

Conclusion

It is inferred from what has already been stated that according to the definite testimony of history, Qur'anic proofs and abundant indications deduced from the history of Islam, the Holy Prophet's (SA) mind was untouched by human teaching. He was a man taught only in the divine school and who received his knowledge from Him alone. He was a flower fostered by the Pre-eternal Gardener and none else.

Although Allah (SWT) has nothing to do with the pen, paper, ink, reading and writing, He swore by the pen and its manifestations as a sacred matter in His Holy Book:

"Nun' I swear by the pen and what they write (68: 1). "

Allah (SWT) also commanded "reading" in His ,first heavenly message and introduced the knowledge and art of using the pen as the greatest blessing bestowed on man after the blessing of "creation". The Holy Qur'an states:

"Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is Most Honourable; Who taught (to write) with the pen; taught man what he knew not (96: 1-5). "

In fact, the one who had not held a pen in his hand, established the "Pen Movement" immediately after his arrival in Madinah by providing simple facilities. Although he had neither been tutored by man nor had he attended any universities or the like, he turned out to be man's teacher and the founder of universities. Hafiz remarks:

"Brightened and made Heaven's grace manifest,
He healed our wandering heart and our wounded chest.
He, who attended no school, was dear of mine,

Hundreds of tutors were taught with his knowledge, divine.
And his graceful glance filled the lovers with spirits raised,
The knowledge and wisdom both got amazed."

Imam 'Ali al-Rida (AS), in his discussion with the people following other religions, addressed Ra's al-Jalut: "Among the true reasons of his prophethood is that the Prophet was an orphan, a poor shepherd and a worker who had not read any books and had not been taught; yet, he brought a book in which there are the stories of prophets and the information regarding both past and future generations."¹

What reveals more reasonably the loftiness, grandeur and heavenliness of the Holy Qur'an is the fact that this great divine Book, with myriad instructions concerning the creation, the Resurrection, human beings, morality, law, admonitory stories and sermons – with all its grace, beauty and eloquence – was issued from the tongue of the one who was himself unlettered, who neither attended any school or college nor received any university education and who neither met any of his contemporary scholars nor read a simple book of his time.

The sign and miracle that Allah (SWT) granted to His last Prophet (SA) was the book and writing, of speech and meditation, and of feelings and senses. It deals with wisdom, thoughts, the heart and mind. This Holy Book has shown for centuries, and still shows, its extraordinary spiritual authority. The passage of time cannot make it obsolete.

It has fascinated, and continues to fascinate, millions and millions of hearts. It brims over with a life-sustaining power. What thoughtful minds it has induced to meditation! What numerous hearts it has overflowed with spiritual enthusiasm!

What countless nightingales of dawn and those keeping a night vigil it has spiritually fed!

What tears it has caused to flow on cheeks at midnight out of love for Allah (SWT) and fear of Him. And what enslaved and chained nations has it emancipated from the claws of tyranny and despotism.

The poet says:

"As the Qur'an's seal shone all and everywhere,
The Pope's plans it shattered and of the Magi's here and there.
Let's open what I really feel in essence,

It is not a simple book but has a difference.

It transforms into whosoever's soul it enters, Like the transformed soul, the .world also alters.

It is clear like "truth", but hard to reach, Alive, everlasting, a manifest speech."

Yes, to enlighten more clearly that the Qur'an is a revelation and a miracle for the human beings Allah (SWT), the Everlasting Grace, revealed it to one among His servants who was an orphan, a poor shepherd and a desert-rover and an untaught and unschooled man.

"That is Allah's grace; He grants it to whom He wills, and Allah is of abounding bounty (62:4) . "

1. `Uyun Akhbar al-Rida, p 94.

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