

The Quran and its Message

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Salamun Alaikum (Peace be upon you)

EXCLUSIVENESS OF PROPHET MUHAMMAD ^(pbuh)

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There is simply no entity except for God Almighty that can vouch for the state of an individual's soul and the truth of their character. The exalted character of Prophet Muhammad ^(pbuh) is vouched in the following verse by God Himself.

068.004

"And indeed (Arabic: wa'innaka), you surely are (Arabic: la'ala) of a great moral character (Arabic: khuluqin azim)"

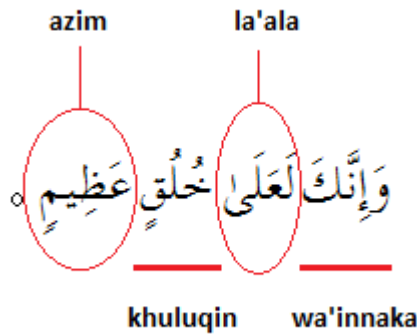


Illustration - Joseph Islam

The nobility of the Prophet remains beyond dispute from the Quran's perspective. His beautiful pattern of conduct in verse 33:21 has even been compared to Prophet Abraham, ^(pbuh) the father of faith (60:4; 60:6). The Prophet's heart grieved for his loved ones (28:56), his people (9:128), ardently desiring the best for his communities (5:41), so much so, that his grief nearly killed him (18:6). No doubt, Prophet Muhammad ^(pbuh) is truly worthy of admiration, love and blessings.

What could be more beautiful than the beautiful verses of God that make these attributes clear?

EXCLUSIVENESS OF PROPHET MUHAMMAD ^(pbuh)

The Quran also makes it absolutely clear in many verses that believers are not to make any distinctions between messengers of God. This is underscored as a fundamental tenet of a believer's faith. **(Please see article [1] below).**

002:285

"The messenger believes in that which has been revealed to him from his Lord and (so do) believers. Each one believes in God and His angels and His scriptures and His messengers. **We make no distinction between any of His messengers - and they say: We hear, and we obey.** (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying"

Despite the clear instructions above for believers, sadly many verses are used out of context to support the exclusivity of Prophet Muhammad ^(pbuh) from the Quran. Each common claim is dealt with in separate articles. **Please see articles [2], [3] and [4] below.**

In the articles cited, one will note that an appeal is usually made in:

- (a) Isolation of other verses and
- (b) Intentionally removing verses out of context and pinning meanings driven by theology which is sourced from outside the scripture and from [Islamic secondary sources](#).

The Quran makes it abundantly clear that Muslims are **not** to engage in drawing **any** distinctions between any of the messengers of God which is a fundamental requirement of a Muslim's belief (2:285).

Also, the methodology deployed to argue for exclusivity is not consistent often concentrating on the desired result as opposed to understanding the verses in context. For example, in a similar manner, exclusivity can also be argued for other messengers of God.

Please note that all the following characteristics are exclusive to the Prophets that they refer to.

PROPHET MOSES'S ^(pbuh) EXCLUSIVITY

- Only once has God used the Arabic term '**mahabbata(n)-minni**' (love from me) with respect to a child and this is with regards Prophet Moses ^(pbuh) (20:39)
- Prophet Moses ^(pbuh) is the only Messenger of God **mentioned by name** the was spoken to directly by God. Others, including Prophet Muhammad ^(pbuh) only received inspiration (4:163-164)

- Prophet Moses (pbuh) was chosen over 'mankind' (Arabic: *is'tafaytuka ala l-nasi*) by virtue of his mission and because God spoke to him directly (7:144)
- Prophet Moses (pbuh) is the most mentioned Messenger of God in the Quran whilst Prophet Muhammad (pbuh) is only mentioned four times directly by name (3:144, 33:40, 47:2, 48:29).

PROPHET JESUS'S (pbuh) EXCLUSIVITY

- He was the only Prophet strengthened with the Holy Spirit since birth (5:110)
- He was born with wisdom and spoke with wisdom as a young child (19:29; 3:46, 5:110) unlike other Prophets who did not receive Divine guidance until later in life (e.g. Prophets Abraham, Moses and Muhammad (pbuh))
- He was conceived from an immaculate conception (3:47; 19:20)
- He was granted the power to heal the sick, the blind and to bring the dead to life (5:110).

PROPHET SOLOMON'S (pbuh) EXCLUSIVITY

- No messenger of God was given a kingdom such as that of Prophet Solomon (pbuh) after him (38:35)
- He understood the speech of birds (along with Prophet David) (pbuh) (27:16) and the ants (27:19)
- He had control over the winds (38:36; 21:81)
- He had control over the Jinn that worked for him (38:37)

PROPHET ABRAHAM'S (pbuh) EXCLUSIVITY

- Prophet Abraham (pbuh) is referred to as the father of faith (22:78)
- Prophet Abraham (pbuh) is referred to as a '*khalil*' (friend) of God (4:125)
- Prophet Muhammad (pbuh) and all believers are asked to follow the footsteps of Prophet Abraham (pbuh) (16:123)

PROPHET NOAH'S (pbuh) EXCLUSIVITY

- He was the only prophet or messenger of God mentioned as being granted such an extended life span of 950 years (29:14)

PROPHET JONAH'S (pbuh) EXCLUSIVITY

- Prophet Jonah (pbuh) is the only messenger of God whose subsequent Prophetic ministerial success is expressed in numbers of over 100,000 believers (37:147-148).

PROPHET JOSEPH'S ^(pbuh) EXCLUSIVITY

- His charm / beauty was greatly admired (**akbara**), awed at (**hasha-lillah** - God save us) and even likened to that of a noble angel (malakun karim) (12:31)
- He has been mentioned as being granted the wisdom to interpret dreams / events (12:6; 21; 36; 46; 100-101)

Arguing for the exclusivity of any one particular messenger of God based on isolated verses and specific 'gifts' that God has bestowed on them is not an approach that is supported by the Quran.

FINAL THOUGHTS

Ranks remain only with God. He has given different gifts and prowess to different messengers in His wisdom. It is not for believers to use these to distinguish between them.

002:253

“These are the messengers. We have preferred (**Arabic: faddalna**) some of them over others. Among them are they to whom God spoke, and some of them He raised in degrees of rank. And We gave clear proof to Jesus son of Mary, and strengthened him with the Holy Spirit. And if God had pleased, those after them would not have fought one with another after clear arguments had come to them, but they differed. So there were some of them who believed and others who denied; and if God had willed they would not have fought one with another, but God does what He intends”

Please note that Prophets Moses ^(pbuh) (by direct inference) and Jesus ^(pbuh) (by name) are only cited by way of an example. There is no mention of any other Prophet by name in this verse.

Related Articles:

- (1) [Prophet Muhammad ^{\(pbuh\)} as a Mercy to Creation](#)
- (2) [God and the Angels Bless the Prophet Muhammad ^{\(pbuh\)}](#)
- (3) [Following the Example of the Prophet - What is that Example?](#)
- (4) [Prophet Muhammad's ^{\(pbuh\)} Special Mercy Status](#)
- (5) [Do Not Make Any Distinctions Between the Messengers of God](#)

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