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We make no Distinction between any of the prophets

By Abu Amina Elias

In the name of Allah, the Beneficent, the Merciful.

Muslims believe in all of the Prophets of Allah, peace and blessings be upon them, without making any distinction between them.

Allah said: *“Say: We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims in submission to Him.”* [Surat Al-Baqarah, Verse 136].

This means the Muslims believe in all of them without saying one prophet is better than another.

Abu Sa’eed Al-Khudri reported that the Messenger of Allah, (peace be upon him), said: “Do not make the prophets better than one another.” [Source: Sahih Al-Bukhari 2281, Grade: Sahih]

This is the general rule regarding our attitude towards the Prophets and Messengers, and our Prophet specifically forbade us from saying that he is better than some other prophets.

Abu Huraira reported that the Messenger of Allah, (peace be upon him) said: “No servant should say that I am better than Jonah son of Mata.” [Source: Sahih Bukhari 3234, Grade: Sahih]

In this narration, the Messenger of Allah has forbidden us from claiming that he

is superior to the Prophet Jonah (Yunus), upon him be peace. In another narration, the Prophet forbade us from saying this in even stronger terms: “Whoever says that I am better than Jonah son of Mata has told a lie.” [Source: Sunan At-Tirmidhi, 3245 Grade: Sahih]

We should believe in the exalted status of the prophets in general, although it is true that Allah has honored some prophets with blessings not given to other prophets.

Allah said: *“Some of the Messengers we favored over others.”* [Surat Al-Baqarah, Verse 253].

Abraham, upon him be peace, will be the first to be clothed on the Day of Resurrection. Jonah, upon him be peace, was the only prophet whose entire people embraced Islam.

Allah said: *“Has there not been a single city that believed so its faith benefited them except for the people of Jonah? When they believed, We removed from them the punishment of disgrace in worldly life and gave them enjoyment for a time.”* [Surat Yunus, Verse 98]

Solomon, upon him be peace, was given an earthly kingdom unlike any prophet or ruler who came after him.

Abdullah bin Amr reported that the Messenger of Allah, (peace be upon him) said: “Solomon asked Allah the Exalted for a kingdom that none after him would have, and he was given it.” [Source: Sunan An-Nasa’i 693, Grade: Sahih].

Moses, upon him be peace, was given the

honor of speaking with Allah directly.

Allah said: “*Allah spoke to Moses directly.*” [Surat An-Nisa, Verse 164]

Jesus and his mother Mary, peace and blessings be upon them both, were honored with being protected from Satan at the time of birth, although all other people are touched by Satan.

These examples demonstrate that some prophets were given unique honors, but this does not allow Muslims to claim one prophet is better than another. Rather, the Messenger of Allah specifically prohibited Muslims from arguing with the Jews and Christians about whose prophet is better.

Abu Huraira reported that two people, one Jewish and the other Muslim, fell into dispute and began to abuse one another. The Muslim said, “By Him Who chose Muhammad in the worlds!” The Jew said, “By Him Who chose Moses in the worlds!” Then the Muslim slapped the Jew on his face. The Jew went to the Messenger of Allah, peace and blessings be upon him, and told him about the incident, so the Prophet said: “Do not say I am better than Moses for humankind will faint on the Day of Judgment and I will be the first to recover, and Moses at that time will be holding the side of the Throne. I do not know if he would faint and recover before me, or if Allah will make an exception for him.” [Source: Sahih Muslim 2373, Grade: Sahih].

Despite the Messenger of Allah’s multiple commands to make no distinction among the prophets, some Muslims have given him the title “best of creation” (*khayr Al-barriyah*). They cite as evidence the unique honors bestowed upon our Prophet, such as his leadership on the Day of Resurrection and his intercession.

This is a great honor for our Prophet, but it was not the intention of the Messenger of

Allah to bestow the title “best of creation” upon himself. In fact, the Messenger of Allah rejected the title “best of creation” for himself. Rather, he gave this title to his father Abraham, upon him be peace.

Anas bin Malik reported: A person came to the Messenger of Allah, peace and blessings be upon him, and said, “O best of creation!” So the Prophet said: That is Abraham, upon him be peace. [Source: Sahih Muslim 2369, Grade: Sahih]

By giving this special title to Abraham and rejecting it for himself, the Messenger of Allah showed his great humility and his love for his father Abraham. It may also have been meant to prevent bickering among the Muslims and the Jews and Christians, since all three religions have respect for Abraham.

Nevertheless, we have been warned about exaggerating the status of the Messenger of Allah.

Ibn Abbas reported that the Messenger of Allah, peace and blessings be upon him, said: “Do not exalt me as the Christians have exalted the son of Mary. I am but a servant, so call me the servant of Allah and His messenger.” [Source: Sahih Al-Bukhari 3261, Grade: Sahih]

Therefore, the safest course of action is to refer to the Messenger of Allah as the “servant of Allah” and “His Messenger” without adding any exaggerated titles to this.

In conclusion, Muslims make no distinctions between the prophets, peace be upon them all. We believe in all of them without favoring one over another. The Messenger of Allah commanded us not to say one prophet is better than another, or to argue with the Jews and Christians about this matter. Likewise, we have been warned not to exaggerate our praises of the Messenger of Allah.

Success comes from Allah, and Allah knows best.