

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Class Notes – Lesson 32

[إثبات تنزيل القرآن من الله تعالى]

وقوله: ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾ [الأنعام: ٩٢]

وقوله: ﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾ [الحشر: ٢١]

وقوله: ﴿وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٣٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٣٣﴾﴾ [النحل: ١٠١-١٠٣]

[AFFIRMING THE REVELATION OF THE QURAN FROM ALLAH]

**And His saying:** *And this is a Book We have sent down and blessed.* [al-An'am: 92]

**And His saying:** *If we had sent down this Quran onto a mountain, you would have seen it humbled and crushed to pieces out of fear of Allah.* [al-Hashr: 21]

**And His saying:** *If we replace one verse for another – and Allah knows best what He reveals – they say: 'You are just inventing this', no indeed, most of them have no knowledge. Say: 'The Purest Spirit has brought it down from your Lord with truth, in order to strengthen those who believe, and as guidance and good news for the Muslims. We know well that they say: 'It is only a human being who is teaching him', the language of him they allude to is notably foreign whereas this is clear and lucid Arabic.* [al-Nahl: 101-103]

[إثبات تنزيل القرآن من الله تعالى]

[AFFIRMING THE REVELATION OF THE QURAN FROM ALLAH]

- In this part of his treatise, the Sheikh mentions the evidences from the Quran which establish that the Quran was revealed (*munazzal*) from Allah.

وقوله: ﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ﴾ [الأنعام: ٩٢]

**And His saying:** *And this is a Book We have sent down and blessed.* [al-An'am: 92]

- {وَهَذَا كِتَابٌ} – ‘**And this is a Book**’. Meaning, the Quran. It is a book (*kitaab*) because it is written (*maktoob*) in *al-Lawh al-Mahfooth* (the Preserved Tablet), in the pages that are with the Angels and in the *Mus’hafs* (copies of the Quran) that are between our hands.
- {أَنْزَلْنَاهُ} – ‘**We have sent down**’. This is the point of reference in the *ayah*. It affirms that the Quran was revealed and sent down by Allah, which in turn proves that it is the word of Allah.
- {مُبَارَكٌ} – ‘**Blessed**.’ Meaning, that the Quran is blessed. It is blessed because it is a remedy for the diseased heart, for those who recite it while pondering and reflecting over it. It is also blessed for whoever follows it since with it, deeds may be righteous both internally and externally. It is also blessed in that whoever recites it will earn ten rewards for every letter they read.

وَقَوْلُهُ: ﴿لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ﴾ [الحشر: ٢١]

**And His saying: If we had sent down this Quran onto a mountain, you would have seen it humbled and crushed to pieces out of fear of Allah. [al-Hashr: 21]**

- A mountain is among the hardest of what there is, the rocks which the mountains are made of are exemplary in their hardness. Allah says:

﴿ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً﴾

**Then after that your hearts were hardened and became as stones or even worse in hardness.**

[al-Baqarah: 74]

However, if the Quran was sent down upon a mountain, it would humble itself and split out of the fear of Allah.

- {خَاشِعًا} – ‘**Humbled**.’ Meaning, submissively humbling itself before Allah.
- {مُتَصَدِّعًا} – ‘**Crushed to pieces**.’ The mountain tears apart and is crushed to pieces from its fear of Allah and due to the greatness of Allah’s Words sent down upon it. This is evidence that the mountains have senses, even though we may not perceive it. The Prophet ﷺ said of Mount Uhud:

«هَذَا أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»

**This is Uhud, a mountain which loves us and which we love.** [Bukhari, Muslim]

- The Quran is sent down upon the hearts of people. Those who believe, it increases them in *Imaan*, but those who have diseased hearts, it adds filth to their filth and adds hardness to their already hard hearts.
- In his explanation of this *ayah*, Sheikh Ibn Uthaymeen says: ‘O my Muslim brother. If you see that your heart is not moved by the Quran, accuse yourself of deficiency, because Allah has informed that if this Quran were to be sent down upon a mountain, it would cleave, and the Quran is recited to your heart, yet it is not moved.’

وَقَوْلُهُ: ﴿وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِّلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ آمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٣٢﴾ وَلَقَدْ نَعْلَمُ أَنَّهُمْ

يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ ۖ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٣٣﴾ [النحل: ١٠١-١٠٣]

**And His saying: If we replace one verse for another – and Allah knows best what He reveals – they say: ‘You are just inventing this’, no indeed, most of them have no knowledge. Say: ‘The Purest Spirit has brought it down from your Lord with truth, in order to strengthen those who believe, and as guidance and good news for the Muslims. We**

**know well that they say: ‘It is only a human being who is teaching him’, the language of him they allude to is notably foreign whereas this is clear and lucid Arabic.** [al-Nahl: 101-103]

{وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ} – ‘**And if We replace one verse for another.**’ This is a reference to *al-naskh* (abrogation). The abrogation of the Quran can occur in its wordings, or in its rulings. Allah says:

﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا ﴾

**We do not abrogate an ayah or cause it to be forgotten, except that we bring a better one or similar to it.** [al-Baqarah: 106]

- {وَاللَّهُ أَعْلَمُ بِمَا يُرْسِلُ} – ‘**And Allah knows best what He reveals.**’ Meaning, that when Allah replaces an *ayah* for another, it is neither an act of foolishness nor without reason. Rather, it is based upon His perfect Knowledge as to what will benefit His creation.
- {قَالُوا إِنَّمَا أَنْتَ مُفْتِرٌ} – ‘**They say: You are just inventing this.**’ Meaning, they accuse the Prophet ﷺ of lying. Yesterday he said something and today he says something else.
- {بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ} – ‘**Indeed, most of them have no knowledge.**’ Meaning, the Prophet ﷺ is not a liar as they say, but most of them do not know. If they had any knowledge, they would have known that the replacement of one *ayah* for another is proof of the honesty of the Prophet ﷺ.
- {قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ} – ‘**Say: The Purest Spirit has brought it down from your Lord with truth.**’ Meaning it was Jibreel who sent down the Quran. He was referred to as *Ruhul Qudus* (the Purest Spirit), because he is free from ever betraying the trust given to him by Allah.

﴿ مُطَاعٌ ثَمَّ أَمِينٌ ﴾

**Obedied by the angels, trustworthy there [heavens].** [al-Takwir: 21]

The Quran was sent down with the truth (*bil haqq*). Its descent from the heavens is the truth (it is not a lie), and what it contains is the truth from Allah.

- {لِيُثَبِّتَ الَّذِينَ آمَنُوا} – ‘**In order to strengthen those who believe.**’ Meaning, it keeps those who believe firm, strengthening them upon the truth.
- {وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ} – ‘**And as guidance and good news for the Muslims.**’ Meaning, the Quran is a guidance for the believers with which they are guided, a light by which their way is illuminated, and glad tidings with which they may rejoice. It is glad tidings because whoever acts upon it and submits to its commands, will be among the eternally successful.
- {وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ} – ‘**We know well that they say: It is only a human being who is teaching him.**’ Allah uses the present tense of His Knowledge (*na’lam*), because this statement of disbelief can be repeated by different people over different times. Allah knows of all those who utter this false statement - past, present and future.

This *ayah* was revealed in response to Quraish when they said: ‘*This Quran that Muhammad is bringing is not from his Lord. Rather, it is from someone who teaches him and narrates the stories of the early generations to him. Then he comes and says to us: ‘This is from Allah’.*’

- {لِسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ} – ‘**The language of him they allude to is notably foreign.**’ Allah described their speech as deviation (*yulhidoon*), because their accusation is far from the truth and far from being correct. The language of the person they accused the Prophet ﷺ of learning from is foreign (*a’jamiyy*). The term *a’jamiyy* refers to someone who is not well spoken even if they are Arabs, whereas a *’ajamiyy* is a non-Arab even they may speak Arabic.
- {وَهَذَا لِسَانٌ عَرَبِيٌّ مُّبِينٌ} – ‘**Whereas this is in clear, lucid Arabic.**’ Meaning, the Quran itself is clear, and clarifies for others. It is Arabic speech and is the most eloquent of all words. How can it come from this ineloquent man who cannot clearly express himself (*a’jamiyy*)?!

- The points of reference in these *ayaat* are Allah's saying:
  1. {وَاللَّهُ أَعْلَمُ بِمَا يُرْسِلُ} – *'And Allah knows best what He reveals.'*
  2. {قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ} – *'Say: The Purest Spirit has brought it down from your Lord.'*

#### **Review questions**

1. *'And this is a Book We have sent down and blessed.'* [al-An'am: 92] – What is the point of reference in this *ayah*?
2. *'If we had sent down this Quran onto a mountain, you would have seen it humbled and crushed to pieces out of fear of Allah.'* [al-Hashr: 21] – What is the point of reference in this *ayah*?
3. What great admonition can we derive from the previous *ayah* in Surat al-Hashr?
4. *'And Allah knows best what He reveals.'* [al-Nahl: 101] – Why is the mention of this part of the *ayah* immediately after Allah mentions *al-naskh* (abrogation) important?
5. *'Say: The Purest Spirit has brought it down from your Lord with truth.'* [al-Nahl: 102] – What is the point of reference in this *ayah*? Why was Jibreel referred to as *Ruhul Qudus*?