

Sura 42: Al-Shura (Consultation)

In the name of God, the Lord of Mercy, the Giver of Mercy

Verses 1 to 24:

1. *Ha-Mim*
2. *'Ain. Sin. Qaf.*
3. *Thus does (He) send revelations to you as (He did) to those before you, God, the Eminent, the Wise.*
4. *To Him belongs all that is in the heavens and all that on earth; and He is the Most High, the Great.*
5. *The heavens are almost rent asunder from above and the angels celebrate the praise of their Lord, and pray for forgiveness for (all) beings on earth. Verily God is He, the All-Forgiving, the Giver of Mercy.*
6. *And those who take as protecting guardians, others besides Him, God watches over them; and you are not a guardian over them.*
7. *Thus We revealed to you an Arabic Quran, that you may warn the Mother of the cities and those around it; and warn (them) of the Day of the Assembly, of which there is no doubt; (when) some will be in the Garden, and some in the blazing Fire.*
8. *If God had so willed, He could have made them a single people; but He admits whom He wills to His mercy; and the wrongdoers will have neither a protecting guardian nor a helper.*
9. *Or have they chosen protecting guardians besides Him? But God, He (alone) is the Protecting Guardian. He gives life to the dead, and He has power over all things.*
10. *And in whatsoever you differ, the verdict therein belongs to God. Such is my Lord, in whom I put my trust, and to whom I turn;*
11. *The Creator of the heavens and the earth. He made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplies you. Nothing is like Him; and He is the All-Hearing, the All-Seeing.*
12. *To Him belong the keys of the heavens and the earth. He enlarges and restricts the sustenance to whom He wills; for He has full knowledge of everything.*
13. *He ordained for you that religion which He enjoined upon Noah, and that which We revealed to you (Muhammad), and that which We enjoined upon Abraham, Moses, and Jesus, saying, "Establish the religion, and be not divided therein." It seems dreadful for the idolaters, that which you are calling them to. God chooses for Himself whom He wills, and guides unto Himself him who turns (toward Him).*
14. *And they became divided only after knowledge reached them, through selfish envy between themselves. Had it not been for a word that went forth before, from your Lord, for an appointed term, the matter would have been settled between them. But truly those who have inherited the Scripture after them are in disquieting doubt concerning it.*
15. *So to that (religion) invite (Muhammad). And remain upright as you are commanded, and do not follow their whims, but say, "I believe in whatever Scripture God has sent down, and I am commanded to judge justly among you. God is our Lord and your Lord. For us are our deeds and for you are your deeds; no argument between us and you. God will bring us together, and to Him is the return."*

16. *But those who dispute concerning God after He has been accepted, futile is their dispute in the sight of their Lord. For them will be a severe torment.*
17. *It is God who has sent down the Book with the truth and the balance. How can you know? It may be that the Hour is near.*
18. *Those who do not believe therein seek to hasten it, while those who believe are fearful of it and know that it is the truth. Now most surely those who dispute obstinately concerning the Hour have gone far astray.*
19. *God is Gracious to His servants. He provides for whom He wills. And He is the Strong, the Eminent.*
20. *Whoso desires the harvest of the Hereafter, We increase for him his harvest. And whoso desires the harvest of this world, We give him thereof, and he has no portion in the Hereafter.*
21. *Or have they partners (of God) who have made lawful for them in religion that which God did not allow? Were it not for a decisive word (gone forth already), it would have been judged between them. The wrongdoers will have a painful torment.*
22. *You will see the wrongdoers in fear on account of what they have earned, and (the burden of) that must fall on them. But those who believe and do righteous deeds will be in the flowering meadows of the Gardens. They will have what they wish from their Lord. This is the great grace.*
23. *That is what God gives glad tidings of to His servants who believed and did righteous deeds. Say, "I ask you no reward for this except the love of those near of kin." And if any one earns any good, We shall add to its good for him; God is All-Forgiving, Grateful.*
24. *Or do they say, "He has fabricated a lie about God?" If God willed, He could have sealed your heart. And God will wipe out the lie and will establish the truth by His words. He is Aware of what is hidden in the breasts (of people). (42: 1 – 24)*

The theme of this Sura, like the other Meccan Suras, is the doctrine. However, the discussion is focused on the truthfulness of the revelation and the Message. It could be said that this is the main theme of the Sura. Other topics are woven into the discussion; however, they are all connected somehow to the main theme. Some of these topics are the concept of the Oneness of God, the inevitability of the Hereafter, description of the scenes of the Hereafter, the attributes of the believers, the different levels of livelihood awarded to people and the response of humankind to afflictions and happy times. However, the truthfulness of the revelation and the Message remain the prominent themes that all these topics revolve around.

"Ha-Mim 'Ain. Sin. Qaf. Thus does (He) send revelations to you as (He did) to those before you, God, the Eminent, the Wise. To Him belongs all that is in the heavens and all that on earth; and He is the Most High, the Great. The heavens are almost rent asunder from above and the angels celebrate the praise of their Lord, and pray for forgiveness for (all) beings on earth. Verily God is He, the All-Forgiving, the Giver of Mercy. And those who take as protecting guardians others besides Him, God watches over them; and you are not a guardian over them."

We have dealt with the significance of the incursive Alphabetical letters that appear in the beginning of some Suras before. The Sura starts with a statement addressed to Prophet Muhammad (PBUH) about the revelation. He has been given a revelation similar to the revelations that were given to previous messengers of God. It consists of words and expressions which people are familiar with and whose meanings and significance can be understood by them,

however they will not be able to compose similar text. The statement also determines in an unequivocal tone that God, the Eminent, the Wise is the source of all revelations. All the revelations received by God's messengers, over the span of the history of humanity, embody the same message. This establishes the authenticity of the message and the common bond that binds all the believers who believed in the different revelations at all times and in all places. God has the power to choose whomsoever He wills to be a recipient of His revelation and He does that wisely. He is the true owner of the kingdom of heavens and earth. People's ownership of things is a transient ownership but God's ownership is permanent and eternal. He is the Most High, the Great. Once these facts are understood, people should then realize that God is the only One worthy of being asked. No human being can give. God is the Giver.

The heaven consists of the huge constellations which we see above us as inhabitants of the earth. We truly, know very little about them. These huge constellations are almost rent asunder as a result of their fear of God and being in awe of Him. The angels continue to praise God. They recognize the shortcomings of people living on earth and they worry about God's wrath in response to this deviation, so they continually ask God to forgive the inhabitants of the earth. They have hope in God's mercy because He is the All-Forgiving the Giver of Mercy. The verses reiterate God's attributes: Eminence, Wisdom, Highness, Greatness, Forgiveness, and Mercy. The verses then absolve the Messenger of God (PBUH) of any responsibility of the sin of those who associate partners with God. The Prophet (PBUH) is told that he was not sent as a keeper over them. He was only sent to deliver the Message.

“Thus We revealed to you an Arabic Quran, that you may warn the Mother of the cities and those around it; and warn (them) of the Day of the Assembly, of which there is no doubt; (when) some will be in the Garden, and some in the blazing Fire.” God decided, in His wisdom, to reveal this Quran in the Arabic language and to send a messenger who lives in Mecca with His Message. God knows best where and to whom He sends His Message. The Message came to warn people to be ready for the Day of Assembly. On that Day it will be decided who will be destined to Hell fire and who will be the happy inhabitant of paradise. God could have made them all a single nation; but His will was to create humankind to carry the responsibility of being God's vicegerents on earth. Humankind had to be created with special attributes that enable him to carry this responsibility. One of these attributes is the ability to choose whether to be guided or to reject guidance, *“If God had so willed, He could have made them a single people; but He admits whom He wills to His mercy; and the wrongdoers will have neither a protecting guardian nor a helper.”* Those who reject guidance and choose to associate partners with God will have no protection, because God is the only protector and He has the power over all things, *“Or have they chosen protecting guardians besides Him? But God, He (alone) is the Protecting Guardian. He gives life to the dead, and He has power over all things.”*

“And in whatsoever you differ, the verdict therein belongs to God. Such is my Lord, in whom I put my trust, and to whom I turn.” Since the message was revealed by God, then He is the only One worthy of settling the disputes that may result. God has revealed His final decree in the Quran. The Prophet (PBUH) bears witness that, *“Such is my Lord, in whom I put my trust, and to whom I turn.”* Therefore, all the believers should turn to God to settle all disputes. This is comforting to the believers. They know who they should reach to settle the disputes and there

should be no doubt or hesitation in accepting God's verdict. God is the only one worthy of settling the disputes because He is, *"The Creator of the heavens and the earth."* It is He who organized the lives of people and created them to be able to fit in the life on earth, *"He made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplies you. Nothing is like Him; and He is the All-Hearing, the All-Seeing."* He is the Provider, He provides according to His wisdom and He knows everything, *"To Him belong the keys of the heavens and the earth. He enlarges and restricts the sustenance to whom He wills; for He has full knowledge of everything."*

The narrative then goes back to the main theme, the oneness of the revelation, *"He ordained for you that religion which He enjoined upon Noah, and that which We revealed to you (Muhammad), and that which We enjoined upon Abraham, Moses, and Jesus, saying, 'Establish the religion, and be not divided therein.' It seems dreadful for the idolaters, that which you are calling them to. God chooses for Himself whom He wills, and guides unto Himself him who turns (toward Him)."* This verse expands on the verse that came in the beginning of the Sura which stated the oneness of the revelation. The present verse enunciates this fact specifying the names of the previous messengers of God who received similar revelations. The revelation that was sent to Muhammad (PBUH) is similar to the revelation that was sent to Noah, Abraham, Moses, and Jesus (PBUT). They all brought the same Message from God. There is a bond that binds the followers of these messengers. They should not then fight among themselves but should be united. But the idolaters of Mecca, who used to claim that they were following the religion of Abraham (PBUH) did not accept the Message which Muhammad (PBUH) brought. They did not think that Muhammad (PBUH) is worthy of being a messenger of God, they wanted the message to be given to one of the elite in their city. They were also afraid of the effect of the new religion on their power and financial interests. God chooses whom He wills to be the recipient of His revelation.

The followers of the previous messengers became divided because they envied each other. They knew the truth but they chose to fight each other. They deserved to be punished right there and then, but God decided to give them a reprieve for an appointed term, *"And they became divided only after knowledge reached them, through selfish envy between themselves. Had it not been for a word that went forth before, from your Lord, for an appointed term, the matter would have been settled between them. But truly those who have inherited the Scripture after them are in disquieting doubt concerning it."*

God sent His Messenger, Muhammad (PBUH) and commanded him to remain upright on the straight path, *"So to that (religion) invite (Muhammad). And remain upright as you are commanded, and do not follow their whims, but say, 'I believe in whatever scripture God has sent down, and I am commanded to judge justly among you. God is our Lord and your Lord. For us are our deeds and for you are your deeds; no argument between us and you. God will bring us together, and to Him is the return.'"* This is the new leader who was sent to lead the whole humanity along the enlightened path, a straight path far from the whims and desires of those who are disputing with each other. The verse describes the characteristics of this Message. It is a message that came to unite all people together and to establish justice on earth. Those who continue to dispute after this, have nothing to support their argument, *"But those who dispute*

concerning God after He has been accepted, futile is their dispute in the sight of their Lord. For them will be a severe torment.”

“It is God who has sent down the Book with the truth and the balance. How can you know? It may be that the Hour is near.” God brought down the Book with truth and He established justice. Justice will also be established on the Day of Judgment; and who knows, it may be soon. The believers believe in the inevitability of the Day of Judgment and they are fearful of it, but the disbelievers are heedless of its consequences, *“Those who do not believe therein seek to hasten it, while those who believe are fearful of it and know that it is the truth. Now most surely those who dispute obstinately concerning the Hour have gone far astray.”*

God is Gracious in dealing with His servants, He bestows His provision on all His servants, because human beings are unable to provide for themselves, *“God is Gracious to His servants. He provides for whom He wills. And He is the Strong, the Eminent.”* However, He treats those whose goal is the harvest of the Hereafter differently from those whose goal is the harvest of this life, *“Whoso desires the harvest of the Hereafter, We increase for him his harvest. And whoso desires the harvest of this world, We give him thereof, and he has no portion in the Hereafter.”*

The narrative then goes back to the main theme, *“Or have they partners (of God) who have made lawful for them in religion that which God did not allow? Were it not for a decisive word (gone forth already), it would have been judged between them. The wrongdoers will have a painful torment.”* Who gave them permission to follow laws different from what God has decreed? No one has the right to do that. It is the exclusive right of God to legislate the laws that organize the lives of His servants. God decreed that those who dispute this fact will be reprieved till the Day of Judgment. On the Day of Judgment, *“You will see the wrongdoers in fear on account of what they have earned, and (the burden of) that must fall on them. But those who believe and do righteous deeds will be in the flowering meadows of the Gardens. They will have what they wish from their Lord. This is the great grace.”*

The Messenger (PBUH) was then commanded to remind the believers, *“That is what God gives glad tidings of to His servants who believed and did righteous deeds. Say, ‘I ask you no reward for this except the love of those near of kin.’ And if any one earns any good, We shall add to its good for him; God is All-Forgiving, Grateful.”* The Messenger (PBUH) was not asking them to reward him for guiding them to the bliss in the Hereafter, but he felt obligated to bring them the glad tidings to fulfill his obligation dictated by the kin relationship between them and him. According to Ibn ‘Abbas (RA) this part of this verse can be understood as follows: it is a request of the Prophet (PBUH) that Quraish respects the kin relationship between them and him and stop persecuting him and the Muslims. Ibn ‘Abbas (RA) based his interpretation on the fact that the Prophet (PBUH) had a kin relationship with many of the clans in Quraish.

“Or do they say, ‘He has fabricated a lie about God?’ If God willed, He could have sealed your heart. And God will wipe out the lie and will establish the truth by His words. He is Aware of

what is hidden in the breasts (of people).” No one can fabricate a revelation and claim that it is from God. God could have sealed on Muhammad’s (PBUH) heart and prevented him from uttering such a fabrication.

Verses 25 to 53:

25. *It is He who accepts repentance from His servants and pardons the evil deeds, and He knows all what you do.*
26. *And He answers those who believe and do good deeds, and gives them more out of His grace; and the disbelievers shall have a severe torment.*
27. *If God were to enlarge the provision for His servants, they would indeed transgress all limits on earth; but He sends down in due measure as He pleases. He is Totally-Aware and All-seeing of His servants.*
28. *It is He who sends down rain after people have given up all hope, and spreads His Mercy. And He is the Protecting Guardian, the Praised.*
29. *And among His signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them; and He has power to gather them together when He wills.*
30. *Whatever misfortune happens to you is because of the things that your hands have earned; and He pardons much.*
31. *You cannot escape (God) on earth, and beside God you have no protecting guardian nor a helper.*
32. *And among His signs are the ships that sail smoothly on the sea like mountains.*
33. *If He pleases, He can cause the wind to become still so that they lie motionless on its back; most surely there are signs in this for every perseverant, grateful one.*
34. *Or He can destroy them because of the (evil) which (the people) have earned; but He pardons much.*
35. *And those who dispute Our revelations know they have no escape.*
36. *Whatever you have been given is but a passing comfort for the life of this world, but that which God has is better and more lasting for those who believe and put their trust in their Lord.*
37. *And those who avoid major sins and immoral acts, and they forgive even when they are angry;*
38. *And those who respond to their Lord; establish prayer; and conduct their affairs by mutual consultation; and who spend out of what We have given them;*
39. *And those who, when they are wronged, they defend themselves.*
40. *The recompense for an ill-deed is a deed like it. But whosoever pardons and amends, he shall have his reward from God. Indeed, He does not love the wrongdoers.*
41. *But indeed if any do defend themselves after being wronged, for such, there is no blame against them.*
42. *The blame is only against those who wrong people and transgress beyond bounds through the land, defying rights; for such there will be painful torment.*
43. *And verily whoso perseveres and forgives, that is indeed a sign of real resolve.*

44. *He whom God leaves to go astray, there is no protecting guardian apart from Him. And you will see the wrongdoers, when they see the torment will say, "Is there any way of return?"*
45. *And you will see them exposed to (the Fire), made humble in ignominy, and looking with veiled eyes. And those who believe will say, "The (eternal) losers are they who lose themselves and their people on the Day of Resurrection." Truly, the wrongdoers will remain in perpetual torment?*
46. *And they will have no protecting guardians to help them besides God. He whom God sends astray, for him there is no way.*
47. *Answer the call of your Lord before there comes to you a Day from God which cannot be averted. You have no refuge on that Day, nor will you have any (power of) refusal.*
48. *If then they turn away, We did not send you as a keeper over them. Your duty is only to convey (the Message). And truly, when We give humankind a taste of mercy from Ourselves, he exults in it; but when evil strikes him, on account of the deeds which his hands have sent forth, truly then is humankind ungrateful.*
49. *To God belongs the dominion of the heavens and the earth. He creates what He wills. He bestows (children) females on whomsoever He wills and He bestows males on whomsoever He wills.*
50. *Or He bestows both males and females, and He makes barren whom He wills. He is Omniscient, All-Powerful.*
51. *It is not fitting for a human being that God should speak to him except by inspiration, or from behind a veil, or by sending a messenger to reveal, with God's permission, what God wills. He is Most High, Wise.*
52. *And thus have We, by Our command, sent a revelation to you. You did not know (before) what is the Book, or what is the faith. But We have made the (Quran) a light, with which We guide whomsoever We will from Our servants; and verily you do guide to the straight path.*
53. *The path of God, to whom belong whatever is in the heavens and whatever is on earth. All affairs will return back to God. (42: 25 - 53)*

"It is He who accepts repentance from His servants and pardons the evil deeds, and He knows all what you do." This verse exhorts people to repent; telling them that God accepts repentance and forgives sins. They should take advantage of God's grace before it is too late, *"And He answers those who believe and do good deeds, and gives them more out of His grace; and the disbelievers shall have a severe torment."*

God controls the provision of people. He sends down provision in a measured way because affluence tends to increase people's transgression, *"If God were to enlarge the provision for His servants, they would indeed transgress all limits on earth; but He sends down in due measure as He pleases. He is Totally-Aware and All-seeing of His servants."*

When drought threatens life on earth and people feel desperate, God sends down rain which is the source of life to revive the land by His grace, *"It is He who sends down rain after people have given up all hope, and spreads His Mercy. And He is the Protecting Guardian, the*

Praised.”

“And among His signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them; and He has power to gather them together when He wills.” The creation of heavens and earth is one of God’s signs. No one can dispute its truthfulness. God scattered His creatures on the earth. Whatever, the human being earns is the fruit of his deeds, *“Whatever misfortune happens to you is because of the things that your hands have earned; and He pardons much.”* God bestows His mercy and pardons much of the sins people commit.

The previous verses talked about God’s power, compare that with humankind’s helplessness, *“You cannot escape (God) on earth, and beside God you have no protecting friend or a helper.”*

The ships sailing at sea smoothly are one of the signs of God. Who created the sea? Who created the characteristics of the sea for ships to be able to sail on it? Who created the wind that pushes the ships to move forward? All these are signs of God. God could make the wind to calm down and the ships will stop moving, *“And among His signs are the ships that sail smoothly on the sea like mountains. If He pleases, He can cause the wind to become still so that they lie motionless on its back; most surely there are signs in this for every perseverant, grateful one. Or He can destroy them because of the (evil) which (the people) have earned; but He pardons much.”* God bestows His mercy and forgives. Yet there are those who still dispute, *“And those who dispute Our revelations know they have no refuge.”*

The material comfort that people were given is a transient comfort, the real value is what will be given in the Hereafter. This is the provision that God is saving for those who believe. The following verses expand on the attributes of the believers, *“Whatever you have been given is but a passing comfort for the life of this world, but that which God has is better and more lasting for those who believe and put their trust in their Lord; and those who avoid major sins and immoral acts, and they forgive even when they are angry; and those who respond to their Lord; establish prayer; and conduct their affairs by mutual consultation; and who spend out of what We have given them; and those who, when they are wronged, they defend themselves. The recompense for an ill-deed is a deed like it. But whosoever pardons and amends, he shall have his reward from God. Indeed, He does not love the wrongdoers. But indeed if any do defend themselves after being wronged, for such, there is no blame against them. The blame is only against those who wrong people and transgress beyond bounds through the land, defying rights; for such there will be painful torment. And verily whoso perseveres and forgives, that is indeed a sign of real resolve.”*

These are the attributes of the believers. It is interesting to note that these verses were revealed in Mecca, however it lists among the attributes of the believers that they, *“conduct their affairs by mutual consultation.”* In Mecca there was no Muslim state. This implies that the principle of consultation is more than a political system to be adopted by the state. It is an ingrained characteristic of any group of Muslims. When a group of Muslims form a state, it then becomes a natural component of the system of government. Another interesting attribute is that they defend themselves when they are wronged. However, while in Mecca, the Muslims were commanded to

persevere and not to retaliate against those who persecuted them; a command which was later changed when they migrated to Medina. Again, this implies that part of the Muslim character is not to accept persecution and oppression. It becomes natural for Muslims to defend themselves against persecution. The command to persevere in Mecca was a tactical command issued to address a special circumstance.

The list of the attributes of Muslims is impressive: the belief in God, putting one's trust in God, avoiding major sins and indecencies, forgiveness when gripped by anger, responding to God's call, establishing prayers, spending out of God's bounty in His sake, defending oneself against oppression, pardoning and amending instead of retaliating, and perseverance. These are the characters of Muslims who realize that the pleasures of the life of this world are transient pleasures. The reward that God saved for those who enjoy these attributes is the eternal reward.

The verses juxtapose the horrible condition of the disbelievers in the Hereafter against the bliss in which the believers will revel in, *"He whom God leaves to go astray, there is no protecting guardian apart from Him. And you will see the wrongdoers, when they see the torment will say, 'Is there any way of return?' And you will see them exposed to (the Fire), made humble in ignominy, and looking with veiled eyes."* God's decree cannot be reversed. When God knows that a person deserves to be left to go astray, the decree will be issued that this person is a member of the nation that went astray. There will be no one to help or save that person. On the Day of Judgment when the disbelievers will see the punishment, they will cry, *"Is there any way of return?"* But it will be late, *"And those who believe will say, 'The (eternal) losers are they who lose themselves and their people on the Day of Resurrection.' Truly, the wrongdoers will remain in perpetual torment? And they will have no protecting guardians to help them besides God. He whom God sends astray, for him there is no way."*

A call will then be issued to those who rejected guidance to heed the warning before it is too late, *"Answer the call of your Lord before there comes to you a Day from God which cannot be averted. You have no refuge on that Day, nor will you have any (power of) refusal."* The task of the Messenger of God (PBUH) was explained, *"If then they turn away, We did not send you as a keeper over them. Your duty is only to convey (the Message)."*

Then the vulnerable nature of the human being is expounded, *"And truly, when We give humankind a taste of mercy from Ourselves, he exults in it; but when evil strikes him, on account of the deeds which his hands have sent forth, truly then is humankind ungrateful."* Why then they were adamant in their rejection of God's guidance, when God has the power over everything, *"To God belongs the dominion of the heavens and the earth. He creates what He wills. He bestows (children) males on whomsoever He wills and He bestows females on whomsoever He wills. Or He bestows both males and females, and He makes barren whom He will. He is Omniscient, All-Powerful."*

At the end of the Sura, the narrative turns again to the main theme of the Sura, the truthfulness of the message and the revelation. The following verses explain the way God communicates His revelation to His messengers, *"It is not fitting for a human being that God should speak to him except by inspiration, or from behind a veil, or by sending a messenger to reveal, with God's permission, what God wills. He is Most High, Wise. And thus have We, by Our command, sent a*

revelation to you. You did not know (before) what is the Book, or what is the faith. But We have made the (Quran) a light, with which We guide whomsoever We will from Our servants; and verily you do guide to the straight path. The path of God, to whom belong whatever is in the heavens and whatever is on earth. All affairs will return back to God.”

The Prophet (PBUH) himself told us about the ways the revelation was communicated to him.

Sometimes the Prophet (PBUH) received an inspiration that he (PBUH) felt in his heart without seeing the Archangel Gabriel (PBUH). The Prophet (PBUH) has been quoted to have said, *“The Holy Spirit inspired me that no soul will die until it has fulfilled its term on earth and gained the provision that has been decreed for it. So, when you seek something be conscious of God and do it in a decent way.”*

Other times, the Archangel Gabriel (PBUH) came to the Prophet (PBUH) in a human form. The Archangel Gabriel (PBUH) then spoke to the Prophet (PBUH) and delivered God’s revelation to him.

Other times he would hear a noise like the ringing of a bell indicating the start of the delivery of the revelation. This was the most strenuous way for receiving the revelation.

Still a fourth way was when the Archangel Gabriel (PBUH) would come to the Prophet (PBUH) in his own angelic form, and he would deliver God’s revelation to the Prophet (PBUH).

These were the different ways through which the Messenger (PBUH) received the revelation. God is Most High, Wise. He sends his revelation from high above with wisdom to whomsoever He chooses.

Reading a verse dealing with the “revelation,” fills one with awe. One should wonder how can the revelation be communicated from the Immortal, Eternal to the tiny, mortal human soul? Prophet-hood is a magnificent feat and receiving the revelation is also a magnificent feat. But it is the blessing, the bounty, and the mercy of God that He willed that His guidance be revealed to humankind to guide them to the straight path.

The Prophet (PBUH), before receiving the revelation, never knew about the faith nor did he know about the Book; but God sent this revelation to him. God made this revelation a light to guide whomsoever He chooses to the straight path. This is the nature of the revelation; it is a guiding light. It guides to the straight path.