

# **The Qur'ân**

**Itself Carries Clear Evidence  
of Divine Origin**

Fahmeeda Hameed

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## Personal Instructions to the Prophet ﷺ

﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْئَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۝ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ﴾

If you are in doubt as to what We<sup>[1]</sup> have revealed to you, then ask those who have been reading the Scriptures before you.<sup>[2]</sup> The truth has indeed come to you from your Lord; so be not of the doubters. Nor be of those who reject God's signs, for then you would be among the losers. (10:94-5)

﴿فَلَا تَكُ فِي مِرْيَةٍ مِمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاءَهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوقِنُونَ نَسِيبَهُمْ غَيْرَ مَنُوعٍ﴾

Be not in doubt then as to what these men worship;

<sup>[1]</sup> No concept like the Trinity is implied here; it is customary in the Arabic language for the first person singular holding a position of a unique nature to use the plural pronoun 'We' for himself.

<sup>[2]</sup> This was in the early days, when for instance the Prophet ﷺ found his first encounter with the angel Gabriel most frightening. On returning home, he lay down and asked his wife Khadijah to cover him up with a blanket. Later on he told her that his life was in danger and described his experience. She then took him to her Christian cousin Waraqa, who said that what Muhammad ﷺ had seen and been told, indicated that he had been chosen as a Prophet to guide the people. One is inclined to reflect: Could such be the beginning of a pretense to prophethood as some people tend to insinuate?

The following symbolic images used in the book mean:



May peace be upon him!



May the peace and blessings of God be upon him!

they worship nothing but what their fathers worshipped before; We shall surely pay them their share undiminished. (11:109)

﴿وَالْقُرْآنَ الْحَكِيمَ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ۝ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤَهُمْ فَهُمْ غَافِلُونَ﴾

By the Qur'an full of wisdom, you are indeed one of the Messengers, on a straight path. Revelation is sent down by the Almighty, the All-Wise, the Most Merciful, in order that you may admonish a people whose fathers received no admonition, and who remained heedless. (36:2-6)

﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ﴾

That which We have revealed to you of the Book is the truth confirming what was (revealed) before it. God is assuredly with respect to His servants well acquainted and fully observant.<sup>[1]</sup> (35:31)

﴿وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحَدِّثُوا بِهِمْ ذِكْرًا ۝ فَتَعَلَى اللَّهُ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ وَقُل رَّبِّ زِدْنِي عِلْمًا﴾

Thus have We sent this down, an Arabic Qur'an, and

<sup>[1]</sup> Notice the change in flow of the language. Does it signal a change of the speaker? On the contrary such patterns are a common feature of the Qur'an. It is not a book in the usual sense: it is really a collection of revelations received over a period of twenty-three years. Verses were on receipt placed in their specific positions, through instructions of the angel Gabriel to the Prophet ﷺ.

interspersed it with warnings so that they may turn God-fearing, or it causes them to take heed. Most Exalted indeed is God, the True King! And do not hasten with recitation of the Qur'an before its revelation to you is completed,<sup>[1]</sup> but say, 'O my Lord, advance me in knowledge.' (20:113-4)

﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ ۝ ثُمَّ إِنَّ عَلَيْنَا بَيِّنَاتَهُ﴾

Do not move your tongue with it to hasten it. Its collection and recitation (by you) is our responsibility. When We recite it, follow the reading; then it is for Us to enable you to deliver it. (75:16-9)

﴿فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ۝ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ۝ وَالْأَخْفَضُ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ۝ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا تَعْمَلُونَ ۝ وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ ۝ الَّذِي يَرِنُكَ حِينَ تَقُومُ ۝ وَتَقَلُّبِكَ فِي السِّنْدِيقِينَ ۝ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾

Call not on any other god with God lest you should become one of the doomed ones. And warn your nearest kinsmen; lower your wing to those who follow you; then if the people disobey you, say, 'I am free of responsibility for what you do.'<sup>[2]</sup>

<sup>[1]</sup> That hardly leaves much room for the picture some people visualise of Muhammad ﷺ dictating the Qur'an or memorising the Verses at the instance of a human mentor. Many long revelations (e.g., the chapter headed Joseph) were received on the spur of the moment in answer to new questions posed at the time. (Shafi', Mufti Muhammad, *Ma'ariful-Qur'an*, vol.5)

<sup>[2]</sup> This too is one of the earliest Verses.

is enough for me. There is no God but He. In Him have I put my trust. He is the Lord of the Mighty Throne.'  
(9:128-9)

## 4

### The Prophet ﷺ was consoled

﴿وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن فِي الْقُبُورِ ۚ إِنَّ أَنتَ إِلَّا نَذِيرٌ ۚ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ۚ وَإِن يَكذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ ۚ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ﴾

Not alike are the living and the dead. God can cause whomsoever He wills to hear; you cannot make yourself heard by those in graves (dead spiritually). You are but a warner.

Surely, We have sent you with truth as a bearer of glad tidings, and as a warner; there never was a people without a warner having lived among them.

And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with Scriptures, and the illuminating Book.<sup>[1]</sup> Then I took hold of those who disbelieved, and how (terrible) was My punishment. (35:22-6)

﴿وَإِن يَكذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ۚ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ۚ وَأَصْحَابُ مَدْيَنَ ۚ وَكَذَّبَ مُوسَىٰ فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ﴾

<sup>[1]</sup> Acceptance of the Prophets as they came and adherence to their simple and straightforward message of basic guidance and directions for mankind would have ensured the solidarity of all believers and obviated the tendency to set up opposing factions. The Qur'an says: 'Surely this community of yours is one community, and I am your Lord; so worship Me. But people split up their affair between them. All shall return to Us (to account for their actions).' (21:92-3)

فَكَيْفَ كَانَ نَكِيرِ ○ فَكَايِنٍ مِّن قَرِيْبَةٍ اَهْلَكْنَهَا وَهِيَ ظَالِمَةٌ فَهِيَ  
 خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَيَبُرُّ مُعْتَلَةٌ وَقَصْرٌ مَّشِيْدٌ ○ اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ  
 فَتَكُوْنُ لَهُمْ قُلُوْبٌ يَعْقِلُوْنَ بِهَا اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا فَاِنْبَاهَا لَا تَعْمٰى الْاَبْصُرُ  
 وَلٰكِنْ تَعْمٰى الْقُلُوْبُ الَّتِي فِي الصُّدُوْرِ ○ وَتَسْتَعْلِبُوْكَ بِالْعَذَابِ وَلَنْ يُخْلَفَ اللّٰهُ  
 وَعَدَّهُ وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ كَالْفِ سَنَةِ مِمَّا تَعْدُوْنَ ○ وَكَآيِنٍ مِّن قَرِيْبَةٍ  
 اٰمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ اَخَذْتُهَا وَاِلَى الْمَصِيْرِ ○ قُلْ يٰٓاَيُّهَا النَّاسُ اِنَّمَا اَنَا  
 لَكُمْ نَذِيْرٌ مُّبِيْنٌ ○ فَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوْا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ  
 ○ وَالَّذِيْنَ سَعَوْا فِيْٓ اٰيٰتِنَا مُعْجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿

If they deny you, so did deny the people before them—the people of Noah, the 'Ad and Thamud, the people of Abraham and Lot, and the inhabitants of Madyan,<sup>[1]</sup> and Moses was denied too.<sup>[2]</sup> I granted respite to the disbelievers, but then I seized them and how (terrible) was the punishment! How many habitations engaged in wrongdoing have We destroyed? They are fallen down on their roofs. Wells are lying deserted, and imposing mansions.<sup>[3]</sup>

[1] Let us recall some more Verses of the Qur'an: 'And surely this community of yours is one community, and I am your Lord; so fear Me. But people split up their affair between them into factions, each group rejoicing with what is with them. Leave them in their sad situation for a while.' (23:52-4)

[2] As regards Jesus, just imagine how different things could have been if his people had listened to him. He was forced to call them a 'wicked generation' (Mat 12:45); 'evil and adulterous generation' (Mat 12:39); 'generation of vipers' (Mat 3:7, 12:34 and 23:33, and Luke 3:7); 'perverse generation' (Mat 17:17, Mark 9:19 and Luke 9:41); and 'sinful generation' (Mark 8:38).

[3] After Jesus having been rejected, Jerusalem got destroyed as predicted by him; even the magnificent temple got raised to the ground.

Do they not travel through the land so that their hearts understand thereby or their ears learn therewith to listen? Truly, it is not the eyes that go blind; it is the hearts in the breasts that go blind.

They ask you to hasten the punishment!<sup>[1]</sup> God will not fail in His promise. Surely a day with your Lord is like a thousand years of your reckoning.<sup>[2]</sup> And to how many habitations engaged in wrongdoing did I give respite? Then I seized them and to Me is the return.

Say: 'O mankind!<sup>[3]</sup> I am only a plain warner to you.' Those who believe and work righteously, for them is forgiveness and gracious provision. Those who strive against Our signs to frustrate them, they will be companions of the Fire. (22:42-51)

﴿وَقَالُوْا يٰٓاَيُّهَا الَّذِيْ نَزَلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ○ لَوْ مَا تَايَبْنَا بِالْمَلٰٓئِكَةِ  
 اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ○ مَا نُنزِلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْا اِذًا  
 مُّظْهِرِيْنَ ○ اِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَاِنَّا لَهٗ لَحٰفِظُوْنَ ○ وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ  
 فِي شِيْخِ الْاَوَّلِيْنَ ○ وَمَا يٰٓاْتِيْهِمْ مِنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ○ كَذٰلِكَ  
 نَسَلَكُهُمْ فِيْ قُلُوْبِ الْمَجْرِمِيْنَ ○ لَا يُؤْمِنُوْنَ بِهٖ وَقَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ○ وَلَوْ  
 فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمٰوٰتِ فَظَلُّوْا فِيْهِ يَعْرَجُوْنَ ○ لَقَالُوْا اِنَّمَا سَكَّرَتْ  
 اَبْصُرُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ﴿

[1] They would say, 'We are rejecting you, so bring along the punishment that you keep threatening us with.' In response, this Verse reminded them of the Day of Judgment. The succeeding Verse talks of punishment both in this world and the next.

[2] The reference is obviously to the Day of Judgment.

[3] It behoves the righteous throughout mankind to at least ponder over whether or not the Qur'an could indeed be the latest directive from the Lord of the universe.

