

Fast 5: The Prophet is a mortal like other humans with no supernatural powers

- The Holy Prophet was directed by God to say to people:

1. “Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I follow only what is revealed to me. Say: Are the blind and the seeing alike? Do you not then reflect?” — 6:50

قُلْ لَا أَقُولُ نَكْمٌ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ
الْغَيْبَ وَلَا أَقُولُ نَكْمٌ إِنِّي مَلَكٌ إِنْ أَتَيْتُمُ إِلَّا مَا
يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا
تَتَفَكَّرُونَ ﴿٥٠﴾

2. “Say: I do not control benefit nor harm for myself except as Allah please. And if I had known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe.” — 7:188

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَ
لَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْثِرْتُ مِنَ الْخَيْرِ ۗ وَ
مَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ
يُؤْمِنُونَ ﴿١٨٨﴾

3. “Say: I am only a mortal like you — it is revealed to me that your God is one God. So whoever hopes to meet his Lord, he should do good deeds, and make no one a partner (with God) in the service of his Lord.” — 18:110

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ
إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا
صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١١٠﴾

4. “Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His protection.” — 41:6

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ
إِلَهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ

Appearing among a superstitious and ignorant people, the Holy Prophet could have claimed any supernatural powers for himself. But he told them plainly that he had no treasures, nor did he lay claim as a man to know the secrets of the future, nor did he profess to be any more than a mortal. Allah had revealed His will to him, and he faithfully followed and translated into practice everything that he received from on High. And as he himself was, so he wanted others to be. The unique greatness of the Prophet lies in the fact that he never tried to put himself before people as superhuman.

The simplicity and nobility of these statements as indicating the mission of a prophet is unsurpassed. He gives glad news of triumph to those who believe, warns the evil-doers of the evil consequences of their deeds in this life as well as in the next, but he does not claim the possession of Divine powers.

- To allege that God does not give His revelation to a mortal is described in the Quran as *not valuing what God has done* for the guidance of human beings. To fail to value His mortal messengers is to fail to value God Himself. The Quran says:

“And they do not honour Allah with the honour due to Him, when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Moses brought, a light and a guidance to people” — 6:91

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ

- The Holy Prophet was rejected because he could not show signs on demand:

“And they say: We will by no means believe in you, till you cause a spring to gush forth from the earth for us, or you have a garden of palms and grapes in the midst of which you cause rivers to flow forth abundantly, or you cause the heaven to come down upon us in pieces, as you think, or bring Allah and the angels face to face (with us), or you have a house of gold, or you ascend into heaven. And we will not believe in your ascending till you bring down to us a book we can read. Say: Glory be to my Lord! Am I anything but a mortal messenger?” — 17:90–93

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ۖ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ۖ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ۖ أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُرْحٍ أَوْ تَرْقَى فِي السَّمَاءِ ۖ وَلَنْ نُؤْمِنَ بِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ۗ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ۗ

The signs demanded here relate to (1) the promises made in the Quran for the righteous, and (2) the threats of punishments for the wicked, which are expressed in the demands “cause the heaven to come down upon us in pieces”, and “bring Allah and the angels face to face”. The Prophet was a mortal with no control over when these would come about, but eventually they did.

Muslims, in the great civilizations that they founded, **did** have springs and gardens and magnificent houses. The power of the Holy Prophet’s opponents **was** broken as if the sky had fallen on them, and they **did** see Allah and His angels face to face in the sense of Divine support for the Holy Prophet. The Holy Prophet’s reputation and glory **did** ascend to heaven so that the whole world saw it. The Quran **was** a book from heaven, although it wasn’t brought down physically by the Holy Prophet but revealed to him.

- Signs of the Holy Prophet’s support from God could **only** come when God intended. Both he and his opponents would have to wait for God’s judgment to come:

“And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, so wait; I too am waiting along with you.” — 10:20

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ