of our leading scholars." <sup>2</sup>. Some scholars from *Ahl al-Sunnah wa al-Jama'ah* held that "any lapse by the Prophets is only a result of not opting for what is superior." <sup>3</sup>. The Messengers represent the pinnacle of human perfection because they exemplify ultimate servitude

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<sup>1</sup> Most of the scholars went to the infallibility of the prophets after the prophecy of the major sins. Judge Abubakar said: "The Muslim consensus on this matter. Ibn Al-Hajib and other late fundamentalists, as well as the unanimity of their Infallibility after the prophecy, told them of their positions as vices of morality, vices and other dissatisfactions. They are said to be pups vices as a stolen bite and slimming with a pill. They disagreed on the evidence, legitimacy and reason, because it caused dissatisfaction with the pursuit, which would make it impossible for them to fall mentally and legitimately. The Imam of the Two Holy Mosques in *Al-Burhan* quoted him from the layers of creation, He said: "And to him the fate of the masses of imams. Ibn Fork said that this was not a miracle requirement. Judge Ayadh said: "And then Professor Abu Isaac went and who followed him. Judge Abubakar and a group of Shafi'i and Hanafi investigators said that only evidence of her abstention was heard. Judge Abubakar was told that he said: "It refrains from hearing and consensus". See: Al-Shawkani: Muhammad bin Ali. **Guidance of the Scholars to the Realization of Truth from the Science of Usul**, Beirut: House of Knowledge, [without history]. Part 1, p. 54.

<sup>2</sup> Al-Juwayni: Abdulmalik bin Abdullah bin Yusuf Abu Al-Maali. **The Proof in the origins of Fiqh**, Verification: Dr. Abdeladim Mahmoud Al-Deeb, Mansoura: Dar Al-Wafa, 4/1418 AH edition, part 1, p. 319.

<sup>3</sup> Ibn Saeed: Jamal Al-Din Ahmed bin Mohammed bin Mahmoud. **The Book of the Origins of Religion**, Verification: Omar Wafik Al-Daouk, Beirut: Dar Al-Bashair Al-Islamiya, 1/1998 edition, Part 1, p. 138.

Imam Mohammed Rasheed Reza stated in the meaning of God Almighty to Muhammad (may God bless him and grant him peace): (and ask forgiveness for your sin and for the believing men and believing women. And Allāh knows of your movement and your resting place) (Surat Muhammad, Verse 19). that the guilt here came with its linguistic origin transmitted from the guilt of the beast, which is all an act punished against the interest or what is the first and most beneficial, in which diligence enters into the legitimate opinion in sharia. As the Prophet Muhammad's permission (may God bless him and grant him peace) to those hypocrites who have asked permission from him in lagging behind Tabuk's foray and God's reproach him by saying: (Allāh has pardoned you, [O Muḥammad, but] why did you give them permission [to remain behind]? [You should not have] until it was evident to you who were truthful and you knew [who were] the liars) (Surat At-Tawbah, Verse 43). But the infallibility of prophets from God's disobedience and revelation to them, because if they disobeyed him, their followers would have been commanded by God because he ordered them to follow them. God said: (There has certainly been for you in the Messenger of Allāh an excellent pattern) (Surat Al-Ahzab, Verse 21). See: Rasheed: Mohamed Reza. **Muhammadan revelation**, Beirut: Islamic Office, 10/1405 AH edition, p. 30.

to Allah and fulfill the most significant mission in existence: guiding humanity toward the correct path—toward perfection. They lead people to purify themselves from base desires and material distractions, transforming their nature into one that is truly divine<sup>1</sup>. Allah does not leave the Prophets uncorrected if they err; instead, He points out their mistakes and guides them to immediate repentance. For instance, when Adam and Hawwa (Eve) ate from the forbidden tree after being deceived by Shaytan, they hastened to repent: (They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers) (Surat Al-A'raf, Verse 23). Similarly, when Musa (Moses) sought to aid someone from his own people and unintentionally killed a Copt, he recognized his error. Allah recounts his words: ([Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy \* He said, "My Lord, indeed I have wronged myself, so forgive me," and He forgave him. Indeed, He is the Forgiving, the Merciful) (Surat Al-Qasas, Verses 15-16). In Al-Razi's view, Adam's prophethood began after his descent to Earth, so his infallibility applied only after becoming a Prophet. Similarly, Musa's error occurred before his prophethood.

Scholars unanimously agree that the Messengers are infallible regarding forgetting or neglecting the divine message they are tasked with conveying. They do not forget anything Allah has revealed to them. Allah reassures His Messenger Muhammad (peace be upon him): "We will make you recite, and you will not forget." (Al-A'la: 6). He also says: "Do not move your tongue with it to hasten it. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So, when We have recited it [through Gabriel], then follow its recitation." (Al-Qiyamah: 16-18) Allah further affirms: "Nor does he speak from [his own] inclination. It is not but a revelation revealed." (An-Najm: 3-4) thus, the Messengers are divinely protected in conveying Allah's commands exactly as revealed to them. Ibn 'Atiyyah states: "The ummah unanimously agrees on the infallibility of the Prophets in matters of delivering the message."

Similarly, al-Amidi asserts: "After prophethood, there is consensus among all adherents of the divine laws on their infallibility from deliberately committing anything that undermines their truthfulness in what the decisive miracle proves—the claim of prophethood and the conveyance of Allah's message."<sup>2</sup>

### **Third Research: The Messengers' Function:**

#### **First: Need for The Messengers:**

Mankind's need for guidance of prophets and messengers is essential, and their need for that is above all. The divine law (shari'a) is the soul of the world and the light of its existence. Allah Almighty said: (And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus, it has been made pleasing to the disbelievers that which they were doing) (Surat Al-An 'ām, Verse 122). This is a description of

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<sup>1</sup> Al-Razi interpretation, part 4, p. 179.

<sup>2</sup> Al-Amidi: Ali bin Mohammed. **Al-Ihkam fi Usul Al-Ahkam**, commented by: Sheikh Abdul Razak Afifi, Beirut: Islamic Office, 2/1402 AH edition, Part 1, p. 170.

the believer, "When he was dead in the darkness of ignorance, Allah gave his life in the spirit of Islam and the light of faith, and made him a light to walk in people. This is proverb given by Allah Almighty to the believer who was dead in the sense that he was in misguidance, lost and doomed, but Allah gave life to his heart with faith, guided him to the truth, and enabled him to follow His Messengers. (And is one who was dead and We gave him life and made for him light by which to walk among the people) (Surat Al-An 'ām, Verse 122). This light is the guidance of the Qur'an, which directs him in how to act and navigate life".<sup>1</sup> The vitality of nations and communities stems from the vitality of their individuals, and their well-being is contingent on the righteousness of those individuals.

Allah, in His wisdom, determined that the greatest good for humanity lies in sending Messengers to guide them to Him and convey His path. These Messengers were chosen from among humans—not angels or any other creation. By His will, Allah sent them successively, one after another, selecting and elevating them above the rest of creation. Allah says: (Allāh chooses from the angels' messengers and from the people. Indeed, Allāh is Hearing and Seeing ) (Surat Al-Hajj, Verse 75). Ibn Al-Qayyim said: " From this, it becomes clear that humanity's need for the Messenger and what he brought exceeds all other needs. Belief in his truthfulness, obedience to his commands, and acceptance of his teachings are indispensable for happiness and success in this world and the Hereafter. There is no path to true happiness, no salvation, and no way to differentiate good from evil in detail except through the guidance of the Messengers. Allah's pleasure cannot be attained except through them. All that is good in deeds, speech, and character comes from their guidance, and what they brought is the definitive scale by which all statements, actions, and ethics are measured. Following them distinguishes the guided from the misguided. The need for the Messengers is greater than the body's need for its soul, the eye's need for light, and the soul's need for life. Whatever necessity or need you can imagine, the servant's need for the Messengers far surpasses it."<sup>2</sup>

Humanity's need for the guidance of Messengers, as explained by Imam Muhammad Rashid Rida, lies in three key aspects that cannot be fully realized through human senses and intellect alone:

1. Belief in the Unseen: This begins with the oneness of Allah, His attributes, and the signs that demonstrate His perfection and transcendence from all deficiencies. It also includes what the Prophets and Messengers conveyed about other matters of the unseen, such as the world of jinn and devils..
2. Belief in the Resurrection, Judgment, and Recompense: This includes faith in life after death, where individuals will be held accountable and rewarded or punished based on their faith and deeds. This belief is a major motivator for righteousness, second only to belief in Allah and knowledge of Him. For this reason, numerous Qur'anic verses pair belief in Allah with belief in the Last Day, such as: (But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muḥammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakāh and the believers in Allāh and the

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<sup>1</sup> Tafsir ibn Kathir, part 2, p. 231.

<sup>2</sup> Ibn Al-Qayyim: Mohammed Ibn Abi Bakr. the book Zad al-Ma'ad in the guidance of the best of servants, Verification: Shoab and Abdelkader Al-Arna'ut, Beirut: Al-Resalah Foundation, 14th edition, 1407 AH/1986 AD, part 1 p. 69.

Last Day - those We will give a great reward) (Surat Al-Nisa', Verse 162). And Almighty Allah said: (And to Madyan [We sent] their brother Shu'ayb, and he said, "O my people, worship Allāh and expect the Last Day and do not commit abuse on the earth, spreading corruption) (Surat Al-Ankabut, Verse 36).

3. Establishment of Divine Laws: These laws provide boundaries for human actions and address matters where personal opinions and desires cannot suffice. They unify people and prevent division by providing a clear framework for life and justice..<sup>1</sup>

## **Second: Why were the Messengers from Humans?**

1. Humans are the most suitable to serve as role models and examples for others. This wisdom becomes evident when reflecting on the mission of any Messenger. Allah says: (There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often) (Surat Al-Ahzab, Verse 21). This noble verse establishes a foundational principle of emulating the Prophet Muhammad (peace and blessings be upon him) in his words, actions, and states. For this reason, Allah commanded people to follow the Prophet's example during the Battle of the Trench (Ahzab), particularly in his patience, perseverance, steadfastness, striving in the path of Allah, and waiting for relief from his Lord until the day of judgment. Allah addressed those who were distressed, anxious, and shaken during the Battle of the Trench, saying. (There has certainly been for you in the Messenger of Allāh an excellent pattern) (Surat Al-Ahzab, Verse 21). In other words, do you imitate the prophet Muhammad (peace and blessings be upon him) and follow his qualities? That is why the Almighty said: (for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often) (Surat Al-Ahzab, Verse 21).<sup>2</sup>
2. It is impossible to see angels as they are created by Allah. Contact with angels is not all human beings endure and they cannot. It is impossible for humans to bear seeing angels in the form in which Allah created them, and not all people can handle communication with angels. Even the Prophet Muhammad (peace and blessings be upon him) endured great difficulty during the revelation, as mentioned in the hadith: "Sometimes it comes to me like the ringing of a bell, and that is the most difficult for me, then it leaves me and I have understood what it says. Sometimes the angel appears to me as a man and speaks to me, and I understand what he says. Aisha said: I saw him when revelation descended upon him on an extremely cold day, and when it ceased, his forehead would be dripping with sweat."<sup>3</sup> Sending human messengers was necessary, so that they could communicate directly with people, understand them, and interact with them. If Allah had sent angels, they would not have been able to do so. Allah said: (Say, "If there were upon the earth angels walking securely, we would have sent down to them from the heaven an angel [as a] messenger) (Surat Al-Isra', Verse 95). In the Earth "If angels had walked on earth securely, Allah would have sent an angelic Messenger to them, because

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<sup>1</sup> Muhammadan Revelation, pp. 23-26, by behave.

<sup>2</sup> Tafsir ibn Kathir, Part 3, p. 626.

<sup>3</sup> Previously be directed.



angels can be seen by other angels and by those among humans whom Allah allows to see them. However, humans cannot see them in their natural form, so a human Messenger was sent to them."<sup>1</sup>

3. The message is based on assigning duties to those it addresses and calling on them to comply with the messenger's orders. If the messenger were an angel, people could argue that they could not afford these orders, because of the different nature of the sent angel, so Allah said: (And what prevented the people from believing when guidance came to them except that they said, "Has Allāh sent a human messenger?" \* Say, "If there were upon the earth angels walking securely, we would have sent down to them from the heaven an angel [as a] messenger) (Surat Al-Isra', Verses 94-95). The people ruled out that Allah would send to the creatures a messenger of mankind. They thought that if Allah sent a messenger to the creatures, that messenger should be an angel. Almighty Allah answered this suspicion from two aspects. First aspect, Allah says: (And what prevented the people from believing when guidance came to them) (Surat Al-Isra', Verse 94). The reasoning here is that even if Allah had sent an angel as a Messenger, people would only believe in him due to the miracle proving his truthfulness. This miracle would guide them to recognize that the angel was indeed conveying Allah's message. Thus, the term "when guidance came to them" refers to the miracle. Whether the miracle appears through an angel or a human, it necessitates acknowledgment of the Messenger's truthfulness. Therefore, their claim that the Messenger must be an angel is invalid and baseless obstinacy. Second aspect, Allah explains that if the inhabitants of the Earth were angels, their Messenger would also be an angel, as beings of the same kind are more compatible. However, since the inhabitants of the Earth are humans, their Messenger must also be human. This is indicated in Allah's statement: (If there were upon the earth angels walking securely, we would have sent down to them from the heaven an angel as a messenger) (Surat Al-Isra', Verse 95).<sup>2</sup>

### **Third: The Messengers' Function:**

Allah Almighty has chosen his messengers to perform specific functions, as they are the ambassadors of Allah Almighty to his worshippers. They are those who carry Allah's revelation. These functions are as follows:

1. **The Clear Statement:** It is the basic task of the messengers, because Allah sent them only to inform the people of their Lord. Thirteen verses of the Holy Quran stipulate that the mission of the Prophet is (The Communication -report-), Allah Almighty said: (Not upon the Messenger is [responsibility] except [for] notification. And Allāh knows whatever you reveal and whatever you conceal) (Surat Al-Maidah, Verses 99). Allah Almighty said in the wording of the order to His Prophet Muhammad (peace and blessings be upon him): (O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allāh will protect you from the people. Indeed, Allāh does

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<sup>1</sup> Al-Tabari's Interpretation, part 8, p. 151.

<sup>2</sup> Al-Razi interpretation, part 10, p. 138; Abi Hayyan's interpretation, part 7, p. 399.

not guide the disbelieving people) (Surat Al-Maidah, Verses 67). The communication (announcement) needs courage and lack of fear from people because the Prophet comes against people's whims and threatens the sovereignty of their superiors. Allah has saved the Prophet Muhammad (may Allah bless him and grant him peace) from the cunning of the unbelievers, the Jews and the Christians, and instructing him to show the notification of his indifference to them. This is because much before this verse and much beyond, when speaking with Jews and the Christians, he refrained from reciting this one verse in the middle to be alien to before and after it.<sup>1</sup>

2. **Inviting people to Monotheism and Correcting Deviation:** Almighty Allah created his servants as monotheists, but the devils deviated from their path and led them astray.<sup>2</sup> People deviated from the pure disposition they were. The devils of jinn and humans continue to adorn and raise suspicions and misrepresentations. For that reason, Allah sent His Messengers as a mercy from him whenever people went off the straightaway. Almighty Allah said: (Mankind was [of] one religion [before their deviation]; then Allāh sent the prophets as bringers of good tidings and Warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over it [i.e., the Scripture] except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allāh guided those who believed to the truth concerning that over which they had differed, by His permission. And Allāh guides whom He wills to a straight path) (Surat Al-Baqarah, Verse 213). In other words, people were one nation on monotheism, faith and worship of Allah alone, but they diverged, Allah sent the prophets as bringers of good tidings and Warners. Al-Tabari, in his Tafsir, quotes Qatadah regarding the meaning of Allah's words: "Mankind was one religion" (Al-Baqarah: 213), saying: "They were all upon guidance together, but they disagreed, so Allah sent the Prophets as bringers of good tidings and warners. The first Prophet sent was Noah." Al-Tabari continues, stating: "Humanity was once a united community upon one faith and religion. When they differed, Allah sent the Prophets as bringers of good tidings and warners. The root of the term 'umma' refers to a group united upon a single religion. Over time, the word 'umma' alone suffices to indicate religion, as in Allah's statement: 'And if Allah had willed, He could have made you one umma [community]' (Al-Ma'idah: 48; An-Nahl: 93), which refers to a single religion and creed."<sup>3</sup>

The messengers' invitation for people is based the pure monotheism of Allah and rectifying the deviations present in their time and place. The deviation from the straight path varies according to the circumstances of time and place. Since the Prophet Muhammad (may

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<sup>1</sup> Al-Razi interpretation, part 6, p. 113; Al-Tahrir wa Al-Tanwir, part 4, p. 240.

<sup>2</sup> The trustworthiness of the Hadith that is directed by Imam Muslim in Sahih Muslim, The Book of Paradise and the description of bliss in it and the description of its people, the section of qualities known in the world as the people of paradise and the people of fire, under the number: (2865), About Iyadh bin Himar Al-Majashi'i From a long Hadith that the Messenger of Allah Muhammad (peace and blessings be upon him) once said in his sermon: "Verily, my Lord has commanded me to teach you what you do not know, of what He has taught me this day. All the wealth that I have given to a servant is lawful, and verily, I have created all of My servants as monotheists. But the devils came to them and led them astray from their religion, and forbade them what I had made lawful for them, and commanded them to associate with Me that for which I had not sent down any authority...". See: Sahih Muslim, part 4, p. 2197.

<sup>3</sup> Al-Tabari's Interpretation, part 2, p. 347 - Tafsir Al-Qurtubi, part 3, p. 32.

Allah bless him and grant him peace) is the seal of the Prophets and messengers, his message is general and comprehensive to all the foundations of the reform and guidance brought by the earlier heavenly laws, and even more so that it is fit for every time and place as Almighty Allah said: (And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture and as a criterion over it. So, judge between them by what Allāh has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method) (Surat Al-Maidah, Verse 48). And Allah said: (This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion) (Surat Al-Maidah, Verse 3). And Almighty Allah said: (And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers) (Surat Aal-Imran, Verse 85).

3. **Managing the Nation's Affairs in General and Its Policy:** Human beings are social in nature, living within the tribe or group. And this society is not upright only under the leadership of an official to whom people owe obedience and who is entrusted with managing their own affairs and caring for their own interests. There can be no better human beings than the messenger who is the leader of this society in his religious and life affairs. It was initially for prophets, especially those of Israelites (Children of Israel). Allah said: (Indeed, we sent down the Torah, in which was guidance and light. The prophets who submitted [to Allāh] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allāh, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price [i.e., worldly gain]. And whoever does not judge by what Allāh has revealed - then it is those who are the disbelievers) (Surat Al-Maidah, Verse 44). Allah Almighty said to the Prophet Dawud -David- (peace be upon him): ([We said], "O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allāh." Indeed, those who go astray from the way of Allāh will have a severe punishment for having forgotten the Day of Account) (Surat Sad, Verse 26). Allah Almighty said to the Prophet Muhammad (may Allah bless him and grant him peace): (And judge, [O Muḥammad], between them by what Allāh has revealed and do not follow their inclinations and beware of them, lest they tempt you away from some of what Allāh has revealed to you. And if they turn away - then know that Allāh only intends to afflict them with some of their [own] sins. And indeed, many among the people are defiantly disobedient) (Surat Al-Maidah, Verse 49). The Messenger of Allah Muhammad (peace and blessings be upon him) said: "The Children of Israel were ruled by prophets. Whenever a prophet died, another prophet would rise".<sup>1</sup>

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<sup>1</sup> A part of the Hadith directed by Imam Al-Bukhari in Sahih Al-Bukhari, Book of Prophets, section of What Was Said About the children of Israel, No. (3268), and directed by Imam Muslim in Sahih Muslim, The Book of emirate, section to must be fulfilled= = With the pledge of the Successors first then first, Number: (1842), Abu Hazem said: I sat with Abu Hurayra for five years. I heard him narrating about the Prophet (may God bless him and grant him peace) who said: "The Children of Israel were ruled by prophets. Whenever a prophet died, another prophet succeeded him. There will be no prophet after me, and there will be caliphs who will increase in number". See: Sahih Al-Bukhari, part 3, p. 1273; Sahih Muslim, part 3, p. 1471.

#### **Fourth: The Messengers' right over their nation:**

1. Believing in all the Messengers and affirming that they were truly sent by their Lord to deliver His commands to those to whom they were sent, without differentiating among them in this regard. Allah says: (And We did not send any messenger except to be obeyed by permission of Allāh) (Surat Al-Nisa, Verse 64). And Almighty Allah said: (And obey Allāh and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification) (Surat Al-Maidah, Verse 92). The Almighty also said: (Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between \* Those are the disbelievers, truly) (Surat An-Nisa, Verses 150-151). Thus, it is obligatory to believe in what the Messengers conveyed in their messages.

Among the implications of these noble verses is that it is not permissible for anyone among humans or jinn to follow any of the previous Messengers after the sending of Muhammad (peace and blessings be upon him), who was sent to all of humanity. His law abrogates all the laws of the Prophets before him. Thus, no religion is accepted except the one that Allah sent with him, and no following is valid except of this noble Prophet. Allah says: (And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers) (Surat Aal-Imran, Verse 85). This means that whoever takes a path other than what Allah has prescribed, it will not be accepted from him.<sup>1</sup> And Almighty Allah said: (Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allāh to you all) (Surat Al-A'raf, Verse 158). That means all of you, and this is the honour and greatness of the Prophet Muhammad (peace and blessings be upon him), and he is the seal of the Prophets and he is the envoy of all people, as Allah Almighty said: (Say, "What thing is greatest in testimony?" Say, "Allāh is witness between me and you. And this Qur'ān was revealed to me that I may warn you thereby and whomever it reaches) (Surat Al-An 'ām, Verse 19). And Allah said: (But whoever disbelieves in it from the [various] factions - the Fire is his promised destination) (Surat Hud, Verse 17). Also, Allah Almighty said: (And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islām], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification) (Surat Aal-Imran, Verse 20). There are numerous verses and countless hadiths affirming this. It is a matter known by necessity in Islam that Muhammad (peace and blessings be upon him) is the Messenger of Allah to all of humanity.<sup>2</sup>

2. It is obligatory to show loyalty to all Messengers, love them, and avoid harboring enmity or hatred toward them. Allah says: (Your ally is none but Allāh and [therefore] His Messenger and those who have believed - those who establish prayer and give zakāh, and they bow [in worship]) (Surat Al-Maidah, Verse 55). The foundation of this verse is that Allah is the primary ally (wali), and this allegiance is extended to the Messenger and the believers as a subsidiary.

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<sup>1</sup> Tafsir ibn Kathir, Part 1, p. 503.

<sup>2</sup> Tafsir ibn Kathir, Part 2, p. 399.

And Almighty Allah said: (And whoever is an ally of Allāh and His Messenger and those who have believed - indeed, the party of Allāh - they will be the predominant) (Surat Al-Maidah, Verse 56). This is a declaration from Allah to all His servants, addressing those who disassociated themselves from their allegiance to the Jews, severing their ties with them in favor of allegiance to Allah, His Messenger, and the believers. It also addresses those who clung to their alliances out of fear of misfortune befalling them. Allah emphasizes that those who place their trust in Allah, align themselves with Allah, His Messenger, and the believers, and adopt the stance of Allah's allies among the believers, will have dominance and triumph over those who oppose them. For this reason, Allah warns against enmity toward His Messengers, equating it with enmity toward Him and His angels, and ties these together in terms of punishment and recompense. Allah say: (Whoever is an enemy to Allāh and His angels and His messengers and Gabriel and Michael - then indeed, Allāh is an enemy to the disbelievers) (Surat Al-Baqarah, Verse 98).

3. It is a duty to acknowledge the rank given to each Messenger by Allah, based on the degrees of distinction He has granted them. Allah says: (Those messengers - some of them We caused to exceed others. Among them were those to whom Allāh spoke, and He raised some of them in degree) (Surat Al-Baqarah, Verse 253). In the interpretation of the verse, Al-Tabari said: "Allah, exalted be He, says: These are My Messengers, some of whom I have favored over others. I spoke to some, such as Musa (peace be upon him), and raised others in degree, granting them greater honor and status".<sup>1</sup> Therefore, the placement of each of them in their proper rank and status based on textual evidence is among their rights upon the community.

### **Conclusion:**

After this exploration of Qur'anic verses regarding the Prophets and Messengers, the study reached the following conclusions:

1. Prophethood is characterized by truthfulness, supported by a divine sign, and represents Allah's selection of a servant from among His creation to receive revelation.
2. Prophethood is purely a divine choice, granted by Allah to whomever He wills from among His servants who possess the qualities required for this role.
3. Revelation is not a personal or internal struggle developed by the Prophet through intuition or inspiration. Rather, it is a divine command received from Allah, wherein the Messenger relies on Allah for support and faithfully delivers His message.
4. Messengers represent the pinnacle of human perfection, being the purest in heart, the most upright in character, the sharpest in intellect, and the most complete in reason. They are divinely tasked with conveying Allah's laws to humanity.
5. Prophethood is inherently linked to infallibility (‘ismah), which refers to the divine protection granted by Allah to His Prophets, shielding them from sin and flaws.

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<sup>1</sup> Same Source, part 3, p. 3.

6. Humanity's need for the guidance of Prophets and Messengers is essential, surpassing all other needs. The divine law is the soul and light of human life, and human existence cannot be upright without the guidance and teachings of Prophethood.
7. Allah selected His Messengers to fulfill specific roles as His ambassadors to His servants and as bearers of His revelation. Their duties revolve around clear communication of the message, calling people to monotheism, correcting deviations, managing the affairs of the nation, and leading it.
8. The Messengers deserve to be believed in entirely, acknowledging that they were sent by their Lord to deliver His commands. There must be no distinction among them in this regard. Additionally, loyalty, love, and caution against animosity or hostility toward them are imperative.
9. Both the Prophet and the Messenger are individuals who receive divine revelation from Allah. However, they differ in their roles: the Messenger is specifically tasked with delivering the divine law to others, a duty not necessarily assigned to every Prophet. Thus, every Messenger is a Prophet, but not every Prophet is a Messenger.

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