



Ramadan Daily Quran Study, by Dr Zahid Aziz, 2023

Adapted and edited from *The Religion of Islam* by Maulana Muhammad Ali
Ahmadiyya Anjuman Ishaat Islam Lahore (UK)

Fast 26: Prophets — appeared in each nation, and Prophet Muhammad came for all nations

- The Quran not only establishes the theory that prophets appeared in all nations; it goes further and makes it necessary that a Muslim should believe in all those prophets. In Study 23 we have seen that in the Quran Muslims are told to declare:

Fast 26

1



- “We believe in Allah and in what has been revealed to us and in what was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and in what was given to Moses and Jesus, and in what was given to the prophets from their Lord; we do not make any distinction between any of them and to Him we submit.” — 2:136

Here the word *prophets* in “prophets from their Lord” clearly refers to the prophets of other nations apart from the Israelite nation. The same statement occurs in 3:84.

- Again, the Holy Quran speaks of Muslims as believing in all the prophets of God and not only in Prophet Muhammad:

1. **وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ**

“...but righteous is the one who believes in Allah and the Last Day and the angels and the Book and the prophets...” — 2:177

Fast 26

2



2. **أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرَقَ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ**

“The Messenger believes in what has been revealed to him from his Lord, and so do the believers; they all believe in Allah and His angels and His Books and His messengers; we make no distinction between any of His messengers.” — 2:285

3. **وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمُ**

“And those who believe in Allah and His messengers and make no distinction between any of them, to them He will grant their rewards.” — 4:152

- A belief in all the prophets of the world is thus an essential principle of the religion of Islam.



- And though the faith of Islam is summed up in two brief sentences, ‘There is no god but Allah and Muhammad is His Messenger’, yet the one who professes belief in Prophet Muhammad, in so doing, accepts all the prophets of the world, whether their names are mentioned in the Quran or not. Islam claims a universality which no other religion can match, and lays the foundation of a brotherhood as vast as humanity itself.
- According to the Quran, while prophets appeared in every nation their message was limited to that particular nation and in some cases to one or a few generations. All these prophets were, so to speak, national prophets, and their work was limited to the moral upliftment and spiritual regeneration of one nation only.



- National growth was the first step, when each nation lived almost an exclusive life and the means of communication were very limited. But the grand aim which the Divine scheme had in view was the upliftment and unification of the whole human race. The final step, therefore, in the institution of prophethood was the coming of one prophet for all the nations, so that the consciousness of being one whole might be brought to the human race.
- **The prophet for all the world.** When mentioning the earlier prophets the Quran says, for example, that Noah was sent “to *his* people”, and the same for prophets Hud, Salih and Shuaib — everyone of them was sent to his own people (7:59, 65, 73, 85).



The Quran speaks of Moses as being commanded to “bring forth *your* people from darkness into light” (14:5), and it speaks of Jesus as “a messenger to the children of Israel” (3:49). But in speaking of the Holy Prophet Muhammad it says in clear words:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٦﴾

“We have not sent you but as a bearer of good news and as a warner to all mankind, but most people do not know.” — 34:28

The Arabic words for all “mankind” here are *kāffat-an li-l-nās*. Even *al-nās* by itself carries the idea of all people, and the addition of *kāffah* is meant to emphasize further that not a single nation was excluded from the heavenly ministration of the Prophet Muhammad.



- At another point also, the Quran stresses the universality of the Holy Prophet's mission as follows:

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

“Say: O mankind, surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth.” — 7:158

The word for “all” here is *jamī'-an*.

- One thing is sure, that no other prophet is spoken of either in the Quran or in any other scripture as having been sent to the whole of humanity or to all people or all nations; nor is Prophet Muhammad ever spoken of in the Quran as having been sent to his people only.



- The Quran itself is repeatedly termed “a Reminder for the nations” (68:52, 81:27, 38:87, 12:104). And the Holy Prophet is called not only “a warner to all the nations” (25:1) but a mercy to all of them as well:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have not sent you but as a mercy to the nations.” — 21:107

- Muhammad (peace be on him), therefore, claims to have been sent to the whole world, to be a warner to all peoples and a mercy to all nations. Moreover, he lays the foundations of a world-religion, by making *a belief in the prophet of every nation* as the basic principle of his religion. It is the only principle on which the whole of humanity can agree, the only basis of equal treatment for all nations.