

Section 1: The Apostle Muhammad, A Warner to the Whole World

Sura Al-Furqan – Verse 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, The Beneficent, The Merciful

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

1. “Blessed is He Who sent down the Furqan (The Distinction of right and wrong) upon His servant that he may be a Warner to the worlds;”

The Qur'anic word /tabaraka/ may be derived from the word /baraka/ in the sense of ‘stable’ and ‘fixed’. Or it is possible that it is derived from /barakat/ that means ‘abundant goodness’.

It implies that He Who descended the Holy Qur'an is the source of many blessings and one of His blessings, as an example, is this very descending of the Qur'an. Yes, what blessing is more important than the divine law that has led millions of people from darkness to the light of guidance in the course of history?

The Qur'anic word /nuzul/ means to send down at once and immediately, if it is in the form of the word /anzalna/, and it means to send down gradually if it is in the form of the word /nazzala/.

But the holy Qur'an has enjoyed both kinds of descending; one time is in the Night of determination

(Honour) in which Qur'an was revealed to the Prophet (S) at one instance, about which, it says:

“Surely, We sent it (the Qur'an) down on the Night of Honour.”¹

And the other time is done gradually during 23 years.

The Qur'an says:

“And (it is) Qur'an which We have divided (in sections) so that you may read it to the people at a slow pace and We have sent it down gradually in portion.”²

And in another occurrence it says:

“...He Who sent down the Furqan (the Distinction of right and wrong) upon His servant...”³

Anyway, the Qur'an has come from a blessed source, thus, through the first verse, it says:

“Blessed is He Who sent down the Furqan (The Distinction of right and wrong) upon His servant that he may be a Warner to the worlds;”

It is interesting that the blessedness of Allah's Essence is introduced by descending of Furqan, that is Qur'an, the separator of truth and falsehood. This shows that the best favour and blessing is that man has got a means for cognition, knowing the difference between truth and falsehood.

Another interesting thing is that the Qur'anic word Furqan has sometimes been used in the sense of Qur'an and sometimes it means the miracles that distinguish truth from falsehood. Sometimes it is applied to Torah, but here, with regard to the context of this verse and the other verses, it means the Qur'an.

In some narrations we read that when Imam Sadiq (as) was asked about the difference between the Qur'an and Furqan, he said:

“The Qur'an refers to these celestial Books wholly, and Furqan refers to the clear verses.”⁴

This noble narration is not in contrast with Furqan being distinguisher of all verses of the Qur'an and its purpose is that clear verses have got a clearer and more obvious extension of Furqan and distinguishing of truth from falsehood.

The blessing of 'distinguishing and knowing' is so important that the Glorious Qur'an has been introduced as the great reward of those who are pious, where it says:

“O you who have Faith! If you be in awe of Allah, He will assign for you a discrimination (between right and wrong) ...”⁵

Yes, distinguishing truth from falsehood is possible only through piety, for sins, love and hatred cover

truth with a thick veil and they blind man's perception and insight.

Anyway, the Glorious Qur'an is the best Furqan. It is a means for distinguishing truth from falsehood in all life system of man. It is a means for knowing truth and falsehood during personal and social life and it is a criterion for thoughts, beliefs, laws, judgments, customs, rules and ethics.

This matter is also important that the verse says:

"... Who sent down the Furqan (The Distinction of right and wrong) upon His servant..."

Yes, it is the sincere servitude and submission that makes a man deserving and worthy for receiving Furqan and accepting the criteria of knowing truth and falsehood.

Finally, the last matter mentioned in this verse is that the ultimate aim of Furqan is to warn people of the world, a warning that leads man to feel responsibility for duties and obligations that are put on his shoulder.

The Qur'anic phrase /lil 'alamin/, meaning: '(the peoples) of the worlds', shows that Islam religion is universal and is not limited to a certain region, race and tribe.

But some have used it for the Prophet (S) as being the seal of the prophets, for the word /'alamin/ not only is not limited to place, but also it is not chronologically limited to a special time and it includes all the future generations, too.

Sura Al-Furqan - Verse 2

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

2. "He to Whom belongs the dominion of the heavens and the earth, and He has not taken any son (unto Himself), nor has He any partner in His dominion, and He created everything, then ordered them in due proportions."

Polytheists, Jews, and Christians each believed in a way that Allah has got a partner or child, and the holy Qur'an has rejected these false beliefs many times, including this verse that describes Allah, Who has descended Furqan, with four attributes one of which is, in fact, the base and the rest are its results and branches.

First it says:

“He to Whom belongs the dominion of the heavens and the earth...”⁶

Yes, He is the ruler of all universe, the skies and the earth, and nothing is out of His sovereignty.

With regard to the matter that the Qur’anic word /lahu/ has come before the phrase /mulk–us–samawat/, and according to Arabic literature it is a reason for limitation and exclusivity, it is understood that the real domination and authority of the skies and the earth belongs to Him (s.w.t), for His rulership is general, perpetual and real, contrary to other rulerships that are unstable, insignificant, and, in the meantime, dependent on Him.

Then polytheists’ beliefs are one by one rejected:

“...and He has not taken any son (unto Himself)...”

Basically needing child, as we said before, is whether for using his or her physical power, or for having him or her at the time of loneliness. Certainly none of the above needs are part of His Pure Essence.

In this way, the Christians’ belief that Jesus Christ (as) is the Son of God and the belief of the Jews that Ezra is the Son of God both are rejected. Moreover, Arab polytheist’s belief in this regard is rejected.

Then the verse continues saying:

“...nor has He any partner in His dominion...”

Arab polytheists believed in partner or partners which they considered as partner of Allah. When they wanted to worship, they turned to them for the sake of intercession and they asked their help for fulfilling their needs so that they explicitly uttered ugly and polytheistic words and sentences when they wanted to say ‘Labbayk’ (at your service) at the time the rites of Hajj, saying:

“I accepted Your call, oh Lord, Who has no partner except the partner that belongs to You and You are the Owner of this partner and You are the Owner of what he owns.”

The holy Qur’an rejects all these vain imaginations. In the last sentence, it implies that not only Allah has created all things but also He has precisely defined their proportions and administrations.

The verse says:

“...and He created everything, then ordered them in due proportions.”

The dualists’ belief, which implies that part of the world creatures is created by Lord and the other part is created by Devil, is also rejected.

According to dualists, creation is divided between Lord and Devil, because they believe that the world is a collection of the bad and the good, while a real monotheist believes that except goodness there is

nothing in the world, and if there is any bad it is relative or negative or it is the result of our deeds.

Some Points

1. Exact measurement of creatures: Not only the calculated stable system of the world is among the strong reasons of monotheism and knowing Allah (s.w.t.), but also its exact measurement is another clear reason.

We cannot consider measurement of various creatures of this world and its calculated quality and quantity as effect of accident. It is not in line with probability theory.

Scientists have studied about it, and uncovered some mysteries which cause the astonishment of man so much that he unintentionally begins to praise Allah's magnificence and might. Here we refer to some of them:

Scientists say that if the outer cover of the earth were 10 feet thicker, there would be no oxygen, a vital material of life.

Or if the depth of seas were several feet more than what is today, all oxygen and carbon of the earth would be absorbed and it would be impossible to have a vegetable or animal life on the earth, and when most probably the crust of the earth and the water of the seas would absorb the whole existing oxygen, and for his growth and man would have to wait for the growth of plants so that through them he could use needed oxygen.

According to studious researches, it gets clear that it may be possible to gain needed oxygen for human from various sources, but the important matter is that this amount of oxygen is as much as the amount that has scattered in the air for man's use.

If the earth atmosphere were a little thinner than what is today, heavenly bodies and shooting stars, that cannot reach the earth, would hit the earth million times a day.

These heavenly bodies move 6 to 40 miles per second and if they hit any place, that place will be burnt and destroyed. If their speed were less than what it is, and for example equal to the speed of a bullet, all of them would come to the earth and it is clear that they would destroy everything.

If man himself were placed on the way of one of the smallest heavenly bodies, the intensity of the heat of them, that move 90 times faster than a bullet, would rend and destroy him.

The density of the earth atmosphere is to the extent that it allows cosmic rays pass as much as the growth of plants needs. And all harmful microbes are destroyed in the atmosphere and beneficial vitamins are created by them.

While there are various vapors that have come out of the depth of the earth during many centuries,

nevertheless, the air of the earth does not get polluted and it is always well balanced for the continuity of man's life.

The great machine that creates and keeps such strange balance is the very seas and oceans from which vital and nutritional materials, rain, moderation of air and plants and finally man himself originate. Every person who is able to understand must bow down before the sea and thank it for its favours.

2. Strange proportion and very exact balance that is between oxygen and carbonic acid gas, that is for creating animal and vegetable life, has attracted the attention of all thinkers and scientists and make them think about it.

The importance of carbonic acid gas is still uncovered to many people. It must also be mentioned that carbonic acid gas is the gas that is used for making fizzy drinks.

Carbonic acid gas is a heavy and dense gas that is fortunately near the surface of the earth. It separates from oxygen uneasily and with problem.

When a piece of wood is set on fire, wood, which includes oxygen, hydrogen and carbon, is analysed chemically and carbon will be mixed with oxygen very quickly and carbon acid gas is so created. Its hydrogen is quickly mixed with oxygen and water vapour will be created. Smoke is pure carbon which is not mixed up.

When man breathes, he inhales some oxygen. Blood takes it to all places of body. Oxygen burns food in various cells slowly and with a weak heat. Its vapour and carbonic acid gas goes out. Carbonic acid gas that is created by burning of food in cells returns to lung and with later breathings it goes out of the body. Thus all living creatures inhale oxygen and exhale carbonic acid gas.

3. How wonderful the way of controlling and balancing in this world is. Because of this natural balance, animals cannot dominate the world, no matter how much they are huge or brutal. Only man can change this natural balance and transfer animals and plants from one place to other places. By the way, he pays the fine of his impudence, because blights and pests cause him irretrievable harms.

The following story is a good example that shows how man must observe this balance for the sake of his life:

Some years ago in Australia a famous plant named Cactus was planted near farms fences and because no pest could harm it at that time it started to grow a lot strangely. Very soon it covered an area that was as big as England and people had to escape from villages and hamlets. It destroyed all their farms and made farming impossible.

The local inhabitants used whatever they had, but nothing they could do. Australia confronted the danger and threat of stubborn Cactus army.

Scientists and researchers started to find a solution for this dangerous problem. At last, they found out that there is an insect that only feeds on stem, leaf and root of Cactus and except this food it eats nothing. And it multiplies easily and no enemy it has in Australia.

In this case animal defeated plant and there is no danger of Cactus today. And when Cactus was destroyed, that insect also disappeared. Only some of them remained so that they control the growth of Cactus. Creation has set this balance in the nature and it is very beneficial, too.

What has happened that malaria mosquito has not spread all over the world and has not destroyed man generation, while common mosquitoes can also be found even in polar areas?

Or what happened when the mosquito of yellow fever came near New York but did not kill all people of the world? Or what has happened that tsetse fly is created in a way that can live only in equatorial areas and has not vanished the human generation throughout the world? (All of these have been prevented by a very calculated system.)

It is only enough to remember the fact that with what pests and maladies we have fought during many centuries. How wonderfully we were formerly protected against these maladies while we did not know any health matters!7

Sura Al-Furqan – Verse 3

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئاً وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرّاً
وَلَا نَفْعاً وَلَا يَمْلِكُونَ مَوْتاً وَلَا حَيَاةً وَلَا نُشُوراً

3. “Yet they have taken gods, besides Him, gods that do not create anything while they are themselves created and they do not own for themselves any hurt or profit, nor can they control death nor life nor resurrection.”

The reason of man’s servitude is Allah’s power in solving problems and knotty affairs, while idols cannot do such thing.

(‘They do not own’)

This holy verse continues the previous discussion about struggling with polytheism, idol worshipping, and baseless claims of idol worshippers about their idols and then–accusations of the holy Qur’an and the Prophet (S) mentioned in former verses.

First, polytheists are in fact called to trial and, to pick then–conscience with a clear, simple, decisive logic, it says:

“Yet they have taken gods, besides Him, gods that do not create anything while they are themselves created...”

The real deity is the Creator of the universe, but they did not have such a claim about idols and they knew them as creatures of Allah.

But what was their motivation for worshipping idols? Idols that possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead (let alone others).

The verse in this regard says:

“...and they do not own for themselves any hurt or profit, nor can they control death nor life nor resurrection.”

The principles that are important for man are as follows: profit, loss, death, life, and resurrection.

Does one who is the owner of these affairs deserve worshipping? But idols cannot do such things for themselves, let alone they want to protect and support their worshippers?

What a shameful logic is that man follows a creature and worships it, while it cannot even control itself let alone others. Neither does this idol solve a problem in this world nor can it do anything in the other world.

This sentence shows that this group of polytheists, who have been addressed in this verse, had accepted resurrection in a way (although not physical one but spiritual resurrection). Or the Qur'an was certain about their lack of belief in the resurrection and talked to them in a certain and decisive way.

This is usual that sometimes man faces one person who denies truth, but he expresses his own ideas and beliefs resolutely without paying attention to that person's thoughts. Especially when there is an implied reason for resurrection in the verse, because when a creator creates a creature and is the owner of creature's loss and benefit, he must have an aim for his creation.

And this aim concerning man is impossible without accepting the issue of resurrection, for if everything ended with the death of man, life would be nonsense and it would be a reason indicating that that creator was not wise.

Meanwhile if we see that the issue of loss has come before the issue of benefit, it is because man first fears loss and the sentence 'protection from loss is prior to the achievement of benefit' has turned into an intellectual rule.

And if 'loss', 'benefit', 'death', 'life', 'resurrection' have been mentioned indeterminately, it is for the fact that these idols are not controlling benefit, loss, death, life, and resurrection even in one case, let alone all people.

And if the Qur'anic phrase /layamlikuna/ (they possess not) and /layaxluquna/ (they create naught) are mentioned in the masculine, plural, wise form (while stone and wooden idols have got no wisdom and sense), it is for the matter that these phrases are not only about wooden and stone idols, but also there was a group that worshipped Christ or angels and because sage and non-sage are all included in the meaning of the verse, all of them are mentioned as wise.

Or according to the opinion of the opposite party, it is said for showing their weakness and inability. It implies that they believed that these idols had intellect and sense, but these idols cannot protect themselves from loss and can not achieve any benefit!

Sura Al-Furqan – Verse 4

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا
ظُلْمًا وَزُورًا

4. “And those who disbelieve say: ‘This (Qur’an) is nothing but a lie which he (our Apostle) has forged, and other people have helped him at it; so indeed they have done injustice and (uttered) a falsehood.’”

The Arabic word /ifk/ means lie, and the word /zur/ means a false word⁸. In all of the Holy Qur’an only here the words /zulm/ (iniquity) and /zur/ have come together, because pagans prevented others from being guided by means of false accusation of the Prophet (S) and belying the heavenly Book.

So this noble verse is about pagans’ analysis or, in better words, their pretext-seeking against the call of the Prophet (S) when it says:

“And those who disbelieve say: ‘This (Qur’an) is nothing but a lie which he (our Apostle) has forged, and other people have helped him at it...”

In fact, in order not to shoulder the Truth – as those who in the course of history decided to be against divine leaders – they first accused him to calumny and falsehood, and especially, in order to scorn the Holy Qur’an, they used the word /haḡa/ (this).

Then, in order to prove that he could not say such words by himself, because saying such meaningful words needs at least a lot of knowledge and they did not want to accept it, and in order to say that this was a calculated program, they said that he was not alone and others have helped him at it and that there was a conspiracy and they must stand against him.

Some of commentators have said that the purpose of /qaum un ’axarun/ (other people) is a group of

Jews. And some others have said that the objective is three persons of the People of The Book, that is 'Adas', 'Yasar', and 'Hibr' (or 'Jibr').

Anyway, since such matters did not exist among the polytheists of Mecca and some part of it, such as: the story of the former prophets, was among Jews and the People of The Book, they had to drag the People of the Book into this accusation so that the people became less astonished and bewildered by hearing these verses.

But, in their answer here, the Holy Qur'an says only one sentence:

"...so indeed they have done injustice and (uttered) a falsehood."⁹

It is /zulm/ (a wrong action) because they, as well as some of the People of the Book, accused a trustworthy, veracious and pure man such as the Prophet (S) of giving a false impression of Allah and they did wrong action towards themselves and people.

It is false and invalid, because their words were completely baseless and the Prophet (S) had repeatedly called them to present some verses and Suras like those of the Holy Qur'an and, confronting this challenge of the Qur'an, they were somehow unable to achieve it.

This shows that these verses are not the product of man's mind, because if it were so, they could also present such verses with the help of the Jews and the People of the Book. Therefore, their inability to do it is the reason of their lie and their lie is the reason of their iniquity. So the short sentence saying:

"...so indeed they have done injustice and (uttered) a falsehood."

is a clear and expressive answer to their groundless claims.

The Arabic word /zur/ is in fact derived from a word that means the upper part of the chest. Then it was applied to whatever that inclines from the middle and, because lie deviates from truth and inclines toward falsehood, it is called /zur/.

Sura Al-Furqan - Verses 5-6

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلِي عَلَيْهِ بُكْرَةً وَأَصِيلًا

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا

5. “And they say: ‘(Qur’an is) the stories of the ancients he has got them written, so they are dictated before him morning and evening’.”

6. “Say: ‘He sent it down Who knows the secrets in the heavens and the earth. Verily He is ever Forgiving, Merciful.’”

Pagans both found fault with the content of the Holy Qur’an, that these are old fables, and expressed doubt about the holy Prophet (S), that he had made copy and they considered some unreal companions for him:

(“...they are dictated to him...”).

The purpose of ‘old fables’ is whether they believed that some persons wrote for him, or they said the Prophet (S) was literate and negated his being uneducated.

In these holy verses, one of their derivative analyses and meaningless pretexts about the holy Qur’an is talked about.

It says:

“And they say: ‘(Qur’an is) the stories of the ancients he has got them written...”

This means that he, in fact, has nothing by himself. He has no knowledge and innovation, let alone revelation and prophethood. Some persons have helped him to gather some old legends and named it heavenly book.

In order to achieve this aim, he is helped by others every day. The verse continues saying:

“...so they are dictated before him morning and evening’.”

He is helped in the morning and evening when there are few people out.

This is, in fact, explanation of the false accusations that were mentioned in the previous verse.

By these short sentences, they intend to impose some weak points on the holy Qur’an: First, the holy Qur’an has got no new matter or subject and it is some old legends. Second, the Prophet (S) can not continue his job without others’ help and every morning and evening matters must be read out to him and he writes them. Third, he can write and read and if he says that he is not educated, he is lying.

As a matter of fact, they intended to break up people who were with the Prophet (S), but all wise persons who had lived for a time in that society knew well that the Prophet (S) had not been educated by anybody and had nothing to do with the Jews and the People of the Book.

If he were inspired by others every day and night, how would it be possible to remain hidden from others? Moreover the verses of Qur’an were revealed to him in journey, among people, in solitude and in

all conditions.

Additionally, the holy Qur'an was a collection of doctrinal teachings, religious ordinances, laws and some part of the story of the prophets. When all of the holy Qur'an was sent down, it was not like what was in Old and New Testaments as well as Arab superstitious legends.

If we compare both of them, we see what the truth is, because those scriptures were full of superstitions while these verses were free from any superstition.

Therefore, answering these groundless accusations, the last concerned verse says:

“Say: ‘He sent it down Who knows the secrets in the heavens and the earth...’

It refers to this matter that the content of this Book and its various mysteries that are about sciences, the history of former nations, laws, man's needs, even some secrets of nature and news about the future, all indicate that it is not the product of man's mind and it is not compiled by the help of such and such persons.

It is in fact generated by One Who knows mysteries of heavens and the earth and nothing is out of His knowledge realm.

Nevertheless, the path of return is open to those who are liar and evil thinkers, and, in the end of the verse, it says:

“... Verily He is ever Forgiving, Merciful’.

In agreement with His Mercy, He has sent prophets and heavenly Books, and in agreement with His forgiveness, He pardons our countless sins in the light of faith and penance.

Sura Al-Furqan - Verses 7-8

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ
فَيَكُونُ مَعَهُ نَذِيرًا

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
مَّسْحُورًا

7. ***“And they say: ‘What sort of a Messenger is this that he eats food and he walks about in the***

markets? Why has not an angel been sent down to him, to be a warner with him?"

8. "Or why has not a treasure been bestowed on him, or why has he not a garden to eat of it?"

And the unjust say: 'You follow none other than a man bewitched'."

Occasion of Revelation

Imam Hassan 'Askari (as) said that he asked his father, the tenth Imam, whether the Prophet (S) argued against seeking pretext and reproaches of the Jews and pagans. His father said:

"Yes, it happened many times, including the day when the Prophet (S) was sitting beside Allah's house and 'Abdullah Ibn Abi-Omayah Makhzumi came to him and, standing in front of him, said:

'Oh! Muhammad, you have made a great claim and are stating terrible words! You think that you are the messenger of the Lord of the peoples, but it is not appropriate for the Creator of all creatures and people to have a messenger like you, a human like us. You eat like us and walk in markets as we do!'

The Prophet (S) said:

'Oh Allah! You hear all words and speeches and know all things. You know what Your servants say. (You Yourself answer them.)'

At this time the above verses were revealed and their seeking pretext were answered." 10

Since the former holy verses mentioned pagans' objections about the Glorious Qur'an and they were answered in them, the concerned verses bring about another part that is about the mission of the Prophet (S) and it is also answered.

The verse says:

"And they say: 'What sort of a Messenger is this that he eats food and he walks about in the markets?..."

They wanted to say that what a prophet he is. He needs food as other people need. He walks in markets for business and buying what he needs. This is neither the tradition of the messengers nor the custom of the kings, while he wants both to declare Divine invitation and to rule us!

They fundamentally believed that the outstanding persons must not go by themselves to market for buying what they need, but they must send servants and agents for this matter.

Then they said:

"...Why has not an angel been sent down to him, to be a warner with him?"

Very well! Suppose that a man can be a messenger of Allah, but why is he poor and destitute?

The verse says:

“Or why has not a treasure been bestowed on him, or why has he not a garden to eat of it?...”

They did not get satisfied only with these and finally they accused him of insanity.

In the end of the verse we read:

“...And the unjust say: ‘You follow none other than a man bewitched’.”

They believed that sorcerers can influence the intellect and intelligence of individuals and own the faculty of reasoning!

It is understood from the above holy verses that they found some illusive faults with the Prophet (S) and in every phase they retreated from their views.

They first believed that the messenger must be an angel. That he eats food and walks in markets shows that he is not an angel.

Then they said that if he is not an angel, an angel must be sent by Allah for helping him.

Again they took retrograde step and said that supposing Allah’s prophet is a man, a treasure must be sent down to him from the heaven, so that it will be a reason for the matter that he is supported by Allah!

In the last phase they said supposing he has none of these, but he must be at least not a poor man. Like a wealthy farmer he must have a garden for marinating him. But he has none of these and still he is saying that he is a prophet.

As a conclusion, they said that his great claim in such conditions is the sign of insanity!!

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1. Sura Al-Qadr, No. 97, verse 1
 2. Sura Al-Issra’, No. 17, verse 106
 3. The verse under discussion
 4. Burhan, Vol. 3, p. 155
 5. Sura Al-Anfal, No. 8, verse 29
 6. According to Raqib in Mufradat, the word /mulk/ means: ‘To take something in one’s authority and having dominion on it.’
 7. Extracted from the book ‘The Mystery of Man Creation’, pages 33–449
 8. Lisan-ul-’Arab
 9. The word /ja’u/ means to come, but here it means to bring.
 10. Nur-uth-Thaqalyn, Vol. 4, p. 6
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