

E-BOOK

# THE MAGNIFICENCE OF THE QUR'ANS MEANINGS



**Maḥmūd Ibn Aḥmad al Dosary (PhD)**

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Topic one:

# The Magnificence of the Noble Qur'an as clarified by its Verses

## Section one: Allah's Praise of His Book.

In the title of this work, I used the word 'Adhama (magnificence) to describe the Noble Qur'an. To be sure, this was no innovation on my part, for Allah (sp) Himself used one of the noun-forms of 'Adhama – "Adheem – to describe the Qur'an. He (sp) said:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

*"And indeed, We have bestowed upon you seven of al-Mathani (seven repeatedly recited Verses, namely the Fatiha) and the Grand Qur'an."* (Qur'an: 15:87).

In another Verse, Allah (sp) used the word 'perfected' to describe the Qur'an:

الرَّجَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿هُود: ١﴾



“Alif-Lam-Ra. (This is) a Book, the Verses whereof are perfected and then explained in detail from One Who is All-Wise and Well-Acquainted (with all things).” (Qur'an: 11:1).

And in yet another Verse, Allah (sp) said that the Qur'an is a witness over previous scriptures:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنْ أَلْكِتَابٍ  
وَمُهَيِّمًا عَلَيْهِ ۖ

“And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhayminan (trustworthy in highness and a witness) over it.” (Qur'an: 5:48).

In this Verse, Allah (sp) said that the Qur'an was *Muhayminan* over previous scriptures. What this means is that it contains in preserved form the aims and teachings of previously revealed Books – such as the Torah and Injeel (Gospel); furthermore, it is a witness over them, confirming what is correct in them (for they have been distorted by the hands of men), and correcting the mistakes that they contain (mistakes which of course are not from Allah, but from the people who distorted the Books He revealed).

Also, Allah (sp) informs us that, in the Mother of the Book (i.e. *Al-Lauh Al-Mahfuz*), He (sp) described the Qur'an as being “exalted, full of wisdom”:

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلَىٰ حَكِيمٍ

“And verily, it (the Qur'an) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfuz*), before Us, indeed exalted, full of wisdom.” (Qur'an: 43:3).

Without a doubt, the Noble Qur'an is exalted above all other Books that Allah (sp) revealed to previous Prophets, peace be upon them; it is after all, a miracle that



will remain manifest on earth until the end of time.<sup>1</sup> The Qur'an is also *hakeem*, which is loosely translated as meaning 'full of wisdom'. Although 'full of wisdom' is meant by the word *hakeem* in the above-mentioned Verse, other meanings are implied as well, such as the fact that the Qur'an is put together in a perfect manner, or that it is completely free of all defects, or that none of its rulings run contrary to the ideals of wisdom and justice.<sup>2</sup>

And finally, in four separate Verses, Allah (sp) described the Qur'an as being a Blessed Book.<sup>3</sup>

## Section two: The Superiority of the One Who Descended with The Qur'an.

Within various Verses of the Qur'an, Allah (sp) spoke highly of the one who descended with the Qur'an to our Messenger Muhammad (s). I am referring here to none other than Jibreel (p), the angel that was entrusted with the task of conveying divine revelation to the Prophet (s). Allah (sp) praised Jibreel (p) for his superior qualities in a number of Verses, such as the following from Surah *An-Nahl*:

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَى  
لِلْمُسْلِمِينَ

“Say (O Muhammad) *Ruh-ul-Qudus* (Jibreel, Gabriel) has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allah).” (Qur'an: 16: 102).

The word *Ruh* means soul or spirit, but in the context of the above-mentioned Verse it refers to Jibreel (p), and *Qudus* connotes the meanings of purity and virtue. Allah (sp) used the word *Ruh* to describe Jibreel in another Verse as well:

<sup>1</sup> *At-Tafseer al-Kabeer* (27/167).

<sup>2</sup> *Tafseer as-Sa'dee* (4/437).

<sup>3</sup> *Al-An'aam* : 92, 155 ; *Al-aniyaa* : 5 ; *Saad* : 29.



فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا

“Then We sent to her Our Ruh (angel Jibreel/Gabriel)”. (Qur'an: 19: 17).

And in another Verse, Allah (sp) said:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

“And truly, this (the Qur'an) is a revelation from the Lord of Worlds. Which the trustworthy Ruh (Jibreel) has brought down. Upon your heart (O Muhammad) that you may be (one) of the warners.” (Qur'an: 26: 192-194).

We know that *Ruh* means spirit or soul, so why was Jibreel (p) given the name *Ar-Ruh*? Scholars have answered this question with various explanations, such as these ones:

1. Jibreel (p) is in fact a pure and virtuous soul, and so Allah (sp) named him thus as a way of honoring him and proclaiming his lofty status.
2. The religion of Islam is alive through Jibreel, just as a body of a person is alive through his soul. This makes sense since Jibreel (p) was charged with the duty of bringing down revelation not just to Prophet Muhammad (s) but to previous Prophets (st) as well.
3. Spirituality is one of the dominant qualities of all angels, but to a greater degree with Jibreel (p) than with any other angel.<sup>4</sup>

Allah (sp) said:

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

<sup>4</sup> At-Tahreer wat-Tanweer (1/581), (13/229).



ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝

مُطَاعٍ ۝ ثُمَّ آمِينَ ۝

*“Verily, this is the Word (this Qur’an brought by) a most honorable Messenger (Jibreel, from Allah to the Prophet Muhammad). Owner of power, and high rank with (Allah) the Lord of the Throne, Obeyed (by the angels), trustworthy there (in the heavens).” (Qur’an 81: 19-21).*

In this Verse, Allah (sp) described Jibreel (p) with five qualities:

1. He is ‘most honorable’.
2. He is an owner of power.
3. He enjoys a high-ranking with Allah (sp).
4. He is obeyed in the heavens.
5. He is trustworthy.

Upon contemplating this Verse and all of the above-mentioned Verses, one is made to appreciate and to stand in awe of the chain of the Noble Qur’an. “Chain” in this context refers to a chain of a narration; every Hadeeth, for instance, has a chain: so-and-so related from so-and-so, who related from so-and-so, who related from such-and-such Companion (r) that the Messenger of Allah (s). Upon studying the chains of the most authentic of aHadeeth, one finds the names of many eminent scholars of Hadeeth from various generations, the likes of Abu Hurayra, ‘Abdullah bin Mas’ood, Sufyaan Ath-Thauree, Maalik bin Anas, Sa’eed, Al-Hassan, and so on (rp). Now consider the lofty and awe-inspiring chain of the Noble Qur’an: the Messenger of Allah (s) related from the angel Jibreel (p), who related directly from the Lord of all that exists, Allah (sp).



## Section three: The Qur'an is a Revelation from the Lord of All that Exists.

Allah (sp) said:

وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

“And truly, this (the Qur'an) is a revelation from the Lord of Worlds. Which the trustworthy Ruh (Jibreel) has brought down.” (Qur'an: 26: 192-193).

Allah (sp) has ascribed the revelation of the Qur'an to Himself in more than 50 Verses of the Qur'an. This is a clear indication of how the Qur'an has been especially blessed with divine help and care. As for any person who recites the Qur'an, his awe and veneration of the Qur'an continues to increase in his heart while he is being constantly reminded that it came from Allah (sp), the Lord of all that exists. After all, the greater the author of a work, the better that work will be – and Allah (sp) is the Greatest, the All-Mighty, the Most-Just, the All-Wise, so consider how great the Qur'an then is.<sup>5</sup>

In another Verse, Allah (sp) used the pronoun “We” to ascribe the Qur'an to Himself:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Verily! We have sent it (the Qur'an) down in the night of Destiny/Decree.” (97:1).

On this note, the Qur'an has been blessed with six special qualities:

1. It was revealed from Allah alone, and from no one else, for the purpose of benefiting and guiding mankind.
2. It is the best of all divinely revealed books.

<sup>5</sup> *Inaayatullah wa 'inaayatu-rasoolihi bil-Qur'an al-kareem*, Dr. Abu Saree' Muhammad (p. 10) ; this work was a research paper that was presented during a conference in the Faculty of Sharee'a, in the University of Kuwait.



3. It was revealed through the best of angels and the strongest among them, the one who was entrusted with revelation from Allah (sp).
4. It descended upon the best of all created beings, Muhammad (s).
5. It was revealed to the best nation that has ever been sent to mankind.
6. It was revealed in the best, most comprehensive, and most eloquent of all languages: Arabic.<sup>6</sup>

## Section four: The Qur'an is Upright and Contains in it no Crookedness.

Allah (sp) said:

أَلْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قِيمًا ۗ

*“All the praises and thanks be to Allah, Who has sent down to His slave (Muhammad) the Book, and has not placed therein any crookedness. (He has made it) Straight”. (Qur'an: 18: 1,2).*

In this Verse, Allah (sp) informs us that one of the reasons why He is deserving of praise is that He has sent down the Noble Qur'an – as if to point out that the Qur'an is the greatest of His blessings to mankind (and to Jinns as well).

In the above-mentioned Verse, Allah (sp) said that the Qur'an contains in it no crookedness. In explaining this Verse, scholars of the Arabic language have pointed out that, although crookedness (*i'waj* in Arabic) is traditionally meant for tangible things – such as a crooked nose, crooked leg, or crooked lamp-stand – it can also be used in a figurative sense. Therefore, the fact that the Qur'an contains in it no crookedness implies the following qualities: first, there is no contradiction between the various Verses of the Qur'an. Allah (sp) said:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا ۗ كَثِيرًا ۗ

<sup>6</sup> Tafseer as-Sa'dee (3/485).



“Had it been from other than Allah, they would surely have found therein many contradictions.” (Qur'an: 4: 82).

And second, everything that Allah (sp) said in the Qur'an – in regard to Islamic Monotheism, Prophethood, rulings, laws, legislations, morals, history lessons, etc. – is the absolute truth; there is not even an iota of a mistake in any of its Verses.<sup>7</sup>

In another Verse, Allah (sp) again mentioned that the Qur'an contains in it no crookedness, or in other words, it contains no contradictions, errors, or defects:

قُرْءَانًا عَرَبِيًّا غَيْرَ ذِي عَوْجٍ ۗ

“An Arabic Qur'an, without any crookedness (therein).” (Qur'an: 39: 28).

## Section five: The Humbling and Fear of Mountains

The Qur'an is so glorious and its effect is so powerful that, were it to descend upon any mountain, and were that mountain to be given a mind and a soul, it, despite being hard and firm, would have humbled itself and rendered itself asunder because of its fear of Allah (sp). Allah (sp) said:

لَوْ أَنزَلْنَا هَذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ

“Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rendering asunder by the fear of Allah.” (Qur'an: 59:21).

When one gives a physical display of humbling oneself, one lowers one's head and bows down; the meaning of a mountain humbling itself in this Verse is that its higher parts would fall down to the ground. And “rendering asunder” means to split apart; in the above-mentioned Verse, it means that the mountain would shake and split apart as a result of its fear of Allah (sp).

<sup>7</sup> At-Tafseer al-Kabeer, ar-Razee (21/64).



The moral of the above-mentioned Verse is this: If a mountain were to understand the Qur'an as you do, O people of this world, it would have, in spite of its hardness and firmness, humbled itself and rendered itself asunder as a result of its fear of Allah. So is it not befitting for you, O people of this world, to humble yourselves and to make your hearts soft as a result of your fear of Allah (sp), especially considering the fact that you have been blessed with the abilities of understanding Allah's commands and of contemplating the meanings of His Book?<sup>8</sup> In short, the above-mentioned Verse emphasizes and draws attention to the greatness and magnificence of the Qur'an; it furthermore encourages us to honor the Qur'an and contemplate its profound meanings, all the while implying a stern warning for those who neither honor the Qur'an nor implement its teachings.

## Section six: Mankind and Jinns are Challenged to Produce Something that is Comparable to the Noble Qur'an.

So as to emphasize the true magnificence of the Noble Qur'an, Allah (sp) challenged all human beings and Jinns to produce something that is comparable to it; or at least to produce ten chapters that are similar to ten of its chapters; or even still to produce something that is comparable to only one of its chapters. Allah (sp) said:

قُلْ لِّبِنِ أَعْجَمَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَآ يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ضِوًى ظَهِيرًا

*“Say: ‘If the mankind and the Jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another.’” (Qur'an: 17: 88).*<sup>9</sup>

<sup>8</sup> Tafseer Ibn Katheer (4/343, 344).

<sup>9</sup> The reader would do well to contemplate other Verses that also contain in them challenges: Chapter *at-Toor*, Verse 34; Chapter *Hood*, Verse 13; Chapter *Yoonus*, Verse 38 and *al-Baqara*, Verse 23.



In this Verse, Allah (sp) gave the command, “Say”, as if to make it clear to Prophet Muhammad (s) that it was not a private challenge, but instead one that the Prophet (s) was to proclaim before all people; the challenge, therefore, was not for a specific tribe or group of people, but for all of mankind.<sup>10</sup>

In Chapter *Hood*, Allah (s) said:

أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ ۖ وَادْعُوا مَنْ  
أَسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ

فَإِلَّمْ يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا ۗ أَوْ إِنَّمَا ۖ أَنْزَلَ بِعِلْمِ اللَّهِ وَآنَ لَا إِلَهَ إِلَّا هُوَ ۗ  
فَهَلْ أَنْتُمْ مُّسْلِمُونَ

“Or they say, ‘He (Prophet Muhammad (s)) forged it (the Qur’an). Say: ‘Bring you then ten forged Surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!’ If then they answer you not, know then that the Revelation (this Qur’an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?” (Qur’an 11: 13, 14).

Even though the polytheists knew that they could not answer the challenge, and even though they were fully aware of the greatness and magnificence of the Qur’an, they still did not return to their senses. Allah (sp) then gave them a final challenge: that they should produce something that could be deemed comparable to even a single Chapter of the Qur’an. Allah (sp) said:

<sup>10</sup> Tafseer ash-Sha’rawee (14/8727).



أَمْ يَقُولُونَ افْتَرَاهُ ۗ قُلْ فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِّن دُونِ  
اللَّهِ إِن كُنْتُمْ صَادِقِينَ

“Or do they say: ‘He (Muhammad (s) has forged it?’ Say: ‘Bring then a Surah (Chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful!’” (Qur’an: 10: 38).

Not being able to meet even this challenge, the polytheists fell into a state of confusion and disarray; and yet they still refused to submit to the truth. At times, like deranged people, they said mockingly:

وَنَشَاءُ لَقُلْنَا مِثْلَ هَذَا ۖ إِن هَذَا ۖ إِلَّا ۖ أَسَاطِيرُ الْأَوَّلِينَ

“We have heard this (the Qur’an); if we wish we can say the like of this. This is nothing but the tales of the ancients.” (Qur’an 8: 31).

Not to make an exact comparison – since to Allah (sp) belongs the highest example – but what they said is akin to a person of average intelligence saying, “If I wanted to, I could have matched Einstein’s achievements in science!” And at other times, they would, just to pass time, say:

أَنْتِ بِقُرْءَانٍ غَيْرِ هَذَا ۖ أَوْ بَدِّلْهُ ۗ

“Bring us a Qur’an other than this, or change it.” (Qur’an 10: 15).

In spite of such remarks on the part of the disbelievers, the fact of the matter is this: Allah (sp) challenged all of mankind to produce something similar to the Qur’an, knowing fully-well that they would fail to meet His challenge; and fail they most miserably did. Allah (sp) said:



قُلْ لِّبَنِي آدَمَ أَجْتَمَعْتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْآنِ لَآ  
يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ۝

“Say: ‘If the mankind and the Jinns were together to produce the like of this Qur’an, they could not produce the like thereof, even if they helped one another.’” (Qur’an: 17: 88).



## Topic 2:

# Manifestations of the Qur'an's Magnificence

## Introduction

Allah's favors upon mankind are at once varied and numerous; but of all of His favors, the Noble Qur'an is the greatest and the most important. Allah (sp) highlighted this fact when He (sp) mentioned the favor of the Qur'an before mentioning the favor of creating human beings in the first place. Allah (sp) said:

﴿الرَّحْمَنُ﴾ ﴿١﴾ ﴿عَلَّمَ الْقُرْآنَ﴾ ﴿٢﴾ ﴿خَلَقَ الْإِنْسَانَ﴾ ﴿٣﴾ ﴿عَلَّمَهُ الْبَيَانَ﴾ ﴿٤﴾

*“The Most Beneficent (Allah)! Has taught (you mankind) the Qur'an (by His Mercy). He created man. He taught him eloquent speech.”* (Qur'an 55: 1 – 4).

One who contemplates the Qur'an is sure to notice the great frequency with which Allah (sp) discusses or points to the greatness and magnificence of the Qur'an; this is especially the case in the beginnings and endings of Makki chapters (Surahs) of the Qur'an. In pointing to the magnificence of the Qur'an, Allah (sp) gave it many names and attributes; revealed it in the best of times and in the best of languages;



made it easy for human beings to understand; made it a witness over the rest of His revealed books; and guaranteed to preserve it until the end of time. And all of these facts – which we will discuss in more detail in this section – are indications or manifestations, if you will, of the lofty status and greatness of the Qur'an.

## Section one: The Qur'an was revealed during the best of times

Allah (sp) said:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
وَالْفُرْقَانِ ۚ

*“The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).”*  
(Qur'an 2: 185).

To be sure, Ramadan is the best and most blessed of months; but what is more, the Qur'an was revealed on the most blessed of Ramadan's nights:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُّبَارَكَةٍ ۚ إِنَّا كُنَّا مُنذِرِينَ  
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

*“We sent it (this Qur'an) down on a blessed night (i.e. night of al-Qadr, in the month of Ramadan, the 9th month of the Islamic calendar). Verily, We are ever warning. Therein (that night) is decreed every matter of ordainments.”* (Qur'an 44: 3 – 4).

The blessed night referred in this Verse is the Night of al-Qadr, regarding which Allah (sp) has said:



إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ  
الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

*“Verily! We have sent it (this Qur’an) down in the night of Al-Qadr (Decree). And what will make you know what the night of Al-Qadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).”* (Qur’an 97: 1 – 3).

It should be noted that the Night of al-Qadr is not special by dint of its timing; after all, every portion of time is the same as that which came before it, and that which comes after it. So the Night of al-Qadr is special not because of its timing, but because of what happened during it: The Noble Qur’an was revealed. This principle is general in its application: no portion of time is special in and of itself; if it is special or superior to other portions of time, it is because of the events that occurred during it. So while it is true that the Qur’an was given special status because it was revealed on the best of nights, it is equally true that the best of nights, the Night of al-Qadr, achieved its special status because of the events that occurred during it, one of them being the revelation of the Noble Qur’an.<sup>11</sup>

## Section two: The Qur’an was Revealed in the Best and Most Comprehensive of Languages

Allah (sp) chose to reveal the last of His books in the Arabic language. This choice can be traced back to the superiority of the Arabic language and to certain of its wonderful qualities, qualities that, though they may be found in some degree in other languages, are complete and whole only in the Arabic language. It would require at least an entire volume to describe in detail the superior qualities of the

<sup>11</sup> At-Tafseer al-Kabeer, ar-Raazee (27/203,204).



Arabic language, and so, given the scope of this work, I will suffice here with a brief discussion of the topic.

Even during the pre-Islamic days of ignorance, language played an important role in the lives of Arabs. Eloquence was to Arabs what advanced technological and scientific knowledge is in today's modern world – a mark of prestige and distinction. Eloquence defined a person's level of refinement, and poets were honored throughout society. Poetry competitions were held, and the winner's poetry was inscribed and hung up on the Kaaba. By the time the Prophet (s) was born, Arabic was a highly developed language.

Without a doubt, Arabic is a very flexible language; it did not need to borrow words from other languages, but instead was able to produce derivatives of previous Arabic words to accommodate new meanings. In this sense, Arabic is a very independent language: it is the norm in Arabic, and not the exception, that many words can be derived from a single root word. This makes Arabic a very enjoyable language to study. In English, for instance, one has to trace the root of a word back to Latin, Greek, French, or even Arabic. But in Arabic, each word is traced back to an Arabic root word, thus making Arabic a very independent and self-sustaining language. By the same token, Arabic is a very comprehensive language: not only are there ample words to describe any given concept, but also there are often tens of words to describe a similar meaning, and each of those words has a specific nuance to distinguish it from the others; or in other words, though twenty Arabic words may be synonyms, they are each unique in that they convey an additional shade of meaning that is not found in the other nineteen words.

Unless he has a bias against Islam or Arabs, a scholar of world languages cannot help but to declare Arabic as the most eloquent and comprehensive of languages. One of the main features of the Arabic language – a feature that was needed for the purpose of the Noble Qur'an – is that one is able to express many meanings in very few words; other languages might feature the same quality, but certainly to a lesser degree.

Additionally, because of the nature of Arabic, clarity is promoted. What I mean by this is that certain languages, especially modern day languages such as English, by dint of their formation and development and historical usage actually promote obfuscation and what has become known as doublespeak; one can say much without



saying anything at all. But the development of the Arabic language as well as its historical use, on the other hand, promoted precision and clarity in speech.

In many Verses of the Noble Qur'an, Allah (sp) mentioned the blessing of revealing the Qur'an in the Arabic language. For example, in Chapter *az-Zukhruf*, Allah (sp) said:

إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا ۚ لَعَلَّكُمْ تَعْقِلُونَ

*“We verily, have made it a Qur'an in Arabic, that you may be able to understand (its meanings and its admonitions).”* (Qur'an 43: 3).

In Chapter *Yusuf*, Allah (sp) said:

إِنَّا أَنْزَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

*“Verily, We have sent it down as an Arabic Qur'an in order that you may understand.”* (Qur'an: 12: 2)<sup>12</sup>

The Qur'an needed to be revealed in a language that could handle its demands and accommodate its lofty meaning, and Arabic was probably the only language that fulfilled these conditions. Arabic is meant to be spoken in an eloquent manner; its rules, sentence structures, and grammatical forms do not promote anything less than eloquent speech. And so it was only natural that figurative speech – which is the highest form of speech and the one most employed by poets of all languages - should have been a prominent feature of the Arabic language. Simile, metaphor, personification, apostrophe, metonymy, symbol, allegory, paradox, overstatement, understatement, irony - each of these instances of figurative language was well developed by Arab poets even prior to the advent of Islam. And they were certainly needed to accommodate or bear, if you will, the eloquence of the Noble Qur'an.

As developed as Arabic was as a language, the Noble Qur'an took it to its peak; a peak that could not be reached by any Arab poet, no matter how eloquent he was. This was a fact that was acknowledged by the most eloquent of poets, regardless of whether they submitted and embraced Islam – such as Labeed bin Rabee'ah, Ka'ab bin Zuhair, and An-Naabighah Al-Ja'dee – or those who stubbornly and

<sup>12</sup> Refer to examples of similar Verses : 13 : 37; 16: 103; 20:113; 26: 192-195; 39: 27, 27; 41: 3; 42: 7; 46: 12.



intransigently rejected the truth and remained disbelievers – such as Al-Waleed bin Al-Mugheerah.

One particularly wonderful feature of the Arabic language has to do with onomatopoeia, which involves using words that sound like what they mean, such as bang and snap. Although there are some onomatopoeic words in every language, Arabic far surpasses all other languages in the number of onomatopoeic words it contains, which, to be sure, makes it a wonderful language to listen to.

To summarize, any linguistic device that could be used to further enhance the eloquence of speech - such as imagery; what, in poetry, is known as ‘musical devices’, or the music of language; alliteration, assonance, and consonance; and so on - is more developed in Arabic than in any other language. Though it is true that other languages feature the same qualities that are mentioned above, they are found in Arabic to a greater degree. Ibn Faaris, may Allah have mercy on him, said, “No one is able to translate the Qur’an to another language and do it justice, as opposed to the Injeel (Gospel) which was translated ... and the Torah, the Zaboor and the rest of Allah’s divinely revealed books, which were translated (with justice done to the originals). This is because, in eloquence and the use of figurative language, no language is able to accommodate the meanings that are easily accommodated in the flexible, vast, precise, and comprehensive language of the Qur’an, Arabic.”<sup>13</sup>

### **Section Three: The Ease with which the Qur’an can be Understood by all People**

Upon hearing the phrase ‘an eloquent speech’, one probably does not associate with it the idea of an easily understood speech, or one that can be understood by all kinds of audiences. And yet that is precisely one of the things that makes the Qur’an so magnificent: It is both eloquent - in fact no speech of man can come even near to its eloquence - and easily accessible to all audiences; or in other words, Allah (sp) made it easy for people to not only recite it, but to understand its meanings as well. This is so that men cannot put forward the excuse that they do not understand the Qur’an’s Message. Allah (sp) said:

<sup>13</sup> *As-Sahaabee* (p.26).



وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

“And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?” (Qur'an 54: 17)

In another Verse, Allah (sp) said:

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُدًّا ۝

“So We have made this (the Qur'an) easy in your own tongue (o Muhammad), only that you may give glad tidings to the Muttaqun (pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)), and warn with it the Ludda (most quarrelsome) people.”

(Qur'an 19: 97).

That Allah (sp) made the Qur'an easy is intended to have the twofold effect of encouraging believers to study the Qur'an in more depth and of extending an invitation to disbelievers, so that perhaps they change their ways and listen to the Qur'an with open minds and hearts. It is in this vein that Allah (sp) said, “Then is there any that will remember (or receive admonition)?”

The reader would do well to ask the question: what does making the Qur'an easy actually mean? Basically it means that one can understand its meanings without a great deal of difficulty. So clarity is one component of the Qur'an being easy to understand; another is that, if one reads it with an open heart and mind, one will not only understand the basic meaning of what he is reading, but also one will, with each cycle of contemplation, be open to new meanings that branch off from the original. And that is the beauty of contemplating the Qur'an: the more one contemplates its Verses, the more one learns and appreciates finer nuances of meaning.

The Qur'an has been made easy in another sense as well: Its words have been joined together in such a perfect manner and with such a beautiful flow that it is easy to memorize.

In his Tafseer of Allah's Saying, “And We have indeed made the Qur'an easy to understand and remember”, Ar-Raazee (m) pointed out the following:



Allah (sp) has made the Qur'an easy to memorize; it should be duly noted that of all of the Books that Allah (sp) has revealed to Prophets (st), it is only the Qur'an that is memorized and stored, in its entirety, in the hearts of men.

Allah (sp) made it easy not only to understand the Qur'an, but also to learn lessons from its teachings, which is not surprising considering the fact that it contains in it all wisdom.

Allah (sp) made the hearts of men become attached to the Noble Qur'an. Normally, if one reads something many times over, one will become bored, and one will tire of reading the same thing over and over again, not finding anything to gain from an additional reading. But such is not true of the Qur'an: A Muslim's heart becomes so attached to the Qur'an that, the more he reads it and contemplates its meanings, the more pleasure he derives and the more knowledge he gains.<sup>14</sup>

Yes, the Qur'an is certainly easy; of this, there is no doubt. But as Muslims we need to then ask the question: Where are those who remember it, study it, and receive admonition from it? There lies the problem for our nation.

## Section Four: Allah (sp) Preserved the Qur'an

Allah (sp) preserved the Qur'an before revealing it to the Prophet (s), during the process of revelation, and after the Qur'an was completely revealed. Prior to revealing the Noble Qur'an, Allah (sp) kept it in "Records held (greatly) in honor", or in other words, in the *Al-Lauh Al-Mahfuz*. These Records remain purified and in the hands of honorable and obedient angels. Allah (sp) said:

كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿٢﴾ فِي صُحُفٍ  
مُّكْرَمَةٍ ﴿٣﴾ مَرْفُوعَةٍ ﴿٤﴾ مُطَهَّرَةٍ ﴿٥﴾ بِأَيْدِي سَفَرَةٍ ﴿٦﴾  
كِرَامٍ بَرَرَةٍ ﴿٧﴾

<sup>14</sup> *At-Tafseer al-Kabeer* (29/38, 39).



“Nay, (do not do like this); indeed it (this Qur'an) is an admonition. So, whoever wills, let him pay attention to it. (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfuz), Exalted (in dignity), purified, in the hands of scribes (angels), honorable and obedient.” (Qur'an 80: 11-16)

Such was the preservation of the Qur'an prior to its revelation. It was also preserved and guarded over while it was actually being revealed, as is indicated by the following two Verses:

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ ۗ

“And with truth We have sent it down (i.e. the Qur'an), and with truth it has descended.” (Qur'an 17: 105).

عَلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن آرْتَضَىٰ مِن رَّسُولٍ ۗ فَإِنَّهُ يُسَلِّكُ مِنْهُ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾  
سَلِّكُ مِنْهُ بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۗ

“(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.” (Qur'an 72: 26, 27).

And we know that Allah (sp) preserved the Qur'an after it was revealed and that He (sp) will continue to preserve it until the end of time based on this Verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).” (Qur'an 15: 9).

Basically, this Verse makes it clear that the Qur'an will remain in its pristine state until the end of time and that any attempt to distort or corrupt it



will end in complete failure. More than fourteen centuries have gone by, and by Allah's permission, and in spite of attempts made by Islam's enemies, the Qur'an remains unchanged and in its original form, written down in thousands of copies of the Qur'an and stored in the hearts of thousands of Muslims. Allah (sp) said:

إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ ۖ تَتْرِيلُ ۚ مَنْ حَكِيمٍ حَمِيدٍ ﴿٤٢﴾

*“Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honorable respected Book (because it is Allah's Speech, and He has protected it from corruption, etc.). Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah).” (Qur'an 41: 41, 42)*

In the heavens, the Qur'an is recorded in a well-guarded Book that is with Allah - the *AI-Lauh AI-Mahfuz*. That Book can be touched only by pure angels; such is the importance that Allah (sp) has attached to the Noble Qur'an. Allah (sp) said:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

*“That (this) is indeed an honorable recital (the Noble Qur'an). In a Book well-guarded (with Allah in the heaven i.e. AI-Lauh AI-Mahfuz). Which (that Book with Allah) none can touch but who are pure from sins (i.e. the angels).” (Qur'an 56: 77-79)*

What the preservation and guarding of the Qur'an precisely means is that Allah (sp) protects it from being lost and from being distorted - from words being added, changed, or removed. Additionally, Allah (sp) has decreed that the necessary steps are taken to ensure the preservation of the



Qur'an; thus, from the time of the Prophet (s) onwards, the Qur'an has been related by so many people from each generation that it is impossible for them to have colluded in the act of fabricating Verses. Also, from the time of the Prophet (s) until this very day, a great many people from each generation have committed the Qur'an to memory.

All of this begs the question: How was it that previously revealed books were distorted, and yet the Qur'an has remained unchanged throughout time? The answer to this question is simple: Whereas Allah (sp) entrusted priests and rabbis to protect previously revealed Books, He (sp) took it upon Himself to protect and guard the Noble Qur'an. The former we know from this Verse:

بِمَا أَسْتَحْفِظُونَ مِنْ كِتَابِ اللَّهِ

*"For to them was entrusted the protection of Allah's Book."* (Qur'an 5: 44)

And the latter fact is confirmed in the following Verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*"Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)."* (Qur'an 15: 9).

We know of at least one incident in which people, resorting to a most devious plan, have tried to distort the Qur'an; in the end, of course, their plan ended in failure. The deviousness of their plan revolved around the idea of trying to add words that are very dear to each and every Muslim: "May the peace and salutations of Allah be upon him" (i.e., upon the Prophet (s)). They inserted this phrase after, "The Messenger of Allah", in the following Verse:

مُحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ

*"Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves."* (Qur'an 48: 29)

Muslims are commanded to say, "May the peace and salutations of Allah be upon him", every time they hear the Prophet (s) being mentioned; nonetheless, that phrase is not a part of the above-mentioned Verse, so it may



not be added to it. The culprits behind the said plot printed copies of the Qur'an that contained the additional phrase, hoping to get away with their crime by appealing to the emotions of Muslims - for what Muslim is against sending prayers and salutations upon Prophet Muhammad (s). But the people of knowledge grasped the implications of what they were doing, and they ordered for all of the copies that were printed with the additional phrase to be destroyed. Certain people of knowledge reportedly said, "It contains an addition". The person who was responsible for printing the corrupted copies said, "Yes, but it is an addition that is to your liking". The scholars retorted, "We refuse to recite and print the Qur'an except in the exact form that it was revealed".<sup>15</sup>

### **What was Done to Ensure the Preservation of the Qur'an**

Contrary to the events that affected previously revealed Books, Allah (sp) brought about circumstances that ensured the preservation of the Noble Qur'an; some of those circumstances are as follows:

- 1) Allah (sp) revealed the Qur'an to a people who were blessed with powerful memories. Even prior to the advent of Islam, Arabs were a people who prided themselves in communicating oral traditions and poems to one another. They were an illiterate people, in that they were not able to read or write, and so they were forced to memorize all of their traditions and poems. No matter how long a poem was, as long as it was good, Arabs were prepared to memorize it. Thus, over the centuries they developed very powerful memories, to the degree that it is related about certain Arabs that it would take them only a single hearing to memorize even a long poem. In literate societies, a people's literature is recorded in books and stored in libraries; but among Arabs, their literature and poetry was stored in their minds. It is not surprising, therefore, that certain Companions (rp) memorized not only the entire Qur'an, but thousands of AHadeeth as well.

<sup>15</sup> *Ash-Sha'raawee (12/7653).*



- 2) Allah (sp) made the Qur'an easy to memorize. Even though the Qur'an is more than 600 pages long (in the copy that is printed by the King Fahd Printing Press), thousands of people across the globe have committed all of it to memory. Allah (sp) said:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۚ

*“And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)”* (Qur'an 54: 17)

- 3) Once a year, the Prophet (s) would revise every Verse he memorized with Jibreel (p) then, in the final year of his blessed life, he revised the entire Qur'an with Jibreel (p) twice.
- 4) The Companions (rp) would memorize the Qur'an under the direct supervision of the Prophet (s), then it was only after they had a Verse clearly and firmly committed to memory that they would record it in writing. No opportunity was ever given to anyone to distort the Qur'an. Those who had the Qur'an memorized inspected each copy of the Qur'an that was written down, going through each Verse one word at a time in order to make sure that the copy contained no mistake whatsoever. Even today, there are committees of eminent scholars that inspect printed copies of the Qur'an to make sure that no mistakes are made. It is through such steps that Allah (sp) has fulfilled, and continues to fulfill, the promise He (sp) made in this Verse:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*“Verily We: It is We Who have sent down the Dhikr (i.e., the Qur'an) and surely, We will guard it (from corruption)”* (Qur'an 15: 9)

This guarantee, as well as the abovementioned circumstances that have been created to ensure the preservation of the Qur'an, has had a twofold effect: On the one hand, it removes hope from all evildoers who might consider the idea of trying to distort the Qur'an, and on the other hand, it instills a sense of complete trust in Muslims, it removes all doubt from their hearts, and it



reminds them of the great blessing of having the Qur'an in its original, pristine form, without containing any distortion whatsoever.

## Section five: The Universal Message of the Qur'an

That the message of the Qur'an is universal means that it is not specific to one group of people or to one particular era. We know that many previously revealed scriptures were intended for a limited audience: The Children of Israel. The enemies of Islam claim that the same holds true for the Qur'an: That it has already served its purpose and is no longer needed, in that it was suitable to the needs of Arabs fourteen centuries ago, but is no longer applicable to today's modern world; furthermore, they claim that the message of Islam was not intended for all of mankind. As Muslims, we know the opposite to be true: The Message of the Noble Qur'an is universal: it is at once valid and necessary among all peoples of all generations. In the Noble Qur'an, Allah (sp) addressed all of mankind until the Day of Resurrection. The Message of the Qur'an is truly universal: It applies to all times, all places, both sexes, the young and the old, and to all members of society; in fact, it is intended not just for mankind, but for jinns as well. Every person, no matter what race he belongs to, no matter what his age or sex is, no matter what century he lives in, is in dire need of learning from the Noble Qur'an correct beliefs, noble manners, divine wisdom, and all of the divinely revealed laws he needs to lead an upright life.

There are countless revealed texts from the Qur'an and Sunnah that point to the universality of the Qur'an; the scope and purpose of this work, however, do not permit me to list them all here.<sup>16</sup> Nonetheless, it is interesting to note that some scholars have said, "There are more than 350 Verses that point to the universality of the Qur'an."<sup>17</sup>

And there are four Verses in particular, each containing the same wording, which explicitly state that the Noble Qur'an is a reminder for all created beings:

<sup>16</sup> The following are just examples of Verses that point to the universality of the Noble Qur'an: (*Al-Baqarah*: 185), (*An-Nisaa*. 1, 79, 170, 174).

<sup>17</sup> *Dilaalah Asmaa Suwar Al-Qur'an Al-Kareem Min Mandhoor Hadaaree* by Dr. Muhammad Khaleel Jeejak (pg. 132).



## إِنَّ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ

“It (this Qur'an) is only a Reminder for the Alamin (mankind and jinns)” (Qur'an 12: 104; 38: 87; 81:27)

Short as this Verse is, it points to the universality of the Qur'an in more than one way. First, the wording of the Verse emphasizes the point that is being made. What I mean by this is, instead of saying that the Qur'an is a reminder for all created beings, Allah (sp) said that it is nothing more than a Reminder for all created beings, as if to say: The sole purpose of the Qur'an is to be a reminder for all human beings and all jinns until the Day of Resurrection. Second, Allah (sp) makes it clear that He is addressing all human beings. The word *Alamin* is the plural of *Alam*; the latter means everything that is in the universe and the former means all beings that are endowed with a mind – human beings and jinns. And so the very word *Alamin* indicates that the Qur'an is a reminder for all human beings and jinns not just of one era or place, but of every era and every place. And third, the definitive 'Al' that precedes *Alamin* gives a further indication that, instead of only some human beings and some jinns, all human beings and all jinns are being addressed.

Following are some Verses that explicitly point to the universality of the Noble Qur'an:

1) Allah (sp) said:

### تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

“Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'an) to His slave (Muhammad(s)) that he may be a warner to the Alamin (mankind and jinns).” (Qur'an 25: 1)

2) Allah (sp) said:

### وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have sent you (O Muhammad (s)) not but as a mercy for the Alamin (mankind, jinns and all that exists).” (Qur'an 21: 107)



3) Allah (sp) said:

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا  
كُفُورًا

“And indeed We have fully explained to mankind, in this Qur’an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.”  
(Qur’an 17:89)

4) Allah (sp) said:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ

“And indeed We have put forth for men, in this Qur’an every kind of similitude in order that they may remember.” (Qur’an 39: 27)

5) Allah (sp) said:

إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ بِالْحَقِّ ط فَمَنْ أَهْتَدَىٰ فَلِنَفْسِهِ ط وَمَنْ ضَلَّ  
فَأِنَّمَا يَضِلُّ عَلَيْهَا ط وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

“Verily, We have sent down to you (O Muhammad (s)) the Book for mankind in truth. So whosoever accepts guidance, it is only for his ownself, and whosoever goes astray, he goes only for his (own) loss. And you (O Muhammad (s)) are not a Wakil (trustee or disposer of affairs, or keeper) over them.” (Qur’an 39: 41)

Consider this Verse:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

“And We have sent you (O Muhammad (s)) not but as a mercy for the Alamin (mankind, jinns and all that exists).” (Qur’an 21: 107)



Having contemplated this Verse, the reader might be tempted to ask the questions, “How could Prophet Muhammad (s) have been a mercy to all of mankind? Wasn't he a mercy for Muslims only, for it is they alone who benefited from his message, and it is they alone who will enter Paradise as a result of his having been sent.” In his *Tafseer* of the abovementioned Verse, Ibn Al-Qayyim (m) gave a wonderful answer to these questions. He pointed out that the Verse should be understood based on its literal wording, in that the Prophet (s) was truly a mercy for all of mankind (and for all jinns as well). What this means is that every group of human beings – Muslims, polytheists, hypocrites, etc. – benefited in some way from him being sent with the message of Islam. Let us go through the various categories of human beings one by one and see how the members of each category benefited from the sending of Prophet Muhammad (s):

1) The Prophet's followers: Obviously they benefited the most, by achieving honor both in this world and in the Hereafter.

2) Enemies of Islam who fought against the Prophet (s): The polytheists who died in battle actually benefited from an early death. Had they lived longer, they would have perpetrated more sins, and they would have received an even greater punishment in the Hereafter. This follows from the general principle that a longer life is beneficial for the believer – since he can perform more good deeds and then reap the rewards of those deeds in the Hereafter – and harmful for the disbeliever. Misery has been decreed for disbelievers, but there are degrees of misery. A disbeliever who lives a long life and is thus enabled to perpetrate more sins becomes deserving of a greater punishment than the one he would have deserved had he died, say, halfway through his life – since he would have had fewer sins to be punished for.

3) Non-Muslims who lived peacefully as citizens in Muslim lands. In this world, they lived under a treaty that they had agreed upon with Muslims. Thus they benefited from a guarantee of safety and protection. It should be noted that these disbelievers are certainly less evil than the ones who openly waged war against Islam.



4) Hypocrites: By openly displaying Faith, they benefited by having their blood spared, by being respected in this world, by knowing that their wealth and families would not be harmed, and so on from the rights that were enjoyed by all Muslim citizens.

5) Peoples who lived far away from Al-Madeenah, and who did not even hear about Islam: Had the Prophet (s) not been sent, disbelief would have been the common trait of all people on earth, and so a universal and comprehensive punishment would have been in order for all of earth's inhabitants. By sending the Prophet (s), Allah (sp) spared the inhabitants of earth of that punishment. Therefore, not being destroyed was the benefit that was enjoyed by the peoples of distant lands.

Imam Ibn Al-Qayyim (m) mentioned a second possible interpretation of the abovementioned Verse: That, yes, the Prophet (s) was a mercy for every single human being, but it was only the Muslims who accepted that mercy and benefited from it both in this world and in the Hereafter, as for the disbelievers, they rejected it. Even though they rejected it, it was there for the taking, and could therefore still be described as being "a mercy for all that exists." After all, a gift is a gift, regardless of whether a proposed recipient accepts it or not; by the same token, a cure for a disease is still its cure, even if a person afflicted with that disease refuses to take it. Similarly, therefore, the Prophet (s) was a mercy for all of mankind, and every single human being had the opportunity to accept the 'mercy' that he was.

When Allah (sp) addresses human beings in the Qur'an, He makes it clear that the Noble Qur'an is a universal Message, one that is meant for all places and all peoples. Often, the words, "O people", or, "O mankind" are used, thus indicating that Allah (s) is addressing every human being of every era. And even when Allah (sp) chooses to be more specific, He uses words that are general in meaning and that are comprehensive of many categories of people; or in other words, when addressing people, He (sp) rarely specifies the names of places, times, or persons. So when Allah (sp) does not address mankind with the words, "O people" or, "O mankind", He uses such words as, "believers", or "disbelievers", or "hypocrites", or "righteous ones" or "heedless ones". These words are not specific to a tribe or generation of people; Allah (sp) does not say, "O believers of Makkah," or, "O believers of Al-Madeenah", or "O



believers of the first century of Islam.” “Believers,” therefore, is a term that, though seemingly specific in meaning, comprehensively refers to all believers of all places and of all generations. The same is the case for all of the other aforementioned descriptive words: disbelievers, hypocrites, righteous ones, heedless ones, etc.

Consider, for instance, the story of how Aishah (rh) was falsely accused of wrongdoing; its details are mentioned in the Noble Qur'an. One should notice, while reading the Verses that describe the details of her story, that specific names or tribes are not mentioned. This indicates that the lessons of her story are universal in that they are intended for all people who falsely accuse an innocent person of perpetrating wicked deeds. Based on those Verses, as well as other Verses that deal with specific incidents that occurred during the Prophet's lifetime, scholars have derived an important principle that is often used in interpreting Verses of the Qur'an: “What matters is the general wording (and the overall lesson that is applicable to all people who have a similar experience), and not the specific occurrence that prompted the revelation of the Verse.”

## Section Six: The Qur'an is a witness over Previously Revealed Books

The discussion of this section is based on the following Verse:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ أَلْكِتَابِ  
وَمُهَيِّمًا عَلَيْهِ ۖ

“And We have sent down to you (O Muhammad) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures).” (Qur'an 5: 48).

We learn from this Verse that the Qur'an is related to previously revealed scriptures in two important ways: It confirms them, and it is “Mohayminan (trustworthy in highness and a witness) over them.” This English translation of *Musaddiqan* (confirming) and of *Mohayminan* (trustworthy and a witness over previously revealed scriptures) does not, as is often the case regarding translations of Verses of the Qur'an, do justice to their true meanings. This is because both words, in



the abovementioned Verse, encompass a variety of meanings. As for *Mohayminan*, it conveys all of the following:

1) The Qur'an is a judge over previously revealed Books. Those Books were tampered with by priests and rabbis; consequently, they contain not only true revelation, but falsehood and exaggerations that were written down by the hands of corrupt men. Then, when the Qur'an was revealed, it acted as a judge over those Books, pointing out both the truth and the falsehood they contained. So, for instance, after Christians exaggerated the qualities of 'Iesa (Jesus) (p) and his mother (sh), ascribing to them divine attributes, Allah (sp) revealed this Verse:

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۗ  
كَأَنَّا يَأْكُلَانِ الطَّعَامَ ۗ أَنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى  
يُؤْفَكُونَ

*"The Messiah (Jesus), son of Mary, was no more than a Messenger, many were the Messengers that passed away before him. His mother (Mary) was a Siddiqah (i.e. she believed in the Words of Allah and His Books (See V. 66:12)). They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, Verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth)." (Qur'an 5:75)*

The People of the Book corrupted the Injeel (Gospel) in another way as well, placing therein the false claim that Jesus was crucified. Allah (sp) then refuted their claim by revealing this Verse:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۗ

*"But they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man.)" (Qur'an 4: 157)*

Allah (sp) informs us in this Verse that the claim that Jesus (p) was crucified is not something that was revealed to Jesus (p) in the form of a divinely revealed Book; instead, it is a lie that Christians introduced into their corrupted version of the *Injeel* (the Gospel).



2) The Qur'an bears witness to previously revealed Books. What this means is that the Qur'an confirms that, even though the Gospel, for instance, contains falsehood and fabrications that came about as a result of human tampering, the original version of the Gospel (which is no longer extant) was revealed by Allah (sp) and it contained in it true and correct teachings.

3) The Qur'an proves the validity of previously revealed Books. How so? Well, those books foretell the coming of Prophet Muhammad (s) and provide a detailed description both of him and of the people of his nation. In order for it to be proven that those Books were truly from Allah (sp) what they foretold had to occur. Therefore, that the Prophet (s) was sent on earth (with the Noble Qur'an) was proof of the validity and the divine source of previously revealed Books. So it is because of the Qur'an that we know for certain that the Torah, the Injeel (The Gospel), and the Zaboor were books that were revealed by Allah (sp).<sup>18</sup>

That the Qur'an acts as a confirmation of previously revealed Books conveys the following meanings (note: Some are similar to the ones hitherto discussed):

- 1) The Qur'an confirms that previous scriptures were in fact revealed by Allah (sp); for example, Allah (sp) said:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

*“Verily, We have inspired you (O Muhammad) as We inspired Noah and the Prophets after him.” (Qur'an 4: 163)*

And in another Verse, Allah (sp) said:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

<sup>18</sup> Refer to the following Verses, for each of them points to how the Qur'an confirms, corrects, and bears witness to previously revealed Books: (Al-Baqarah: 41, 89, 91), (Aal-Imraan: 3), (An-Nisaa: 47), (Al-Maaidah: 48), (Al-Anaam: 92), (Yunus: 37), (Yousuf: 111), (TaHa: 133), (Ash-Shuaraa, 196), (Faatir: 31), (Al-Ahqaaf: 12, 30).



*"It is He Who has sent down the Book (the Qur'an) to you (O Muhammad) with truth, confirming what came before it." (Qur'an 3:3)*

- 2) The Qur'an confirms the description that was given of it in previously revealed Books. For in those Books, a description of Prophet Muhammad (s) was given, and it was mentioned that he was to come with a Book from Allah (sp). That the Prophet (s) came with such a Book confirms the validity of those revealed Books.
- 3) The Noble Qur'an is in agreement with previously revealed Books regarding the fundamentals of Religion, for all divinely revealed Books share in common these qualities:
  - Each of them invites people to believe in Allah (sp), His Books, His Messengers (st), the Last Day, and other similar beliefs that pertain to the perfect attributes of Allah (sp).
  - Each of them promotes qualities that are universally recognized as being noble and good, and denounces forms of evildoing that are widely recognized as being wicked and repulsive. Hence every divinely revealed Book promotes justice, truthfulness, patience, trustworthiness, mercy, and other similar qualities. Conversely, every divinely revealed Book forbids oppression, lying, treachery, stealing, tyranny, and so on.
  - Each of them promotes the same fundamental acts of worship: prayer, fasting, Zakat, etc. Allah (sp) informed us that, just as He ordered us to perform such acts of worship, He (sp) commanded previous nations to do the same; for instance, Allah (sp) said:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ



“O you who believe! Fasting is prescribed to you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious).” (Qur'an 2: 183)

And in regard to prayer and Zakat, Allah (sp) said:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِأُولِي الدِّينِ إِحْسَانًا  
وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا  
الصَّلَاةَ وَآتُوا الزَّكَاةَ

“And (remember) when We took a covenant from the Children of Israel, (saying):  
Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred,  
and to orphans and the poor who beg, and speak good to people (i.e. enjoin  
righteousness and forbid evil, and say the truth about Muhammad), and offer the  
prayers, and give Zakat.” (Qur'an 2: 83)

That the most basic acts of worship are common in all divinely revealed Books  
is further confirmed in the saying of Allah (sp):

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا  
بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

“He (Allah) has ordained for you the same religion (Islam) which He ordained for  
Noah, and that which We have inspired in you (O Muhammad), and that which We  
ordained for Abraham, Moses and Jesus saying you should establish religion (i.e. to  
do what it orders you to do practically), and make no divisions in it (religion) (i.e.  
various sects in religion)”. (Qur'an 42:13)

As for the detailed aspects of legislations, laws, acts of worship (but not  
beliefs), they may differ from one divinely revealed book to another. Certain  
legislations were appropriate for the Children of Israel, because of their situation and  
the era during which they lived, but those very legislations might not appropriate for  
the nation of Muhammad (s). Allah (sp) said:



لِكُلِّ ۖ جَعَلْنَا مِنْكُمْ شِرْعَةً ۖ وَمِنْهَا جَآءَ ۗ

“To each among you, We have prescribed a law and a clear way.” (Qur’an 5: 48)

### The Relationship Between “Confirmation” and “Mohayminan”

Allah (sp) said:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ أَلْكِتَابِ  
وَمُهَيِّمًا عَلَيْهِ ۗ

“And We have sent down to you (O Muhammad) the Book (this Qur’an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures).” (Qur’an 5: 48)

We have hitherto discussed the meaning of both “confirming the Scripture that came before it”, and “Mohayminan over it (old scriptures)”. In its relation to previously revealed scriptures, the Qur’an plays two primary functions: It confirms the revealed Books that came before it, and it is *Mohayminan* over them (trustworthy in highness and a witness over them). We have defined the term *Mohayminan*, and explained its meaning with examples, so by now the term should be clear to the reader. What might not be fully clear to the reader is the difference between *Mohayminan* and the term “confirming”. Any confusion regarding this matter probably stems from the fact that the meanings of both terms overlap: Both terms indicate that the Qur’an bears witness to previously revealed Books, confirming the facts that they were revealed by Allah (sp) and that, in their pristine form, they contain in them true and correct teachings. So that is where the terms *Mohayminan* and “confirming” meet; where they differ is in the fact that *Mohayminan* denotes additional meanings: That the Qur’an is a judge over previously revealed Books, not only bearing witness to the truth that they contain, but also exposing the falsehood and distortions that were introduced into them by the hands of corrupt priests and rabbis. Thus it should be clear that, in the abovementioned Verse, the meaning of *Mohayminan* is more comprehensive than that of “confirming”.



## Ways in which The Qur'an is *Mohayminan* Over Previously Revealed Scriptures

That the Qur'an is *Mohayminan* over previously revealed scriptures is manifested in the following ways:

### 1) It Points out the Distortions that can be Found in Previously Revealed Scriptures

The preservation of previously revealed Books, such as the Gospel and the Torah, was not an important issue for many priests and rabbis; to the contrary, their primary aim was to mold and change those books based on their desires, whims, false interpretations, or the dictates of their greedy ambitions. In fact, Allah (sp) informs us that they rewrote revealed Scriptures with their own hands and then had the audacity to falsely ascribe their finished product to Allah (sp).

Allah (sp) said:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

*“Then woe to those who write the Book with their own hands and then say, ‘This is from Allah’, to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.” (Qur’an 2: 79)*

### 2) It Mentions Important Issues Regarding which Previously Revealed Books Contain False Information

In terms of beliefs, for instance, the Qur'an exposes the lie that Jesus (p) was killed on the cross, for it is a lie that is promulgated in the distorted version of the Gospel.

Allah (sp) said:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۗ

*“But they killed him not, nor crucified him, but the resemblance of Jesus was put over another man (and they killed that man.)” (Qur’an 4: 157)*



In the same way, Allah (sp) declared that, because of their beliefs in the trinity and in the divinity of Jesus (p), Christians are guilty of disbelief:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ وَقَالَ الْمَسِيحُ  
يَبْنِي ۗ إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ  
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ ۗ (٧٢) لَقَدْ  
كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ۗ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهٌ ۗ  
وَاحِدٌ ۗ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

“Surely, they have disbelieved who say: ‘Allah is the Messiah (Jesus), son of Mary’. But the Messiah (Jesus) said: ‘O Children of Israel! Worship Allah, my Lord and your Lord’. Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers. Surely, disbelievers are those who said: ‘Allah is the third of the three (in a Trinity).’ But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God - Allah). And if they cease not from what they say, verily, a painful torment will befall the disbelievers among them.” (Qur’an 5:72, 73)

As for the distorted version of the Torah, it ascribes many faults to Allah (sp). The Torah that was in circulation during the lifetime of the Prophet (s) ascribed a son to Allah (sp), and the Jews that were contemporaries of the Prophet (s) described Allah (sp) as being poor and miserly. In the Noble Qur’an, Allah (sp) refuted such lies; for instance, Allah (sp) said:

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ ۗ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ۗ ذَلِكَ  
قَوْلُهُمْ بِأَفْوَاهِهِمْ ۗ يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِن قَبْلُ ۗ قَتَلْتَهُمُ  
اللَّهُ ۗ أَنَّىٰ يُؤْفَكُونَ



*“And the Jews say: Ezra is the son of Allah, and Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of the old. Allah’s Curse be on them, how they are deluded away from the truth”*  
(Qur’an 9:30)

In another Verse, Allah (sp) said:

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۗ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الَّذِينَ يُبَايِعُونَ بِغَيْرِ حَقٍّ ۗ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ

*Indeed, Allah has heard the statement of those (Jews) who Say: ‘Truly, Allah is poor and we are rich!’ We shall record what they have said and their killing of the Prophets unjustly, and We shall say: ‘Taste you the torment of the burning (Fire)’*  
(Qur’an 3:181).

And in yet another Verse, Allah (sp) said:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُوبَةٌ ۗ غَلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۗ

*“The Jews say: ‘Allah’s hand is tied up (i.e. He does not give and spend of His bounty).’ Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His bounty) as He wills.”*  
(Qur’an 5:64).

### 3) The Qur’an Brought out into the Open Issues that the Corrupters of Previously Revealed Scriptures Tried to Keep Hidden

One who studies the Old Testament finds that it contains no mention of the Hereafter – neither of the Bliss of Paradise nor of the punishment of the Hellfire. The Hereafter is therefore a topic that Jewish rabbis tried to keep hidden. By the same token, they tried to hide all information that pertained to the seal of all Prophets – his description, his qualities, the timing of his coming on earth, etc. We know that such information was a part of the original scriptures because, in certain Verses of the Qur’an, Allah (sp) informs us that that was the case. And based on the following



Verse, we know that, in general, the People of the Book tried to hide certain aspects of their religion by removing any mention of those aspects from their revealed Books:

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ۖ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

*“O people of the Scripture (Jews and Christians)! Now has come to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad (s)) and a plain Book (this Qur'an.)”*

(Qur'an 5:15)

#### 4) The Qur'an Made it Unnecessary and Outright Forbidden to Apply the Laws of All Previously Revealed Books

Every previously revealed Book was meant for a specific group of people. So, for instance, it was the duty of the People of the Book to follow the pristine teachings of the Torah and the Gospel. But that duty came to an end when the Messenger of Allah (s) was sent with the Qur'an. The Qur'an, in effect, rendered invalid all previously revealed Books, since it was meant not for a specific group of people, but for all of mankind. The universality of the Qur'an was the main reason why previously revealed Books were rendered invalid; another was the fact that, through the corrupt actions of certain priests and rabbis, they contained distortions and falsehood, and thus were not suitable to serve the purpose of guiding mankind.

Given that it is forbidden to apply the teachings of previously revealed Books, one might ask the question, “Since the Qur'an affirmed many teachings that are contained in previously revealed Books – for instance, a call to such virtues as honesty, chastity, and trustworthiness – does it not follow, then, that we can still apply certain parts of previously revealed Books?” The answer to this question is a resounding, no. If a given legislation is common both to the Qur'an and to previously revealed Books, we follow it only because it is found in the Qur'an. Regarding any law or legislation, it does not really matter for us whether or not something is mentioned about it in previously revealed Books. Ultimately, we are not required to follow those



Books, but only the Noble Qur'an. Therefore, it might be nice to know that a certain law was legislated for the People of the Book in the Torah, but that knowledge has no real impact on our lives. If we apply the same law, we apply it only because we are ordered to do so in the Noble Qur'an.

There are many laws which are found in previously revealed Scriptures that are confirmed in the Noble Qur'an; others have been outright abrogated. The point here is that the laws of previously revealed Books have been rendered invalid; if any of them are still applied, it is because they have been legislated anew in the Qur'an. Incidentally, I should point out that application is one thing, and belief is another: Although we don't apply the laws of previously revealed Books, we believe that those Books were revealed by Allah and that they contain, in their pristine form, the same beliefs and core acts of worship that are found in the Noble Qur'an.



**Topic Three:**

# Proofs of the Qur'an's Magnificence

One of the clearest proofs of the Qur'an's magnificence, which I will focus on in this section, is the fact that so many of Islam's enemies, throughout history, have bore witness to the greatness of the Qur'an. For in an ancient Arab saying it is said, "The truth is that which is attested to by one's enemies." From the very onset of the Prophet's mission, many of Islam's enemies could not help but to listen to the Qur'an and to admire its divine eloquence. Those who persecuted Islam the most from among Makkah's chieftains were most prone to secretly listening to the Prophet (s) recite the Qur'an. While it is true that the complete magnificence of the Qur'an can be appreciated in Arabic only, many historians, scholars, philosophers, and statesmen have become impressed simply by reading accurate translations of the Qur'an's meanings. Among the educated and literate members of Western societies, the Qur'an is admired for its beauty and magnificence. Some do so in secret, others openly. Upon hearing a Western non-Muslim praise the Qur'an, one almost concludes that one is listening to a Muslim, even though such is not the case. Harold Bloom, for instance (perhaps the most eminent literary critic of today), wrote: "(Muhammad's) shattering spiritual and imaginative originality cannot be doubted. No one else in human religious history has given us a text in which God alone is the speaker. Audacity, a crucial characteristic of Muhammad in every way, marks the



Quran's achievement of a literary effect unlike any other. We can never relax as we read it, or when we recite it, alone or with others.”<sup>19</sup>

The Westerner's fascination with the Qur'an depends on his perspective, background, and initial impressions. Some Western scholars of literature are impressed with the language, eloquence, and flow of the Qur'an. Scientists are amazed at how the Qur'an is in complete harmony with modern scientific knowledge, we know, for instance, that Dr. Keith Moore of the University of Toronto introduced into his book on Embryology an entire chapter on the Qur'an's description of an embryo's growth in a mother's womb. He did this after he realized that that description was in exact accordance with modern scientific knowledge. As for the layman who has no particular interest in science or literature, he is taken aback by the unified Message of the Qur'an; everything else he comes across contains contradictions, but not the Qur'an: It consistently, and without any contradiction whatsoever, calls to the worship of the One True God, Allah (s).

In this section, I will cite some of the sayings of Western philosophers, statesmen, and scholars regarding their impressions of the Noble Qur'an.<sup>20</sup>

- 1) The French Philosopher Alex Lawazon wrote, “Muhammad left to the world a Book that is a miracle of eloquence; it is a holy Book that is a repository of lofty manners and teachings. Nothing that has been discovered in modern day knowledge contradicts the fundamental teachings of Islam; in fact, there is complete harmony between the teachings of the Qur'an and the laws of nature.”<sup>21</sup>
- 2) Commenting on how the Qur'an has brought the peoples of many lands together by endowing them with a common language and shared beliefs, Louis Saydayyo said, “It is important to point out that, despite the many languages that are spoken by the peoples of Asia...and of Africa, there is a Book that they

<sup>19</sup> *Genius* by Harold Bloom (pg. 144).

<sup>20</sup> Translator's note. In the original Arabic version of this book, the author writes their names in Arabic only. The author arabized, if you will, their names to the degree that it was very difficult to get a clear picture of what their actual names are in English — he even used letters in Arabic (such as the Ghain) which have no equivalent in English. Furthermore, upon quoting them, he refers the reader to Arabic works and not to original publications in English, French, or German. Thus I was left with no choice but to arrive at as clear an approximation of their names as possible.

<sup>21</sup> *Bil-Qur'an Aslama Haaulaa* by AbdulAzeez Sayyid Al-Ghazzaawee (pgs. 47, 48).



all understand and that unites them in spite of their different natures; and that Book is the Qur'an."<sup>22</sup>

- 3) Golad Sutton, acting as Minister of the British Colonies, once said while addressing the British Parliament, "As long as the Qur'an is in the hands of the Muslims, we will not be able to rule over them. Therefore, we have no choice but either to wipe it out of existence or to turn Muslims away from it." Bad as conditions are for today Muslims, Sutton failed miserably in achieving either of those goals. Today, the Qur'an is recited by more than a billion Muslims; it is memorized by thousands; its recitation is broadcast on radio and on television all over the world; and it can be found in virtually every Muslim household. And though Muslims, as a group, do not apply its teachings to the degree that is required of them, they have not – as the abovementioned facts indicate – completely turned away from it, but are rather extremely attached to it. And all praise is for Allah, the Lord of all that exists.<sup>23</sup>
- 4) Dr. Shoombas, a German Orientalist, said, "Perhaps you will be amazed to hear this confession from a European such as myself. But I cannot help myself. I have studied the Qur'an and have found in it great eloquence and profoundly wise teachings, such as I have never come across throughout my entire life. One line from the Qur'an is worth volumes. Without a doubt, therefore, the Qur'an is the greatest miracle that Muhammad (s) came with from his Lord."<sup>24</sup>
- 5) The French scholar Count Henry D. Castaray wrote, "It boggles the mind to contemplate how those Verses (of the Qur'an) could have come from an illiterate man. The entire population of the East agrees that the human mind is incapable of producing Verses that can match either its wordings or meanings."<sup>25</sup>
- 6) James Matchins said, "Perhaps no book is read more widely throughout the world than the Qur'an; at any rate, it is surely the easiest to memorize, and has more of an impact than any other book on the day-to-day lives of those who believe in it. It is not long like the Old Testament; furthermore, it is written in an elevated style, one that is closer to Verse than to prose. Among its qualities

<sup>22</sup> *Taareekh Al-Arab Al-'Aam* (pg. 458).

<sup>23</sup> *Aalamiyyatu-l-Qur'an Al-Kareem* by Dr. Wahbah AzZuhailee (pgs. 14, 15).

<sup>24</sup> *Bi-l-Qur'an Aslama Haaulau* (pg. 49).

<sup>25</sup> *Al-Qur'an Al-Kareem Min Mandhoor Gharbee* by Dr. Imaadud-Deen Khaleel (pg. 18).



is that no sooner do its Verses come into contact with man's heart than he feels a sense of spirituality, a sense that is accompanied by an increase of Faith.”<sup>26</sup>

- 7) Nasree Salhab, an Arab Christian scholar, said about the Prophet (s), “He could neither read nor write, and yet he left as a gift for mankind the most complete written work that mankind could dream of.”<sup>27</sup> Nasree further confessed, “It is impossible for either a non-Arab or one who is not proficient in the Arabic language to fully appreciate the beauty of the Qur'an.” Moving on to the topic of the universal message of the Qur'an, Nasree said, “The Qur'an does not address Muslims alone, nor does it deal solely with their affairs; rather, it addresses all of mankind and deals with all of their affairs. Were human beings to embrace the Qur'an and to both accept and apply its teachings, mankind would be in a much better state than it is in right now.” Finally, Nasree had this to say about the Qur'an's influence on Arabic poetry: “We take much delight in Arab poetry; this holds true for the people of Beirut, Damascus, Cairo, Baghdad, Tunis, and every other Arab land. And the credit for that (pride in the Arabic canon of poetry) goes to the Qur'an - to nothing but the Qur'an.”<sup>28</sup>
- 8) The Orientalist Sail said, “The style of the Qur'an is truly beautiful...especially when it discusses the Greatness and Majesty of Allah (sp). One of the most amazing qualities of the Qur'an is that it enraptures the heart of any person who listens to it being recited, regardless of whether that person believes in it or rejects it.”<sup>29</sup>
- 9) Kopeland said, “It is the Qur'an that enabled Arabs to conquer the world and allowed them to establish an Empire that surpassed – in its size, population, strength, and level of civilization – both the Empire of Greater Alexandria and the Roman Empire.”<sup>30</sup>
- 10) Dr. Laura Fishya wrote, “The greatness of Islam is found in the Qur'an. One of the clearest proofs of the Qur'an having a divine source is the fact that the text of the Qur'an remains in its pristine form from the day it was revealed until this very day, it has not been corrupted or distorted in the least. This Book, which is recited throughout the Muslim world, does not cause even the

<sup>26</sup> *Al-Qur'an Al-Kareem Min Mandhoor Gharbee* by Dr. Imaadud-Deen Khaleel (pg. 18).

<sup>27</sup> *Fee Khutta Muhammad* (pg. 94).

<sup>28</sup> *Fee Khutta Muhammad* (pg. 344).

<sup>29</sup> *Al-Qur'an Al-Kareem Min Mandhoor Gharbee* by Dr. Imaadud-Deen Khaleel (pg. 61).

<sup>30</sup> *Al-Bahth Anillah* (pg. 51).



slightest degree of boredom in the hearts of believers; to the contrary, the more believers recite it, the more beloved it becomes to them. Even today, when faith (in religion) is at a low (throughout the world), thousands of people are able to recite the entire Qur'an from memory. In a single town you will find more people who have memorized the entire Qur'an than there are in all of Europe who have memorized the entire Bible."<sup>31</sup> She also said, "The fact is that Islam spread with lightning-like speed not through strength or the efforts of proselytizers, but rather as a result of the Book that Muslims presented to conquered peoples."

- 11) While delivering a speech in the British Parliament, Mr. Birk said, "Indeed the teachings of the Qur'an are more merciful, wiser, and more logical than any other set of laws throughout all of history".<sup>32</sup>
- 12) Harl Sheffield said, "In its eloquence, wording, and power to convince the Qur'an has no equal. It deserves full credit for the flourishing of knowledge throughout all parts of the Islamic world."<sup>33</sup>
- 13) The famous Lebanese Christian Dr. George Hanna said, "One must admit that, beyond being a Book of religion and of laws, the Qur'an is also a Book of pure and eloquent Arabic. It is because of the Qur'an that the Arabic language has flourished. Throughout the centuries, scholars of the Arabic Language have recognized the Qur'an as being their primary reference book for understanding the connotations and denotations of words. And here I am referring to both Muslim and Christian scholars of language. As for the former, they believe that the correctness of the Qur'an's Arabic is a direct result of it having been revealed by Allah; or in other words, it is because of its divine source that it is free of defects and mistakes. As for Christian scholars of the Arabic language, they too acknowledge the correctness of the Qur'an's Arabic, and they do so without regard to the belief that it was revealed (by Allah (sp)). So regardless of his religious learning, a scholar of the Arabic language, whenever faced with a difficult language issue, refers to the Qur'an in order to arrive at a correct answer."<sup>34</sup>

<sup>31</sup> *Difaa Anil-Islam* (pgs. 30-32).

<sup>32</sup> *Difaa Anil-Islam* (pg. 63).

<sup>33</sup> *At-Tarbiyyah Fee Kitaabillah* by Mahmood AbdulWahhaab (pgs. 52, 53).

<sup>34</sup> Refer to *Qissatul-Insaan* (pgs. 79, 80).



- 14) William Geoffrey Balkraaf said, "It is only when the Qur'an disappears from earth, and when the city of Makkah disappears from Arab lands that we can hope to see Arabs embrace the ways of Western civilization."<sup>35</sup>
- 15) Marking the 100<sup>th</sup> anniversary of the occupation of Algeria, the man who served as France's viceroy of Algeria delivered a speech in which he said, "Verily, we will not defeat the Algerians as long as they recite the Qur'an and speak Arabic. Therefore, we must wipe out the Qur'an from existence and take away from them the Arabic language."<sup>36</sup>
- 16) Having failed to make Algerians French in their character, manners, and beliefs, Lacoste, the Minister of French Colonies, said, "What can I do when the Qur'an is more powerful than France?"<sup>37</sup>

These are just a few of many praises that the enemies of Islam have lavished on the Qur'an. As can be seen from the aforementioned quotes, such praises are generally made by three categories of people:

- 1) Those that see the Qur'an as being a barrier between them and their aim of converting Muslims to Christianity. In a moment of resignation, such people realize that, because of the magnificence of the Qur'an and the powerful influence it has over people, their efforts to proselytize Muslims are doomed to failure.
- 2) Those non-Muslims who want to point out to their people the Secret behind the strength of Muslims.
- 3) Those who don't believe in Islam but are still sincere and just enough to recognize the greatness of the Qur'an and to openly express their admiration of its profoundly wise teachings.

If many non-Muslims acknowledge the grandeur of the Noble Qur'an, is it not then befitting for Muslims to honor it, and to do justice to it by seeking guidance from it and living life according to its laws and precepts?

<sup>35</sup> *Khasadis Al-Qur'an Al-Kareem* (pg. 217), and *Judhoor Al-Balaa* by Abdullah AtTall (pg. 201).

<sup>36</sup> *Majallah Al-Manaar* (1962).

<sup>37</sup> *QaadatulGharb Yaqooloon* by Jalaal Al-Aalam (pg. 51); also, refer to *Jareedah Al-Ayyaam* (7780), (1962).



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