

Fast 29

“This We recite to you (O Prophet) of the messages and the **Reminder** full of wisdom.” — Ch. 3, v. 58.

“And We have revealed to you the **Reminder** (O Prophet) that you may make clear to people what has been revealed to them, and that perhaps they may reflect.” — Ch. 16, v. 44.

“And this is a blessed **Reminder**, which We have revealed. Will you then deny it?” — Ch. 21, v. 50.

Notes: The Quran is called *dhikr* or ‘reminder’ in numerous places. It is a reminder to any human being, in general, of what is already within his nature. Every person is, for example, truthful by his very nature and wants to do good to others. He is unhappy when he does wrong. The revelation contained in the Quran provides him with a reminder of these qualities which are in his nature, thereby strengthening his resolve to do good and refrain from evil.

“A Book revealed to you (O Prophet) — so let there be no worry in your heart concerning it — that you may warn with it, and a **Reminder to the believers.**” — Ch. 7, v. 2.

“O man, We have not revealed the Quran to you (O Prophet) that you may be unsuccessful; but it is a **Reminder to him who fears:** a revelation from Him Who created the earth and the high heavens.” — Ch. 20, v. 1–4.

Notes: The Quran reminds believers of their duties and obligations. It is a reminder for those “who fear” that they may have fallen short in their duty or done wrong, so that they can improve themselves.

“So hold fast to what has been revealed to you (O Prophet); surely you are on the right path. And surely it is a **Reminder for you and your people**, and you (all) will be questioned.” — Ch. 43, v. 43–44.

Notes: The word *dhikr* means not only reminder but also ‘a source of eminence or honour’. Therefore these words may also be translated as: “it is an honour for you and your people”, meaning that by “holding fast” to the Quran, the Holy Prophet

and his followers will achieve honour and eminence in the world. This they did. Today, wherever Muslims are in disrepute for certain of their beliefs and actions, it is because they have not held fast to the Quran but instead follow tradition, custom or later derived Islamic law even when it conflicts with the Quran.

“Say: I do not ask you for any reward for it. It is nothing but a **Reminder for the nations.**” — Ch. 6, v. 90.

“This is from the announcements relating to the unseen (which) We reveal to you (O Prophet)... And most people do not believe, though you desire it eagerly. And you ask them no reward for it. It is nothing but a **Reminder for the nations.**” — Ch. 12, v. 102, 103–104.

“Say: I ask you no reward for it; nor am I one of the impostors. It is nothing but a **Reminder for the nations.** And certainly you will come to know about it after a time.” — Ch. 38, v. 86–88.

“It is nothing but a **Reminder for the nations,** for whomever among you who wishes to go straight.” — Ch. 81, v. 27–28.

Notes: The Quran here is called “a Reminder for all the nations”. It means that its message is meant for all mankind and must be made to reach all mankind. Being a reminder to them means also that it reminds them of the revelations they had received before, within their own nations from their prophets.

The first three passages show that the Holy Prophet does not ask anyone for any recompense for conveying to them this message, and likewise nor should his followers ask for any reward for doing this work.

The second passage, in the words “most people do not believe, though you desire it eagerly”, shows how keen the Holy Prophet was that people should believe in his teachings. But the fourth passage, in the words “for whomever among you who wishes to go straight”, tells us that the Quran is meant for those who themselves, *out of their own desire and will*, wish to follow the straight path. It cannot be forced upon those who are unwilling to accept it.
