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## Why do Muslims Believe that Muhammad (ﷺ) was a Messenger of God?

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*In the Name of Allah, The Most Merciful, The Giver of Mercy*

The final messenger sent to mankind was a man born in Makkah named Muhammad ibn ‘Abdillaah (ﷺ). Although many Westerners generally accept that the likes of Abraham (ﷺ), Moses (ﷺ) and Jesus (ﷺ) were prophets of God, they have trouble accepting that Muhammad (ﷺ) was a prophet of God too. This has very much to do with the fact that their ancestors did not accept the message of the final prophet, and consequently, they do not regard him as being a prophet of God either.

This fact is clearly reflected in the books of Western academics, as well as the mainstream Western media. It is not uncommon to hear Prophet Muhammad (ﷺ) being referred to as the “Founder of Islam,”<sup>1</sup> or more overtly, as “the prophet Muhammad, **who authored the Quran.**”<sup>2</sup> If it can be proven that the Prophet Muhammad (ﷺ) was an impostor who falsely claimed to be receiving divine revelation, the whole message of Islaam becomes invalidated. Once it can be agreed upon that the author of the *Qur’aan* “**can be taken to be Muhammad himself,**”<sup>3</sup> it becomes easy to dismiss the religion of Islaam as being solely a man-made religious tradition from the past that is better left ignored.

However, there are many conclusive proofs that still exist today which nullify these false claims, and establish beyond a shadow of a doubt that the Prophet Muhammad (ﷺ) was a truthful Messenger of God, and that he fulfilled the responsibility that was entrusted to him as a prophet. An objective study of the Prophet Muhammad’s (ﷺ) life, of his truthfulness and excellence in

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<sup>1</sup> Bernard Lewis, *The Crisis of Islam*, *The New York Times*, April 6, 2003.

<sup>2</sup> Carrie A. Moore, *Common threads among different faiths*, *Deseret News*, March 1, 2003.

<sup>3</sup> *Queensland Humanist*, *Journal of the Humanist Society of Queensland Inc.*, Vol. 35 No. 1, January 2001.

character, of the victory and aid that was given to him and those who followed him closely, and of the miracles he performed all act as evidences of the truthfulness of his prophethood.

### ***Information About Future Events as a Proof of Prophethood***

Amongst the many things that prove the truthfulness of the Prophet Muhammad's prophethood are the subjects that he spoke about regarding unseen or future events. The following is a short list of some of the many prophecies foretold by the Prophet Muhammad (ﷺ), each of them correlating with observable historical phenomena.

Indeed, the Prophet Muhammad (ﷺ) spoke about how the rightly guided caliphate of his Companions would last for thirty years, wherein he (ﷺ) said: *"The Caliphate upon the prophetic way (will be for a period of) thirty years, then Allaah will give the realm or His realm to whomever He pleases."* Said Sa'eed (Ibn Jamhaan): Safeenah said to me: "Abu Bakr ruled over you for two years, 'Umar ten, 'Uthmaan twelve and 'Alee, as such."<sup>4</sup>

The Prophet (ﷺ) also informed his daughter Faatimah (رضي الله عنها) that he would die, and that she would be the first from his family to depart this life after his death. 'Aa'ishah (رضي الله عنها), the wife of the Prophet (ﷺ), related, "The Prophet (ﷺ) called for his daughter Faatimah during his sickness in which he died, and whispered something to her; then she cried. Afterwards he called for her, and whispered something to her; then she laughed. Said Aa'ishah: I asked Faatimah about this, wherein she said: "The Prophet (ﷺ) whispered to me, and told me that he would die in the sickness in which he died from, so I cried. Following this, he whispered to me that I would be the first from his family to follow him, so I laughed."<sup>5</sup> This occurred, just as the Prophet (ﷺ) informed it would.

### ***The Coming of a Righteous Man***

The Prophet (ﷺ) told his Companions to wait for the eventual coming of a pious man from Yemen, named Uways al-Qarnee. True to his message, they awaited his coming after the death of the Prophet (ﷺ), and used to ask after him, until eventually he was found. Jaabir (رضي الله عنه), one of the Prophet's Companions, narrated: "When the reinforcements from amongst the people of Yemen came to him, 'Umar ibn al-Khattaab used to ask them, "Is there amongst you (a man named) Uways ibn 'Aamir?" (This occurred) until such time as he came upon Uways. 'Umar said, "Are you Uways ibn 'Aamir?" He replied, "Yes." 'Umar said: "From (the progeny) of Muraad, then Qarn?" He said, "Yes." 'Umar said: "Did you have leprosy that you were cured from, except for a spot the size of a Dirham?" Uways replied: "Yes." 'Umar said: "Is your mother still alive?" Uways replied, "Yes." 'Umar said: "I heard the Messenger of Allaah (ﷺ) say, "There shall come upon you Uways ibn 'Aamir with the reinforcements of the people of Yemen, from Muraad, then from Qarn. He had leprosy, but was cured of it, except for a spot the size of a Dirham. He has a mother whom he treats kindly. If he swore by Allaah, Allaah would fulfil his oath. So if you can get him to ask Allaah for your forgiveness, then do so." ('Umar then said): 'So please ask Allaah for my forgiveness,' and Uways asked Allaah to forgive him.

<sup>4</sup> Related by Abu Daawood (vol.12, p. 397) (See: Shaykh Muqbil ibn Haadee al-Waadi'ee, *as-Saheehul-Musnad min Dalaa'il an-Nubuwwah*, Maktabah San'aa' al-Athariyyah, p.638)

<sup>5</sup> Related by al-Bukhaaree (no.3623)

Then ‘Umar said to him: “Where do you want (to travel)?” Uways replied: “Al-Koofah.”<sup>6</sup> ‘Umar said: “Should I not write to its governor for you?” Uways replied: “That I be from amongst the anonymous is more beloved to me.”<sup>7</sup>

Furthermore, the Prophet (ﷺ) prophesied that his Companion, ‘Abdullaah ibn Busr (رضي الله عنه), would live for one hundred years, when he (ﷺ) put his finger upon ‘Abdullaah’s beauty spot, saying, “Surely, you shall live for a century.”<sup>8</sup> This took place as the Prophet (ﷺ) said.

Abu Hurayrah (رضي الله عنه), a famous Companion, said the following to the Prophet (ﷺ): “O Messenger of Allaah, I hear many *ahaadeeth*<sup>9</sup> from you, but I forget them.” The Prophet (ﷺ) said: “*Spread your garment out.*” So I spread it out. He then scooped it up, and said, “*Embrace it.*” So I embraced it, **and I never forgot anything after that.**<sup>10</sup> Anyone who opens up the books of *hadeeth* today will find that the Companion who related the most narrations is Abu Hurayrah; a verifiable fact.

### ***Peace, Security and Justice***

Amongst the future events that the Prophet (ﷺ) spoke about was the triumph of Islaam, such as its spread to Yemen. He referred to this when the Muslims were only a small, persecuted band living in Makkah, not yet having emigrated to Madeenah. The Companions complained to the Prophet (ﷺ) about the suffering they were experiencing at the hands of the tribe of Quraysh, saying, “Will you not ask Allaah to help us? Will you not invoke Allaah for us?” The Prophet (ﷺ) answered by telling them about how the former followers of the prophets had suffered greatly, and how this did not cause them to turn back from their religion. He (ﷺ) then said: “*By Allaah, this affair (religion) will certainly be completed (and triumph), until a rider shall set out from San’aa’ to Hadramout, not fearing anything except Allaah or a wolf, lest it harm his sheep. However, you are hasty.*”<sup>11</sup>

This *hadeeth* contains the prophecy that Islaam would spread to Yemen, which it eventually did, even though the community of believers at the time of this *hadeeth* were weak and limited in number while staying in Makkah. Secondly, this *hadeeth* also illustrates how, when implemented correctly, Islaam brings about peace, security and justice in the land, as it did in Yemen, and elsewhere in Islaamic history.

### ***The Victory of the Romans***

While the Companions were suffering in Makkah, a great battle took place between the Romans and the Persians, in which the Persians defeated the Romans. Since the Quraysh worshipped idols, they were pleased that the polytheistic Persians had defeated the Romans. The following

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<sup>6</sup> A former city in Iraq

<sup>7</sup> Related by Muslim (no.6172)

<sup>8</sup> Related by Ahmad (vol.4, p. 189) (See: *Dalaa’il an-Nubuwwah*, p.646)

<sup>9</sup> Prophetic narrations

<sup>10</sup> Related by al-Bukhaaree (no.3648)

<sup>11</sup> Related by al-Bukhaaree (no.6943)

*hadeeth* mentions the defeat of the Romans and the revelation of how the Romans would soon defeat the Persians: “When Allaah sent down this verse (regarding the Roman defeat), Abu Bakr as-Siddeeq would call out in the directions of Makkah:

﴿ الْمَرْ غَلِبَتِ الرُّومُ ﴿١﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ  
عَلَيْهِمْ سَيَغْلِبُونَ ﴿٢﴾ فِي بَضْعِ سِنِينَ ﴾

**Aleef-Laam-Meem.<sup>12</sup>**

**The Romans have been defeated.  
In the nearer land, and they,  
after their defeat, will be victorious.  
Within three to nine years.**

[30:1-5]

Some people from the Quraysh said to Abu Bakr: “That is between us and you; your companion [the Prophet] claims that Rome shall defeat Persia, in three to nine years. Should we not place a bet with you regarding this?” Abu Bakr said: “Certainly!” And that was before the prohibition on betting.

Abu Bakr and the polytheists agreed upon the bet, and they said to Abu Bakr: “(Exactly) how many years do you make the three to nine years; designate between us and you, something in the middle, which will lead to a termination (of agreement). Accordingly, they agreed upon six years.

The six years passed before (the Romans’) victory, so the polytheists took Abu Bakr’s share of the wager. When the seventh year began, the Romans defeated the Persians, and the Muslims censured Abu Bakr for designating the amount to be six years. Said Abu Bakr: “(I did this) because Allaah the Most High said, ‘**within three to nine years.**’” At that time, many people embraced Islaam.”<sup>13</sup>

Similarly, the Prophet (ﷺ) informed his Companions that after the extremely trying Battle of the Trench, the Quraysh would no longer attack the Muslims in Madeenah, and that the Muslims would now be the ones to attack the Quraysh, wherein he (ﷺ) said: “*Now, we shall attack them, and they shall not attack us; we shall advance towards them.*”<sup>14</sup>

Certainly, this occurred as the Prophet (ﷺ) said, as al-Haafith ibn Hajar al-‘Asqalaanee noted in his epic work, *Fathul-Baaree*: “And herein is a sign from amongst the signs of prophethood, for he (ﷺ) performed the lesser *Hajj* (in Makkah) the following year, in which the Quraysh prevented him from approaching the *Ka’bah*. Following this, an armistice was reached between them, until

<sup>12</sup> The true meaning of these letters that precede some of the chapters in the *Qur’aan* is known only to Allaah.

<sup>13</sup> Related by al-Bukhaaree in *at-Taareekh al-Kabeer* (vol.8, p.139) (See: *Dalaa’il an-Nubuwwah*, p.642)

<sup>14</sup> Related by al-Bukhaaree (no.4110)

the Quraysh broke the treaty. And this was the cause for the conquering of Makkah, and this affair occurred as he (ﷺ) stated.”<sup>15</sup>

This eventual conquering of Makkah appeared to the Prophet (ﷺ), when he was shown a dream in which he and his Companions entered Makkah, having their heads shaved and hair cut short, which are from the rites of the *Hajj*:

﴿ لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ  
 إِنْ شَاءَ اللَّهُ ءَامِينَ مَخْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا  
 لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴾

**Indeed Allaah shall fulfill the vision that He showed to His Messenger in truth. Certainly, you shall enter the Sacred Mosque [in Makkah], if Allaah wills; secure, (some) having your heads shaved, and (some) having your hair cut short, without fear. He knew what you knew not, and He granted besides that a near victory.**

[48:27]

Not only did this conquering of Makkah occur in the same manner as stated in this verse, it occurred without the shedding of blood. When the Prophet (ﷺ) and his Companions entered Makkah in this victorious manner, he (ﷺ) forgave all past deeds the Quraysh had committed against him. As a result of his merciful stance, people entered into the religion of Islaam in droves. For indeed, the intent behind the call of Islaam is to make the word of Allaah the highest in the land, which is the message that nothing deserves to be worshipped and served, except the One, True God. This was the message of all the prophets.<sup>16</sup>

The Prophet Muhammad’s (ﷺ) actions show that his intention was not one of blind hatred and revenge, but rather, a strong desire for the guidance of the creation.

### ***The Changing Faces of Great Empires***

<sup>15</sup> Al-Haafith ibn Hajar al-‘Asqalaanee, *Fathul-Baaree, Daarus-Salaam ar-Riyaadh*, no.4110, vol.7, p.506.

<sup>16</sup> The first of the Commandments mentioned in the Bible calls openly to the singling out of God in all worship and the rejection of all forms of polytheism: “**You shall have no other gods before me.**” (Exodus 20:3) Since this verse is the first of the Commandments, it was obviously the starting point of Moses’ call to his people. The second Commandment is also related to monotheism, while the third Commandment, again, prohibits polytheism: “**You shall not bow down to them or serve them.**” Then follow the other Commandments dealing with honouring parents, not killing, not committing adultery, not stealing, etc. Obviously, commanding the people with monotheism and prohibiting them from polytheism was a great fundamental of all the Prophets: “And Jesus answered him: ‘The first of all the commandments is: Hear, O Israel: The Lord our God is one Lord.’” (Mark 12:29) With the passing of time, these fundamentals have become abandoned by those who claim to be following these prophets.

The Prophet (ﷺ) also spoke about other future events, such as the conquering of Egypt. Abu Tharr (رضي الله عنه) related that the Prophet (ﷺ) said: “*Verily, you shall conquer Egypt which is a land in which they measure by the Qeeraat. So when you conquer it, behave in the best possible manner towards its people, for verily, they have inviolability and kinship (in regards to you),*”<sup>17</sup> or he said, “*inviolability and affiliation of marriage (in regards to you). And when you see two men quarrelling for the space of a brick, depart from that (place).*”

Said Abu Tharr: “I saw ‘Abdur-Rahmaan ibn Sharahbeel ibn Hasnah and his brother Rabee’ah quarrelling over the space of a brick, so I left that (place).”<sup>18</sup> Indeed, the conquering of Egypt and this quarrelling incident both transpired, as the Messenger of Allaah (ﷺ) stated they would.

Elsewhere, the Prophet (ﷺ) spoke about the conquering of the whole Arabian Peninsula, which would be followed up with the conquering of the Persians, as appears in a *hadeeth* narrated by Naafi’ ibn ‘Utbah (رضي الله عنه), in which he reports that the Prophet (ﷺ) said: “*You shall battle in the Arabian Peninsula, and Allaah will grant victory to you in that, then you shall battle Persia, and Allaah will grant victory to you in that.*”<sup>19</sup> This eventually occurred, exactly as the Prophet (ﷺ) said it would.

Not only did the Prophet (ﷺ) inform his Companions about this future event, he also amazingly explained to them what would result from this great historical occurrence. Abu Hurayrah (رضي الله عنه), the Companion who received divine intervention in augmenting his ability to memorize great amounts of *ahaadeeth*, reported that the Messenger of Allaah (ﷺ) said: “*When Chosroes (of Persia) is ruined, then there will be no Chosroes after him. And when Caesar is ruined, then there will be no Caesar after him.*”<sup>20</sup>

### ***Coalitions of the Willing***

We live in a time in which many Muslims have weakened in practicing their religion as it is intended to be practiced. For over a millennium after the revelation of the *Qur’aan*, Muslims were turning to Islaam as their source of guidance. However, as time passed, many Muslims fell into neglect, such that the religious and worldly affairs they had excelled in changed from a situation of strength to one of weakness. Although Islaam is the second most prominent religion population-wise in the world today, this great number of adherents has not aided the Muslims to overcome their weaknesses or problems.

On the contrary, coalitions of nations are now able to band together under agreed-upon pretexts and assault Muslim countries at will. These “coalitions of the willing” descend upon these weak nations by using “shock and awe” tactics, and then collectively proceed to devour the natural resources of the nations, splitting up the booty amongst themselves.

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<sup>17</sup> The renowned scholar az-Zuhree (d.124H) said: “The kinship (referred to) is that the mother of (Prophet) Ishmael is from the Egyptians.” (Related by al-Haakim (vol.2, p.553) See: *Dalaa’il an-Nubuwwah*, p.521)

<sup>18</sup> Related by Muslim (no.6174)

<sup>19</sup> Related by Muslim (no.6930)

<sup>20</sup> Related by al-Bukhaaree (no.2907)

Prophet Muhammad (ﷺ) spoke about this exact situation to his Companions, when he said, “It is about to happen that the nations invite one another to come upon you, just as those invited to a meal come together to eat from a dish.” So someone said, “Is that because of our small number on that day?” He said, “Rather, on that day you will be many, but you will be like the waste-foam found upon flood-water. And Allaah will remove the fear of you from the hearts of your enemies and will cast weakness into your hearts.”<sup>21</sup>

These few aforementioned examples of prophesy, along with the countless other prophesies and miracles that were performed, constitute decisive proof that Muhammad (ﷺ) was a true messenger of God, like those before him.

### The Qur’aan as Muhammad’s (ﷺ) Greatest Miracle

Although Prophet Muhammad (ﷺ) was granted many kinds of miracles, the greatest miracle granted to him was the eternal miracle of the Qur’aan.

The Qur’aan contains a challenge to mankind that if they are in doubt as regards the divine origins of this book, that they may try either individually or collectively to produce even one chapter of its like. This challenge was given in three stages. Firstly, the pagan Arabs and mankind in general were challenged to produce the like of the Qur’aan as a whole:

﴿ قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ  
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴾

**Say: “If mankind and the *jinn* were to gather together to produce the like of this Qur’aan, they could not produce the like thereof, even if they backed each other up with help and support.”**

[17:88]

When hearing the Qur’aan, the Arabs were dumfounded. The speech was unlike the speech of anything they had ever heard, though it was the purest of Arabic. Clear and beautiful, they would feel frustrated when hearing the verses of the Qur’aan, as its eloquence and meaning would move them greatly, sometimes to tears.

When the experts of poetry and language attempted unsuccessfully to fulfill the challenge of producing the like of the Qur’aan as a whole, the challenge was lessened to producing the like of only ten chapters:

﴿ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ  
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

<sup>21</sup> Related by Aboo Daawood (no. 4284). Authenticated by al-Albaanee in *Silsilatul-Ahaadeeth as-Saheehah* (no. 958).

Or they say, "He forged it." Say: "Bring you then ten forged chapters like unto it, and call whomsoever you can other than Allaah (to your aid), if you speak the truth." [11:13]

In fulfilling this challenge, the Quraysh could have put an end to Prophet Muhammad's (ﷺ) call. They would not have needed to try to entice him to leave his mission by offering him wealth, leadership and marriage. Likewise, the wars they waged on the Prophet (ﷺ) and his companions could have been averted, had they and their linguistic experts been able to rise to this challenge.

The final challenge issued was to produce the like of only one chapter of the *Qur'aan*. *Sooratul-Kawthar* is the shortest chapter in the *Qur'aan*, being only three verses long. Consequently, the final challenge issued to mankind is to reproduce only three verses that are similar to those of the *Qur'aan*:

﴿ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ  
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴾

And if you are in doubt concerning that which We have sent down to Our servant, then produce a chapter of the like thereof; and call your witnesses and helpers besides Allaah, if you are truthful. [2:23]

Hamilton Gibb, the famous Arabist from the University of Oxford, stated that the *Qur'aan* is a "literary monument" that "stands by itself," adding that it is "a production **unique** to the Arabic literature, having **neither forerunners nor successors** in its own idiom."

"The influence of the Koran on the development of Arabic Literature has been incalculable and exerted in many directions," states Gibb. "Its ideas, its language, its rhymes **pervade all subsequent literary works** in greater or lesser measure. Its specific linguistic features **were not emulated**, either in the chancery prose of the next century or in the later prose writings."

Going a step further, Professor Gibb actually concedes the following: "No man in fifteen hundred years has ever played on that deep-toned instrument with such power, such boldness, and such range of emotional effect as Mohammad did."<sup>22</sup>

Professor Gibb made these conclusions after researching the linguistic wonder of the *Qur'aan*. However, it seems surprising that Gibb did not tie his findings with the challenge that exists

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<sup>22</sup> Hamilton Gibb, *Islam - A Historical Survey*, Oxford University Press, 1980, p. 28. (Quoted from *Islamic Awareness: What Is The Challenge Of The Qur'an With Respect To Arabic Prose & Poetry?*)



within the *Qur'aan*, when he concluded that Muhammad (ﷺ) was the one who achieved all of these incredible accomplishments. After all, can Gibb think of an example in any language of a book that challenges all of mankind to reproduce the like of only a part of it? Furthermore, could Gibb think of any other book in the world that experts could deem as being an unsurpassable display of greatness in that particular language? Could this possibly be a coincidence? For these reasons, it seems surprising that Gibb's admission that the *Qur'aan* has "neither forerunners nor successors" does not lead him to even consider the possibility that this challenge really came from the Creator and Knower of all things.

Similarly, it seems surprising that after affirming the wonders of the *Qur'aan*, Professor Gibb would ascribe these wonders to someone he knows was an illiterate man who had never shown any kind of literary orientation or expertise before he began to receive revelation.

﴿ وَمَا كُنْتَ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا  
خُطُّهُ بِيَمِينِكَ إِذَا لَأَرْتَابَ الْمُبْتَلُونَ ﴾

**Neither did you (O Muhammad) read any book before this,  
nor did you write any book with your right hand. In that case, indeed,  
the followers of falsehood might have doubted. [29:48]**

Ibn Katheer (d.774H, 1372CE), the renowned commentator on the *Qur'aan*, spoke about this incredible challenge, saying that the Arabs of that time were "the most eloquent of nations, and they were challenged with this task several times over in Makkah and Madeenah. This challenge was given while the Muslims experienced the severity of the pagan Arab's enmity and their hatred for the religion of Islaam. In spite of this, they were not able to meet this challenge. For this reason, Allaah said:

﴿ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا  
النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴾

**But if you cannot do this - and you will never do it - then fear the Fire  
whose fuel is men and stones, prepared for those who disbelieve.  
[2:24]**

In addition, "you will never" is a negation of this ever being able to happen in the future, namely, that you will never be able to do it. This is another miracle, being that the Prophet (ﷺ) conveyed these verses (from Allaah) about this decisive and definite information in advance, free of fear, that this *Qur'aan* can never be equalled with anything else in any age.

This matter has already occurred, as nobody has been able to equal the *Qur'aan* up to this time; nor is it possible for this to be done. How could this be made feasible for anyone when the *Qur'aan* is the actual speech of Allaah, the Creator of all things? How could the speech of the creation resemble the speech of the Creator?"<sup>23</sup>

### The Eternal Preservation of the *Qur'aan*

Another aspect of the inimitability of the *Qur'aan* is the claim it contains that it will be protected from change forever. If one were to recollect all of the different kinds of books that have ever been written from the earliest of times, would it be possible to think of any other book that claims it will be preserved forever?

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

Verily, it is We who sent down the *Qur'aan*, and indeed,  
We will guard it (from corruption).

[15:9]

Incredibly enough, the *Qur'aan* that exists today does not differ from one place to another. If anyone tried to change a letter of the *Qur'aan* - and this has been attempted - Muslim children all over the world would be able to correct that individual. Because of its wonderful structure and harmonious nature, a non-Arab speaker can memorize the whole book in months:

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾ ﴾

And We have indeed made the *Qur'aan* easy to understand and remember;  
then is there any that will receive admonition?

[54:17]

### The Ultimate Miracle of the *Qur'aan*

In his book entitled "Islam," Alfred Guillaume speaks about the inimitability of the *Qur'aan*, albeit through a somewhat detracting view:

"The Quran is one of the world's classics which cannot be translated without grave loss. It has a rhythm of peculiar beauty and a cadence that charms the ear. Many Christian Arabs speak of its style with warm admiration, and most Arabists acknowledge its

<sup>23</sup> Al-Haafith 'Imaadud-Deen Ibn Katheer al-Qurashee, *Tafseer al-Qur'aan al-'Atheem, Daarul-Andalus*, p.104-105.

excellence. When it is read aloud or recited it has an almost hypnotic effect that makes the listener indifferent to its sometimes strange syntax<sup>24</sup> and its sometimes, to us, repellent content. It is this quality it possesses of silencing criticism by the sweet music of its language that has given birth to the dogma of its inimitability; indeed **it may be affirmed that within the literature of the Arabs, wide and fecund as it is both in poetry and in elevated prose, there is nothing to compare with it.**"<sup>25</sup>

Although Guillaume is willing to affirm the inimitability of the *Qur'aan* to a certain degree, he seems unwilling to affirm the greatest aspect of the miracle of the *Qur'aan*; its content. Speaking about what he views as the *Qur'aan*'s sometimes "repellent content," Guillaume has successfully passed over the greatest aspect of the *Qur'aanic* miracle, about which Allaah said:

﴿ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ ﴾

**This is the Book, whereof there is no doubt,  
a guidance to those who fear and keep their duty to Allaah.**

[2:2]

The *Qur'aan* guides people to everything the Creator knows is best for His creation, and leads people away from those things He knows are detrimental to them. Regarding the guidance contained within the *Qur'aan* and how some people attempt to place doubt upon its precepts, Shaykh 'Abdur-Rahmaan as-Sa'dee (d.1956CE, 1376H), the late scholar of Islaam, posed the following important questions: "Are they equal, that which the messengers commanded with, such as truthfulness in speech and action and sincerity of purpose to God... and the enjoining of goodness and keeping family ties, the fulfilment of the rights of neighbours, acquaintances and workers... or the commanding of what opposes that? And are they equal, the commanding with justice, kindness and benevolence, aiding relatives, the forbidding of indecency, abomination and

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<sup>24</sup> The syntax that Guillaume is referring to here is in fact one of the components of the linguistic miracles of the *Qur'aan*. Only those who are truly well grounded in the details of the Arabic language would be able to understand the amazing implications of say, the changes of verb tense that occur in the *Qur'aan*. These subtleties have escaped Guillaume and many orientalist who have not grasped the intricacies of the Arabic language enough to realize the miraculous use of syntax that exists in the *Qur'aan*.

Had it been otherwise, those who were present at the time of the linguistic peak of the Arabic language in the seventh century would have attacked the *Qur'aan* on this basis when they were being challenged to equal it. Instead, it has been attempted by later generations of people whose language skills are weaker than those who were present during these linguistic golden years, some of them being non-native speakers.

<sup>25</sup> Alfred Guillaume, *Islam*, Penguin Books, 1990 (Reprinted), pp. 73-74. (Quoted from *Islamic Awareness': What Is The Challenge Of The Qur'an With Respect To Arabic Prose & Poetry?*)

transgression against the creation with regards to their blood, possessions and honour; and the cooperating upon virtue and piety, or the commanding of what opposes that?"<sup>26</sup>

The causes for Guillaume's comment that some of the *Qur'aan* contains "repellent content" can be sourced back to two important matters. Firstly, Guillaume used the term "sometimes" because, quite often, the content of the *Qur'aan* might agree with the "human values" that his society already lives by. Those matters contained within the *Qur'aan* that contradict these ever-changing "human values" will then be deemed to be from a former time, and thus "repellent." However, does not the consistent changing of values necessitate that a continuous series of errors is being made in forming these ethics?

Another matter that might cause Guillaume to dislike parts of the *Qur'aan* is the way the Creator challenges the reader to reconsider their beliefs with strong, factual and logical argumentation. The persuasiveness of the *Qur'aan* is referred to in the following verse:

﴿ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ ﴾

**And no example do they bring** (to oppose or to find fault in you or in this *Qur'aan*),  
**but We reveal to you the truth** (against that example),  
**and the better explanation thereof.**

[25:33]

Some people are able to recognize these factual arguments as being remedies that are mercifully put forward to heal people's hearts of any misunderstandings or misconceptions they and their societies might hold. Others find that being addressed in this fashion poses a threat to them, as they feel their systems of belief are being challenged, and thus resent that:

﴿ وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٨٢﴾ ﴾

﴿ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ ﴾

**We send down of the *Qur'aan* that which is a healing and a mercy to those who believe;**  
**and it increases the wrongdoers nothing but loss.**

[17:82]

One of the problems with those who claim to be adherents of freedom and liberalism is that they are often not very open to reconsidering certain conclusions they might have already drawn. The claim to being liberalist necessitates that an individual be open minded and ready to change any preconceived notions once convincing proof is provided to substantiate something new or different. People who claim to be open and liberal often become very sensitive and intolerant

<sup>26</sup> Shaykh 'Abdur-Rahmaan as-Sa'dee, *al-Adillatul-Qawaati' wal-Baraaheen fee Ibtal Usool-il-Mulhideen, Daarul-Minhaaj*, pp.39-40)

when valid criticism of their beliefs is made. Refusing to consider something before it is even brought forward is a sign of insularity, not liberalism.

Beyond some of the clear signs the *Qur'aan* contains which indicate that it could never have come about by any man - never mind an illiterate one - the greatest component of the Qur'aanic miracle can be found in the guidance it offers mankind. The reader will be able to weigh up the proofs and evidences it offers in invalidating all man-made beliefs and ideologies, and whether or not it actually is an eternal miracle as a timeless criterion in judging between right and wrong.



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