

TOPIC 13: THE KEY OF REVELATION

The Qur'an is a source of divine blessing, tranquillity and guidance, which began the very moment the Prophet (peace be upon him) met Jibreel and was commanded: Recite in the name of your Lord who created, created man from a blood clot. Recite, for your Lord is most magnanimous - who taught by the pen; taught man that which he did not know. (Qur'an 96:1-5). There is a certain profound effect the Quran has on the believers. Allah says in the following verses:

'It is' Allah 'Who' has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin 'and hearts' of those who fear their Lord to tremble, then their skin and hearts soften at the mention of 'the mercy of' Allah. That is the guidance of Allah, through which He guides whoever He wills. But whoever Allah leaves to stray will be left with no guide. (39:23).

The 'true' believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord. (8:2).

Say, 'O Prophet,' "Believe in this 'Quran', or do not. Indeed, when it is recited to those who were gifted with knowledge before it 'was revealed', they fall upon their faces in prostration and say, 'Glory be to our Lord! Surely the promise of our Lord has been fulfilled.' And they fall down upon their faces weeping, and it increases them in humility." (17:107-109).

These feelings are witnessed by millions of Muslims around the globe. For example, during Ramadan, masajids are filled with tears of those who listen to the Quran and have their souls awakened.

The Quran is profound in the sense that, not only do the actual words and meaning have a

powerful effect on the believers, but even the recitation itself is a spiritual healing and awakening. This also extends to non-Muslims, which has been witnessed in social experiments of non-Muslims listening to the recitation of the Quran and they have commented on how 'relaxed' and 'spiritual' it makes them feel.



DURING THE PROPHET'S LIFETIME

Even during the time of the Prophet (peace be upon him), his enemies were extremely affected by the beauty of the Quran. For instance, Al-Waleed Ibn Al Mughirah was one of the wealthy influencial leaders of the Quraysh and one its most famous poets. The father of Khalid ibn Waleed. Ibn 'Abbas narrated: "Al Waleed ibn Al Mughirah (a polytheist) came to the Messenger of Allah. The Messenger of Allah recited the Quran to him, and Al Waleed seemed to become affected and softened by it. Abu Jahl came to know of this, so, he came to Al Waleed and said: "Don't you see that your people are collecting charity for you?" He said: "And why is that?" Abu Jahl replied: "So that they can give it to you, as they see that you went to Muhammad to get some of his food." Al Waleed said: "Quraysh knows that I am of the wealthiest of its sons." Abu Jahl said: "So, say to Muhammad something that would convince your people that you oppose him." Al Waleed replied: "And what can I possibly say? There is not a single man who is more knowledgeable of poetry or prose than I, or even that of the Jinn, and by Allah, what he says bears no resemblance to these things. By Allah, what he says has a sweetness to it, and a charm upon it; the highest part of it is fruitful and the lowest part of it is gushing forth with bounty, it dominates and cannot be dominated, and it crushes all that is under it."" (Reported by al-Hakim in 'al-Mustadrak' (2/506-507) and at-Tabari in 'Jami' al-Bayan' (29/156), and it is authentic)

Another example is Jubayr Ibn Mut'im, who was the owner of Wahshy ibn Harb (the slave who killed Hamza ibn 'Abdul Muttalib in the battle of Uhud). When he was a prisoner of the battle of Badr (before he was ransomed), Jubayr said: "I heard the Messenger of Allah recite 'Surah Al Tur' in the Maghrib prayer, and when he got to the verses: Or were they created by nothing, or are they 'their own' creators? Or did they create the heavens and the earth? In fact, they have no firm belief 'in Allah'. Or do they possess the treasuries of your Lord, or are they in control 'of everything'? (52:35-37)...my heart wanted to fly from my body out of awe." ('Tafsir Ibn Kathir'; 4/309). Jubayr ibn Mut'im accepted Islam in the period between the Hudaibiah Treaty and the Conquest of Mecca.

Some of the senior-most leaders of Quraysh, Abu Jahl, Abu Sufyan and Al-Akhnas bin Shurayq would come to listen to the Prophet reciting the Qur'an at night. They were unaware of the presence of each other, so they listened to the Prophet's recitation until the morning, and then left. They met each other on their way back and each one of them asked the others, "What brought you?" So they mentioned to each other the reason why they came. They vowed not to repeat this incident so that the young men of Quraysh would not hear of what they did and imitate them. On the second night, each one of the three came back thinking that the other two would not come because of the vows they made to each other. In the morning, they again met each other on their way back and criticized each other, vowing not to repeat what they did. On the third night, they again went to listen to the Prophet and in the morning, they again vowed not to repeat this incident. (Ibn Kathir)



THE QURAN SPEAKS TO THE FITRAH!

An interesting aspect of this particular key is that, you may have noticed that every other key uses or refers to revelation to unlock the fitrah. Example, in the key of rationality, for God's existence, we used the verses (52:35-36). In the key of spirituality, we used (39:29) etc. One may conclude that the whole of the Quran was sent to speak to the fitrah!

REFLECTION

The Quran should be the very foundation of our dawah. Use it and be attached to it. Every daee should have at least read the Quran fully in their mother tongue. Take a copy of the Quran in your language and highlight all the verses that you have come across in this course, and others that you come across as you read and reflect over it. They will be good as references for you during your dawah.