The Holy Prophet's Revelation and its Nature

SADR-UD-DIN

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FOREWORD

Of late there has been an animated discussion in some magazines on the prophetic revelation of the Holy Prophet (peace and blessings of God be upon him). In view of this controversy, it seems necessary to refer to the Holy Quran, which throws light on this problem. The Holy Quran illumines various aspects of revelation. These various aspects are highlighted in the following pithy questions.

Is the prophetic revelation like the inspiration which occurs in the mind of a poet or a thinker who expresses it in the words of his own creation? Does the prophetic revelation carry the stamp of the prophet’s own ideas and feelings? Is the prophetic revelation subject to the influences of the environment? These points have been discussed in this brochure. The fountain-head of such a Great Book as the Holy Quran, is not man but God Himself. God says:

الله الذي نزل الكتاب

"It is God Who has revealed The Book." (7 : 197)

Again He says: نزل القرآن على عبده

"He has sent down the Discrimination (i.e. the Quran) to His servant." (25 : 1).

In support of its claim to be peerless and unique, He throws a challenge thus: فاتوا بسورة من مثله

"Then produce a chapter like it." (2 : 24)

These clear verses proclaim the fact that this Holy Book has been sent by God Who says: إنزله بعلمه
“He revealed it with His knowledge.”
About its recipient, He says:

و علمك مالم تكن تعلم

“And has taught thee what thou couldst not know.” (4: 114)

God has imparted to you that knowledge whose acquisition was beyond your power. God has also mentioned the recipient of the revelation specifically thus:

محمد رسول الله

“Muhammad—The Messenger of God.”

God has again referred to this aspect by saying:

الله اعلم حيث يجعل رسالته

“God knows best where to place His message.”

(6: 125)

God emphasises the fact that He alone knows best who is truly eligible for this momentous assignment. God knows that the person who is entrusted with this glorious task possesses unshakable determination. That person is gifted with marvellous fortitude. His mind is immune against lust and avarice. God stresses this fact by referring to the Holy Prophet’s imperturbable resolve by saying: ما صبرك الا بالله i.e. You (the Holy Prophet) have shown unique perseverance, and this you could do only with the divine blessing. The Holy Prophet (peace and blessings of God be upon him) professes this thus:

ابنا انا بشر مثلكم

“I am only a man like yourselves.” (18: 111)

God also says:

لقد كان لكم في رسول الله اسوة حسنة

“Verily you have in the Prophet of God an excellent model.” (33: 22)
Although the Holy Prophet (peace and blessings of God be upon him) was endowed with these rare qualities and talents, yet he did not possess godhead, nor was he an angel, nor did he claim to know the unseen. He was divinely directed to proclaim to the world that he did not possess any of the super-natural powers. In this regard the Holy Quran says:

لا أقول لكم عندي خزائن الله ولا علم الغيب ولا أقول لكم إني ملك

"I say not to you, 'I possess the treasures of God, nor do I know the unseen, nor say I am an angel'.” (11 : 32)

On the other hand the Holy Prophet (peace and blessings of God be upon him) professes that he is like other human beings. He does not possess powers of divinity nor is he an angel nor does he know the unseen. This point is further highlighted in the Quranic verse:

قل انما انا بشر مثلكم يوحى إلى

"Say, 'I am only a man like yourselves; but I have received the revelation'.” (18 : 111)

God directs the Holy Prophet (peace and blessings of God be upon him) to say: “I am a human being like you. Of course I am the Elect of God to guide and instruct you. Under the divine guidance, I convey God’s revealed commands in their entirety.” The Holy Prophet (peace and blessings of God be upon him) says to the people: "You have by your personal experience given me the title of الأمين (the Trustworthy) God has also conferred the same title on me. Consequently I say:

انا الأمين في السماوات وأمين في الأرض
“I am trustworthy in the heavens and trustworthy on the earth.’’

It must be borne in mind that it is contrary to a prophet’s status to interfere with the divine commands while communicating them to the people. God says :

ماكان لنبي أم يغل

“And it is not possible for a prophet to act dishonestly.” (3 : 162)

It does not become a prophetic glory to detract or deviate from the divine assignment with which he is commissioned by God. This does not and cannot happen, for it will destroy all sense of trust and security. This is why the impostor is visited with the heaviest punishment. God says :

لما تقول علينا بعض الا قاويل لاخذنا باليمين ثم لقطعنا منه اليوتين

“And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery.” (69 : 45-47)

It is a warning. If a prophet were to add any thing himself, God shall hold him by the right hand and cut his jugular vein. But, God says, My prophet—Muhammad conveys My message only :

ان هوالاوي يوحلى

‘It is nothing but pure revelation that has been revealed to him.’” (53 : 5)

Whatever he receives is a pure divine revelation. There is no tampering with it. As a matter of fact revelation is so illumined with divine radiance and is so peerlessly elegant in diction that it cannot admit
of any insertion on the part of the Prophet. This aspect of the divine revelation is emphasised in the following verse: 

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ان هواىلا وحى يوحى
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"It is nothing but pure revelation that has been revealed to him." (53 : 5)

This verse spotlights the inherent nature of the divine revelation which is impervious to human interference.

**Prophetic Revelation Distinct from Poetic Inspiration**

The Prophetic revelation is distinct from and superior to a poet's or a thinker's inspiration in one important aspect. In the case of a poet or a thinker, an idea occurs in his mind. He then drapes it in his own words. But in the case of a prophet, he receives his revelation in words. Thereafter he ponders over them. Accordingly when the first revelation came to the Holy Prophet (peace and blessings of God be upon him) his reaction highlights this view. The Holy Prophet's first revelation was (Read). In reply he said: (I do not know how to read). When he revolved these words in his mind, it dawned upon him that he was going to be entrusted with the arduous task of reforming the Arabs. He trembled at this thought. He disclosed this fear to Hazrat Khadijah saying: (I fear for my life). Hearing his words, she consoled him by saying:

By God! I assure you that God shall never let a person like you suffer disgrace because you are a person of known integrity and probity. You heartily sympathize with God's creatures. You are reputed for your hospitality. You help the weak and the indigent. You spare no pains to save the people
overtaken by calamities. The Prophet’s wife, Hazrat Khadijah consoled him in such words as were based on facts and actual experience. These facts emphasized the truth that just as the Holy Prophet loved God with all his heart, his heart also flowed with the milk of human kindness. Hazrat Khadijah brought consolation to the Holy Prophet in extremely impressive expressions. She buoyed up his spirits by telling him that God would never let his valuable person go to waste. God was with him and would protect him.

Prophecies

It must be borne in mind that the prophetic revelation has also one glorious dimension. It contains prophecies like the following: ﴿اِنَا قَطَنَا لَكَ قَطَنًا مَّيِّسًا﴿ This prophecy referred to the future event of his glorious and triumphant entry in Mecca. The prophecy was made when the Holy Prophet was in a state of utter helplessness. Outwardly there was no human possibility of its fulfilment, because Mecca was then ruled by a strong enemy who could not be vanquished by the small band of Muslims. It looked impossible that the Holy Prophet would overthrow the enemy and become a sovereign ruler. But the fulfilment of this grand prophecy became a fact. Friend and foe witnessed its glorious fulfilment. On the auspicious occasion of the foretold victory, Bilal a negro slave climbed to the top of Kaabah and shouted ﴿اَللَّهُ اَكْبَرَ﴾ (God is Great) in a resounding voice. While he did this, the tribal chiefs sat below ruminating over their discomfiture before the triumphant Apostle of God. The revelation received by the Holy
Prophet (peace and blessings of God be upon him) contained a prophecy of the glorious shape of things to come. We must reflect once again that the prophecy was made against odds when its fulfilment looked impossible. This proves beyond the shadow of a doubt, that the divine revelation bears no trace of the ideas and feelings of the Prophet nor does it indicate any sign of the influence of the environments. It is also beyond the personal power of the Prophet to make the revelation come true. The Prophet’s person and his prophecy are quite separate entities. The notion that the prophetic revelation cannot be isolated from the Prophet’s ideas, is evidently wrong.

Prophecies about the Treasures of Kaiser and Kisra

In the Battle of Ahzab the enemy army was numerically far superior to the Holy Prophet’s army. The strategic condition dictated that safety lay in digging a ditch to protect the Muslim army. The enemy besieged the Muslim army for a month. This strenuous siege reduced the Muslims to sore straits. In this state of crisis, it was revealed to the Holy Prophet that he would capture the treasures of Kaiser and Kisra. The achievement of what was foretold was beyond human comprehension. On the one hand there was a scene of the regal pomp and glory of Kaiser and Kisra and their vast armies with unlimited military equipment. On the other hand, the Muslims were negligible in number and resources. In this context, the weakest of the weak force is given a glad tidings of a victory over the strongest of the strong army. On all showing there is not the remotest
chance of its coming out to be true. In the teeth of the adverse circumstances, the prophecy by the grace of God came true. The Muslims were overjoyed at its fulfilment.* It strengthened and deepened their faith. Evidently the Holy Prophet (peace and blessings of God be upon him) had nothing to do with making the prophecy or with its fulfilment. The whole phenomenon was above and beyond his ideas and feelings. This epoch-making event proves to the hilt that the divine revelation and the Prophet’s self are two distinct realities. Evidently it is a fallacy that the two are inseparable.

While concluding the preface, it is imperative to point out that the contents of this brochure serve as an illustration of the fact that the Divine revelation is independent of the feelings and knowledge of the Holy Prophet. As all those verses must be within the purview of the savants, they need not be quoted, lest it should make the brochure unnecessarily bulky.

**Author**

*Adi bin Hatim says: “I am one of those persons who opened the treasures of Kisra. When those treasures reached Medina in the time of Hazrat Umar Farooq, they contained bangles studded with jewels. The victory buoyed up the hearts of the Medinites. Even Hazrat Umar was in a state of ecstasy. He summoned Suraqah bin Jaasham to the conclave of the Muslim public and asked him to wear the bangles as a token of the fulfilment of the prophecy in which the Holy Prophet (peace and blessings of God be upon him) had addressed him saying:

“I see you in such a state that you are before me wearing Kisra’s bangles.”

When Suraqah put on the bangles, Hazrat Umar raised the faith-promoting cry:

الحمد لله الذي سلبه كسرى بن هرمز و البسمة سراه بن جعش

“Great God be praised as He showed this miracle of snatching bangles from a king like Kisra bin Hormuz and put it on the wrists of a beduin which are covered with black hair.”
THE HOLY PROPHET’S REVELATION AND ITS NATURE

The Holy Quran has made a mention of the dreams of some great personages. Besides dreams, there is a mention of the revelations received by some personages. Moreover there are details of the prophetic revelations in the Holy Quran. The divine revelation is superior to all physical and spiritual blessings. The manifest effect of this blessing is noticeable in the character of the Holy Prophet. It is also observable in the character of those persons who benefited by their close association with the Holy Prophet (peace and blessings of God be upon him). The distinguished character of the Holy Prophet carries conviction that what the Holy Prophet says, is certainly true. When he says that he has a communion with God, the companions feel convinced that the divine revelation is a fact. This conviction is faith. Faith illumines people’s hearts. An illumined mind reflects itself in actions. And that brings peace and pleasure, which is the ultimate object of man’s life.

Man’s Capacity for Knowledge of the Unseen

There is a subtle relationship between a dream or a revelation or a prophetic revelation and human being. God has endowed man with numerous capabilities; likewise He has endowed him with a capacity to know the unseen.
Man is the lord of creation by virtue of his intellect and wisdom

Adam and his progeny are vicegerents of God on the earth and man alone can be God's vicegerent because he represents God's attributes and can accomplish divine designs. In view of this grand objective, man is created in the best of patterns (أحسن تقويم). Man is endowed with a unique mental equilibrium and rare metabolism. He is gifted with the excellent nature.* God has kindled a radiant lamp of intellect in his mind and heart. By virtue of this intellect, he is designated the lord of creation. In addition to the refulgent intellect, he is gifted with conscience which in the Holy Quran is called the Reproaching Self (نفس لوامه). Intellect gives the guiding light, and the

*The creation is referred to in the verse:

فطرة الله التي فطر الناس عليها لا يبدل لخلق الله

"The nature made by God—the nature in which He has created mankind." (30 : 30)

This indicates the pattern on which the whole mankind has been created. It is immutable. It does not admit of any change or tampering. Its respectability has been enhanced by identifying it with the act of God. This is why God says:

ولقد كرمنا بنى آدم

"Indeed We have honoured the children of Adam." (17 : 70)

Some religions have disgraced humanity by identifying human nature with sinfulness. The methods they have adopted to purify it, have failed to achieve their purpose. The reality is the other way about. A human child is born with a healthy mind. Likewise he is born with a pure nature. This is why all nations and races love goodness and hate evil. Every man loves integrity and abhors falsehood. He loves justice and fairplay. Likewise he hates debauchery, and loves chastity. He denounces dishonesty and commends probity. Selfishness is condemned and magnanimity and self-sacrifice are held in high esteem. In short, goodness is embedded in human nature. This is why in every nation and country there are saintly people, who have angelic qualities. If man had been sinful by nature, he could not be expected to do any good whatsoever. A lamb cannot be trained to eat flesh, nor a cub can be taught to eat grass. The nature of an animal is unchangeable. Similarly man's nature cannot undergo a biological change.
Reproaching Self debars one from taking a wrong course. Intellect alone is not an adequate guide for all times, unless it is assisted by the Reproaching Self. It is the latter which gives the warning signal. It is often observed that even the highly educated people boldly break the traffic rules for the simple reason that they find no traffic constable on duty. God has vouchsafed the greatest blessing by giving man the traffic light (intellect) and the traffic constable (conscience).

In this connection God says: ان الله لذو فضل علي الناس

“Surely God is gracious towards mankind.”

(10 : 60)

God created man and gave him a shape and the shape is the best of shapes. This comprehends the creation of intellectual and spiritual faculties. If it were a body alone, it would signify no superiority as even the animals have bodies. The gift of intellect has been mentioned in the verse: وصوركم فاحسن صوركم

“He shaped you and made your shapes beautiful.” (64 : 4)

Again God says:

و الله اخرجكم من بطن امهاتكم لا تعلمون شيئا و جعل لكم السمع والابصار والافتدة لعلكم تشكرون

“And Allah has brought you forth from the wombs of your mothers, while you knew nothing. And gave you ears and eyes and the hearts. That you might be grateful.” (16 : 78)

This subject-matter has been repeated in another verse: هو الذي انشاء لكم السمع والابصار والافتدة قليلا ما تشكرون
“He it is Who has created your ears, and eyes, and hearts; but little thanks do you give.”

(23 : 79)

Angel’s Obeisance to Man

God also conferred a rare honour on man by commanding angels to offer obeisance to him. The Holy Quran says:

ولقد مكنتكم في الأرض وجعلناكم فيها معايش قليلا ماتشكرون
ولقد خلقنكم ثم صورناكم ثم قلنا للملائكة اسجدوا لابدمنا

“And We have established you in the earth and provided for you therein the means of subsistence. How little thanks you give! And We did create you, and then We gave you shape, and then said We to the angels, ‘Submit to Adam.’” (7 : 11-12)

Man Created in the Image of God

The Holy Prophet (peace and blessings of God be upon him) elucidated this point by saying: خلق ألهَم الادم على صورته (God created Adam in His Image). God has no hands and feet which are present in Adam’s blue-print. It signifies mere metaphorical likeness. For instance, God is Forgiving and Merciful. This attribute is traceable in man’s actions. God is Creator and Designer. Man also makes utensils, furniture, and builds houses, and invents machines. It is in reference to this that God says: أحسن الخالقين

“God is the best of creators.” (23 : 14).

It means that man is a creator in a figurative sense, whereas God is Creator in the real and complete sense of the term. God is: علام الغيوب
“The Best Knower of all unseen things.”

(9:78)

He has also endowed man with the dynamic faculty of imagination. Man is gifted with a capacity for dreams, visions, inspirations and revelations. He is also vouchsafed prophetic revelation (وَحِي).

Prophetic Revelation—A Divine Gift

The prophetic revelation is the greatest gift granted by God to His elect. Intellect and discernment enshrined in human nature for guidance, are certainly a great aid in knowing right from wrong. This knowledge is supplemented by Divine revelation in order to lead and guide mankind on the path of righteousness.

Reality of Dream

Prophet Joseph (peace of God be upon him) saw a dream which is described in the Holy Quran thus:

اذ قال يوسف لنبيه يابث أن رأيت أحد عشر كوكبا والشمس والقمر

‘When Joseph said to his father, ‘O my father, I saw in a dream eleven stars and the sun and the moon, I saw them making obeisance to me’.” (12:5)

This dream contains such knowledge of the unseen as conveys an extraordinarily glad tidings. This dream is obviously not a creation of the environments. On the contrary, it is out of tune with the environments. Prophet Joseph (peace be upon him) is in a stricken state. There is no human possibility of his becoming a king and receiving obeisance from his parents. It then appears fantastic that his ill-intentioned...
brothers shall eat a humble pie before him. Evidently, the source of this grand dream is the Almighty God Himself, as He alone can turn adversity into a regal glory. God alone can render possible what appears impossible to man. Those who have such true dreams and those who witness their fulfilment become convinced of the existence of God.

**Dreams of the two low-grade slaves of the Pharaoh**

When the conspiring damsels of Egypt succeeded in their nefarious designs and Prophet Joseph (peace be upon him) was put behind the prision-bars, it so happened that two youngmen were also imprisoned. The Holy Quran says:

و دخل معه السجن فتيان قال أحدهما اني اراني اعصر خمراً وقال

الاخر إني اراني احمل فوق راسي خبزاً تأكل الطير منه نبئنا بتأويله

انانراك من المحسنين

"And with him there entered the prison two youngmen. One of them said, 'I saw myself in a dream pressing wine.' And the other said, 'I saw myself in a dream carrying upon my head bread of which the birds are eating. Inform us of the interpretation thereof; for we see thee to be of the righteous." (12:37)

Prophet Joseph (peace be upon him) interpreted the dream, telling one of them that he would, as usual, function as the cup-bearer of his royal master. In regard to the other dream, Prophet Joseph (peace be upon him) informed the condemned youngman that he would be hanged and birds would eat away his head. Prophet Joseph’s interpretation proved literally true.
Food for Thought for a Psychologist

A psychologist on pondering over this event would be driven to the belief that every dream is not traceable to the environments nor is it invariably influenced by the ideas and feelings of the dreamer. Neither the one prisoner could entertain a hope of reinstatement to his job nor the other could think of a disgraceful death. Thus a psychologist is at a loss to trace the origin and source of every dream.

Pharaoh’s Dream

It happened that the Pharaoh had a dream. The Holy Quran refers to it thus:

و قال الملك انى ارى سبع بقرات سان يأكلون سبع عجاب و سبع سنبلت خضر و آخر ياباسات يا ايها الملائة افتحون في روياان أن كنتم للرويا تعبرون

“And the King said, ‘I see in a dream seven fat kine which seven lean ones eat up, and seven green ears of corn and seven others withered. O ye chiefs, explain to me the meaning of my dream if you can interpret a dream.’” (12 : 43)

In reply to the King’s wish, the courtiers said:

قالوا اضععت احلام

“They replied, ‘They are confused dreams.’” (12 : 44).

As such they expressed their inability to interpret such dreams. At this juncture, the slave who had been set free and restored to his job in the court as Prophet Joseph (peace be upon him) had told him by way of interpreting his dream, offered to procure correct interpretation. Under the royal command he went to
Prophet Joseph (peace be upon him) and requested him to inform him of the interpretation of the King's dream. Prophet Joseph (peace be upon him) told him that there would be seven prosperous years followed by seven years of country-wide famine. The inhabitants experienced the truth of this interpretation.

Psychology cannot point to its source

Psychology can never succeed in finding the origin or source of this dream, because it is alien to this realm of the unseen. At best, it can say that a dream is traceable to the dreamer's environments or that it is wish-fulfilment. Thus psychology cannot claim to assess and interpret every dream correctly.

Prophet Abraham's Dream

Prophets receive a prophetic revelation. They also have visions as the saints do. They also have dreams as the common people do. But the purity of a prophet's heart is unattainable for a common man. Thus a prophet's dream is a significant pointer to a great reality. Prophet Abraham (peace of God be upon him) had a dream which is stated in the Holy Quran thus:

قال يبنى اني ارى في المنام اني اذبحك فانظر ماذا ترى

"He said, 'O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it.'" (37:102)

God granted a son to Prophet Abraham (peace of God be upon him) in his old age. He was the cynosure of his eye. When he came of age and could render assistance to the father, it was glaringly contrary to the
father's sentiment that he should see in a dream that he is slaughtering this dear son of his.

**Generality of Divine Revelation**

Wahy (وحى) is defined as القاء في القلب or إشارة سريعه. Literally it may be termed, though inadequately, as inspiration. A poet and a thinker may get an inspiration. This faculty is also ingrained in the nature of some non-human beings. For instance the Holy Quran says:

وأوجي ربك إلى النحل

"And thy God has inspired the bee." (16:69)

The bee is naturally equipped with a capacity to make honey; God calls it inspiration. Some inanimate objects also possess this attribute. The Holy Quran says:

وأوجي في كل ساء امرها

"And He revealed to each heaven its function." (41:13).

Every planet has its function embedded in its very nature. Thus there is a generality of sense in the word Wahy. But the prophetic revelation is a class by itself.

**Revelation (وحى) to the Mother of Prophet Moses**

Revelation is vouchsafed even to such persons as are not designated as prophets. For instance the Holy Quran says:

وأوجينا الى آدم موسى ان ارضعه فاذا خفت عليه فاقلبه في اليم

ولا تحلف ولا تحزين اتارادوه اليك و جاعله من المرسلين

"And We revealed to the mother of Moses saying, 'Suckle him; and when thou fearest for him, then cast him into the river and fear not, nor
grieve; for We shall restore him to thee and make him one of the Messengers of God.’” (28 : 8)

As the revelation of Prophet Abraham referred to before, was contrary to the paternal instinct, the divine command revealed to the mother of Prophet Moses was totally out of tune with the maternal instinct. In her case, she was commanded by God to cast her new-born son into a river. No mother can think of throwing her son into the river because she knows for certain that he would be drowned. In the case of the mother of Prophet Moses, God consoles her by saying: لا تخافى (And fear not) (28 : 8). Her mind is fortified against an otherwise certain fear of death of her son by the promise of divine protection. She is assured that her son shall remain safe. Then there was the sure sorrow of separation. This is guarded against by another divine command لا تحزنني (Grieve not) (28 : 8). She is buoyed up with the divine assurance that her son would be restored to her. When the mother of Prophet Moses felt that crisis was impending and the Pharaoh’s officials would catch hold of her son and kill him, she, much against her nature, put him into a box and cast the box into a river. This is described in the Holy Quran thus:

اذ اوحينا إلى أمك مايوجي أن أقدّفيه في التابوت فأقذّفيه في اليم

“When We revealed to thy mother what was an important revelation, saying, ‘Put him in the ark and throw it into the river’.” (20 : 39-40)
The mother did all this under a divine command with an inward certainty that her son would be safe.
But all the same her motherly instinct got perturbed. She asked the sister of little Moses to go along the river and keep an eye on the ark at a distance and pursue it. In this connection the Holy Quran says:

و قالت لا ختته قصيدة

“And she said to the sister of little Moses, Follow him up.” (28: 11)

She acted likewise as the Holy Quran says:

فبصارته عن جنب

“And so she observed him from a distance.” (28: 12)

The sister watched the ark at a discreet distance to avoid suspicion. God mentions the love of the sister for her brother, along with the mention of the mother’s love for her son.

Then came the time when the Pharaoh’s men lifted the box out of the river. The Holy Quran says:

فالتقطه آل فرعون

“And the family of Pharaoh picked him up.”

The son fell into the hands of Pharaoh. His royal writ in this connexion was that all the male children of Bani Israel should be killed at the time of their birth. On knowing the capture of her son, the mother was restless. At this stage the Holy Quran says:

و أ صبح فؤاد آه موسى فارغا

“And the heart of the mother of Moses became blank with restlessness.” (28: 11)

When the child was carried to the royal palace, the Queen was so overcome by his charming face, that she involuntarily cried:

لا تتتلوه

“Kill him not.” (28: 10)
This scene of her love of Moses at first sight is described in the Holy Quran:

وَالْقَيْتُ عَلَيْكَ مَحْبَةً مَّنِي

"And I wrapped thee with love from Me."

(20 : 40)

God says that We gave Moses such an enchanting face that every one who saw him loved him spontaneously. The involuntary exclamation of the queen لا تَتَقْسُلُوهُ (Kill him not) (28 : 10) emanated from that sudden surge of love for Moses. The queen’s exclamation was an infringement of Pharaoh’s royal edict that all male children of Bani Israel should be done to death on their very birth. The queen was conscious of it. This is why she addressed Pharaoh with a firm resolve and said:

قالَت امرأة فرعون قرت عين لي ولك لَّا تَتَقْسُلُوهُ عسي أن ينفعنا أو نتخذه ولدًا

"And Pharaoh’s wife said, ‘He will be a joy of the eye of me and for thee, kill him not. Haply he will be useful to us or we may adopt him as a son’.”

(28 : 10)

On the one hand the mother of Moses is fearful lest Moses should drown. When God rescues him, she is stricken with fear because her son has fallen into the hands of the murderer. She is therefore in a state of extreme embarrassment and restlessness. But God worked wonder in this case. The queen adopted Moses as her son and was anxious lest he should die. The sister was all the time restless because she feared lest he should be killed as he had reached Pharaoh’s palace. She went round the palace and assessed the situation. But in the palace there is
a different scene. The queen is also feeling restless like a mother. She saved him from death by saying لا تقتلوه (kill him not). But another fear awaited her. When she ordered all the suckling mothers to suckle Moses, it so happened that Moses touched every breast and instinctively felt that it was not his mother’s breast and refused to suck milk. Thus the queen faced another dilemma. She saw that the child rejected every breast offered to him. Thus there was every fear of his dying from hunger. She desperately searched for a remedy but Moses rejected every wet nurse. This dilemma is described in the Holy Quran thus:

و حرمنا عليه المراعي من قبل

“And We had already ordained that he shall refuse the wet nurses.” (28:13)

The queen was quite naturally perturbed by this phenomenon ordained by God, Who vouchsafed a remedy. The sister who was surveying the whole scene observed that Moses had refused every wet nurse. She entered the palace and said:

فقالت هل إدلكم على أهل بيت يكللونه لكم

“Shall I tell you of a household who will bring him up for you.” (28:13)

This was a glad tidings for the queen, who at once ordered the sister of Moses to bring to the palace that household at once. The mother came on the scene, and was entrusted the charge of suckling Moses. The prophecy enshrined in the Quranic verse:

اناردوه اليك

“We shall bring him back to thee”, came out true. A current of joy swept away the gloom
that had settled on the palace. Thereafter Moses was brought up like a prince.

Revelation to the Mother of Moses unaffected by her Ideas and Feelings

Indeed the miracle foretold in the revelation points to the omniscience and omnipotence of God. The prophecy came out true in all its glory. The revelation received by the mother of Moses was not at all influenced or affected by her own ideas and sentiments. In fact, it was against her sentiments. The revelation came from the Almighty God, Who is the Maker of the heavens and the earth and has His sway over the Universe. God first resolved to save Moses. Then He expressed His idea in His words. The recipient of the revelation heard the words first. Thereafter the recipient grasped the meaning of the grand revelation.

Revelation Vs. Human Mind

It must be borne in mind that a revelation does not emanate from the human mind. It is first an idea. It is then verbally expressed. In fact the recipient of a revelation first hears the words. He then ponders over them, and thereafter understands their meaning. This is borne out by the fact of the first prophetic revelation of اقرأ (Recite) made to the Holy Prophet (peace and blessings of God be upon him). It is further confirmed by his reply المَا أَأَتَانِيّ بِهِنَّمَا (I cannot recite). When he pondered over the profound significance of the words, he was overcome with fear and said: خشيته علی نفس (I fear for my life.) All this highlights the whole process. This falsifies
the psychologist’s stand that the sense of revelation pre-exists in the mind of its recipient, who expresses it in his own words. Incidentally it may be mentioned that while God blessed men by His revelation, He did not ignore women. He blessed them both with His revelations. In all nations, woman is assigned a low status. But the Holy Prophet (peace and blessings of God be upon him) granted them equal rights and recognised them as eligible even for divine revelation.

**Prophet Moses’ Dialogue with God**

و اوحينا الى موسى و اخيه ان تبوا لقومكم يمصم بيوتا و اجعلوا یوتكم قبله و اقيموا الصلاة و بشر الومينين - وقال موسى ربنا انك اتبت فرعون و سلاته زينة و اموالا في الحياة الدنيا ربنا ليضلوا عن سبيلك -

“And We spoke to Moses and his brother saying, ‘Take, ye twain, some houses for your people in the town, and make your houses so as to face one another, and observe prayer. And give a glad tidings to the believers.’” (10: 88)

“And Moses said, ‘Our Lord, Thou has bestowed upon Pharaoh and his chiefs embellishment and wealth in the present life, with the result, our Lord, that they are leading men astray’.” (10: 89)

This is a dialogue—all couched in the divine words. It shows that God holds communion with His creatures. This fills the mind of the recipient with consolation and certainty. He is inwardly convinced that there does exist the personality Who is God, and Who comes to the rescue of His creatures in crisis. He charms away their calamities and confers victory on them.
Exodus of Bani Israel and the Drowning of Pharaoh

Prophet Moses and his community were facing a great ordeal under the tyrannical rule of Pharaoh. This is referred to in the following verse:

و لقد اوحينا الى موسى ان اسر بعبادى فا ضرب لهم طريقا في البحر

"And We sent a revelation to Moses, saying, 'Take away My servant by night, and strike for them a dry path through the sea. Thou wilt not be afraid of being overtaken, nor wilt thou have any other fear.'" (20:78)

This revelation unfolds a project for the emancipation of Moses and his tribe—Bani Israel—from the atrocities of Pharaoh and his chiefs. To all intents and purposes, it is tantamount to asking them take a leap from a burning fire into a conflagration. Prophet Moses and his tribe reposed full faith in the revelation and safely crossed the river. Pharaoh and his chiefs who were chasing them went to the watery grave. This is described in the Holy Quran thus:

و اغرقنا آل فرعون و انتم تنظرون

"And We drowned Pharaoh’s people, while you looked on." (2:51)

This epoch-making event brings conviction to men that God is Merciful to His creatures, and when He wishes He can deliver the innocent victims from the clutches of the tyrants. In this connexion there is another revelation:

و اوحينا الى موسى ان اسر بعبادى اتكم متبعون

"And We revealed to Moses saying, 'Take away
My servants by night, you will surely be pursued.’” (26 : 53)

Revelation did not emanate from the mind of Moses

The revelations quoted above came to Prophet Moses when he was in sore straits. If we apply our mind to them we come to the right conclusion that the revelations did not take their rise from the mind of Prophet Moses, nor were they traceable to the influence of environments. Likewise the style of their presentation is not human. It was humanly impossible for any one to say لا تخف (Do not fear) and fortify the minds of Moses and his men by telling them that the chasing armies would fail to overtake them. No hope of deliverance could spring in the breast of Moses nor could he console himself that his party would make good their escape. The revelation: لا تخشى (Have no fear) that “you will not drown,” could not originate in their minds. Humanly speaking, their minds could only tell them that they would drown. When, Bani Israel reached the bank of the river, and saw Pharaoh and his armies coming in hot pursuit, they involuntarily exclaimed:

قال أصحاب موسى أنا لمدركون

“The companions of Moses said, ‘we are surely overtaken’.” (26 : 62)

They found themselves caught between the formidable pursuers and the river, and cried in despair that it was all over with them. But Prophet Moses told them that their apprehensions were baseless. Events vindicated Prophet Moses’s faith. Bani Israel crossed
the river safe and sound, and Pharaoh and his armies came to a tragic end.

**Preservation of Pharaoh’s Corpse Foretold in the Revelation to the Holy Prophet Muhammad**

God revealed to the Holy Prophet (peace and blessings of God be upon him) the drowning of Pharaoh and the preservation of his dead body. There was a definite purpose in it. It was to console him with the divine assurance against the sanguinary designs of the Pharaohs of Arabia.

The Holy Quran says:

> "But this day We shall save thee in thy body that thou mayest be a sign to those after thee." (10:92)

In another verse, the Holy Quran refers to this event thus:

> "And We brought the children of Israel across the sea. Then Pharaoh and his hosts followed them for oppression and tyranny, till, when drowning overtook him, he said, I believe that there is no god, but He in Whom the Children of Israel believe, and I am of those who submit.” (10:90)

To this open confession God said:

> "What! Now! And before (this) thou didst disobey.” It meant that the much-too-belated
confession was of no avail. Thus he (Pharaoh) could not be saved from his tragic end. But he could be saved in body."

"We shall save thee in thy body." (10:92)

His body was saved to act as an eye-opener for the future, because people are prone to forget the signs of God. Hence God says:

و ان كثيراً من الناس عن آياً لنا لغافلون

“And surely most of the people are heedless of Our Signs.” (10:92)

The knowledge of this important event, the preservation of the body of Pharaoh was revealed to the Holy Prophet (peace and blessings of God be upon him). By that time even the people of Egypt had no knowledge that Pharaoh's body had been salvaged. This being so, the Arabs could have no knowledge of the fact that Pharaoh’s dead body had been rescued. It was through the prophetic revelation that knowledge of this great event was made known at a time when no one knew anything about it.

Preservation of Pharaoh’s Corpse and Encyclopaedia Britannica

It is worth mentioning that there is a mention of the preservation of Pharaoh’s corpse in the Encyclopaedia Britannica under the Chapter ‘Mummy’. This Pharaoh was known as Raemses II. The Encyclopaedia says that even to this day his corpse is intact. This fact was revealed to the Holy Prophet Muhammad (peace and blessings of God be upon him) at a time when no one knew that Pharaoh’s corpse was salvaged. Now an enemy nation has acknowledged
the truth of this event. This throws into sharp relief that this knowledge of the unseen was revealed to the Holy Prophet (peace and blessings of God be upon him) by God.

**Not a Voice from the Holy Prophet’s Heart**

This revelation which highlights a great historic event could not originate in the Holy Prophet’s heart, nor could the environments give rise to it. It is not merely a historic event, it also points to the Omnipotence of God Almighty. The Holy Prophet (peace and blessings of God be upon him) could not by himself know this event nor could he give currency to its truth.

The world discovered this fact twelve hundred years after the Holy Prophet’s death. This event by itself exposes the narrow scope of psychology. The revelations enshrined in the Holy Quran are like an ocean while psychologists are just standing on the shores of this vast limitless sea and have incomplete knowledge of its creatures and other numberless wonders. This is best described in the couplet:

\[
\text{يا الحبي تيرا فرقان هـ كـه اك عالم هـ} \\
\text{جو ضرورى تنا وه سب اس مين صها نكلا}
\]

“O God! your Holy Book (Furqan) is a virtual Universe. It contains all that is vitally needed.”

**Prophet David Foretold of Kingship and Forewarned of its Dangers**

The Holy Quran says:

\[
\text{اـا داود اـا جعلنـك خليـه في الأرض فاحـكم بين الناس بالحق ولا} \\
\text{تتبع الهوى فيضلك عن سبيل الله ـ أن الذين يضلون عن سبيل}
\]
"O David, surely We have made thee a ruler in a land; and so judge between men justly and follow not desire, lest it lead thee astray from the path of God. Those who go astray from the path of God, for them is surely a severe chastisement, because they forgot the Day of Reckoning." (38 : 26)

Kingship is certainly a great gift. But by far the greatest gift from God is prophethood and apostolic status. In regard to both these roles, a great stress is laid on the proper discharge of the duties, which devolve upon the holder of these twin roles. As God conferred prophethood and kingship on Prophet David, He enjoined him to be fair and just to the people, and safeguard their basic rights. In respect of kingship, Prophet David is specially warned against its attendant dangers. Sometimes, kings accumulate wealth and let their relatives do the same. Their dearest and nearest succumb to greed for worldly riches and to take recourse to all methods good or bad, to amass wealth. They are lost in their lust for luxuries and enjoy most of all sorts. People become helpless before the ravages of these wealth-seekers. Prophet David is therefore warned ولاتتبع الهوى (follow not desire) because when a man gives way to greed, he becomes a slave of his desire for worldly luxuries and enjoyments and goes astray from the path of God.

Voice From Above

Did this revelation (وَخَيْ) arise from Prophet David's mind? Could he admonish himself like this?
Could he warn himself of chastisement? No, not at all. This revelation (وَحِي) is a proof positive of the fact that the Almighty God could forewarn his beloved Messengers. When He confers kingdom on any one, He also directs him how to behave towards his subjects. He instructs the recipient of the divine favours not to let the rights of his subjects go to waste. It is because both the ruler and the ruled are equal before God.

The Holy Prophet’s Dialogue with a Woman

Of all the prophets, the Holy Prophet Muhammad was the most beloved of God. There is an incident of an exchange of arguments between the Holy Prophet (peace and blessings of God be upon him) and a woman, named Khaulah. It was the woman’s stand that was upheld by God. Khaulah was the wife of Aus bin Sabit. In the course of their domestic life, it so happened that Aus called his wife as his mother. It signified his will to divorce. Khaulah brought a plaint before the Holy Prophet saying that she had been victimized by her husband who has called her as his mother. She enquired of the Holy Prophet if it really amounted to divorce. In reply the Holy Prophet said that in accordance with the custom that obtained at that time, it did mean divorce. She told him that she could not accept it as it was a case of victimization, pure and simple. It was not only cruelty to her, but it signified greater cruelty to the children. She said:

ان ضمتهم الى جاعوا و ان ضمتهم اليه ضاعوا

"If she retained the children, they would die
from hunger. If she made them over to him (husband) they would go to ruin.’’

Hearing this, the Holy Prophet (peace and blessings of God be upon him) again said that it was a case of divorce according to the prevalent custom. God however gave His verdict on the controversy between Khaulah and the Holy Prophet and upheld the standpoint of the woman that a mere verbal utterance of a husband does not subvert their marital relationship nor does it convert a wife into a mother. In this connection the revelation runs as follows:

الذين يظهرون منكم من نساءهم ما هن آمياتهم

‘‘Those among you who put away their wives by calling them mothers—they do not become their mothers.’’ (58 : 3)

God further added that those who are guilty of this verbal violence are liable to punishment. They must liberate one slave or fast for sixty days or feed sixty hungry people. These are the limits prescribed by God (تلك حدود الله) (2 : 231).

Those who defy these limits shall be met with severe divine punishment.

This incident shows that by that time the Holy Prophet’s knowledge about ظهار was just in accordance with the prevailing custom. True knowledge was vouchsafed to him through a revelation which abolished the usage. The Holy Prophet’s mind was illumined by new knowledge. God said:

و علمك سالم تكن تعلم

‘‘And (God) has taught thee what thou knowest not.’’ (4 : 114)

God further says:

قد سمع الله قول الّتي تجادلك في زوجها
“God has indeed heard the speech of her who pleads with thee concerning her husband.”

(58 : 2)

This verse records acceptance by God of the woman’s plea vis-a-vis that of the Holy Prophet (peace and blessings of God be upon him).

This revelation throws into sharp relief the fact that God’s beloved Prophet and an ordinary woman are equal before Divine Justice. A woman’s view was accepted in the face of the Holy Prophet’s disagreement. It also highlights the truthfulness of the Holy Prophet who recited this revelation to the people although it went against the view maintained by him. The Chapter (58) of the Holy Quran referring to this incident is named مَجَالِدَة (The Pleading Woman) after that woman. The Holy Prophet (peace and blessings of God be upon him) narrated this to his people, and, they recorded it on the tablets of their hearts.

This incident presents a mine of valuable facts before the psychologists and philosophers. It is humanly impossible that the theme of this Chapter مَجَالِدَة (58) (The Pleading Woman) and the manner of its presentation could be conditioned by the feelings and sentiments of the Holy Prophet.

Change in Hajj Ceremonies

The Holy Prophet (peace and blessings of God be upon him) received the knowledge of Shariat through revelation. He had no knowledge whether or not any prevailing custom or usage was right or wrong. Likewise he had no knowledge of the accuracy of every historical event before he was blessed with divine
revelation. For instance, Quræish regarded it as an insult to go to Arafat and stay on that plain along with others on the occasion of Hajj.

They used such expressions as جيران الله الحمس for themselves in sheer tribal arrogance. They stayed behind at Muzdalfa and deliberately refrained from going to Arafat as a token of their supremacy. With a view to wiping out this tribal distinction and enforcing human equality, there came a divine command that all pilgrims, poor or rich, should wrap themselves in two sheets and should go in concourse to Arafat. Obviously this divine directive was new even to the Holy Prophet (peace and blessings of God be upon him) and it was revealed to him by God to abolish the immemorial distinction of his own tribe of Quræish because the tribal distinctions were detrimental to the principle of human equality which the Prophet was out to establish. This revolutionary directive came to the Holy Prophet in these words: ثم افيضوا من حيث افاعض الناس

“Then pour forth from where the people pour forth.” (2 : 200)

After their return from Arafat the pilgrims used to hold their last devotions at Mina. Thereafter the concourse used to convert itself into a fair where poets and litterateurs from different tribes narrated stories of the gallantry and generosity of their ancestors. Each tribe would assert its superiority over the other. Evidently this contest was repugnant to the spirit of Hajj which inculcated the spirit of equality and democracy. God abolished this customary fair and commanded that instead of indulging in tall talk
about their forefathers, the pilgrims should praise God during these days. The divine command reads as follows:

فاذَا قُضِيَتَ مَنَاسِكَكُمْ فَاذَّ كُرَوْا اللَّهُ كَذَّ كُرَكُم مَّا إِبَآءَكُمْ مَّا أَشَدْ ذَكْرًا

“And when you have performed the acts of worship prescribed for you, celebrate the praises of God as you celebrate the praises of your fathers or even more than that.” (2 : 200)

Here again an important revolution is wrought through revelation, and that in the face of an established custom which concerned the pride of the Prophet’s own tribe.

Knowledge of Unseen Through Revelation

There are many instances of the Holy Prophet having no knowledge of the injurious and prejudicial aspects of some affairs. In those matters he by himself could not take any precautionary measure. On this point, God says:

وَكَذَلِكَ أُوْحِيَ إِلَيْهِ رُوْحًا مِّنِّي أَمَامًا مَا كَأَتَبْتُ فِي الْكِتَابِ
ولا الْأَيْمَانِ وَلَكَ جَعَلَنَّهُ نُورًا لَّهُ نَهْدِي به من نَّشِئَ مِن عِبَادِي وَانَّكَ
لِتَهْدِي إِلَى صِرَاطٍ مُّسْتَقْبِلٍ صِرَاطَ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا
في الأرض إلا إلى الله تصير الأمور

“And thus We have revealed to thee the word by Our command. Thou didst not know what the Book was, nor what the faith. But We have made it (the revelation) a light whereby We guide such of Our servants as We please. And truly, thou guidest mankind to the right path. The path of God to Whom belongs whatsoever is in the heavens and whatsoever is in the earth. Behold! to God do all things return. (42 : 52-53)
This Quranic verse provides food for thought for the psychologists. It is also a pillar of light which can illumine many obscure points.

**The Holy Prophet’s Decision**

Once the Holy Prophet (peace and blessings of God be upon him) had to adjudicate in a suit between an Ansari Mussalman and a Jew. There was an allegation against the Jew that a stolen armour had been recovered from his house. As such he was liable to punishment. The Jew pleaded innocence of the charge. He said that the armour in question had really been stolen by Tomah (طمعه); when Tomah feared that the fact would come to light, he quietly planted it in the house of the Jew. In the course of the trial the Ansars of Madinah waited upon the Holy Prophet and submitted that if Tomah (طمعه) was declared culprit and punished, it would incur disgrace on the whole community of Ansars of Madinah. Obviously one party of Ansars to the suit, is held in high esteem as benefactors by the Holy Prophet himself and the Emigrants. The other party is a person who is one of the worst enemies. The trial is a highly delicate affair. Thus circumstanced, the Holy Prophet received a divine directive contained in the verse:

ان نزلنا اليك الكتاب بالحق لتحكم بين الناس بما ارآك الله
ولا تكن للخائنين خصبا

“We have surely sent down to thee the Book comprising the truth, that thou mayest judge between men by the light that God has shown thee. And be not thou a disputer for the dishonest.” (4:106)
The Holy Prophet had this divine command in view when he investigated the matter. It came to light that the Jew was not guilty. It was Tomah who was the culprit. The Holy Prophet acquitted the Jew and convicted the Ansari—Tomah. Evidently this verdict was against a section of his community which had rendered a great service to the Holy Prophet as well as to his Companions. Hence it came as a shock to the Ansars. The verdict is based on a revelation which is conditioned neither by the Holy Prophet’s personal sentiments nor by the environments. The revelation is against the sentiments of the Holy Prophet and those of his Companions.

Revelational Admonition

Once a blind man named Abdullah bin-Ummi-Maktoom came to the Holy Prophet, who was indifferent to him and evinced a sign of irritation. At this, came a revelation which reads: عيس وتولى ان جاءه الاعمي

Engaged as he was in an important discussion with the tribal chiefs, the Holy Prophet quite naturally felt allergic to Ibni Maktoom’s attempt to divert his attention. It was in this context that the admonition: عيس وتولى

“He i.e. the Prophet frowned and turned aside.” (80 : 1)
came and the Holy Prophet received it as such. This is borne out by the fact that whenever Ibni Maktoom came to the Holy Prophet he was always greeted thus: مرحبًا بمن عاتبني ربي فيه

“I welcome him concerning whom God rebuked me.”
It stands to reason that this revelation did not spring from the Holy Prophet’s mind. On the contrary, it ran counter to his own feelings. Nevertheless he regarded it as a reason for respecting Ibni Maktoom. There and then he recited it to his companions and is recited up to this day. It shows that the revelation had no relevancy to the working of the Holy Prophet’s mind. The Holy Prophet is the greatest of all prophets and the best of human beings and ranked higher than angels by God Who said: 

"And thou dost surely possess high moral excellences." (68 : 5)

But before the Seat of divine justice, the Holy Prophet ranks equal with a blind man. This verdict comes down to us through the corridors of history and heightens the glory of the Holy Prophet (on whom be peace and blessings of God) as he was mercy for the people and the Great Exemplar to the world.

**Revelation Repudiates Supermanship**

The Holy Prophet (peace and blessings of God be upon him) was not superman. The erroneous concept of supermanship is repugnant to the letter and the spirit of the Holy Quran which says:

"Say: I do not say to you: ‘I possess the treasures of God’ nor do I know the Unseen: nor do I say to you: ‘I am an angel’. I follow only that which is revealed to me.” (6 : 50)

This verse repudiated the prevailing notions of a
human being becoming superhuman. People always indulge in apotheosis of the saintly people. Some deified Jesus. Others ascribed godhead to the Buddha and Krishna. On the contrary, the Holy Prophet has been presented as a human being shorn of all divinity. This astonished the people who said:

مَالِهذَا الرسول يَا كِلِّ الطَّعَامِ وَيَمُشِّي فِي الْاسِواقِ

“What is the matter with this Messenger that he eats food, and walks in the streets.” (25:8)

The Holy Prophet true to his prophetic status denied the attributes of God and angels and also plainly confessed lack of the knowledge of the unseen. He told the people that as he possessed no treasure he could not add to their riches or cattle. He denounced being an impostor who parades unnatural claims to impose upon the unwary people. He told them:

اَنْمَا اِنَا بِشَرٍّ مِّلِكُكُمْ يَوْحَى إِلَيْكُمْ

“I am only a man like yourselves; but I have received the revelation.” (18:111)

This revelation emphasizes his real function as the Divine Reformer sent to elevate the moral level of the people.

All Prophets were Human Beings

The Holy Prophet (peace and blessings of God be upon him) emphatically impressed upon his followers that all spiritual leaders who received revelations before him, were human beings. The Holy Quran confirms this idea thus:

وَمَا أَرِسْلَنَا قَبْلَكَ الاِرْجَالُ الْمُسْتَقَنًّا نَوْحَى الْيَمِينَ فَاسْتَلَمُوا اَهْلَ الْذَّكْرِ

ان كنتم لا تعلمون
And We sent none as Messengers before thee but men to whom We sent down revelations. So ask the people of the Reminder, if you know not.

And We did not give them bodies that ate no food, nor were they to live for ever. (21: 7—8)

This Quranic verse forcefully repudiates the misleading notion of godhead residing in any prophet. It stresses the fact of their human personalities. It says that as such they were just like all other human beings. Their one distinction was that they received revelations from God to guide mankind along the path of piety and righteousness. They were venerable but not worthy of worship. This verse also highlights the fact that revelation is completely immune from any insidious human influence. It shows that the Holy Prophet’s revelations were not conditioned by his sentiments and emotions. In the light of this fact, it would be glaringly wrong to say that the Holy Prophet’s revelations were inseparable from his person.

The Holy Prophet’s Revelations

The Holy Prophet’s revelations were like the revelations sent down to other prophets. In this respect the Holy Quran says:

أنا أوحينا إليك كما أوحينا إلى نوح و النبيين من بعد و أوحينا إلى إبراهيم و أساهيل و أسحق و يعقوب و الإسباط و عيسى و يوح و موسى و هارون و سليمان و آتيتا داؤد ز بورا و سلسلة قد
“Surely, We have sent revelation to thee as We sent revelation to Noah and the prophets after him; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and We gave David a Book.” (4:164)

“And We sent some Messengers whom We have already mentioned to thee and some Messengers whom We have not mentioned to thee—and God spoke to Moses particularly.” (4:165)

But what was revealed to the Holy Prophet was commensurate with his status. The Holy Quran says:

لكن الله يشهد بما انزل عليك انزله بعلمه

“But God bears witness by means of the revelation which He has sent down to thee that He has revealed it with His Knowledge.” (4:166)

This point is emphasised in another verse:

الله اعلم حيث يجعل رسلته

“God knows best where to place His Message.” (6:125)

This verse says that before assigning a prophetic mission, God has full knowledge of the mental and spiritual calibre of the recipient. He also has all the knowledge of the sphere where the recipient is to work. The Holy Quran says:

وانا موسى الكتاب وجعلله هديا لبني إسرائيل
"And We gave Moses the Book, and We made it a guidance for the Children of Israel."

(17:2).

In the case of Prophet Moses, God defined the sphere of his mission and also designated Israel as the beneficiaries of his prophetic mission. Likewise the sphere of Jesus was also defined.

و رسولًا إلى بني إسرائيل

"And We will make him a Messenger to the Children of Israel."

(3:50)

The Holy Prophet’s Sphere of Work

The Holy Prophet’s sphere of work was incomparably vaster than that of any of the preceding prophets. In this connexion, the Holy Quran says:

قل يا أيها الناس إن رسول الله الابكم جميعاً الذي له ملك السمومات والارض

"Say, 'O mankind truly I am a Messenger to you from God to Whom belongs the kingdom of the heavens and the earth.'"

(7:159)

The verse also gives insight into the qualities of the head and heart which God conferred upon him before assigning him a mission for the whole universe and for all times. The status of each prophet is consistent with the nature of his assignment. This is why the Holy Quran says:

تلك الرسل فضلنا بعضهم على بعض

"These Messengers We have exalted, some of them above others."

(2:253)

The Holy Quran also cites a formula:
و لكل درجات معا عملوا

“And for all are degrees of rank according to what they did.” (46:20)

**Restricted Sphere of Work for Moses and Jesus**

Just as Prophet Moses came with a message for the Children of Israel and his Book contained light and guidance for them only, Jesus also was sent to work in the same sphere. They both were for Bani Israel* and had no concern with any other nation.

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*The Holy Quran points to the sphere of work assigned to each prophet. The sphere of work for the Holy Prophet encompasses the entire humanity. This is why God says: “Say, ‘O mankind truly I am a Messenger to you from God to Whom belongs the kingdom of the heavens and the earth.’” (7:159). Likewise God defined the sphere of work for Moses and it was restricted to the Children of Israel as the Holy Quran says: “And We gave Moses the Book and We made it a guidance for the Children of Israel.” (17:3)

In regard to Jesus, the Holy Quran says: “And We appointed him as a Messenger to the Children of Israel.” (3:50)

The same words came from the mouth of Jesus who said:

واذ قال عيسى ابن مريم يا بني إسرائيل إن رسول الله اليمين

“And remember when Jesus, son of Mary, said, ‘O Children of Israel surely I am God’s Messenger unto you.’” (60:7)

In view of the clearly-defined spheres of work, no prophet’s work impinges on that of another. When the sphere of a prophet’s mission has been laid down in the Holy Quran, Jesus cannot be sent as prophet for the Holy Prophet’s *Ummat*, as it will involve infringement of the Quranic rule referred to above. In addition to this, there is another impassable bar to the advent of any prophet, old or new, after the Holy Prophet. This is the verse relating to خامم النبيين (The Last of Prophets). The Holy Prophet himself gave a convincing commentary on this verse by saying لاتنوي بعدى. The word لا is an emphatic negation. It means that there shall appear no prophet of any category after him. The Quranic words: اليوم أكملت لكم دينكم (To-day We have perfected your religion) also points to the fact that the perfection of religion leaves no room for the advent of any prophet.

In this connexion it must be borne in mind that the religion of Islam is based on the Holy Quran and the Holy Prophet’s Sunnah. It is to this

(Contd.)
Code of Conduct

The Holy Book revealed to the Holy Prophet is a complete code of conduct for the whole humanity for all times. God says:

"It is a revelation from the Lord of all the nations." (56: 80)

The idea of its being the universal and eternal code is confirmed in another verse:

"This is naught but an admonition for mankind." (6: 91)

About the Holy Prophet himself the Holy Quran says:

"And we have sent thee (O Prophet) to mankind as a Messenger." (4: 79)

Thus the Holy Prophet is Mercy for the peoples as is mentioned in the following verse:

Just as in a vast domain there are governors for various provinces, prophets were sent to various nations. Just as above all the governors, there is a king of the country, the Holy Prophet was sent for all nations of the world. This is why the Holy Book given to him contains rules of conduct for all the nations. The vast and multifarious aspects of the

(Continued from p. 34)

fact that the Holy Prophet referred, when he said:

"I leave for you (guidance) if you hold fast to it, you shall never go astray. This guidance means the Holy Book of God and my Sunnah."

Thus the Holy Quran and the Holy Prophet suffice for us till the Day of Resurrection.
prophetic assignment required a personality capable of shouldering this tremendous responsibility. It is this fact which is referred to in the Quranic verse:

الله اعلم حيث يجعل رسالته

“God knows best where to place His message.”

(6 : 125)

There is another verse which points to the spiritual sublimity of the Holy Prophet. It says:

وانتك لعلى خلق عظيم

“And thou dost surely possess high moral excellences.”

(68 : 5)

Revelation Literally Word of God

It must never be forgotten that every word of revelation (وحي) is the Word of God. There is no trace in it of the Holy Prophet’s sentiment or his style of expression. It is to emphasise this unique aspect that God says:

ولكن الله يشهد بما أنزل اليك أنزله بعلمه

“But God bears witness by means of the revelation which He has sent down to thee that He has revealed it with His knowledge.”

Had it been even remotely otherwise, the Holy Prophet would never have claimed that the Holy Quran has no parallel nor would he have advanced it as an argument in support of his own claim. He would never have said:

فاتوا بسورة من مثله

(“Then bring a chapter like this.”) He challenged the disbelievers that if they persisted in their view that the Holy Quran is the word of man like him, then it was open to them to substantiate their charge
by gathering together their scholars and litterateurs to produce a word like it. At the same time he told them that in case they failed (وان لم تفعلوا) to do so it would be an irrefutable proof that the Holy Quran is not the work of man. It was this ringing challenge which evoked the following expression from the opponents: ما هذا قول البشر

**Failure to Face Challenge**

The idol-worshippers of Arabia were boiling with anger against the Holy Prophet, who had launched his holy war against their idols. They were bent upon destroying him and his followers. Though they were well-versed in the art of eloquence still they ate a humble pie before the Holy Prophet’s challenge to bring one chapter like the Holy Quran. Their complete discomfiture is a proof positive of the fact that every word of the Holy Quran was verbally revealed by God.

**Orientalists’ Open Confession**

Enmity of Islam and the Holy Prophet (peace and blessings of God be upon him) was a canker eating into the vitals of the Europeans who for centuries have been busy planning the destruction of Islam. The Christians of Beirut are as great scholars of Arabic as the Arabs themselves. Even in the Sudan and Syria the Christians speak Arabic as their mother-tongue. Even some professors in the English Universities have a command over Arabic and rank equal to the Arabic litterateurs. But they all have ingloriously failed to meet the challenge to produce
any thing like the Holy Quran. If they could do this, they would never have tarried to vindicate their scholarship and ventilate their rancour. Not only have they signally failed to produce a verse like that of the Holy Quran, on the contrary, they have openly acknowledged the peerless elegance of the diction of the Holy Quran.

A Christian Lexicographer’s Testimony

The author of the Arabic lexicon (المتنجد) is a Christian missionary of Beirut. In explaining the meaning of the Arabic words, he quotes verses from the Holy Quran in support of his statements. When he deals with grammar, there also he quotes the Holy Quran as authority. What a confession!

It is indubitably clear that the Holy Quran is absolutely unaffected by human ideas and feelings like those of the Holy Prophet. Thus the style of the Holy Quran is above and beyond human imagination. In this connexion the Holy Prophet says:

اعطيت جوامع الكلم

“God has vouchsafed to me such a book as is an ocean of meaning enshrined in a few words.”

The Holy Prophet proclaimed his faith that he had been ordained as the Prophet by God and that the Holy Quran is the revealed Word of God. He says:

آمنت بنبيك الذي ارسلت وكتبابك الذي انزلت

“I repose faith in thy Messenger whom thou Sint, and in thy book which thou revealed.”
Democratic Discussion

There are scores of the Quranic verses which convincingly prove that the revelation (وَحِيٌّ) is far above and beyond the influence of environment. The Holy Quran says: َلاَيْسُ ِكُنْتُ بَيْنَهُمْ فِي الْأَمَرِ

“And consult them in matters of administration.” (3 : 160)

This directive for democratic consultation is out of tune with those times. On the contrary, it runs counter to the then-prevailing rulers of the States of the world. Those were the times when Chosroes were worshipped like deities. Their subjects used to go down in prostration before them. In Syria, the Christian despots and bishops were also adored. In Egypt, a next-door neighbour of Arabia, Pharaohs were venerated as such. In this context of king-worship the divine directive: َلاَيْسُ ِكُنْتُ بَيْنَهُمْ فِي الْأَمَرِ

“And consult them in matters of administration.” (3 : 160)

for democratic consultation looks very strange. Hence it could have no reference to the prevailing conditions. It is the glory of the Holy Prophet (peace and blessings of God be upon him) that he laid the foundations of the parliamentary system in complete negation of the contemporary despotism of the “deified” autocrats. He translated this injunction into practice by conducting the affairs of the growing Islamic State in consultation with his Companions. This Islamic Democratic State did not come into being in response to any public demand. It was inaugurated by the Holy Prophet himself. In England which is
known as the birth-place of democracy, the English monarchs did not take any initiative in founding it. They, on the other hand, opposed democracy and there arose a conflict between the rulers and the subjects. The people had to wage war against their monarchs to replace monarchy with democracy. In Islam, initiative came from the Holy Prophet himself who directed the Muslims to run the affairs of the State democratically. The command is: امرهم شوریا بينهم

"Their administrative matters are discussed among them."

**Quranic Concept of Sustenance**

The first verse in the Holy Quran is

الحمد لله رب العالمين

"Praise be to God Who is the Sustainer of the worlds." This revealed announcement has no relevancy to the environments. It enshrines their denunciation. This verse proclaims that God is the Creator of the whole universe. He is also the Creator of all nations. In the Holy Quran the word عاليم is used for the Universe as well as for the nations. For instance the Holy Quran says:

تبارك الله رب العالمين

"that God Who is the Sustainer of the Universe is the fountainhead of all blessings." At another place, the Holy Quran says:

فان الله غني عن العالمين

"God is surely independent of all creatures"

(3 : 98)

It means that God is above and beyond the Universe whose every portion is beholden to Him for its sustenance. In another verse:

ان هو الا ذكر للعالمين

"This is naught but an admonition for all mankind." (6 : 91)
Here the word عالمين stands for humanity only. This sense is repeated in another verse:

و ما الله يريد ظلماً للعالمين

“And God desires no wrong to the nations.”

(3 : 107)

Prophet to Every Nation

According to the Quranic concept God is not only the Creator, He is the Sustainer of body and soul. He has created the sun and the moon and other planets and has harnessed them equally into the service of all mankind. Even the earth is providing all means of sustenance and maintenance required by the whole humanity. For the spiritual well-being, God sent prophets to each nation. The Holy Quran says:

ولكل قوم هاد

“And there is a guide for every people.”

(13 : 8)

And again says: وان من آمة الا خلافها نذير

“And there is no people to whom a warner has not been sent.” (35 : 25)

This concept is absolutely antagonistic to the environments, because each nation then dogmatically believed that it alone was the chosen nation and prophets would appear in it and nowhere else. This erroneous notion is referred to in the Holy Quran thus:

نحن ابناء الله و احباؤه

“We are sons of God and His loved ones.”

(5 : 19)

Each nation regarded itself as the blessed one of God and that they alone were destined to get salvation. The Christian Gospel says: salvation is for Bani Israel.
(John 4:22) This view of life made the nations narrow-minded and fanned the flames of mutual hatred and hostility. Our neighbours—Hindus regard Muslims as profane and believe that it is forbidden to dine with the Muslims. Likewise the Jews look upon the non-Jews as dogs and swine. There is a term 'gentile' which a Jew uses for a non-Jew who is rated equal to a pig and a dog. Prophet Jesus was the last prophet of Bani Israel. Even he exhorted his followers not to cast their pearls before the swine. In such a religious atmosphere as this, God reveals to the Holy Prophet that God is the Creator and Sustainer of all the nations. In the eyes of God, the entire mankind is one class as the Holy Quran says:

"Mankind were one community." (2:214)

God sustains all and loves all. This view of life is reasonable and extremely conducive to universal welfare. It eradicates hatred from the human heart, and binds human hearts with the ties of fraternity and sympathy. The Holy Prophet (peace and blessings of God be upon him) said:

اللهَمَّ رَبِّنَا رَبِّ كل شَيْءٍ إِنَّا شَهِيدُانَ المَخْلُوقُ كُلُّهُمَّ اخْوَةَ

"O my Sustainer Who is the Sustainer of all, I bear witness that the whole humanity is one fraternity." This humanitarian concept is enshrined in the verse:

الحمد لِلَّهِ رَبِّ الْعَالَمِينَ

"Praised be God Who is the Sustainer of all the nations."

This is a lesson in the Unity of God and the universality of divine sustenance. To all intents and purposes, this teaching is contrary to the prevailing notions.
Revelation about Astronomy

God revealed to the Holy Prophet that the heavens and the earth lay originally as a closed-up mass. This indeterminate state is termed دخان (smoke). The Holy Quran says:

“Then He turned to the heaven while it was something like smoke.” (41:12)

This intermingled state of matter was set right by God Who separated the elements. As a result of this, the planetary system came into being. This system included the sun which gave birth to other planets. The whole system has, therefore, came to be termed Solar System. The sun is the originating centre and other planets are its satellites. This emergence of divine power is described in the Holy Quran thus:

ان السموات و الأرض كانتا رتقا ففتحنا و جعلنا من الماء كل شيء حي

“That the heavens and the earth were a closed-up mass, then We opened them out? And We made from water everything living.” (21:31)

When the earth came into being, it was a ball of fire. Since then the earth has been belching out fire. This is an indication that it once was a part of the sun. The Holy Quran refers to this:

و الأرض بعد ذلك دحها

“And the earth, along with it, He threw forth.” (79:31)

The Arabic words دحى يدحو mean an act of throwing or hurling. As the phrase goes:

يقال دحى المطر الحصى عن وجه الأرض

“Rain hurled pebbles away from the surface of the earth.”
When the earth was taken out of the sun and hurled, it was fire all over. Where there was a mass there lay gases which contained oxygen and hydrogen. The intense heat turned them into water. To this effect the Holy Quran says:

"He produced therefrom its water and its pasture." (79:32)

At another place the Holy Quran pin-points this fact:

"And We made from water every living thing."
(21:31)

It is repeated in another verse:

"And (God) scatters therein all kinds of beasts."
(2:165)

What is emphatically brought out in these verses is that water is the original cause of all kinds of life. Water brought forth verdure and vegetation. Thus water sustained animals and insects and human beings. Not only does life originate from water, it is being sustained by water.

**Point for Consideration**

The foregoing verses contain a reference to different branches of knowledge. These branches of knowledge were highlighted by revelation (وَحِي) fourteen hundred years ago. At that time there were no scientists and consequently no books on science. Obviously the Holy Prophet by himself did not discover them. They were revealed by God Who is the fountain-head of all knowledge. It was God Who proclaimed this truth by saying:
"And (God) has taught thee what thou couldst not know." (4:114)

For instance God endowed the Holy Prophet with knowledge relating to the functions of the planets. Ethical knowledge of some sort may not come through revelation. It sometime springs in the heart and mind of man. But this does not happen in the case of astronomical knowledge. As this knowledge was non-existent in the time of the Holy Prophet (peace and blessings of God be upon him) it came to him from God. This could never be expressed in the Holy Prophet’s own language. The revelation comprehended the needs of the time and the needs of mankind for all times. Thus the supreme purpose of the revelation was to cleanse the political and economic institutions of the dross of corrosive worldliness. The Holy Quran says:

و إنزلنا اليك الذكر لتبين للناس ما انزل اليهم لعلهم يتفكرون

“And We have sent down to thee the Reminder that thou mayest explain to mankind that which has been revealed to them, and that they may reflect.” (16:45)

It is also worth remembering that the revelation sent down to each prophet is in the language of the nation to which he belongs. In this connexion the Holy Quran says:

وما ارسلنا من رسول الا بلسان قومه

“And We have not sent any Messenger except with the language of his people.” (14:5)

In order that they may be able to understand the respective revelation. This statement does not imply that the word of God borrowed the language of the
people. Both the contents of the revelation and its wording were revealed by God, as has been proved in the foregoing lines.

**Divine Warning**

There is a warning attached to the prophethood conferred upon the Holy Prophet. It is stated in the Holy Quran:

\[
\text{لا تقول علينا بعض الافاويل لا خذنا منه باليمين - ثم قطعنا منه الوتين}
\]

“And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, And then surely We would have severed his life-artery.” (69:45-47)

The verse is decisive on the crucial point that the Holy Prophet could have no hand in the revelations. An impostor is threatened with a terrible punishment, because imposture is bound to ruin all belief and jeopardise faith in prophethood. The fact that the Holy Prophet continued to receive revelation for twenty-three years is a divine testimony of his truthfulness; for God does not let an impostor carry on his nefarious activity for such a long time. An impostor is visited with an extremely disgraceful death which is a lesson to others of his ilk. Had this not been the rule with God, anarchy and mischief would have engulfed the whole world. In this connexion there is another admonition:

\[
\text{فلستن الذين ارسل اليهم ولستن المرسلين}
\]

“And We will certainly question those to whom the Messengers were sent, and We will certainly question the Messengers themselves.” (7:7)
God’s Exhortation to the Holy Prophet

The Holy Prophet (peace and blessings of God be upon him) was exhorted by God to be God-fearing in all his dealings. The Holy Quran says:

ّيا إيها النبي اتق الله

“O thou Prophet you should fear God.” (33:2)

This divine exhortation is repeated in another verse:

ولا تكن للخائنين خصيما

“And be not thou a supporter of the dishonest.” (4:106)

Again God says:

وما كان لني أن يغل

“And it is not possible for a prophet to act dishonestly.” (3:162)

It is clear that a prophet cannot and does not tamper with the revelation sent down to him. In reference to this important Holy Prophet’s trait of character God conferred upon him the title of الأمين (The Trustworthy). The Holy Quran refers to this:

وأنه لقول رسول كريم- ذي قوة عند ذي العرش مكين مطيع ثم أمين

“That this is surely the revealed word of a noble Messenger, Possessor of power, well established in the presence of the Lord and commissioned to be obeyed, and faithful to the trust.” (81:20-22)

This is God’s testimony to the moral excellence of the Holy Prophet, who was sent to convey God’s message to the world. He is venerable in the eyes of God. The Holy Prophet himself confirmed this by saying:

انا امين في الساء و امين في ارلاض

“I am a faithful trustee in the heavens and a faithful trustee on the earth.”
God’s Admonition against Maledition

When seventy Qarīs were killed in the campaign of Beir Maunah (بئر معونه), the Holy Prophet was deeply shocked and he prayed to God against the perpetrators of this atrocity. At this time he received the following revelation:

“Thou hast no concern in the matter: He may turn to them in mercy or punish them, for they are wrong-doers. And to God belongs whatever is in the heavens and whatever is in the earth. He forgives whomsoever He pleases and punishes whomsoever He pleases and God is Most Forgiving, Merciful.” (3: 127-128)

Obviously the exhortation cannot be in the inner voice of the Holy Prophet. This verse like other so many verses, is decisive on the theme that the Holy Prophet had no say in the revelations which came from On High. The Holy Prophet was debarred by God from praying against the people guilty of shocking inhumanity and who were wrong-doers in the eyes of God.

Attributes of God

The following verse is worthy of close observation as it highlights a great spiritual reality.

هوالله الذي لا إله إلا هو إله الفضلاء والشاذاء هو الرحمن الرحيم
هوالله الذي لا إله إلا هو الملك القدوس السلام السلام المحسن المنعم المعين
العزيز الجبار المتكر - سبحانه الله عما يشركون - هوالله الخالق
"He is God and there is no god beside Him, the Knower of the seen and the unseen. He is the Gracious, the Merciful. He is God and there is no god beside Him, Sovereign, the Holy One, the Source of Peace, the Bestower of Security, the Protector, the Mighty, the Subduer, the Exalted. Holy is God far above that which they associate with Him." He is God, the Creator, the Maker, the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. (59: 23-24).

This verse is a clear proof that even the names and attributes are far beyond and above the reach of the Holy Prophet's mind.

Similar is an injunction about his worship which cannot be devised or even thought of by the Holy Prophet himself. The injunction is:

قُمُ الْبَيْلِ الْمَقْلِدْا. نَصِفْهَا، أَوْ افْنَصِفْهَا، مِنْهُ قَلِيدًا - اؤْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلاً - أَنَا سَهْلِيُّ عَلَيْكَ قُوَّالِ ثَقِيلًا

"Stand up in Prayer at night except a small portion thereof. Half of it, or make it less than that or make it little more than that—and recite the Quran slowly and thoughtfully verily We are charging thee with a weighty word."
(73: 2-5)

The Holy Prophet sincerely obeyed this divine command in the letter and the spirit throughout his life. He prayed in the prescribed manner even as a
ruler. He observed this strenuous prayer zestfully. He would stand so long that his feet would get swollen. It is to this state that Hazrat Aeyshah (God be pleased with her) referred when she said:

"His feet would get swollen"

The Holy Prophet’s sincere and devoted observance of the divine command about such a difficult worship at night is a food for thought for psychologists and philosophers as it throws light on several aspects of revelation.

Astronomy and Revelation

Apparently there is no connexion between prophethood and astronomy as the chief purpose of revelation is to promote faith in the existence of God. Revelation refers to the manifestations of nature, because their study inculcates faith in God and illumines an observer’s mind. Mental illumination has a wholesome effect on one’s whole body. This ultimately leads to healthy social relations because a healthy mind in a healthy body is not only a spiritual blessing, but it is a social blessing also.

It must be borne in mind that during the Holy Prophet’s life the means of communication were non-existent. There was no press, no books, and the Arabs were isolated from the world. Even the Holy Prophet himself was illiterate. In this connexion the Holy Quran says:

"And thou didst not recite any Book before it,
nor didst thou write one with thy right hand.’” (29 : 49)

It is therefore evident that the Holy Prophet could have no knowledge of astronomy. This condition is further emphasised in the verse:

ما كنت تدرى ما الكتاب ولا الإيمان

“Thou didst not know what the Book was, nor what the faith.” (42 : 53)

In regard to the divine act of vouchsafing knowledge, the Holy Quran says:

بل هو آيات بينات في صدور الذين أوتوا العلم

“Nay, it is a collection of clear teachings, which will be endorsed by hearts of those who are provided with knowledge.” (29 : 50)

**Glimpses of Astronomy**

The Holy Quran says:

و جعل لكم النجوم لتهتدوا بها في الظلالات البر و البحر

“And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea.” (6 : 98)

It is an open secret that in the modern age, the stars are a great help in taking right direction on the sea as well as in the space above.

In regard to the astronomical structure the Holy Quran says:

خلق السماوات بنير عدم ترونها

“He has created the heavens without any pillar you could see.” (31 : 11)

There is a reference to this in another verse:

و الساعة رفعها و وضع الميزان
“And the heavens He has raised high and set up balance among them.” (54 : 8)

The whole universe is so created that it balances itself in such a way as is beyond human comprehension. The planets float in their respective orbits. This fact also points to the divine hand. This is stated in the verse:

و كل في فلك ليس بحور

“All of them float in an orbit.” (36 : 41)

The relevancy of these planets to human life on earth is stated in the verse:

و جعل الليل سكناً و الشمس و القمر حساباً

“And He made the night for rest and the sun and the moon for reckoning time.” (6 : 98)

The sun and the moon were created that they should enable us to make correct calculation in terms of months and years. The planets float without any will or volition. Hence they do so constantly. The sun causes different seasons. About the moon the Holy Quran says:

و القمر قدرناه منازل

“And for the moon We have appointed stages.” (36 : 40)

It rises in the West. It gradually increases in size and a part of it gets brighter until half of it becomes very bright. People count the weeks by its movement. In four weeks, its movement is complete. The earth moves round the sun in one year. Thus there are four seasons in one year. The moon gives knowledge about one month. Thus the sun and the moon are two great gongs hung in the sky. They are
visible to the whole world and all the nations benefit by their guidance and adjust their affairs. The beneficence of the solar and the lunar system is described in the Holy Quran thus:

"He it is Who made the sun radiate a brilliant light and the moon reflect lustre, and ordained for it stages, that you might know the number of years and the reckoning of time." (10 : 5)

It is repeated in another verse:

"The reckoning of months with God, has been twelve months by God’s ordinance since the day when He created the heavens and the earth." (9 : 36)

Since the creation of the world, there have been twelve months according to the divine scheme of things. God has universalised His gifts and has allowed all nations and races to benefit by them. For the whole humanity the roof is the sky and the floor is the earth itself. This beneficence is not confined to the physical world. God has been showering His spiritual blessings like rains so that the whole mankind should benefit. He has created man on the finest pattern. To this effect, the Holy Quran says:

"The nature made by God the nature in which He has created mankind." (30 : 31)
Lesson in Unity of God and Oneness of Mankind

By opening up the vast vista of the seen and the unseen, the prophetic revelation inculcates belief in the Unity of God and the oneness of mankind. It says that God is One. Humanity is also one. The Holy Quran says:

“Mankind were one community.” (2:214)

This lesson in one-ness and unity is further repeated in the verse:

وبما أرسلنا من قبلك من رسول إلا نوحى اليه أنه لا اله إلا انا فاعبدوه

“And We sent no Messenger before thee, but We revealed to him saying, ‘There is no God but I; so worship Me alone.” (21:26)

God provides physical sustenance for the body and spiritual sustenance for the soul. The divine revelation is one, as its beneficiary mankind is one. The divine revelation is a great unifying force. In this regard the Holy Quran says:

شرع لكم من الذين ما وصي به نوحاً والذي اوحيينا اليك وما وصينا به إبراهيم وموسى وعيسى ابن اتيما والذين ولا تنكرعوا فيه -- فلذالك فادع واستقم كما أمرت ولا تباع إخوههم وقل آمنا بما أنزل الله من كتاب وامرت لاعدل بينكم والله ربتنا وربكم لنا إ곱نا ولكم إعالكم لا حجة بيننا وبينكم icoah يجمع بيننا وليه المصير

“He has prescribed for you the religion which He enjoined on Noah, and which We have revealed to thee, and which we enjoined on Abraham and Moses and Jesus, saying, ‘Remain steadfast in obedience and be not divided therein.” (42:14)
“To this, then invite mankind. And be thou steadfast as thou art commanded, and follow not their evil inclination, but say, ‘I believe in whatever Book God has sent down, and I am commanded to judge justly between you, God is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. God will gather us together and to Him is the return.” (42 : 16)

This revelation can come from God only. How blissful this is. It enjoins unity among mankind. Only God can send it down. God says:

اَنَّهُ لِتَنزِيلٍ مِنْ رَبِّ الْعَالَمِينَ

“It is a revelation from the Lord of all the nations.” (56 : 81)

The Holy Quran repeats this in another verse:

أَنَّ هُوَ الْابْنُ الْأَكْبَرِ لِلْعَالَمِينَ

“This is not but an admonition for all the nations.” (6 : 91)

About the Holy Prophet, God says what emphasises the unity of mankind. He says:

وَمَا أَرْسَلْنَا الْأَرْسَلَةَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

“And We have sent thee not but as a mercy for all peoples.” (21 : 108)