

E-BOOK

THE GREATNESS OF THE QUR'AN'S INFLUENCE

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Introduction

Century after century, the Qur'an has continued to have a profound and powerful impact on the hearts of people. Over 14 centuries ago, the Arabs of the Arabian Peninsula underwent a complete metamorphosis, one that saw them go from ignorance to knowledge, from polytheism to pure Islamic Monotheism, from division and chaos to unity and harmony. They then poured out of Arabia, flowing with the irresistible force of a flood to neighboring lands, spreading Islam to other peoples, and bringing down the two major empires of that era. Muslims uprooted polytheism and oppression, and

spread in their place the seeds of Islamic Monotheism, truth, and justice. As a result, people entered into the religion of Allah (sp) in throngs. This tremendous early success for the Muslim nation can be attributed to many things; without a doubt, however, credit for that success should go first and foremost to the Noble Qur'an and to the powerful effect it has on the hearts of people.

From the moment they heard it for the first time, Arabs were captivated by the Qur'an, and here I am referring equally to those who embraced Islam and to those upon whose hearts Allah (sp) placed a dark cover, those who refused to embrace the truth – a miserable group that consisted of the likes of Al-Waleed bin Al-Mugheerah. So long as a person is humble and has an open mind, he will be greatly moved by the Qur'an when he recites it or hears it being recited. But the Arabs were more than stubborn; they were intransigent:

قَوْمٌ خَصِمُونَ

“A quarrelsome people.” (Qur'an 43:58)

They are again described as being quarrelsome in this Verse:



وَتُنذِرَ بِهِ قَوْمًا لُدًّا

“And warn with it the Ludda (most quarrelsome) people.” (Qur’an. 19:97)

As a result of their intransigence, they began to raise doubts about the Qur’an, though deep down in their hearts they knew that it was the absolute truth from their Lord; their sole purpose was to deride the Qur’an, and to thus turn people away from it.

Based on what I have hitherto mentioned, we should rely heavily on the Qur’an when we invite others to Islam. Sadly, however, many Muslims, even those who are specialized in the field of Islamic propagation, fail to mention Verses of the Qur’an when they address an audience of non-Muslims. In their speeches, they will say much that comes to their minds, while citing very few Verses of the Qur’an, if any. To be sure, such an approach is wrong. Throughout history, it has been the words of Allah (sp) and not the words of men, that have captivated the hearts of billions and motivated them to embrace Islam. That being said, I should point out that I am not advocating an approach to Islamic propagation which involves recitation of the Qur’an’s Verses and nothing else. To the contrary, a Muslim who is active in the field of Islamic propagation should mention Verses of the Qur’an, but at the same time he should explain those Verses, clarify the main teachings and beliefs of Islam, provide examples to his audience, mention stories whenever appropriate, put forward sound and logical arguments, and so on. Therefore, when inviting others to Islam, a Muslim should follow the guidance and methodology of the Messenger of Allah (s), which can be summarized in the saying of Allah (sp):

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And We have also sent down unto you (O Muhammad (s)) the reminder and the advice (the Qur’an), that you may explain clearly to men what is sent down to them, and that they may give thought.” (Qur’an 16:44)



Section 1:

The Importance Of Inviting Others To Islam With The Qur'an

Introduction

Allah (sp) sent His Messenger (s) to mankind on an important mission: To convey to them the message of Islam. To help him complete his mission, Allah (sp) provided him (s) with a Book, the Noble Qur'an, and ordered him to rely on it and to use it for the purpose of achieving his mission. Within the Noble Qur'an itself, Allah (sp) commanded the Prophet (s) to invite people to Islam with the Qur'an. What this entailed was reciting the Qur'an to the people, explaining it to them, and applying its teachings. The following are some of the Qur'an's Verses that command or encourage the Prophet (s) to invite people to Islam with the Qur'an.

1) Allah (sp) said:

وَأَوْحَىٰ إِلَيَّ هَٰذَا الْقُرْآنَ لِأُنذِرَكُم بِهِ وَمَن بَلَغَ

"This Qur'an has been revealed to me that I may therewith warn you and whomsoever it may reach." (Qur'an 6:19)

In this Verse, Allah (sp) informs us that He revealed the Qur'an in order to benefit human beings and make right their affairs. In it is a stern warning for all



people until the Day of Resurrection. For this reason, Mujaahid (may Allah have mercy on him) said, "Every part of the Qur'an invites (to goodness) and warns (against evil)." After he said this, he recited the Verse, "That I may therewith warn you and whomsoever it may reach".

2) Allah (sp) said:

كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرًا
لِّلْمُؤْمِنِينَ

"(This is the) Book (the Qur'an) sent down unto you (O Muhammad (s)), so let not your breast be narrow therefrom, that you warn thereby, and a reminder unto the believers." (Qur'an 7: 2)

Here, two functions of the Qur'an are mentioned: First, it should be used to warn disbelievers; and second, it should be used to remind believers. Furthermore, in this Verse, Allah (sp) instructs believers that they should not feel skeptical or doubtful about using the Qur'an to invite people to Islam; it is, after all, Allah's speech, and falsehood cannot come anywhere near it. Therefore, a Muslim should be at peace with the principle of using the Qur'an to invite others to Islam, and in doing so, he should not fear the reproach or blame of his audience.¹

3) Allah (sp) said:

وَقُرْآنًا أَنْزَلْنَاهُ لِقُرْآنٍ فَتَقْرَأَهُ عَلَى النَّاسِ عَلَىٰ مُكْثٍ وَنَزَّلْنَاهُ تَنزِيلًا

"And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages." (Qur'an 17: 106)

To make it easier for the people to absorb the Qur'an's teachings in a slow yet timely manner, Allah (sp) revealed the Qur'an to His Messenger (s) in parts, over a span of 23 years. In a similar vein, a Muslim who invites others to Islam should

¹ Tafseer At-Tabaree (12/297), Tafseer Al-Qurtubee (7/160, 161), Tafseer As-Sadee (pgs. 245, 246), and to Fee Dhilaal Al-Qur'an (3/1254-1259).



proceed with slow and measured steps, giving time for his audience to absorb one lesson before moving on to the next.

4) Allah (sp) said:

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۖ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ

“Say (O Muhammad (s)): ‘I warn you only by the revelation (from Allah and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, even) when they are warned .)’” (Qur’an 21: 45) (i.e., one should follow only the Qur’an and the Sunnah (legal ways, orders, acts of worship, statements of Prophet Muhammad (s), as the Companions of the Prophet did) The meaning of this Verse is as follows: ‘O Muhammad , warn all people and invite them with the Grand Qur’an, which is revealed to you by your Lord. If they answer your invitation, then they do so for the benefit of their own selves. And if they don’t, then that is because the voice of the Qur’an does not reach hearts that are unwilling to be guided. Due to their unwillingness to hear the voice of the Qur’an, it is as if they are deaf². Deaf people do not benefit from the voices that surround them; similarly, disbelievers do not benefit from the Qur’an when they hear it being recited.

5) Allah (sp) said:

فَلَا تُطِعْ أَلْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

“So obey not to the disbelievers, but strive against them (by preaching) with the utmost endeavor, with it (the Qur’an).” (Qur’an 25:52)

In this Verse, Allah (sp) informs us that inviting others to Islam with the Qur’an is a form of *Jihad* – of struggling in the way of Allah (sp); of this there is no doubt, since He (sp) explicitly used the name *Jihad* to describe the act of inviting others to Islam with the Qur’an. Here, Allah (sp) honors those who strive to bring others into the fold of Islam, describing their efforts not simply as a struggle, but as a struggle

² Tafseer Al-Qurtubee (11/292), Tafseer Ibn Katheer (3/181), and Tafseer As-Sadee (pg. 473).



that is carried out with the “utmost endeavor (or the utmost, or highest form of, struggle).” Muslim preachers engage in this struggle not just with disbelievers, but with sinning Muslims as well. This is because, if it is a high priority to use the Qur’an to invite disbelievers to Islam, it is certainly an even higher priority to use Verses of the Qur’an to invite sinning Muslims to repent and to return to the truth.

6) Allah (sp) said:

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رَسُولًا ۚ يَتْلُوا عَلَيْهِمْ
ءَايَاتِنَا ۚ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ

“And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrong-doers, disbelievers in the Oneness of Allah, oppressors and tyrants).” (Qur’an 28:59)

This Verse clearly points to the importance of preaching with the Qur’an, for in it, Allah (sp) states that listening to Verses of the Qur’an can directly prevent calamities that result in the destruction of an entire group of disbelievers. The Qur’an acts as a decisive proof (for or) against them once they listen to it and decide to either believe in it or reject it.³ Similar in meaning to the abovementioned Verse is the Saying of Allah (sp):

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ أَبْلِغْهُ
مَأْمَنَهُ ۗ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَّا يَعْلَمُونَ

“And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur’an), and then escort him to where he can be secure, that is because they are men who know not.” (Qur’an 9: 6)

This Verse means: “Wait until he listens to the Qur’an and has a chance to contemplate its meanings, for then a decisive proof will have been established either for or against him. If he embraces Islam, then he automatically will begin to enjoy all

³ Tafseer Al-Qurtubee (13/301-303), Tafseer Ibn Katheer (3/397), and Tafseer As-Sa’dee (pg. 571).



of the rights that other citizens of the Muslim nation enjoy. And if he refuses, then he should be sent back to where he can be secure or to his homeland. Then, if doing so is desirable and appropriate, you may fight against him by declaring war upon him.”⁴

A person should be able to determine the truthfulness of Islam just by listening to the Qur'an, which is why so many people throughout history have simply had to listen to a few Verses of the Qur'an before deciding to become Muslims. By its very nature, the Qur'an reaches the inner depths of man's soul like no other speech can. After all, had not the Qur'an been so powerful in its influence on those who listen to it, it would not have been the final and decisive factor that dictates the fate of a polytheist who seeks the protection of Muslims.

7) Allah (sp) said:

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ

“But warn by the Qur'an, him who fears My Threat.” (Qur'an 50: 45)

As this Verse suggests, the Qur'an should be used to warn people because it has the effect of awakening people from a state of slumber and heedlessness. A man might spend years thinking only about gratifying his worldly desires, but then wakes up with a start and becomes afraid upon hearing about the fate of disbelievers in the Hereafter or about the punishment of the Hellfire. For all of the above-mentioned reasons, every Muslim should realize that the Qur'an is his greatest weapon in his struggle to influence others and invite them to the truth.

⁴ *Tafseer Al-Qaasimee*, a book that is also known by the title *Mahaasin At-Ta'weel* (4/90).



Section 2:

Applying The Principle Of Inviting Others To Islam With The Qur'an

Introduction

Allah (sp) commanded the Prophet (s) to invite people to Islam with the Noble Qur'an, and that is exactly what he did. He used the Qur'an as a tool for spreading Islam with his speech, his actions, and his overall demeanor. When the Mother of the Believers Aishah (rh) was asked about the character of the Prophet (s), she said: "Verily, the character of the Prophet of Allah (s) was (simply put) the Qur'an."⁵

Or in other words, the Prophet (s) was a practical manifestation of the Qur'an in all of his affairs: he followed all of the commands of the Qur'an, he adopted all of the characteristics that are extolled in the Qur'an, he learned from the morals and stories of the Qur'an, and he recited the Qur'an in a beautiful manner. In short, it was as if Aishah (rh) said that the Prophet (s) was a walking, talking version of the Qur'an.

In fact, the Prophet (s) made it clear that the Qur'an is the primary reason why he will have so many followers on the Day of Resurrection; moreover, he proclaimed that the Qur'an is the greatest miracle that Allah (sp) has ever given to any of his Prophets (st). In a Hadeeth that is related both in Bukhaaree and Muslim, the Messenger of Allah (sp) said: "Without exception, every single Prophet has been given something (i.e., a miracle) that leaves man with no logical choice except to believe (therefore, those who disbelieve act contrary to the dictates of logic, and

⁵ *Muslim* (746).



instead follow their whims and desires). And that which I have been given is revelation that Allah has inspired to me. And verily, I hope to have more followers than any other Prophet on the Day of Resurrection.”⁶

Some of the Main Differences between the Miracle of the Noble Qur'an and the Miracles that other Prophets (st) came with

- 1) The miracle of the Qur'an can be witnessed by the people of all generations until the Day of Resurrection, whereas the miracles of other Prophets (st) had limited witnesses and were momentary in nature. Any given miracle that occurred at their hands, such as the healing of the blind, ended as soon as it had finished taking place, and was witnessed in a direct way only by those who were there when it happened. Because we are informed about them in the Qur'an, we know about specific miracles that occurred at the hands of past Prophets (st) but because we neither saw nor heard those miracles occur, we are not direct witnesses to them. As for the Noble Qur'an, anybody who reads it with his eyes or listens to it with his ears is a direct witness to its grandeur.
- 2) The Qur'an consists of a number of miracles, which have to do with its style, its eloquence, its flow, its organization, and the information it gives about the unseen world – the past and future; other beings that exist in the universe, such as jinns and angels; Paradise and the Hellfire; and so on. In every era, a new miracle of the Qur'an manifests itself or is discovered. So, for instance, from the Qur'an and the Sunnah of the Prophet (s), the Companions (rp) learned that Jesus (p) was not crucified on a cross, but was instead raised to the heavens, and that he will one day return to Earth. In this case, the Qur'an provides information about the unseen world. When that information is confirmed through direct experience – i.e., when Jesus actually returns to the earth – a miracle of the Qur'an will be confirmed, i.e., the fact that it gave correct information about the unseen world: That Jesus (p) was not crucified, but was instead raised to the heavens. Therefore, it will be the people of a later generation (or perhaps even the people of this generation, and not the Companions (rp) of the Messenger of Allah (s), who will be direct witnesses of

⁶ Bukhaaree (4981) and Muslim (152).



that miracle. Such is not the case for the miracles of other Prophets (st) for the direct witnesses of those miracles consisted of a very limited audience – of those who were alive and present to witness those miracles when they occurred.

- 3) The miracles of past Prophets (st) were of a sensual nature, in that they were witnessed in a physical way or by the senses. One saw the splitting of the sea, a rod turning into a snake, or a blind man being healed. The miracle of the Qur'an, on the other hand, is witnessed not so much by the senses as it is by the mind. Therefore, the Qur'an has a greater impact on human beings than do other miracles. A person who witnesses a miracle with his eyes sees something amazing, but the experience lasts only a few minutes and then is over with. But a person who witnesses the miracle of the Qur'an witnesses it with his mind within himself, and as a result, the experience of that miracle is continual in that it repeats itself in his mind every time he attempts to recall or contemplate it.⁷

To be sure, the Messenger of Allah (s) was charismatic, awe-inspiring in his demeanor, as well as eloquent and influential in his speech. Yet in spite of all those qualities, he still needed to rely on the Qur'an when he wanted to invite others to Islam. Then what about us today? We, who do not possess the same qualities, or who possess them to only a small degree, are in dire need of using the Qur'an as a tool to fulfill our duty to spread the message of Islam to the rest of mankind. Those who are specialized in the field of Islamic propagation should realize that, in influencing others to embrace Islam, their best asset is not their eloquence, their charm, their personality, or their charisma; rather, it is the Noble Qur'an, which is an eternal miracle that can be witnessed by all.

Examples of How the Prophet (s) Would Use the Qur'an to Invite People to Islam

First: Preaching Islam to the Delegations that came during the Hajj Season

Ibn Abbaas (r2) reported that 'Alee bin Abee Taalib (r) said, "When Allah (sp) commanded His Messenger (s) to present himself to Arab tribes, he went out (to meet

⁷ *Fathul-Baaree Sharh Saheeh Al-Bukhaaree* by Ibn Hajr (9/9, 10).



them, and both Abu Bakr As-Siddeeq (r) and I accompanied him. Upon reaching a gathering of Arabs... Mafrooq bin 'Amr (one of the people that was seated in the gathering) said (to the Prophet (s)), 'To what do you invite us, O brother of Quraish?' The Messenger of Allah (s) (instead of answering him with his own words) recited the Verse:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيَّ كُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا أَلْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا
الْأَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ

“Say (O Muhammad (s)): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty – We provide sustenance for you and for them; come not near to Al-Fawahish (Shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.’” (Qur’an 6:151)

Mafrooq then asked, “And to what else do you invite (people to follow), O brother of Quraish?” In response to this question, the Messenger of Allah (s) recited this Verse:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ۖ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

“Verily, Allah enjoins Al-Adl (i.e., justice and worshipping none but Allah Alone – Islamic Monotheism) and Al-Ihsan (i.e., to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner), and giving (help) to kith and kin (i.e., all that Allah has ordered you to give them, i.e., wealth, visiting, looking after them, or any other kind of help, etc.); and forbids Al-Fahsha (i.e., all evil deeds, i.e., illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life



without right, etc.), and Al-Munkar (i.e., all that is prohibited by Islamic law; polytheism of every kind, disbelief and every kind of evil deeds, etc.) and Al-Baghy (i.e., all kinds of oppression). He admonishes you, that you may take heed.” (Qur'an 16:90)

Without having heard a single word of the Prophet (s), and having heard only a few Verses of the Qur'an, Mafrooq said, “O brother of Quraish, you have invited us to the noblest of manners and to the best of deeds.”⁸

When the Prophet (s) invited Mafrooq's people to embrace Islam, and when Mafrooq asked the Prophet (s) questions about Islam, the Prophet (s) relied on the best asset he had with him: not his own words, but the words of Allah (sp). By choosing to answer Mafrooq's questions with Verses of the Qur'an, the Prophet (s) was reaching out to the inner depths of his heart, helping to establish a direct link between him and Allah (sp). The desired effect was achieved, for Mafrooq was greatly moved by the Verses that were being recited to him; he was so impressed, in fact, that he said, “O brother of Quraish, you have invited us to the noblest of manners and to the best of deeds.”

Second: Traveling to See People and Inviting them with the Qur'an

Khaalid Al-'Udwaanee (r) related that he saw the Messenger of Allah (s) in the eastern part of Thaqeef, and he noticed that he was standing over a bow or a stick. This took place when the Messenger of Allah (s) went to the people of Thaqeef, seeking their aid and support. Years later, Khaalid (r) thought about that day; he remembered that the Prophet (s) was addressing the people of Thaqeef and inviting them to embrace Islam. What Khaalid (r) remembered in particular was how he had heard the Prophet (s) reciting the entire chapter of *At-Taariq*, which begins with the Verse:

وَالسَّمَاءِ وَالطَّارِقِ

“By the heaven, and At-Tariq (the night-comer, i.e., the bright star)” (Qur'an 86: 1)

⁸ Related by Ibn Hibbaan in *Ath-Thiqaat* (180-88) and by Al-Baihaqee in *Dalaa'il An-Nubuwwah* (2422). And in his judgment of this Hadeeth's authenticity, Ibn Hajar said, Its chain is *Hasan* (i.e., good or acceptable). *Fathul-Baaree* (7/220).



Upon recalling that occurrence, Khaalid (r), who by now was a Muslim, said, "I had these Verses memorized even during the days of pre-Islamic ignorance, when I was still a polytheist. I then recited them again after I became a Muslim. (Years ago, when I first heard the Prophet (s) reciting these Verses) the people of Thaqeef called me and asked me, 'What did you hear from this man?' I recited the Verses to them. In their company was someone from the Quraish who said, 'We know our companion (i.e., Prophet Muhammad (s)) better than anyone else. Had we known that what he says is the truth, we would have followed him.'"⁹

From this story, we see how the Prophet (s) would go to people of different tribes and invite them to embrace Islam by reciting Verses of the Qur'an to them. Due to the profound effect that the Verses of the Qur'an have on a person's heart, the noble Companion Khaalid Al-'Udwaanee (r) took special notice of the chapter that he heard the Prophet (s) recite, having memorized it even while he was still a polytheist.

Third: Inviting Kings and Rulers with the Qur'an

- 1) In regard to her migration to Abyssinia, Umm Salamah (rh) recalled that An-Najjaashee, the king of that country, asked, "Do you have something from that which he (i.e., your Prophet (s)) came with?" When he asked this question, he was surrounded by his priests, who had their scrolls spread out before them, and who were eager to hear what their visitors had to say. Jafar bin Abu Taalib (r) replied, "Yes", after which he forthwith proceeded to recite the beginning of Chapter *Maryam*. The effect Jafar's recitation had on An-Najjaashee and his priests was truly amazing. They were all moved so much by Jafar's recitation of the Qur'an that they cried until both their beards and their scrolls became soaked in tears.¹⁰
- 2) There is an authentic narration that contains the text of a letter that the Prophet (s) sent with Daihyah Al-Kalbee (r) to Haraq, the Emperor of Rome. The letter was sent after the Treaty of Al-Hudaibiyah, and its text ran as follows:

"In the Name of Allah, the Most Beneficent, the Most Merciful. This is from Muhammad bin Abdullah, the Messenger of Allah, to Haraq, the leader of Rome: Peace be upon he who follows true guidance. To proceed: Verily, I invite you by the invitation of Islam. Submit and embrace Islam. If you do so, you will achieve safety and Allah will give you your reward twice (one

⁹ Related by Ahmad in *Al-Musnad* (4/335). The author of *Fathur-Rabbaanee* wrote, 'Its chain is good.' (20/243).

¹⁰ Related by Ahmad in *Al-Musnad* (1/201). Commenting on the narrators of this Hadeeth, Al-Haithamee wrote in *Al-Majma'*, "Narration firsthand from the narrator who comes before him in the chain."



interpretation of this phrase is that the first reward was for embracing Islam, and the second was for setting an example for his people to embrace Islam). And if you turn away, then upon you is the sin of Al-'Areesiyyeen (this word literally means, farmers; here, it means, the citizens of your country)."

And:

يَأْهَلِ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا
بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

"O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims." (Qur'an 3:64).¹¹

Anyone who hears the Qur'an is necessarily moved by it, a reality that applies to both Muslims and non-Muslims. The only difference is that some non-Muslims deny the effect that the Qur'an has on them, or that they are so far away from the truth that they are deaf in their spirits, souls, and hearts, and are thus unable to truly hear it.

Likewise, the Qur'an has a powerful impact on the hearts of all categories of people –the common masses, the poor, the rich, and kings. Consider how An-Najjaashee and his priests, who were the most honored members of their country, reacted to Jafar's recitation of the Qur'an: They did not shed merely a few tears but instead cried so much that their beards and scrolls became soaked in tears.

Fourth: The Qur'an's Influence on the Hearts of the Enemies of Islam

The powerful impact that the Qur'an has on the hearts of Islam's enemies is undeniable; this holds especially true for the leaders of the Quraish, who, because of their profound knowledge of the Arabic language and of Arab poetry, were best able to appreciate the eloquence and miraculous wording of the Qur'an.

Jaabir bin Abdullah (sp) said, "One day, the Quraish gathered together and said (to one another), 'Choose that man among you who has the most knowledge regarding magic, soothsaying, and poetry. And then let that man go to the one (i.e., the Prophet (s)) who has divided our ranks...and found fault with our religion. Let the

¹¹ Sahih Bukhaaree (4553).



one we choose speak to him and see what he says in reply.” The leaders of the Quraish chose ‘Utbah bin Rabee’ah, who went to the Prophet (s) and spoke to him for a long time; even though ‘Utbah spoke without pause for a long time, the Prophet (s) did not interrupt him, but instead let him continue until he was done. Finally, when ‘Utbah ended his long speech, the Prophet (s) politely asked him, “Are you finished, O son of Abul-Waleed?” ‘Utbah said, “Yes”. Then the Prophet (s) said, “In the Name of Allah, the Most Beneficent, the Most Merciful”, after which he proceeded to recite the following Verses:

حَمْ (١) تَزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ (٢) كِتَابٌ فُصِّلَتْ آيَاتُهُ
قُرْءَانًا عَرَبِيًّا لِّقَوْمٍ يَعْلَمُونَ (٣) بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ
لَا يَسْمَعُونَ (٤) وَقَالُوا قُلُوبُنَا فِيْ أَكِنَّةٍ مِّمَّا تَدْعُونَا إِلَيْهِ وَفِيْ آذَانِنَا
وَقُرْءَانٍ وَمِنْ بَيْنِنَا وَبَيْنَكَ حِجَابٌ فَاَعْمَلْ إِنَّا عَامِلُونَ (٥)

“Ha.Mim (these letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings.). A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; - A Qur’an in Arabic for people who know. Giving glad tidings of Paradise to the one who believes in the Oneness of Allah (i.e., Islamic Monotheism) and fears Allah much (abstain from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which He has ordained), and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not. And they say: “Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness and between us and you is a screen, so work you (on your way); verily, we are working (on our way).” (Qur’an 41: 1-5)

The Prophet (s) continued to recite Chapter *Fussilat* until he reached Verse number 13, which is the Saying of Allah (sp):

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ



“But if they turn away, then say (O Muhammad): ‘I have warned you of as-Sa’iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa’iqah which overtook ‘Ad and Thamud (people).” (Qur’an 41: 13)

‘Utbah, who by this time was overwhelmed by the captivating flow and cadence and meanings of the said Verses, put his hand over the Prophet’s mouth and pleaded with him to stop, which, considering the meaning of Verse number 13, indicates that ‘Utbah was terrified by the warning he was hearing. ‘Utbah, losing his swagger and his sense of confidence, returned with a defeated comportment to his companions. Seeing him approach, the leaders of the Quraish said to one another, “We swear by Allah, Abul-Waleed has returned to you with a face (or expression) that is different from the one he had when he went away (from us to see the Prophet (s) a short while ago).”

Truly, ‘Utbah was, albeit momentarily, changed; the effect that the Quran’s Verses had on him had still not worn off when he returned to his fellow tribal leaders. And so among the things he said to them was the following: “O people of the Quraish, obey me, and let me decide on our present course of action. Let this man do what he is doing, and leave him alone. For by Allah, the speech he recited to me will be a matter of great importance in the world (i.e., many people will believe in it).” This was certainly sound advice; sadly, however, the other leaders of the Quraish responded, “By Allah, he has put a spell on you with his tongue, O Abul-Waleed!”¹²

Such was the effect that the Qur’an had on Islam’s enemies. In fact, they became so terrified by the Qur’an’s warnings that they became constantly preoccupied by and obsessed with the Qur’an. Having heard it once, they yearned to listen to it again. Fearing that they would embrace Islam if they listened to it over and over again, they set limits upon themselves, forbidding one another, in the strongest of terms, from listening to the Prophet (s) recite the Qur’an or from even sitting with him. On a similar note, they would forbid visiting tribes from either listening to or meeting with the Prophet (s).

One might ask, if the Qur’an had such a tremendous influence on Quraish’s leaders, why did they not embrace Islam? The answer to this question is simple: It was their pride and stubbornness that prevented them from embracing Islam;

¹² *Dalaa’il An-Nubuwwah* (2/220-222) and *Musnad Abu Ya’la* (3/350). According to another narration, the man who heard Chapter *Fussilat* from the Prophet (s) in this story, and who consequently reacted in the manner that is described above, was not ‘Utbah but Al-Waleed bin Al-Mugheerah; refer to *Tafseer At-Tabaree* (28/155-157).



otherwise, deep down in their hearts they knew that the Qur'an was truly the speech of their Lord, Allah (sp). Understanding the effect that the Qur'an would have on them if they would continue to be exposed to it over and over again, they forbade one another from listening to it. Allah (sp) said:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَعْلَبُونَ

“And those who disbelieve say: ‘Listen not to this Qur’an, and make noise in the midst of its (recitation) that you may overcome.’” (Qur’an 41: 26)

Had they not experienced the Qur'an's effect on their hearts, they would not have warned one another not to listen to its recitation. Indeed, the fact is that the Qur'an did have a strong and powerful effect on their hearts, but they refused to acknowledge the truthfulness of the Qur'an because they were a proud and arrogant people.

Fifth: Reminding People during Sermons and Lectures

Umm Hishaam bint Haarithah bin An-No'maan (r2) said: “Our oven and the oven of the Messenger of Allah (s) was the same for two years or at least for one year and some part of the next year. As for (the Verse) ‘Qaf. By the Glorious Qur’an’, I heard it being recited on the tongue of the Messenger of Allah (s); he would recite it every Friday when he stood on the pulpit which is when he would deliver a sermon to the people.”¹³

When I say that we should use the Qur'an to invite others to Islam, I am referring not only to non-Muslim audiences, but to Muslim audiences as well. There are preachers who sometimes ramble on for more than half-an hour without mentioning a single Verse from the Noble Qur'an. To be sure, such speeches are, as eloquent as some of them may be, at the very least deficient. Scholars and preachers should strive to intersperse their speeches with Verses of the Qur'an, when they do that, their speeches become more blessed, and they get a more positive response from their audience. To be sure, a preacher should explain in simple language the teachings of Islam; a sermon, especially in these times, should not consist of a recitation of various Verses of the Qur'an without an explanation of their meanings.

¹³ Saheeh Muslim (873).



And so a preacher's speeches should strike a balance between mentioning Verses of the Qur'an and explaining their meanings.

Sixth: Reciting the Qur'an in a Melodious yet Fearful Tone, and Reciting Those Verses that are Especially Known for their Effect on the Hearts of People

Jaabir bin Mut'im (r) said, "One day, during Maghrib prayer, I heard the Messenger of Allah (s) recite from Chapter *At-Toor*:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ (٣٥) أَمْ خَلَقُوا السَّمَوَاتِ
وَالْأَرْضَ ۗ بَل لَّا يُوقِنُونَ (٣٦) أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمْ
الْمُصْطَفُونَ (٣٧)

"Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?" (Qur'an 52: 35-37)

When he (s) reached this part of the Verse, my heart almost flew away (so moved was I by his recitation)".¹⁴

This was certainly not an exaggeration on the part of Jubair (r). And why should the Qur'an not have the effect that Jubair (r) described; after all, in another Verse of the Qur'an (a point that we have hitherto discussed), we learn that if the strongest and firmest of mountains were to be given life, and were the Qur'an to descend upon it, it would, as a result of becoming terrified, fall down to the ground and break apart into pieces.

¹⁴ Saheeh Bukhaaree (4854).



Section 3:

Examples of How the Qur'an has Influenced Modern-Day Figures to Embrace Islam

Introduction

The Qur'an has always had a profound impact on people. Even during the times we live in - a period during which most people have a weak understanding of the Arabic language or don't understand Arabic at all and have to rely on translations of the meanings of the Qur'an - many people still continue to be amazed by the Qur'an to the degree that they decide to change their lives and enter into the fold of Islam.

Even if a person does not speak Arabic, there is much that the modern-day non-Muslim has to appreciate in the Noble Qur'an. For one thing, people of other religions, particularly Jews and Christians, rely on Scriptures that have been distorted and changed. A Jew or a Christian who is fair and honest cannot help but be impressed by the fact that the wording of the Qur'an, a Book that is more than 600 pages (in a recent printing of the Qur'an), has not changed even a single iota over the last 14 centuries. Other non-Muslims, even if they do not speak Arabic, are impressed by what has in these days become known as the scientific miracles of the Qur'an. We are living in an age of unprecedented scientific and technological knowledge, and much of the knowledge that mankind has gained in the past century is either mentioned directly or alluded to in the Noble Qur'an. This reality has prompted the authoring of many books that deal exclusively with the scientific miracles of the Qur'an. Another category of non-Muslims, those that are of Arab origin, are still able



to appreciate the majestic and miraculous rhythm, tone, flow, and eloquence of the Noble Qur'an. And yet other non-Muslims delve into the meanings of the Qur'an and are captivated by its spirituality and its just and wonderful teachings.

Based on all of the things there are to admire about the Qur'an, one would think that entire populations would be racing to be the first to enter into the fold of Islam. Although that has happened in the past, today, even though thousands of people are entering into the fold of Islam on a monthly or yearly basis (and Allah (sp) best knows what the statistics are regarding this issue), we do not see entire nations of people becoming Muslims at the same time. It is usually individuals who, having undertaken a spiritual journey, decide all on their own to enter into the fold of Islam. These days, theoretically at least, a great deal of emphasis is placed on the individual – his right to think as he wants, and his right to live as he wants. That being the case, it is important to understand that, vis-à-vis Islam, individual non-Muslims can, in a general way, be divided into two categories. The first consists of those who have a sincere desire to be unbiased in their judgments; such people try their best to do away with any preconceived notions they might have about Islam. Even when such people do not embrace Islam, they at least are fair in pointing out the many good qualities they find in Islam and in the holy book of Islam, the Noble Qur'an. The second category consists of individuals – and sadly they are in the majority these days – who, whether they admit it or not, are not as much interested in the truth as they are in upholding their previously held beliefs, the beliefs of their forefathers and of their community. Such people are highly prejudiced in nature, and they feel a sense of superiority over people of all other faiths as well as a sense of contempt for anything that is deemed foreign, and these days the worst kind of foreign in their minds is anything that is associated with the East or with the Middle East.

In this chapter, we are of course concerned with the sayings of the former category. For a Muslim, it is always a cause for an increase in faith to hear about praise of Islam from a non-Muslim or from a Muslim who has just recently entered into the fold of Islam. It is important to note that what such people say does not establish the rules or principles of our religion, but instead confirms rules and principles that are already established. Or in other words, we do not rely on them to learn about the truth, but instead we listen to them in order to increase our faith and to confirm what we already believe to be true.¹⁵

¹⁵ *Ad-Da'wah Ilallah Bil-Qur'an Al-Kareem* by Dr. Khaalid Al-Quraishee (pgs. 311-313).



The sayings that I quote in this section come from people who have become Muslims. They uttered the quotes that follow either while they were still non-Muslims or after they entered into the fold of Islam.

1) A Christian missionary whose name is now Ibraaheem Khaleel Ahmad

While still a non-Muslim, Ibraaheem delved deeply into the teachings of Islam, and his preferred subject of study was the Noble Qur'an. Each person, based on his background, previous knowledge, or preferred field of study, approaches the study of the Noble Qur'an with a specific mindset. As for Ibraaheem, he was interested, more than anything else, in the scientific miracles of the Qur'an; those alone, he felt, confirmed the truthfulness and divine source of the Qur'an. Having officially embraced

Islam in the year 1380 H (1987 CE), Ibraaheem was once quoted as having said, "I believe with certainty that had I been an existentialist – that is, someone who doesn't believe that this universe has a creator and that doesn't believe in any divinely revealed messages – and had a group of people come to me and spoken to me about the vast array of modern knowledge that is mentioned in the Qur'an (centuries before that knowledge came to the attention of mankind), that alone would have made me believe in the Almighty Lord, the Creator of the heavens and the earth. And that alone would have been sufficient for me to make me not associate any partners with Him in worship."¹⁶

On another occasion, Ibraaheem said something that is very uplifting for Muslims, particularly for those Muslims who feel inferior because of the scientific and technological advances that have been made by the peoples of other nations. He said, "A Muslim should feel honored and proud because of the Qur'an, for it is like water: in it is life for anyone who drinks from it."¹⁷

And on yet another occasion, he said, "The Noble Qur'an is a forerunner in all of the fields of modern-day knowledge, whether it is medicine, astronomy, geography, geology, law, sociology, or history. In

¹⁶ *Qaalo 'Anil-Islam* (pg. 49).

¹⁷ *Bil-Qur'an Aslama Haa'oolaa* (pgs. 131-136).



fact, it is because of our present-day knowledge that we are truly able to appreciate and recognize the knowledge that is discussed first (not in any scientific journal but) in the Noble Qur'an."¹⁸

2) Dr. Jareenee

Upon being asked for the reason why he embraced Islam, Dr. Jareenee said, "I studied very closely all of the Verses of the Qur'an that had anything to do with the fields of medicine and science, subjects that I studied from a very young age and that I knew very well. I concluded that the Verses I studied corresponded exactly with our modern-day knowledge of those subjects, and so I embraced Islam. My decision was further based on the fact that I believed with certainty that Muhammad (s), more than a thousand years ago, came with the plain truth; and he came at a time when there were no teachers of the subjects I mentioned earlier. In fact, were the specialists of every branch of modern-day knowledge to study those Verses of the Qur'an that pertain to their fields of study – which is basically what I did – they would, without a doubt, embrace Islam, so long as they possessed an adequate degree of intelligence and lacked ulterior motives."¹⁹

3) Etienne Dinet

It is truly amazing to see how some people, who do not even speak a word of the Arabic language, have been greatly influenced and moved by the Noble Qur'an. One such person was the French orientalist Etienne Dinet, who announced his entry into the fold of Islam and said, "It has been easy for believers of every era... to appreciate the miracle of the Qur'an simply by hearing it being recited; this miracle alone (i.e., the beauty of the Qur'an being recited) sufficiently explains the great success Islam has had in spreading throughout the earth. Europeans do not understand why Islam has spread so far and so wide for the simple fact that they are ignorant of the Qur'an; or perhaps they are only acquainted with it through weak translations that do not precisely convey the Qur'an's meanings."²⁰

On another occasion, he said, "If, through its style and through the beauty of its meanings, the Qur'an has had such a powerful effect on scholars who are wholly

¹⁸ *Muhammad Fit-Turaah Wal-Injeel Wal-Qur'an* (pgs. 47, 48).

¹⁹ *Bil-Qur'an Aslama Haaoolaa* (pg. 76).

²⁰ *Qaaloo 'Anil-Islam* (pgs. 63, 64) and *Al-Islam Fil'Aql Al-'Aalamee* (pgs. 197, 198).



unconnected with Arabs and Muslims, then imagine the effect it has on the Arabs of Al-Hijaaz. After all, the Qur'an was revealed in their beautiful language.”²¹

4) John Batiste Ahuneemo

A former priest, John Batiste said, “I embraced Islam when I attended a debate that took place between two scholars, one of whom was a Muslim, and the other a Christian. During the course of that debate, I became convinced of the truthfulness of Chapter *Maryam* (from the Noble Qur'an) and of another Chapter as well. And I became convinced that Islam is the one true religion.”²² It is important to note here that the Muslim debater that John referred to did his job well, presenting, during the course of the debate, not just his own words, but the words of Allah (sp) as well. He understood that his best chance of appealing to his audience involved reciting passages from the Book of Allah.

5) Dr. Ahmad Naseem Sosa

Prior to his entry into the fold of Islam, Dr. Ahmad was a Jew. Explaining his decision to become a Muslim, Dr. Ahmad said, “I became inclined to embrace Islam when I began to study the Noble Qur'an. The very first time I read the noble Qur'an, I felt a great and profound love for it, and I greatly enjoyed hearing its Verses being recited.”²³

He also said, “If a person truly understands the reality and spirituality of the religion of Islam, I do not think that there is anything that can have a greater effect on his emotions than him hearing the Qur'an being recited. By simply hearing the recitation of the Qur'an, one feels the one has entered into a realm that abounds with spirituality.”²⁴

We have hitherto discussed the effect that the meanings of the Qur'an have on the hearts of people. But we should not also forget the effect that a simple recitation of the Qur'an has on people who don't even understand the Arabic language, never mind those who do understand it. The noble Qur'an contains in it important teachings, laws, legislations, parables, etc. Even though that is the case, its words have been ordered in such a manner that Verses of the Qur'an are not meant to be

²¹ *Qaaloo 'Anil-Islam* (pg. 64).

²² *Bil-Qur'an Aslama Haaoolaa* (pg. 89).

²³ *Qaaloo 'Anil-Islam* (pg. 70).

²⁴ *Fee Tareeqee Ilal-Islam* (1/183, 184).



read as other books are read, but instead are meant to be recited in a melodious tone. When it is recited in a beautiful manner, it reaches the most inner depths of people's hearts, even if those people do not speak a word of Arabic. Like Dr. Ahmad, many people who have embraced Islam have attributed their newfound faith to having heard someone's recitation of the Qur'an.

6) Cat Stevens, Who Changed His Name to Yusuf Islam

In recent years, certain famous and wealthy Westerners have embraced Islam, which is certainly a positive development considering how the masses of people in the West look up to celebrities. Famous converts have come from a variety of fields; some are famous athletes, others are singers, others are politicians, and yet others are actors. Perhaps one of the most famous converts over the last 30 years is the famous singer Cat Stevens, who, upon embracing Islam, changed his name to Yusuf Islam.

“A very famous and popular singer, Cat Stevens lived the ideal life according to Western standards. He was rich, he was famous, and he could basically have anything he wanted. And yet he knew there was something missing. Upon hearing the Qur'an for the first time, he realized what it was that he was missing, and he came to realize that the pleasures he enjoyed in this life did not come anywhere near the happiness and pleasure he felt when he listened to the Noble Qur'an.”

Not only did Yusuf embrace Islam, but he also became famous once again; this time, not for his singing, but for his full-time efforts in spreading the message of Islam to others. Yusuf was once quoted as having said, “During that period of my life (i.e., before he embraced Islam), I felt as if I had achieved everything; after all, I achieved for myself success, fame, wealth, women... and basically everything. But in reality I was like a monkey, jumping from one tree to another (moving about without a definite sense of purpose). I do not recall ever having been satisfied or content with what I had (even though I had so much). But then when I heard the Qur'an being recited, I knew that it confirmed everything I believed deep down in my heart, and it confirmed everything I knew to be true.”²⁵

²⁵ *Qaaloo 'Anil-Islam* (pg. 68) and *Bil-Qur'an Aslama Haaoolaa* (pages. 91-93).



7) Fansai Montai

Fansai once said, “Verily, the example of a so-called Arab Islamic way of thinking that is far removed from the influence of the Qur’an, is that of a man whose entire supply of blood has been drained from his body.”²⁶

8) Hony

Hony was a women who loved philosophy. It became her field of study in university, and after a few years of hard work, she graduated and was awarded a degree. As she studied the different philosophies and religions of the world, she came across the Noble Qur’an. Describing her personal experience with the Qur’an, she later said, “As much as I try, I cannot describe in words the effect that the Qur’an has had on my heart. No sooner did I finish reading the third Chapter of the Qur’an, than I found myself

prostrating on the ground and worshipping the Creator of this universe. And that was the first prayer that I performed as a Muslim.”²⁷

9) ‘Aamir ‘Alee Daawood

Before he became a Muslim, ‘Aamir was a Christian who was a native of India. Describing his experience with the Qur’an, he said, “I once picked up a copy of an English translation of the meanings of the Qur’an. I knew that it was the holy Book of Muslims, and so, out of a feeling of curiosity, I began to read it and contemplate its meanings. I soon found myself to be wholly engrossed in the study of the Qur’an, and I was amazed to see how quickly it answered an important question that had been on my mind for a long time: ‘What is the purpose behind life?’ I found the answer to that question in the first few pages of the Noble Qur’an, or, more particularly, Verses 30 to 39 of Chapter *Al-Baqarah*. In these Verses, the reality and purpose of life is explained very clearly and can be appreciated by anyone who is fair and unbiased. The Verses not only explain the purpose of life, but also achieve that end in a convincing manner by informing us about the story of how mankind was first created.”²⁸

²⁶ *Rijaal Wa Nisaa Aslamoo* (5/50, 51).

²⁷ *Rijaal Wa Nisaa Aslamoo* (1/59, 60).

²⁸ *Rijaal Wa Nisaa Aslamoo* (8/109).



10) Brown and the Secrets of the Deep Ocean

A man named Brown, desiring to learn more about the religion of Islam, began with a casual reading of the Qur'an. But what began as a leisurely reading ended with a heightened sense of interest when he reached this Verse:

أَوْ كَظُلُمَاتٍ ۖ فِي بَحْرٍ لُّجِّيٍّ ۖ يَغْشَاهُ مَوْجٌ ۖ مِّنْ فَوْقِهِ مَوْجٌ ۖ مِّنْ فَوْقِهِ
سَحَابٌ ۖ ظُلُمَاتٌ ۖ بَعْضُهَا فَوْقَ بَعْضٍ ۖ إِذَا ۖ أَخْرَجَ يَدَهُ ۖ لَمْ يَكَدْ
يَرَاهَا ۗ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا ۖ فَمَا لَهُ مِنْ نُّورٍ

“Or (the state of a disbeliever) is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.” (Qur'an 24: 40)

A Muslim who already knows about the scientific miracles of the Qur'an can refer to one of the recently authored books on the topic, and thus point out a number of modern-day discoveries that are in harmony with specific Verses of the Qur'an. Through his own reading, and without the aid of a reference book, Brown came across one of those miracles and understood its implications. The abovementioned Verse discusses the darkness at the bottom of the ocean and the various layers of darkness that are above it. This is information that mankind has only recently learned about, as a result of manned and unmanned vessels that have plunged deep down into oceans and have reached levels of the ocean that are completely dark; before the level of complete darkness, the vessels went through a series of layers that were of varying degrees of darkness.

Brown wondered with amazement how a man who lived in the desert of Arabia could have had such accurate information about oceans. And so he approached a Muslim Indian scholar and asked him, “Did your Prophet Muhammad (s) ever travel by sea?” “No,” the Muslim scholar replied. “Then who taught him so much about oceans?” The Muslim scholar replied with a question, “And what do you hope to get as a response to your question?” Brown said, “I read in the book of Islam a Verse that is so profound and accurate in its meaning that only a person who has vast knowledge of the oceans could



have said it.” Brown proceeded to recite the Verse, after which he said, “If Muhammad (s) did not travel by sea, if he did not learn about oceans from a knowledgeable scholar or sea-traveler, if he didn’t study in a university, and if he was illiterate, then who is it that taught him this accurate and correct information? The only answer that comes to me is that he received revelation from the Creator of the universe. And so, indeed, I bear witness that none has the right to be worshipped but Allah and that Muhammad (s) is the Messenger of Allah (sp).”²⁹

11) A German Scholar

In Chapter *Al-Qiyaamah*, Allah (sp) said:

أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعُ عِظَامَهُ^٣ (٣) بَلَىٰ قَدَرِينَا عَلَىٰ أَنْ نُسَوِّيَ
بَنَانَهُ^٤ (٤)

“Does man (a disbeliever) think that We shall not assemble his bones? Yes, We are Able to put together in perfect order the tips of his fingers.” (Qur’an 75: 3, 4)

This Verse clearly alludes to fingerprints. The author of *Tafseer Al-Jawaahir ‘Anir-Rahhaal Mahmoode Saamee* related the story of a German scholar who was blessed with Allah’s mercy, and who embraced Islam and announced his change of religion in front of a group of scholars. When he was asked why he had decided to embrace Islam, he said, “It was this Verse that convinced me to do so: “We are Able to put together in perfect order the tips of his fingers.” (Qur’an 75:4)

Neither Europeans nor Arabs knew about fingerprints until the recent past. That it was discussed in the Qur’an (more than fourteen centuries ago) proves that it is not the speech of man, but is instead the speech of Allah.”³⁰

Notice in many of the abovementioned quotes how specific individuals decided to embrace Islam based on just one of the Qur’an’s miracles that came to their attention. The fact is that no human being knows about all of its miracles, for they are many, and each one of them, on its own, sufficiently proves the truthfulness of the Qur’an.

²⁹ *Bil-Islam Aslama Haaoolaa* (pg. 130) and *Tafseer Al-Jawaahir by Tantaawee Jauharee* (24/309).

³⁰ *Ma’a Kitaabullah* by Ahmad Abdur-Raheem As-Saayaih; and *Majallah AlJaamia Al-Islaamiyyah* (Issue number 40, Rabee’ul Awwal, 1398 H, pgs. 23-27).



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