

Yaqīn in the Messengers: The Chosen Bearers of Divine Revelation

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

“The Messenger has believed in what was revealed to him from his Lord and so have the believers. All of them have believed in Allah, His angels, His Books and His Messengers.”

(Qur'an 2:285)

Belief in the Messengers is not merely belief that noble men lived in the past. It is certainty that Allah did not leave humanity without guidance, warning, mercy, and example. He chose from among His creation those whom He entrusted with revelation, strengthened with patience, and commanded to call mankind back to Him.

اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ

“Allah chooses messengers from the angels and from mankind.”

(Qur'an 22:75)

This verse teaches that messenger ship is Allah's choice. Among the angels, He chose messengers such as Jibrīl (عليه السلام) to carry revelation. Among mankind, He chose Prophets and Messengers to receive His revelation, embody it through their lives, and faithfully convey it to their people.

The Qur'an also reminds us:

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

“Allah knows best where to place His Message.”

(Qur'an 6:124)

Classical mufasssirrūn such as Ibn Kathīr, al-Ṭabarī and al-Qurṭubī discussed the Qur'anic distinction between the terms *Nabī* and *Rasūl* when commenting upon verses relating to Prophethood and Messenger ship. While they differ on certain details, they are united that both are chosen by Allah, receive revelation according to His wisdom, and are entrusted with conveying His guidance to mankind.

What is essential for the believer is clear: Allah chose His Prophets and Messengers, supported them with revelation, and made belief in them an article of Imān. Their mission is described beautifully in the Qur'an:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِنَاسٍ لِّئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

“Messengers as bearers of glad tidings and warners, so that mankind would have no argument against Allah after the Messengers.”

(Qur'an 4:165)

The Qur'an repeatedly teaches that their essential call was one:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“We did not send before you any messenger except that We revealed to him: There is no deity except Me, so worship Me.”

(Qur'an 21:25)

لَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“We certainly sent into every nation a messenger, saying: Worship Allah and avoid false gods.”

(Qur'an 16:36)

Thus, the Messengers differed in people, language, law, time and place, but their call was rooted in one truth: worship Allah alone.

Ibn Kathīr, commenting on such verses, repeatedly emphasizes that Tawḥīd was the foundation of every prophetic mission.

Al-Ṭabarī likewise highlights that the call of the Messengers was not fragmented into competing truths but returned repeatedly to the worship of Allah alone.

The Qur'an says:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى

“He has ordained for you of religion what He enjoined upon Nūḥ, and what We have revealed to you, and what We enjoined upon Ibrāhīm, Mūsā and 'Īsā.”

(Qur'an 42:13)

The believer therefore does not treat the Messengers as isolated figures. They are part of one chain of Divine guidance.

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ ۖ فَبِهُدَاهُمُ اقْتَدِهْ

“Those are the ones whom Allah has guided, so follow their guidance.”

(Qur’an 6:90)

Yet the path of the Messengers was never easy. When revelation came, falsehood did not surrender quietly. Truth exposed idols, arrogance, injustice and desire. For that reason, the Messengers were denied, mocked, threatened and harmed.

Nūḥ (عليه السلام) called his people for generations, but they mocked him and turned away. He said:

رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۖ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا

“My Lord, I called my people night and day, but my calling only increased them in fleeing.”

(Qur’an 71:5–6)

Ibrāhīm (عليه السلام) confronted idolatry with clarity and courage. His people responded not with proof, but with fire.

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنْتُمْ فَاعِلِينَ ۖ قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ

“They said: Burn him and support your gods, if you are to act. We said: O fire, be coolness and safety upon Ibrāhīm.”

(Qur’an 21:68–69)

Mūsā (عليه السلام) was sent to Pharaoh, a ruler who claimed lordship and power. Yet Allah commanded Mūsā and Hārūn (عليهما السلام):

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَقُولَا لَهُ قَوْلًا لَّيِّنًا

“Go, both of you, to Pharaoh. Indeed, he has transgressed. And speak to him with gentle speech.”

(Qur’an 20:43–44)

Yūsuf (عليه السلام) faced betrayal, temptation and prison, yet his yaqīn remained with Allah. When invited to sin, he said:

مَعَاذَ اللَّهِ

“I seek refuge in Allah.”

(Qur’an 12:23)

And from prison, he continued calling to Tawhīd:

يَا صَاحِبِي السِّجْنِ أَأَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

“O my two companions of prison, are many separate lords better, or Allah, the One, the Prevailing?”

(Qur’an 12:39)

‘Isā (عليه السلام) came with clear signs, yet many rejected him and plotted against him. Allah says:

وَمَكَرُوا وَمَكَرَ اللَّهُ ۗ وَاللَّهُ خَيْرُ الْمَاكِرِينَ

“They plotted, and Allah planned; and Allah is the best of planners.”

(Qur’an 3:54)

These are not merely accounts of hardship. They are signs that truth has always confronted resistance. Al-Qurṭubī and Ibn Kathīr often draw attention to the patience of the Messengers under denial, and to Allah’s protection of His chosen servants even when worldly circumstances appeared overwhelming.

Our beloved Prophet Muḥammad ﷺ stands as the seal and culmination of this noble chain.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ

“Muḥammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.”

(Qur’an 33:40)

The Prophet ﷺ himself said:

“My likeness and the likeness of the Prophets before me is that of a man who built a house, completed it and beautified it, except for the place of one brick. People began walking around it and admiring it, saying: Why has this brick not been placed? I am that brick, and I am the Seal of the Prophets.”

(Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim)

His mission was universal:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“We have not sent you except as a mercy to all worlds.”

(Qur’an 21:107)

His character was praised by Allah:

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

“And indeed, you are upon magnificent character.”

(Qur'an 68:4)

His example was made the model for believers:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

“Indeed, in the Messenger of Allah you have an excellent example.”

(Qur'an 33:21)

He ﷺ endured rejection, mockery, hunger, boycott, loss and exile. Yet he conveyed the message completely, worshipped Allah with perfect sincerity, forgave when able, showed mercy when wronged, and remained steadfast until Allah completed the religion through him.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي

“Today I have perfected for you your religion and completed My favour upon you.”

(Qur'an 5:3)

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِّنْ عِبَادِنَا

“Thus, We have revealed to you a Spirit from Our command. You did not know what the Book was nor faith, but We made it a light by which We guide whom We will of Our servants.”

(Qur'an 42:52)

The Messengers are not independent sources of light; they are chosen bearers of the light of guidance sent by Allah.

This is where Yaqin grows.

The believer sees that every Messenger faced resistance, yet none abandoned the truth. Every Messenger called to Allah, even when mocked. Every Messenger endured hardship, because revelation was more certain to them than the opposition before them.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنَا هُمْ نَصَرْنَا

“Messengers before you were certainly denied, but they were patient over denial and harm until Our help came to them.”

(Qur'an 6:34)

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ

“So be patient as were the Messengers of firm resolve.”

(Qur'an 46:35)

The Prophet ﷺ said:

“The people most severely tested are the Prophets, then those most like them, then those most like them.”

(Jāmi‘ al-Tirmidhī; graded ḥasan ṣaḥīḥ)

Their trials were not signs of abandonment. They were signs of the weight of the trust they carried. Ibn al-Qayyim often wrote of Sabr as one of the great stations of faith, and the lives of the Messengers are the clearest human examples of patience rooted in certainty.

For the believer, Yaqīn in the Messengers means more than affirming their names. It means trusting the revelation they brought, honouring them without exaggeration, loving them without distortion, and following the final Messenger ﷺ with obedience and sincerity.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say: If you love Allah, then follow me; Allah will love you.”

(Qur'an 3:31)

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“Whoever obeys the Messenger has obeyed Allah.”

(Qur'an 4:80)

The Prophet ﷺ said:

“None of you truly believes until I am more beloved to him than his father, his child and all people.”

(Ṣaḥīḥ al-Bukhārī; Ṣaḥīḥ Muslim)

Imām al-Nawawī explained that true love of the Prophet ﷺ is not merely emotion, but following him, preferring his guidance, and submitting to what he brought.

Ibn al-Qayyim wrote extensively that the path to Allah is through following the Messenger ﷺ inwardly and outwardly.

Qāḍī ‘Iyāḍ, in al-Shifā’, gathered the rights and virtues of the Prophet ﷺ and emphasized the obligation of honouring, loving and obeying him.

Belief in the Messengers therefore brings the believer back to the verse with which we began:

“All of them have believed in Allah, His angels, His Books and His Messengers.”

(Qur'an 2:285)

Allah chose them.

Allah revealed to them.

Allah strengthened them.

They conveyed.

They endured.

They fulfilled the trust.

The angels carried revelation faithfully. The Books bore revelation. The Messengers lived revelation before their people. Through the final Messenger ﷺ, that guidance reached completion.

Our next reflection turns to the Day when every Messenger's call will be vindicated, every soul will stand before Allah, and every promise and warning will become manifest:

Yaqīn in the Last Day.