

The Duties and Attributes of Prophets in Islamic Theology

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Abstract

This article examines the duties and fundamental characteristics of prophets within the framework of Islamic theology, drawing upon verses from the Quran and interpretations by classical Muslim scholars. It aims to clarify the theological foundations of prophethood and explain the prophetic mission as understood in Islamic thought, while also addressing contemporary claims that limit the prophet's role solely to the transmission of the Quran.

The study demonstrates that the Quran presents the prophet not only as a carrier of revelation but also as one who teaches the Book and wisdom, purifies believers, and serves as a model for human conduct. It emphasizes that the responsibility of prophethood requires both the explanation of divine guidance and the practical example provided to humanity.

Furthermore, attributes traditionally ascribed to prophets, such as trustworthiness (emānah), wisdom (hikmah), intelligence (fatānah), humanity (bashariyyah), and infallibility (ismah), are analyzed as fundamental characteristics ensuring the integrity and effectiveness of the prophetic mission. Integrating classical theological perspectives with contemporary debates, this article argues that prophecy cannot be reduced to a single transmission function, but rather understood as a comprehensive institution encompassing revelation, interpretation, moral guidance, and lived example. This approach reaffirms the enduring theological and ethical significance of the prophetic model in both individual and societal life.

Keywords: Kalam, Prophet, Duty, Attributes, Emulate

Introduction

Prophethood is central to the conveyance of divine revelations to humanity. Islamic theologians have beautifully explained this critical role. Contrary to some modern interpretations, the classical understanding of Islamic theology posits that the prophet's role extends beyond mere revelation transmission. They are also responsible for interpreting the divine message, living by it and setting an example to guide people.

In recent years, however, some contemporary approaches have claimed that the Qur'an is the sole source of religion and that the Prophet's role is limited to transmitting revelation. Edip Yüksel asserts that the Qur'an is sufficient in itself, that hadiths are not evidence at all, and that the Prophet was merely a messenger tasked with delivering the revelation. Mansur's work, 'The Qur'an: The Sole Source of Islamic Law', represents this view. It argues that the Prophet had no authority beyond transmitting the Qur'anic text, and that later religious practices developed independently of prophetic guidance. This article aims to address these claims. It will address the views of classical Islamic scholars on this subject and define the Prophet's duties by presenting evidence from the Qur'an itself to counter these claims.

Such modern approaches do not fully reflect either the Qur'an's definition of the prophetic mission or the views of classical Islamic scholars. The Qur'an portrays the Prophet as not only a messenger of revelation, but also as someone who interprets the divine message, imparts wisdom, purifies believers and sets an example for human behavior. Verses such as 'So that you may explain to them what has been revealed to them' (Quran 16:44) and 'Indeed, in the Messenger of Allah there is a good example for you' (Quran 33:21) demonstrate that the prophetic mission involves responsibilities that extend beyond merely conveying revelation.

This article aims to answer the following question:

Is the Prophet's role in Islamic theology limited to conveying the Quran, or does it also encompass explanation, moral guidance and exemplary conduct, as understood by classical scholars?

This study will examine the role and attributes of prophets within the framework of Islamic theology, responding to contemporary claims that limit the prophetic role to revelation alone. To achieve this, it utilizes verses from the Quran and interpretations by classical scholars to clarify the theological foundations of the prophetic mission, demonstrating that the Prophet's role extends beyond conveying revelation. Methodologically, this article will rely on a qualitative analysis of relevant Quranic verses and selected classical and contemporary theological sources. By comparing contemporary Quran-centred arguments with traditional Islamic theological views, the study aims to highlight areas of agreement and disagreement, providing general insights into the prophetic mission.

A Look at the Missions of the Prophets

Prophets are a gift from God to humanity. They have saved people from many hardships and helped to make sense of the world. Prophets are people tasked with conveying the commands they receive from God to humanity. Their duties are not limited to mere transmission. Because if their only duty was to convey the message, then their own lives would not serve as an example for their community. A prophet has

responsibilities such as explaining by embodying the message in their own life, living by example, representing God's religion, giving glad tidings and good news to believers, warning unbelievers, and purifying and cleansing the souls of people. [1]

The Quran reveals that prophets are given a number of duties. They are fathers, leaders, and people who have practiced various professions. The most prominent of these is the duty of conveying the message. This is actually considered the fundamental duty of prophets. This is established in the Quran with the verse, sent as a warning to our Prophet: "O Messenger! Convey what has been revealed to you from your Lord. If you do not do so, you will not have fulfilled your prophetic duty. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people." (Qur'an, al-Maida, 5/67.) The word, derived from the verb "b-l-g" (to reach), means to arrive, to approach the end, to reach. [2] Preaching means inviting people to the religion of God. Even if they fail in this endeavor, it is not considered a failure if they have done everything necessary. When all the prophets are examined, the process is as follows. When Noah (peace be upon him) is also examined, it will be seen that there was a thousand-year-long invitation involved. Or, when examining Jesus (peace be upon him), it is seen that while his prophethood was brief, he fulfilled all his obligations. Every prophet carried out their duty with constant gratitude and patience towards God. Moreover, this is not the sole duty of the prophets. Some have misjudged this situation. They have assumed that the sole duty of the prophets is to deliver the message and have disregarded their other duties. An example of this is Edip Yüksel from Turkey. Stating that the Qur'an is sufficient, he has criticized the position of hadiths in religion and has only emphasized the duty of conveying the message. [20] Edip Yüksel is not the first person to think differently in this field. Before him and during his time, other people also criticized this situation and produced ideas based on the notion that the Qur'an is sufficient. One of these people is Ahmed Subhy Mansour. Alongside the thesis that the Qur'an is sufficient, he emphasized that the prophets' duties were only to convey the revelation and published works on the subject. [21]

According to the Quran, prophets are like other people. The only difference is that they receive revelation. Elevating them to the status of gods is a very wrong approach: "Say: I am only a human being like you. (But) it is revealed to me that your God is one God..." (Qur'an, Al-Kahf, 18:110) "I am only a human messenger" (Qur'an, Al-Isra, 17:93).

In the Quran, when discussing the act of conveying the message of Islam, many verses have been revealed emphasizing how this should be done and its importance. It is not possible for them to conceal, hide, or only transmit a part of the message. In the Quran, the Prophet is explicitly required to state that he conveyed the message. Conveying the message is a very broad topic. The prophet is primarily expected to convey what he preaches completely, then to apply it to his own life, and to implement it flawlessly. Guidance, invitation, advice, and jihad are also related to conveying the message. "Call to the way of your Lord with wisdom and good counsel, and argue with them in the best manner. Indeed, your Lord knows best those who stray from His path, and He knows best those who are guided." (Qur'an, Al-Nahl, 16:125)

In the Quran, enjoining good and forbidding evil, which are characteristics of believers, are related to conveying the message of Islam. Allah says "Let there be among you a community that invites to good, enjoins what is right and forbids what is wrong. Those are the ones who will be successful." (Qur'an, Āl

Imrān 3/104) In this verse, Almighty God desires that there should be a social control mechanism within the Muslim community that will lead them, guide them towards good, command them to do good, forbid them from evil, and invite people to Islam.

These verses demonstrate the importance of the duty of conveying the message among the attributes of the Prophet, while also drawing attention to the obligation of the community to support the Prophet in this matter. While conveying the message is the Prophet's most important duty, it is understood that his status will be greatly elevated by the support of his community in this task.

In Qur'an Allah says: "We sent the messengers with clear proofs and sacred texts. And We sent down to you the Book of Warning so that you may explain to them what We have revealed to them and that they may reflect upon it." (Qur'an, an-Nahl, 16/44), Allah (SWT) mentions some of the Prophet's duties: "Indeed, We have sent to you a Messenger from among yourselves, who recites to you Our verses, purifies you from evil, teaches you the Book and wisdom, and teaches you what you did not know." (Qur'an, al-Baqarah, 2:151)

These verses show us that prophets are also tasked with explaining the Quran. However, this view has not been accepted by modernists. Because the prophet's explanation of the Qur'an means that he still speaks to us today. However, since they consider the hadiths to be fabricated [20,21], they believe that the Qur'an is the only source left for us today. This is a mistaken view. Indeed, throughout Islamic history, in every period, commentators have indicated that those who undertake this task must possess certain qualities in order to fulfill it justly. First and foremost, they must be powerful and capable; they must be knowledgeable enough to distinguish good from evil, and possess good character to manage interpersonal relationships effectively. Weak individuals cannot fulfill this duty, nor can the ignorant. Because they cannot distinguish between good and evil, they may sometimes call people to evil under the guise of good; they may hinder good while intending to prevent evil. They may act harshly where gentleness is required, and gently where harshness is required. These duties must be performed with a gentle approach, avoiding hurting feelings and sowing discord. [4]

Maturidi, emphasizing a different aspect of tebyin in verse 16:44 of Surah al-Nahl, states that it emphasizes the task of "revealing the matters that the People of the Book concealed in their own books." [5] This is an interesting explanation, because the concept of clarification has not generally been understood in this way. The task of explaining religion has been understood as clarifying religious teachings to people. All the rules and unclear aspects of religion were explained by the prophet.

The Quran also emphasizes the representative role of the prophets. According to the Quran, Prophet Muhammad and Prophet Abraham are the best examples and role models for people. (Qur'an, al-Ahzab, 33/21-24, al-Mumtahina, 60/4) People in this world seek suitable role models and guides to achieve their goals, following their paths and advice to attain what they desire. For those who believe in God, seek His pleasure, hope to attain the unparalleled blessings He will bestow in the hereafter, and wish to live always with the love of God, the invaluable example is Muhammad Mustafa, His beloved servant, messenger, mercy, witness, bearer of good tidings, caller, and light. [4]

Another duty of the prophets is purification (tezkiah). The act of self-justification, translated as "clearing one's name," can be done through both action and speech. It is commendable for a person to improve their character and rid themselves of bad habits and vices through education; Islam encourages this. Verbal self-justification involves "declaring someone to be honest, good, and free from significant flaws." For someone who is genuinely and is known to be so, offering self-justification when necessary is not objectionable; in

fact, it may even be good and necessary depending on the situation. What is considered bad and forbidden in Islam is self-justification through words, self-praise. [4] Those who defend the thesis of the Modern Qur'an argue that this task can only be accomplished through the Qur'an, and that the Prophet left no such legacy for us today. [20,21] However, this is a flawed approach. Although the idea of purification through the Qur'an alone, without the example of the Prophet, may seem appealing, it is practically inadequate. Indeed, although the Qur'an is a complete book, it is the Prophet's interpretation and way of life that purify people. [22]

Prophets strived to fulfill their given mission in the best possible way, inviting people to believe in and worship God, and commanding them to conduct themselves with good morals. Besides commanding, they also exemplified these principles in their own lives, setting an example for others. The prophets' role was not only to explain but also to exemplify them through their own lives. Technically, Sunnah encompasses the sayings, characteristics, and death of the Prophet Muhammad, as well as the things he accepted throughout his life, his behaviors, attributes, clothing, eating habits, and maturing vows. [6]

It has never happened that the prophets acted against the course of events throughout their lives. In their words and actions, they sought not their personal interests but divine pleasure. Other people were scattered and they endured countless hardships for their comfort. The prophets, do not harm for their own good, their whole lives are an example of truthfulness, honesty, good intentions, virtue and high-level humanity.[7]

To disregard this example and claim that all hadiths are fabricated, stating that the Quran alone is sufficient, will distance Muslims from the vast collection of hadiths, and the Prophet's duties will not be fully understood by people today. This will lead to certain shortcomings in their lives.

B. Attributes of the Prophets

God has bestowed certain special attributes upon those He has commissioned to convey His message to His servants. In addition, the aspects of prophethood and its human nature have also been addressed. The attributes of trustworthiness, sagacity, infallibility, truthfulness, and conveying the message include the qualities of prophets as well as their duties and responsibilities. There are significant differences between the meaning of these concepts as they are understood in Islamic thought and the meaning expressed in the Quran. These concepts have also undergone shifts in meaning over time. Allah Almighty has made the religion His own and has determined its principles. Presenting the concepts that express the duties and qualities of prophets within the context of the Quran will ensure a correct and consistent understanding of prophethood. [8]

Considering the circumstances of prophets, it is deemed necessary for them to possess certain special attributes. There is no verse in the Quran that directly lists all the attributes of a prophet at once. Attributes are touched upon in parts in the Quran and Hadith. This information was compiled in books in later periods. Common characteristics include being human, being chosen, possessing infallibility, being intelligent and wise, being trustworthy, and conveying the message. To give a more comprehensive explanation, in the field of Islamic thought, the attributes of prophets such as trustworthiness, sagacity, infallibility, truthfulness, and preaching have been summarized in works on creed and theology. From the earliest periods, the attribute of infallibility has been predominantly emphasized in works on creed. [8,9]

In modern times, however, some have pointed out that certain duties are not explicitly mentioned in the Qur'an, or even if they are, they have not deemed it appropriate to formalize them as conditions of faith. For example, the attribute of infallibility has not been seen as an attribute, and the classical sources have been criticized. It has been argued that they can commit sins, which negates their infallibility. [21] This view is incorrect. In fact, the Prophet Muhammad and other prophets possess these attributes, and these attributes are the most important characteristics of prophets.

Yes, it is universally accepted that prophets possess certain human characteristics. For example, The Prophet Muhammad's (peace be upon him) very human reactions upon receiving the first revelation—his fear, his request to his wife Khadija to cover him, (Qur'an, al-Muddathir, 74/1.) his experiences of hunger, thirst, happiness, and sorrow—demonstrate that prophets, like others, possess human characteristics. The fear and flight of Moses (peace be upon him) when he placed his staff on the ground can also be cited as an example. (Qur'an, al-Qasas, 28/31.) The phrase "bring your arms, which were flailing with fear, back to their normal position" is an idiom describing a person who, upon encountering something frightening unexpectedly, instinctively flails their arms to protect themselves, but then, once the cause of their fear is gone, lowers their arms, regains their composure, and calms down. This expression parallels the last sentence of verse 31. [4] However, the fact that they possess certain human characteristics does not mean that they are identical to other people. Certain characteristics distinguish them from other people.

Such situations convey another message: even prophets are human beings. They are not endowed with divinity. Only Allah is Glorious and Eternal. Even prophets are mortal. (Qur'an, al-Imran, 3/144.) Whether the prophets' humanity is a necessity for Allah has been debated; it has been argued that this is not a necessity but rather a gift and blessing for humanity. [10] God gave the prophets the knowledge of the purpose of life and moral values. And He entrusted them with the task of conveying divine revelation to other people and showing them the right path. Prophets are the personalities who teach humanity the purpose of creation, the meaning of life, what man is and why he was created, who provides him with all kinds of power and opportunities and why, the true goals of life and how they can be achieved. These matters are the most important needs of man; without knowing them, man cannot succeed in this world and the hereafter. God gave these people the most valuable knowledge of religion and morality, and then elevated them to the position of prophethood so that they could transmit this same knowledge to others. [7]

Despite this divine wisdom, disbelieving societies failed to recognize this mercy, and they found it strange and unacceptable that God sent them a prophet from among men. An example of this is seen in the case of Noah (peace be upon him): "The leaders of Noah's people said, 'This is only a man like you. He is trying to assert his dominance over you. If God had willed, He would have sent down angels. We have never heard of such a thing in the time of our ancestors.'" (Qur'an, al-Mu'minun, 23/34-35) They insisted on the arrival of angels, and they disapproved of Noah (peace be upon him). Similarly, objections were raised against Moses and Aaron, and the Prophet Muhammad (peace be upon him) was subjected to similar pronouncements from the people of Mecca. In one of these pronouncements, it was stated, "...Furthermore, those oppressors secretly spoke amongst themselves, saying, '(Muhammad, who claims to be a prophet) is only a man like you. Will you then fall prey to magic before your very eyes?'" (Qur'an, al-Anbiyā, 21/3) They objected to this. They asked him for many seemingly impossible things, such as sending down angels, possessing treasure, and having a house of gold. The Prophet's response to these strange and inconsistent requests was to glorify God and state that he was only a human being. (Qur'an, al-Isra, 17/93.)

While some take the Prophet's humanity to an extreme degree, others, drawing on the example of Jesus, evaluate it to an excessive degree. The Quran, in order to best maintain this balance, provides a formula: "I am a human being like you, but it is revealed to me that your God is one." (Qur'an, Fussilet 41/6.)

Another wisdom behind the prophets being human is their exemplary conduct. Delivering the revelations they received from God in the most beautiful way and demonstrating how they applied these revelations to life were among the important characteristics of the prophets.

The attribute that signifies the prophets' infallibility is "ismah" (chastity, virtue), refers to the infallibility of the prophets and is the most discussed issue in the field of theology regarding the attributes of the prophets. Some people reject the attribute of infallibility of the prophets and state that this is not in accordance with the Qur'an. [20] Without the attribute of infallibility, there can be no certainty regarding what a prophet brings. The fact that they too commit errors and sins, which are not corrected by Allah, undermines confidence in religion. For these reasons, the attribute of infallibility is considered indispensable.

The question of whether divine repentance covers sins committed before prophethood has also been raised. According to the majority of Islamic scholars, this encompasses the period before prophethood. Prophets were protected and did not fall into major sins.

Nureddin al-Sabuni, defined the word "ismah" as "to prevent, to protect from evil," and as a term, he expressed it as "God's protection of His prophet from anything that would diminish his value." [11] Being protected means they will not knowingly and willingly commit sin.

As stated in Surah Isra, our Prophet was saved from even the slightest inclination in his heart thanks to God's protection; he was protected by God. Fakhr al-Din al-Razi, in his commentary on these verses, discusses the attribute of infallibility and states that it is wrong to infer from the verse that the Messenger of God might have inclined towards sin, but rather that God's granting of steadfastness clearly indicates the Prophet's protection. [12] Regarding this matter, Maturidi, in his commentary on the verse that states we should make God and His Messenger the arbiters in disputed matters and that no resentment should arise in our hearts against their judgment, expresses that the Prophet was protected, and if he were not, then choice would be necessary. It is evident from these verses that the obedience and lack of objection to the Prophet's judgment are greatly influenced by the revelations he received and God's correction of him. [13] Nureddin al-Sabuni (d. 1184), stating that prophets did indeed have minor transgressions, shared the same opinion as Maturidi, arguing that investigating their mistakes would be incorrect. According to the Maturidi school of thought, infallibility means that prophets are protected from errors in both their words and deeds that would tarnish their reputation and diminish their standing. If they make a mistake unintentionally, a divine warning follows immediately. As a divine favor to His servant, He grants the power of choice, guiding the prophet towards good deeds and restraining them from evil. [11]

According to Maturidi, prophets can have certain minor transgressions. A transgression refers to small, unintentional mistakes made by prophets. As a consequence of these transgressions, prophets suffer some calamities in this world, and there is no situation for which God will hold them accountable on the Day of Judgment. [14] As Maturidi also states, the attribution of certain minor sins to the prophets in the Qur'an indicates that they too were admonished by Allah in some circumstances. However, this admonishment and correction is part of the attribute of infallibility. That is, with this correction, the attribute of infallibility continues to exist.

According to the Ash'arites, infallibility is the attribute of God granting prophets the power to obey but not the power to disobey. In other words, infallibility is the quality that prevents prophets from committing sins. Prophets are immune from committing major and minor sins after their prophethood.

The relationship between the attribute of infallibility (ismet) and free will has also been discussed. It has been stated that infallibility does not negate free will. Since they are not angels and remain human, they possess free will and choice as a result of divine testing. According to Qadi Abdul Jabbar, the prophet's will is under his own control; it has not been taken away. His will is directed towards good. The occurrence of some minor errors shows that they are not entirely angelic. In other words, prophets are far from intentionally committing sins and rebelling against God. All sects agree that prophets can never make mistakes in conveying revelation. Beyond this, different opinions have been put forward by the sects regarding the possibility of prophets committing sins within the framework of their human nature. [15]

It is also a very important quality that prophets possess intelligence and wisdom. Intelligence is essential for governing a society and conveying ideas to them. Because people value those who guide them being more intelligent and have better ideas than themselves. In the Quran, this is explained as follows: "Invite to the way of your Lord with wisdom and good counsel, and argue with them in the best manner. Indeed, your Lord knows best who are those who stray from His path, and He knows best those who are guided." (Qur'an, al-Nahl, 16/144). It is essential for prophets to possess this quality because they are responsible for mobilizing societies. Problems in societies cannot be solved without understanding them. People without sharp minds have difficulty leading societies. Sagacity should not be considered simply as cunning, but rather as an expression of profound understanding. The attribute of sagacity emphasizes not individual thought, but rather a collective consciousness and the intelligence to govern a society. In this respect, the prophets serve as examples for all Muslim leaders. Governing a state is a serious matter that should not be taken lightly. In this regard, the Almighty Creator has guided humanity through the prophets, who are their leaders, with their attribute of sagacity. An example of sagacity is the Prophet Abraham's (peace be upon him) discovery of God through reasoning while gazing at the sky in his childhood. His act of breaking the idols in the temple, leaving the largest ones standing, thus prompting the idolaters to reflect; and his request for the sun to rise from the west in response to his opponent Nimrod, who claimed he could resurrect the dead and equated releasing prisoners with giving life—these are examples of the Prophet Abraham's (peace be upon him) intelligence. (Qur'an, al-An'am, 6/77-79) One of the most significant manifestations of the attribute of sagacity in the Prophet Muhammad (peace be upon him) can be seen in the Battle of Hudaibiyyah. A treaty rejected by everyone was approved at the request of Prophet Muhammad (peace be upon him), and as time passed, those who opposed it acknowledged its wisdom. By signing such a far-sighted agreement in the midst of war, the polytheists themselves proclaimed that their religion was not preferable, and Islam proved to be the superior religion through their own agreement. Considering that those who convey the divine message lack sagacity, it becomes clear that this task cannot be performed adequately. Sagacity is essential for the message to be conveyed without any loss of meaning and without succumbing to personal weaknesses. [17] This verse summarizes the main methods of Islamic (Dawa, calling to Islam) in particular, and of scholarly and intellectual debates, education, and teaching in general, for people of different levels. According to later Islamic scholars, thinkers, and commentators, especially Ibn Rushd, the wisdom in this verse corresponds to proof in classical logic, "advice" (mev'iza) to oratory, and "discussion" to debate. [4]

Trustworthiness (Amanah) is among the attributes of prophets. The word "amanah" (trust/deposit) has been used in a very broad sense in verses and hadiths. From a person's duties and responsibilities towards God, their family, the society they live in, animals, and the natural environment, and even humanity, to the belongings left with them for a temporary period for safekeeping, everything has been called a trust. In short, everything that falls within a person's sphere of responsibility is a trust. The Almighty Creator calls prophets "al-Ameen" (trustworthy). (Qur'an, At-Takwir, 81/19-21) Prophets expressed this to their people in their own languages. Prophet Muhammad (peace be upon him) was known and called "al-Ameen" (the trustworthy one) even before he received the mission of prophethood. [18] Another meaning of the word "amanah" is to entrust something to a trustworthy person for safekeeping. All prophets are extremely trustworthy, reliable, honest, and distinguished individuals. Even those who are not believers have boundless trust in them. The attribute of trustworthiness of the prophets refers not only to their being trustworthy and reliable in all matters, but especially to their trustworthiness regarding revelation, conveying God's commands and prohibitions to people without altering, adding to, or subtracting from them.

Those who saw him expressed their satisfaction, saying, "The trustworthy one is coming." Prophet Noah (peace be upon him) stated that he was a trustworthy prophet, (Qur'an, al-Shu'ara, 26:107) and Prophet Lot (peace be upon him) addressed his people with the same words. (Qur'an, al-Shu'ara, 26:162) This quality is one of the essential and indispensable qualities common to all prophets.

Prophets are tasked with conveying God's message to all humanity. If trust is compromised while fulfilling this duty, the religion they brought will be doubted, and a pretext will be opened for those who do not believe. Trustworthiness is not only essential in prophethood but also in interpersonal relationships. Family relationships and friendships are based on trust. A person's trustworthiness is directly proportional to their value. Trust, such a fundamental value for society, rises to a very important position when it comes to prophets.

The attributes of the prophets help us to understand them better and to follow their example properly. Our Prophet continues to be the most beautiful example for us, as the Qur'an states, through his hadiths and his life. (Quran, 33:21-24)

C. FIVE QUALITIES GIVEN ONLY TO MUHAMMAD (PBUH)

Although hadith deniers do not accept such hadiths [20, 21], the Prophet Muhammad has certain characteristics that other prophets do not have. When these characteristics are taken into account, his difference from other prophets becomes clear. For Muslims who value his example and consider his hadiths important, there are also important lessons here. Getting one's prophet right is one of the most important aspects of religion.

According to a narration from Jabir ibn Abdillah (ra), the Prophet (pbuh) said: "Five qualities have been given to me that were not given to any prophet before me. These are:

"I was aided by instilling fear in the hearts of the enemy at a distance of one month's journey."

"The earth was made a mosque and purified for me, so that any person from my ummah may pray wherever the time for prayer comes."

"Spoils of war were made lawful for me."

"While previous prophets were sent to a specific people, I was sent to all mankind."

“I was given the station of intercession.” However, despite these superior qualities, the Prophet (pbuh) did not like to boast or be praised.” Indeed, when he heard Ibn Abbas praising himself and some prophets in the mosque, he said: “No one can surpass John the son of Zechariah. He neither committed sin nor even thought of sin.”

Our Prophet did not boast about these qualities being bestowed upon him; on the contrary, he felt the weight of carrying them throughout his life. When his life is examined, it is evident that he possessed all the attributes perfectly, and that he was a prophet through his attributes, without any forced or artificial expressions. These attributes are the most important characteristics that distinguish prophets from other people and the characteristics that differentiate false prophets.

CONCLUSION

This study examines the fundamental characteristics of prophets by drawing upon verses from the Quran and interpretations by classical Muslim scholars. The primary aim is to clarify the theological foundations of prophethood and to explain the duties and attributes of prophethood as understood in Islamic thought, responding to those who claim that the Quran is sufficient to explain the attributes and duties of the prophet. The analysis presents the Quran's Prophet as someone who constantly teaches the Book and wisdom, purifies believers, and serves as a model for human behavior. Verses such as 16:44 and 33:21 demonstrate that prophetic manifestations enable the explanation and practical concretization of divine guidance. Accordingly, the classical theological understanding of prophethood confirms that the Prophet plays an active and authoritative role in shaping religious knowledge and ethical life. Furthermore, it has been explained that the qualities traditionally attributed to prophets—such as trustworthiness and honesty (emanet and sidq), wisdom (hikmah), intelligence (fetanet), humanity (bashariyyah), and infallibility (ismah)—are not merely attributions but essential qualities in life. These qualities offer a balanced perspective, preserving the integrity of revelation while also maintaining the prophets' humanity. Within this broader theological framework, the work also addresses contemporary claims that aim to limit the prophetic role solely to the ability to convey the Quran. While grounded in classical sources, the discussion also engages with modern stressors, demonstrating that the prophetic mission cannot be reduced to a single dimension. Instead, prophethood emerges as a unifying, concise institution encompassing revelation, interpretation, synthesis, and lived example.

Consequently, prophethood requires a robust and comprehensive balance between the Quran as the primary source of divine guidance and the Prophet as its interpreter and example. Examining this multifaceted role ensures theological soundness and reveals that the prophetic model is crucial for both individual faith and modern integrated social life.

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