

Fast 8: Prophets and Messengers of Allah — Muslims to believe in them all

- Another verse requiring Muslims to believe in all the prophets is as follows:

“The Messenger believes in what has been revealed to him from his Lord, and so do the believers; they all believe in Allah and His angels and His Books and His messengers; we make no distinction between any of His messengers.” (2:285)

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Muslims thus believe in all messengers of God equally. Making no distinction between them refers to how the Jews and the Christians made distinctions between them. The Christians make a distinction between Jesus and the Israelite prophets who came before him because they regard Jesus as the beloved and dear of God in an exclusive sense, far above the other prophets. He is the only sinless one, while all other prophets committed sins, they claim. The Jews make a distinction by refusing to believe in non-Israelite prophets. They said: “And do not believe except in him who follows your religion” (3:73).

The Prophet Muhammad required his followers to believe in all the messengers, even though **all of them, except for him**, were from outside his nation of the Arabs.

- The necessity of belief in all the messengers of God is mentioned several times:

“And those who believe in **Allah and His messengers** and make no distinction between any of them, to them He will grant their rewards.” (4:152)

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ

“So believe in **Allah and His messengers**. And if you believe and keep your duty, you will have a great reward.” (3:179)

فَأْمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

“And those who believe in **Allah and His messengers**, they are the truthful and the faithful ones with their Lord. They have their reward and their light.” (57:19)

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ

In these three verses, as well as 2:285 quoted further above, the word “messengers” is plural — *rusul*. (The singular is *rasūl*, in which the *u* is pronounced like *oo*.)

- In some places where the Quran requires Muslims to believe in all the messengers of God, it names some of them as examples:

“Say: We believe in Allah and in what is revealed to us, and in what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and in what was given to Moses and Jesus and to the prophets from their Lord; we make no distinction between any of them, and to Him we submit.” (3:84)

قُلْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَ
مَا أُوتِيَ مُوسَى وَعِيسَى وَالنَّبِيِّينَ مِنْ رَبِّهِمْ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

A very similar statement is found in 2:136. The description “the tribes” refers collectively to the numerous prophets who arose among the Israelites. The last persons mentioned in this list are simply “the prophets”. This refers to prophets of all nations generally.

- In one place where names of some prophets are listed, it is stated that there were other messengers also who are not named in the Quran:

“Surely We have revealed to you (Prophet Muhammad) as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture. And (We sent) messengers We have mentioned to you before and **messengers We have not mentioned to you**. And to Moses Allah addressed His word, speaking (to him) — messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers.” (4:163–165)

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ
مِنْ بَعْدِهِ ؕ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَ
إِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَ
يُونُسَ وَهَارُونَ وَسُلَيْمَانَ ؕ وَآتَيْنَا دَاوُدَ زَبُورًا
﴿١١٣﴾ وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا
لَمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴿١١٤﴾
رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ؕ

This tells us that all these prophets received revelation from God in the same manner, and it was in the same way that the Holy Prophet Muhammad received revelation.

Here six more prophets are named over and above those in 3:84. And it is stated clearly that there were other prophets besides those mentioned by name in the Quran.