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Mahmood bin Ahmad bin Saaleh Ad-Dausaree

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In the Name of Allah, the Most Beneficent, the Most Merciful.

The original version of this book was a research thesis that was submitted to the Department of Islamic Studies in the National University of Yemen. The researcher of the thesis was a Masters Degree student who specialized in the Sciences of the Qur'an. The thesis was debated before a panel of professors on the following date: 25/11/1425 H.

By dint of his thesis, the researcher graduated with a Masters Degree in the Sciences of the Qur'an. His grade was 'excellent,' and he was additionally awarded with a special ranking of distinction. His thesis was summarized to an appropriate length so that it could benefit a wide audience of readers; the result of that summarization is the work you have before you now.



Introduction

Indeed, all praise is for Allah; we praise Him, repent to Him, and seek His forgiveness and help. We seek refuge in Allah from the evil of our own selves and of our wicked deeds. Whomsoever Allah guides, none can lead astray; and whomsoever Allah leads astray, none can guide. And I bear witness that none has the right to be worshipped except Allah alone, and He has no partner; and I bear witness that our Prophet Muhammad is His slave and Messenger.

The Importance of this Book's Subject-Matter

Of all of the books in the entire world, there is only one that is free of errors and defects, and that Book is none other than the Noble Qur'an. It is the soul of the Muslim nation, and it is by virtue of it that Muslims are raised in status and ranking above other peoples. Addressing His Messenger ﷺ, Allah ﷻ said:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا﴾

"And thus we have sent to you (O Muhammad) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will." (Qur'an 42: 52)

Without a doubt, a tremendous change occurred on earth when the Noble Qur'an was revealed. Those who followed

its teachings were taken from darkness to light. They walked accompanied by a blessed light among men who were engulfed in darkness. And just as light will remain as long as this universe exists, the Qur'an will remain as long as there is life on earth; and its rays will continue to penetrate the different parts of earth until Allah ﷻ inherits both the earth and its inhabitants. Allah ﷻ said:

﴿أَوْ مَن كَانَ مَيِّتًا فَأُحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ
كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا﴾

"Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (if Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?" (Qur'an 6: 122)

Jibreel ﷺ descended with the Noble Qur'an from the heavens above, taking it to the chief of all created beings, the most noble of all Prophets and Messengers - our Prophet, Muhammad ﷺ. The Prophet ﷺ then conveyed the Noble Qur'an to the rest of mankind; additionally, he ﷺ explained the Qur'an through his actions and demeanor - by being a practical manifestation of its teachings and of the morals it contained. A new phase now began in the history of mankind, and a new and blessed and magnificent civilization was born.

Every word of the Noble Qur'an had a profound effect on the hearts of believers. A gentle word, a promise of reward, or a reference to Allah's generosity brought a smile to their faces and hope to their hearts. Conversely, a threat of punishment caused their hearts to tremble with fear.

﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّذِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا
لَهُمْ عَذَابًا أَلِيمًا﴾

"Verily this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allah and His Messenger, Muhammad, etc.) who work deeds of righteousness that they shall have a great reward (Paradise). And that those who believe not in the Hereafter (i.e. they disbelieve that they will be recompensed for what they did in this world, good or bad etc.), for them We have prepared a painful torment (Hell)." (Qur'an 17: 9, 10)

The Prophet ﷺ came with many miracles, as did the Prophets and Messengers ﷺ who came before him; but each one of their miracles was momentary in nature; it occurred, and then it came to an end. Or in other words, the number of people who actually witnessed a given miracle was limited to those who were present when it occurred. But not so regarding the Noble Qur'an: It is the only miracle that has been witnessed by generations of people and that will continue to be witnessed by people until Allah ﷻ inherits the earth and all who are on it. Anyone who reads the Qur'an is able to appreciate its miraculous nature, and is thus able to appreciate the truthfulness of the Messenger of Allah ﷺ.

Allah ﷻ challenged all human beings and jinns to produce anything that could be deemed similar to the Noble Qur'an, but they failed to meet that challenge. Even if all human beings and jinns were to work together and combine their efforts to produce something that is similar to the Qur'an, they would fail miserably in the attempt. Allah ﷻ said:

﴿قُلْ لَّيِّنَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ 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)

In these trying times, Muslims are in dire need of the

Qur'an, for without it, they will not be able to meet the challenges of today's problems. By adhering to the Noble Qur'an, they will achieve worldly success, victory against their enemies, and the ultimate success of the Hereafter. In the following Verses, Allah ﷻ established a clear link between following the guidance of the Qur'an and achieving success:

﴿فَأِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَىٰ ۝ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ لَمَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ﴾

"Then if there comes to you guidance from me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (Qur'an 20: 123, 124)

Why I Chose This Subject-Matter

In choosing this subject-matter for my Masters thesis, I was motivated by a number of goals and considerations, the most important of them being as follows:

- 1) I wanted to serve the Noble Qur'an, to extract its treasures, to deduce its rulings – and to reveal to readers certain aspects of its greatness and magnificence. I hope to thus perhaps be able to contribute to the knowledge we have concerning the sciences of the Qur'an.
- 2) I hoped to show readers that Allah ﷻ bestowed a great favor upon the Prophet ﷺ and the people of his nation by giving them the best and most magnificent of all divinely revealed books.
- 3) I wanted to warn Muslims not to become heedless of the

Noble Qur'an. For it is every Muslim's duty not just to recite the Qur'an, but also to understand it, to reflect upon its meanings, and to implement its rulings and teachings.

- 4) I was convinced that the specific subject-matter of this book - describing and illustrating the magnificence of the Noble Qur'an - has not been dealt with justly in any of the books that I have come across. Yes, the topic is discussed in certain pages of books that have been written concerning the Sciences of the Noble Qur'an; but it has not been dealt with as the entire subject-matter of a written work.
- 5) In the times we live in, great masses of people are ignorant of the greatness and magnificence of the Noble Qur'an; hence the dire need of books that deal specifically with the subject-matter of this work.
- 6) The enemies of Islam have, with great creativity, dedication, and energy, striven to promote false beliefs and divinely-revealed books that have been distorted to the point that they contain a mix of falsehood and the truth. Should it not then be befitting of Muslims to strive equally hard to promote their Book, especially considering the facts that it has not been distorted, that it has remained preserved and unchanged over the centuries, and that it contains in it the Speech of the Lord of all that exists?
- 7) Finally, I wanted to correct some of the more dangerous misconceptions that people have regarding the Noble Qur'an.

My Methodology in Writing this Research Paper

Following is an outline of the methodology I adhered to in authoring this work:

- 1) As the reader will see (*In Sha Allah*), I relied heavily on Verses of the Qur'an, sayings of the Prophet ﷺ, and

sayings of the people of knowledge; therefore, through this work my primary aim is not to give my view of things, if you will, but to present in an organized manner revealed texts and sayings of prominent scholars that deal with the subject-matter of this work. This is not to say, however, that that is the extent of this work, for in addition to presenting texts, I have endeavored to analyze, infer, and deduce the meanings of those texts.

- 2) Whenever possible, I quoted texts from older references, since source material is contained in them. Only when I was unable to find specific information in older texts did I cite information from more recent or modern-day works. I should point out that each of the following falls underneath the category of modern-day works: research papers, scholarly magazines, and information shared during conferences and the meetings of legal bodies and organizations.
- 3) I referenced each Qur'anic text by mentioning both Verse number and Chapter title (*Soorah*).
- 4) I also mentioned the source of every Hadeeth that is cited in this work; additionally - or at least whenever possible - I mentioned what the people of knowledge have said regarding the level of their authenticity; however, I abstained from doing so whenever a *Hadeeth* was related by both Bukhaaree and Muslim or at least by one of them.

In authoring *The Magnificence of the Noble Qur'an*, I do not claim to have written the perfect book. It goes without saying that deficiency and flaws are part of the nature of man and that perfection is a quality that can be attributed to Allah alone. It is, however, enough for me to know that I have tried my utmost to give justice to the subject-matter of this work.

It certainly behooves me to thank everyone who helped me complete this project; I appreciate all of the energy and time

they sacrificed to aid me in this scholarly pursuit. May Allah reward those who provided me with either advice or important reference material. Guidance is from Allah alone; upon Him do I place my trust, and to Him do I repent. And all praise is for Allah by whose favor good works are accomplished.

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INTRODUCTION

First Topic:

The Meaning of the Word "Qur'an" in Islam

Second Topic:

The Meaning of "The Magnificence of the Qur'an"



First Topic:

The Meaning of the Word "Qur'an" in Islam

The meaning of "Qur'an" is obvious to all Muslims; it is the final book of divine revelation which Allah ﷻ revealed to the Seal of all Prophets, Muhammad ﷺ. Nonetheless, given the importance of the Noble Qur'an, scholars have endeavored to give a more precise and scholarly definition of "The Qur'an." It is as follows:

«كَلَامُ اللَّهِ، الْمُنزَّلُ عَلَى نَبِيِّهِ مُحَمَّدٍ ﷺ، الْمُعْجَزُ بِلَفْظِهِ،
الْمُتَعَبَّدُ بِتِلَاوَتِهِ، الْمَكْتُوبُ فِي الْمَصَاحِفِ، الْمَنْقُولُ بِالتَّوَاتُرِ»

"Allah's Speech, as revealed to His Prophet Muhammad ﷺ; its wording is miraculous in nature; to recite it is an act of worship; it is that which is written in Al-Masaahif (written copies of the Qur'an), and is related in Mutawaatir form."^[1]

In general, the purpose of mentioning so many clauses in the definition is to exclude everything that is not the Qur'an. Let us take a look at each individual clause so that we can better appreciate its importance to the overall definition:

- 1) "Allah's Speech": Based on this clause, all speech of men, jinn, and angels is excluded.
- 2) "As revealed": This clause eliminates from the definition any of Allah's Speech that was not revealed, or that He imparted to the angels without instructing them to

descend with it to a human being. Allah did not reveal to human beings everything He has said; some of what He ﷻ has said is known exclusively to Him, or to certain angels as well. Allah ﷻ said:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ نَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

"Say (O Muhammad to mankind), 'If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.'" (Qur'an 18: 109)

- 3) "To His Prophet Muhammad": This clause eliminates everything that Allah ﷻ revealed to other Prophets ﷺ, such as the *Torah*, which was revealed to Moosa ﷺ; the *Injeel*, which was revealed to 'Eesa ﷺ; the *Zaboor*, which was revealed to Daawood ﷺ; or *As-Suhuf* ("The Scrolls"), which were revealed to Ibraaheem ﷺ.
- 4) "Its wording is miraculous in nature": This clause eliminates the category of Allah's Speech that is not meant to be miraculous in nature, such as *Qudsee Ahaadeeth*, which are Allah's Sayings, but because they are not meant to be miraculous like the Qur'an, the Prophet ﷺ would sometime re-word those sayings when he would relate them to his Companions ﷺ. Similarly, this clause eliminates previously revealed books, since, unlike the Qur'an, Allah ﷻ did not challenge human beings to produce the equivalent of them.
- 5) "To recite it is an act of worship": This eliminates *Qudsee Ahaadeeth* as well as recitations of specific Verses that were related by individual narrators; such recitations are known as "*Shaaadh*," or "strange."
- 6) "It is that which is written in *Al-Masaahif* (written copies of the Qur'an)": This eliminates Allah's Sayings that are not

^[1] *Mabaahith Fee 'Uloom Al-Qur'an* (pg. 20).

written down in copies of the Qur'an; therefore, by dint of this clause, we know that it is incorrect to use the term "Qur'an" to describe Verses that had been a part of the Qur'an but were then not only abrogated in meaning, but actually removed from the Qur'an.

- 7) "And is related in *Mutawaatir* form": Something that is related in *Mutawaatir* form is related by so many people at each level of a narration that it is impossible for them to all have colluded in the act of fabricating a lie. Therefore, this clause eliminates recitations that were related not in *Mutawaatir* form, but by individual narrators - or in other words, recitations that are "Shaadh," or "strange."



Second Topic:

The Meaning of "The Magnificence of the Qur'an"

Upon reading the title of this work, the reader might be tempted to ask the question, "What specifically does the author mean by the phrase, 'The Magnificence of the Qur'an'?" Well, the word 'magnificent' is a loose translation of the word that is used in the title of the original Arabic version of this book: '*Adhama*. '*Adhama* conveys many similar meanings, such as magnificence, grandeur, greatness, exaltedness, and splendor (these words, so as to create a sense of variety, will often be used interchangeably throughout this work). More specifically, the phrase "The Magnificence of the Qur'an" refers to the following qualities of the Qur'an:

- 1) Its lofty meanings and its perfect and flawless style.
- 2) The perfect justness of its teachings.
- 3) The comprehensiveness of its rulings, in that the solution to every problem in life can be found in the Qur'an.
- 4) The wonderful and upright nature of its teachings and aims.
- 5) The sense of awe and sanctity that Allah ﷻ instilled in the heart of every person or entity that listens to it or recites it - be he man or jinn, believer or disbeliever, inanimate object or animal.

- 6) The honor that is achieved by every person who believes in it and applies its teachings.
- 7) Its miraculous nature - in terms of its tone, flow, eloquence, profound meanings, etc. - because of which the disbelievers have been unable to produce anything that is similar or comparable to it.



CHAPTER 1

The Magnificence of Its Meanings, Aims, and Powerful Influence

This Chapter Consists of Three Parts:

Part One:

The Magnificence of the Qur'an's Meanings

Part Two:

The Magnificence of the Qur'an's Tone and Aims

Part Three:

The Powerful Influence of the Noble Qur'an





PART 1

The Magnificence of the Qur'an's Meanings

This Part Consists of Four Topics:

Topic One:

The Magnificence of the Noble Qur'an
as Clarified by Its Verses

Topic Two:

Manifestations of the Qur'an's Magnificence

Topic Three:

Proofs of the Qur'an's Magnificence

Topic Four:

The Grandeur of the Names and Attributes of the Qur'an



Topic 1

The Magnificence of the Noble Qur'an as Clarified by Its Verses

This topic consists of six distinct sections:

Section One:

Allah's Praise of His Book

Section Two:

The Superiority of the One Who Descended with the Qur'an

Section Three:

The Qur'an is Revelation from the Lord of All that Exists

Section Four:

The Qur'an is Upright and Contains in it no Crookedness

Section Five:

The Humbling and Fear of Mountains

Section Six:

Mankind and Jinns are Challenged to Produce Something that is Comparable to the Noble Qur'an



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 ﷻ Himself used one of the noun-forms of 'Adhamah - 'Adheem - to describe the Qur'an. He ﷻ said:

﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾

"And indeed, We have bestowed upon you seven of Al-Mathani (seven repeatedly recited Verses), (i.e. Surat Al-Fatihah) and the Grand Qur'an." (Qur'an 15: 87)

In another Verse, Allah ﷻ used the word 'perfected' to describe the Qur'an:

﴿الرَّ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ﴾

"Alif-Lam-Ra. [These are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things)." (Qur'an 11: 1)

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

﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا 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)

In this Verse, Allah ﷻ said that the Qur'an is Mohayminan 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 ﷻ informs us that, in the Mother of the Book (i.e., the Al-Lauh Al-Mahfuz), He ﷻ described the Qur'an as being "Exalted, full of Wisdom."

﴿وَإِنَّمَا فِي أَرْ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ﴾

"And Verily, it (this 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: 4)

Without a doubt, the Noble Qur'an is exalted above all other books that Allah ﷻ revealed to previous Prophets ﷺ; it is, after all, a miracle that will remain manifest on earth until the end of time.^[1] 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.^[2]

And finally, in four separate Verses Allah ﷻ described the Qur'an as being a Blessed Book.^[3]



[1] At-Tafseer Al-Kabeer (27/167).

[2] Tafseer As-Sa'dee (4/437).

[3] Al-An'aam: 92, 155; Al-Anbiyaa: 5; and Saad: 29.

Section Two:**The Superiority of the One Who
Descended with the Qur'an**

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

﴿قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا
وَهُدَىٰ وَيُشْرِكَ لِلْمُسْلِمِينَ﴾

"Say (O Muhammad) Ruh-ul-Qudus (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 as Muslims)." (Qur'an 16: 102)

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

﴿فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا﴾

"Then We sent to her Our Ruh (angel Gabriel)." (Qur'an 19: 17)

And in yet another Verse, Allah ﷻ said:

﴿وَإِنَّهُ لَنَزِيلٌ رَبِّ الْعَالَمِينَ ○ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ○ عَلَىٰ قَلْبِكَ لِتَكُونَ
مِنَ الْمُنذِرِينَ﴾

"And truly, this (the Qur'an) is a revelation from the Lord of the Alamin (mankind, jinns and all that exists). Which the trustworthy Ruh (Gabriel) 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 ﷺ given the name *Ar-Ruh*? Scholars have answered this question with various explanations, such as these ones:

- 1) Jibreel ﷺ is in fact a pure and virtuous soul, and so Allah ﷻ 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 ﷺ was charged with the duty of bringing down revelation not just to Prophet Muhammad ﷺ, but to previous Prophets ﷺ as well.
- 3) Spirituality is one of the dominant qualities of all angels, but to a greater degree with Jibreel ﷺ than with any other angel.^[1]

Allah ﷻ said:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ○ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ○ مُطَاعٍ نَمَّ آمِينَ﴾

"Verily, this is the Word (this Qur'an brought by) a most honorable Messenger (Gabriel, 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 ﷻ described Jibreel ﷺ with five qualities:

^[1] At-Tahreer Wat-Tanweer (1/581), (13/229).

- 1) He is 'most honorable.'
- 2) He is an 'owner of power.'
- 3) He enjoys a high-ranking with Allah ﷻ.
- 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 ﷺ that the Messenger of Allah ﷺ. 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 Hurairah ﷺ, 'Abdullah bin Mas'ood ﷺ, Sufyaan Ath-Thauree, Maalik bin Anas, Sa'eed, Al-Hasan, and so on. Now consider the lofty and awe-inspiring chain of the Noble Qur'an: The Messenger of Allah ﷺ related from the angel Jibreel ﷺ, who related directly from the Lord of all that Exists, Allah ﷻ.



Section Three:

The Qur'an is Revelation from the Lord of All that Exists

Allah ﷻ said:

﴿وَإِنَّهُ لَنَزِيلٌ رَبِّ الْعَالَمِينَ ○ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ﴾

"And truly, this (the Qur'an) is a revelation from the Lord of the Alamin (mankind, jinns and all that exists), which the trustworthy Ruh (Gabriel) has brought down." (Qur'an 26: 192, 193)

Allah ﷻ 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 ﷻ, the Lord of all that exists. After all, the greater the author of a work, the better that work will be - and Allah ﷻ is the Greatest, the All-Mighty, the Most-Just, the All-Wise, so consider how great a Book the Qur'an then is.^[1]

In another Verse, Allah ﷻ used the pronoun "We" to ascribe the Qur'an to Himself:

^[1] *'Inaayatullah Wa 'Inaayatu-Rasoolihi Bil-Qur'an Al-Kareem*, by Dr. Abu Saree' Muhammad (pg. 10); this work was a research paper that was presented during a conference in the Faculty of *Sharee'ah*, in the University of Kuwait.

﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾

"Verily! We have sent it (this Qur'an) down in the night of Al-Qadr (Decree)." (Qur'an 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.
- 3) It was revealed through the best of angels and the strongest among them, the one who was entrusted with revelation from Allah ﷻ.
- 4) It descended upon the best of all created beings, Muhammad ﷺ.
- 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.^[1]



^[1] Tafseer As-Sa'dee (3/485).

Section Four:

The Qur'an is Upright and Contains in it no Crookedness

Allah ﷻ said:

﴿الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا
قِسْمًا﴾

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

In this Verse, Allah ﷻ 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 abovementioned Verse, Allah ﷻ 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 (*Iwaj* 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 ﷻ said:

﴿وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا﴾

"Had it been from other than Allah, they would surely have

found therein much contradictions." (Qur'an 4: 82)

And second, everything that Allah ﷻ 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.^[1]

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

﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ﴾

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



^[1] At-Tafseer Al-Kabeer by Ar-Raazee (21/64).

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 ﷻ. Allah ﷻ said:

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ 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 the abovementioned Verse is that its higher parts would fall down to the ground. And "rendering asunder" means to split apart; in the abovementioned Verse, it means that the mountain would shake and split apart as a result of its fear of Allah ﷻ.^[1]

The moral of the abovementioned 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 ﷻ,

^[1] At-Tahreer Wat-Tanweer (28/104).

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?^[1]

In short, the abovementioned 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 the emphasize the true magnificence of the Noble Qur'an, Allah ﷻ 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. To be sure, mankind and jinns failed to meet that challenge. Allah ﷻ said:

﴿قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا 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)^[1]

In this Verse, Allah ﷻ gave the command, "Say," as if to make it clear to Prophet Muhammad ﷺ that it was not a private challenge, but instead one that the Prophet ﷺ was to proclaim before all people; the challenge, therefore, was not for a specific tribe or group of people, but for all of mankind.^[2]

In Chapter *Hood*, Allah ﷻ said:

^[1] 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 *Younus*, Verse 38; and Chapter *Al-Baqarah*, Verse 23.

^[2] *Tafseer Ash-Sha'raawee* (14/8727).

^[1] *Tafseer Ibn Katheer* (4/343, 344).

﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِعَشْرِ سُورٍ مِثْلِهِ مَفْرَاجَاتٍ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ○ فَإِنَّمَا يَسْتَجِيبُوا لَكُمْ فَأَعْلَمُوا أَنَّمَا أُنزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ﴾

"Or they say, 'He (Prophet Muhammad) forged it (the Qur'an).' Say: 'Bring you then ten forged Surahs (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 ﷻ 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 ﷻ said:

﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾

"Or do they say: 'He (Muhammad) 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:

﴿لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسْطِيزُ الْأُولِينَ﴾

"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 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:

﴿أَتَيْتَ بِشَرِّهِ غَيْرِ هَذَا أَوْ بَدَّلَهُ﴾

"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 ﷻ 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 ﷻ said:

﴿قُلْ لَئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَتْ 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)

