

(Note: Wherever the word “you” or “your” is singular and refers to one human being, it is printed with an italic y, as in: you. Wherever such a word refers to God, the letter y is printed in capital, as in: You.)

### For Fast 23 – September 3

#### Topic: (Q) The Holy Quran

*Is unique among scriptures in telling the reader all about itself:*

- *Name:* “These are the verses of the Quran and the Book that makes manifest: A guidance and good news for the believers ... And you (Prophet) are surely made to receive the Quran from the Wise, the Knowing.” — 27:1-2 and 6
- *Is a revelation from God:* “The revelation of the Book is from Allah, the Mighty, the Wise. Surely We have revealed to you the Book with truth, so serve Allah, being sincere to Him in obedience.” — 39:1-2
- *Name of recipient:* “And those who believe and do good, and believe in what has been revealed to Muhammad — and it is the Truth from their Lord — He will remove their evil from them and improve their condition.” — 47:2
- *Manner and language of revelation:* “And surely this is a revelation from the Lord of the worlds. The Faithful Spirit has brought it,<sup>1</sup> on your heart<sup>2</sup> that you (O Prophet) may be a warner, in plain Arabic language.” — 26:192-194

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1. The Faithful Spirit is the angel Gabriel, who brought the Divine revelation to the Holy Prophet.

2. The words *on your heart* indicate that the Prophet’s heart, being the receptacle of the mighty revelation, was truly responsive to the great truths contained in it. They also indicate that the Quran must be received in our hearts, not merely in our ears.

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- *When its revelation began:* “The month of Ramadan is that in which the Quran was revealed,<sup>1</sup> a guidance to people and clear proofs of the guidance and the Criterion<sup>2</sup>.” — 2:185

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1. By the revelation of the Quran in the month of Ramadan is meant the commencement of its revelation. The month of Ramadan is thus a memorial of the revelation of the Quran.

2. Firstly, the Quran is a “guidance” for all people, and therefore it contains teachings suitable and sufficient for all people in all countries and ages. Secondly, it contains “clear proofs” to demonstrate the truth of what it asserts. Thirdly, it contains arguments which afford a “criterion” (Arabic: *furqān*), separating truth from falsehood.

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*Quran came for the whole world:*

- *After mentioning several previous prophets, the Holy Prophet is told:*

“These are they whom Allah guided, so follow their guidance. Say: I do not ask you for any reward for it. It is nothing but *a Reminder for the nations.*” — 6:90

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The Prophet is told to follow the guidance of all the earlier prophets because his message was for all the nations to whom previous prophets had separately come. Hence the Quran is called a Reminder, showing that *it was meant for all the nations*, to whom it was a reminder of what they had received before. The Prophet is, in fact, here told that he was now the representative of all the prophets that had gone before him, and therefore possessed all the excellences which were granted to those prophets separately.

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*Quran is a guidance, mercy, good news, healing:*

- “This Book, in which there is no doubt, is a guide to those who keep their duty” — 2:2

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The application of the word “book” (*kitāb*) to the Holy Quran shows clearly that the Quran was from the first meant to be a *complete book* that existed not only in the memory of people but also in writing. The Quran is here described as affording guidance to those who keep their duty, because the sense of keeping his duty is innate in man. No guidance would benefit those who have no regard for their duty.

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- “These are the verses of the Book of Wisdom —a guidance and a mercy for the doers of good” — 31:2-3
- “And We have revealed the Book to you explaining all things, and a guidance and mercy and good news for those who submit.” — 16:89

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By *all things* is meant every basic principle necessary for the spiritual welfare of man.

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- “O people, an admonition has indeed come to you from your Lord and a healing for what is in the hearts; and a guidance and a mercy for the believers.” — 10:57

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The Quran is a healing for the spiritual illnesses of the heart. It removes doubts, insincerity and wrongful desires from the heart.

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*Truth of Quran to be found through knowledge:*

- “... and that *those who have been given knowledge* may know that it is the Truth from your Lord, so they should believe in it that their hearts may be lowly before Him.” — 22:54
- “And *those who have been given knowledge* see that what is revealed to you from your Lord, is the Truth and it guides into the path of the Mighty, the Praised.” — 34:6

*The Quran must be pondered over, read with thought:*

- “Will they not then *meditate on the Quran*? And if it were from any other than Allah, they would have found in it many a discrepancy.” — 4:82
- “(This is) a Book that We have revealed to you abounding in good, that they may *ponder over its verses*, and that those who have understanding may be mindful.” — 38:29
- “Do they not *reflect on the Quran*? Or, are there locks on the hearts?” — 47:24

*Its message must be explained to people:*

- “And when Allah took a covenant from those who were given the Book: You shall *explain it to people* and shall not hide it. But they threw it behind their backs and took a small price for it. And evil is what they buy.” — 3:187

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1. The same covenant or pledge, mentioned here about followers of previous religions, applies also to Muslims who were given the Quran. It is their duty to explain the meanings of the Quran to people in general. Not to teach it amounts to hiding it. To ignore its teachings is to throw it behind your back. To give rulings and *fatwas* which are contrary to the Quran, just for some worldly gain or to court popularity, amounts to taking a small price for it.

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*How to (or not to) read the Quran:*

- “And it is a Quran We have made distinct, so that you may read it to the people by slow degrees, and We have revealed it in portions.” — 17:106
- “and recite the Quran (distinctly) at a leisurely pace.” — 73:4

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To read the Quran in a rush, in an attempt to finish it quickly, is opposed to these verses. To recite the Quran merely as a custom on some special occasions, without learning anything from it, is a practice that has no basis whatever in the teachings of the Quran and is not found anywhere in the lives of the Holy Prophet Muhammad and his early followers.

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