



Chapter Two

The Prophet and the Revelation

This chapter attempts to prove, through incidents of the Prophet's (*SAWS*) *seerah*,^o that the Qur'an was neither written by the Prophet (*SAWS*), nor any one at his time. The Prophet's (*SAWS*) role was to only receive the scripture, comprehend it and know it by heart. Then he conveyed Allah's (*AWJ*)¹ words and communicated them to the people with ample explanations and interpretations so that he and his followers may follow its commands, put them into action and abide by them.

﴿١﴾ The Addressing of the Prophet (*SAWS*) in the Qur'an:

In the Qur'an, the Prophet (*SAWS*) was repeatedly addressed and informed of his duties concerning Allah (*AWJ*), the revelation, the believers and the disbelievers and was also repeatedly warned against giving in to the surrounding temptations and pressures. The Prophet (*SAWS*) is also reproached in several incidents in the Qur'an; and various of his secrets and reflections of his inner soul that he chose to conceal from the people were disclosed in the Qur'an. Hence, it is not reasonable to imagine that the Prophet (*SAWS*) is addressing himself, or commanding, warning, reproaching himself, and unveiling his own secrets in the Qur'an and then spreading these very same words among the people as if they are of a scripture that must not be abrogated, eliminated or forgotten. That serves as unequivocal evidence that Qur'an is the word of Allah (*AWJ*) addressed to His human Prophet (*SAWS*) who delivered His message as received to mankind with unconditional honesty.

• Directives related to the revelation:

1. "Do not move your tongue with it (The Qur'an) to hasten on with it; Surely upon Us is the gathering of it and its all-evident

^o Seerah = the biography of Prophet Muhammad (*SAWS*)

¹ *AWJ* = 'Azza-Wa-Jall [Glorified and Sublime be He]

reading. So when We have read it, then closely follow its all-evident reading” (TMQ, ٧٥:١٦-١٨).

This *ayah* was revealed in order to ease upon the Prophet (*SAWS*) because he used to utter the words of the Qur’an as they were revealed in order to memorize them at the instant.[narrated by al-Bukhary, Muslim and Ahmad].

٧. “So Supremely Exalted be Allah, The True King! And do not hasten with the Qur’an before its revelation is accomplished to you, and say, “Lord! Increase me in knowledge.”” (TMQ, ٢٠:١١٤).

Al-Sady said that the Prophet (*SAWS*) used to be very hard on himself trying to memorize the Qur’an as it was revealed lest Jibril (Gabriel) may leave before he memorized the *ayah*. Thus this *ayah* was revealed to the Prophet (*SAWS*).

٨. “We will soon make you read so you will not forget, Excepting whatever Allah decides; surely He knows audible speech and what is concealed” (TMQ, ٨٧:٦-٧).

Mujahid and al-Kalby said that during the revelation, the Prophet (*SAWS*) used to recite the *ayahs* just revealed by Jibril for fear of forgetting them. Thus the *ayah* “We will soon make you read so you will not forget” (TMQ, ٨٧:٦) was revealed.

٩. “And closely follow what is revealed to you, and (endure) patiently until Allah judges; and He is The Most Charitable of judges” (TMQ, ١٠:١٠٩).
١٠. “And when Our Supremely evident ayat (Signs, verses) are recited to them, the ones who do not hope for meeting with Us say, “Come up with a Qur’an other than this or exchange it.” Say, “In no way (can) I exchange it of my own accord. Decidedly I closely follow (nothing) except what is revealed to me. Surely I fear, in case I disobey my Lord, the torment of a tremendous Day”. Say, “If Allah had (so) decided, in no way would I have recited it (i.e. the Qur’an) to you, neither would He have made



you realize (what) it is. So I have already lingered among you an age even before it. Do you not consider.?” (TMQ, ١٠:١٥-١٦).

Mujahid said that this *ayah* referred to the pagans in Makkah. Al-Kalby said it referred to those who mocked the Prophet (*SAWS*), saying, “O Muhammad bring us another Qur’an that has something that we can ask you about.”

• Warnings and Alerts in the Qur’an:

١. **“And decidedly they were indeed almost about to tempt you (The Prophet) from (that) which We have revealed to you, that you might fabricate against Us another, and lo, they would have indeed taken you to themselves a (close) fellow. And if we had not made you stand firm, indeed you were already almost about to (seek) support from them a (very) little. Then indeed We would have let you taste the double of life and the double of dying; thereafter you would have found none to be a ready vindicator against Us” (TMQ, ١٧:٧٣-٧٥).**

This *ayah* refers to a group of people from Quraysh including Abu-Jahl and Umayyah Ibn-Khalaf who said, “O Muhammad come and put your hands on our gods and wipe them in respect and we will embrace your religion”. The Prophet (*SAWS*) really wanted them to join Islam, and hence this previous *ayah* was revealed in guidance to the Prophet (*SAWS*).

٢. **“And thus We have sent it down as Arabic judgment. And indeed in case you ever follow their prejudices after what has come to you of knowledge, in no way will you have from Allah a patron, nor a protector. And indeed We have already sent Messengers even before you, and We made for them spouses and offspring; and in no way was it for a Messenger to come up with a sign except by the permission of Allah. Every term has a Book” (TMQ, ١٣:٣٧-٣٨).**
٣. **“And (that) you should judge between them according to what Allah has sent down. And do not ever follow their prejudices, and beware of them (lest) they tempt you away from some (part) of**

what Allah has sent down to you. So, in case they turn away, then know that Allah wills only to afflict them for some of their guilty deeds; and surely many of mankind are indeed immoral” (TMQ, ۵:۴۹).

Ibn-Abbas narrated that some Jewish scholars addressed the Prophet (*SAWS*) with a proposal, “O Muhammad we are rabbis and if we follow you all the Jews will follow suit. We have a disagreement with some people in our tribe and we want you to be the judge. If your ruling is to our favour we will declare that you are indeed honest. The Prophet (*SAWS*) declined to do so and the previous *ayah* was thus revealed.

۴. **“And indeed in case you come up with every sign to the ones to whom the Book was brought, in no way will they follow your Qiblah; and in no way are you a follower of their Qiblah, and in no way are some of them followers of the Qiblah of the others. (Literally: some of them are in on way followers of the Qiblah of some “others”) and indeed in case you ever follow their prejudices even after the knowledge that has come to you, lo, surely you are indeed of the unjust” (TMQ, ۲:۱۴۹).**
۵. **“And the Jews will never be satisfied with you, neither will the Nasara (i.e., the Christians) till you (closely) follow their creed. Say, “Surely the guidance of Allah is the Guidance.” And indeed in case you ever (closely) follow their prejudices, after the (share of) knowledge that has come to you, in no way will you have from Allah either a constant Patron or a ready Vindicator” (TMQ, ۲:۱۲۰).** It is recalled that the Jews used to try to tempt the Prophet (*SAWS*) into making truce with them and giving them some time in order that they would follow him, and hence this *ayah* was revealed.
۶. **“O you Messenger, proclaim whatever has been sent down to you from your Lord; and in case you do not perform (that), then in no way have you proclaimed His Message; and Allah safeguards you from mankind. Surely Allah does not guide the disbelieving people” (TMQ, ۵:۶۷).** Al-Hassan Al-Basry reported that the Prophet (*SAWS*) said that Allah had sent him with a message that he, the Prophet, could not bear, knowing that the people would not

believe him. Thus, Allah warned him that he should either deliver it or be tortured, and hence this *ayah* was revealed.

٧. **“Say, “Shall I take to myself as constant patron other than Allah, The Originator (Literally: The Renderer) of the heavens and the earth, and He is (The One) Who feeds, and is not fed?” Say, “Surely I have been commanded to be the first of the ones who have surrendered, ” (i.e. who have become Muslims) and definitely do not be of the associators (i.e., those who associate others with Allah)” (TMQ, ٦:١٤).** This *ayah* was revealed when the disbelievers in Makkah offered the Prophet (*SAWS*) a share of their property, so that he may become the richest of them all, in return that he would give up the call for the new religion.
٨. **“(say,) “Then, shall I inequitably seek other than Allah for arbiter, and He is (The One) Who has sent down to you the Book (clearly) expounded?” And the ones to whom We brought the Book know that it is being sent down from your Lord with the Truth, so do not definitely be of the constant wranglers” (TMQ, ٦:١١٤).**
٩. **“So go straight, as you have been commanded, (you) and whoever repents with you, and do not be inordinate; surely He is Ever-Beholding whatever you do” (TMQ, ١١:١١٢).**
١٠. **“Do not definitely extend forth your eyes to what We have given pairs of them to enjoy; and be not grieved for them, and lower your wing to the believers” (TMQ, ١٥:٨٨).**
١١. **“So (endure) patiently under the Judgment of your Lord, and do not be as the Companion of the Whale (Prophet Yûnus, “Jonah”) as he called out, as he (was) made to choke (inwardly)” (TMQ, ٦٨:٤٨).**
١٢. **“Say, “Surely I possess (no power) over you, either for harm or for rectitude. Say, “Surely never can anyone give me neighborly (protection) from Allah, and never can I find, apart from Him, any shielding” (TMQ, ٧٢: ٢١-٢٢).** Ibn-Garir reported that Hadramy

stated that a *jinni*[∇] of a high rank offered to protect the Prophet (*SAWS*) since he is seeking the protection of Allah (*AWJ*). Thus, the *ayah* was revealed.

• **The Prophet (*SAWS*) is almost reproached in the following:**

۱. **“Surely, We have sent down to you (i.e. the Prophet) the Book with the Truth that you judge among mankind by whatever Allah has shown you; and do not be a constant adversary of the treacherous. And ask forgiveness of Allah; surely Allah has been Ever-Forgiving, Ever-Merciful. And do not dispute concerning the ones who betray themselves; surely Allah does not love him who has been constantly treacherous, (and) vicious. They seek to conceal themselves from (other) men, (Literally: mankind) and they do not seek to conceal themselves from Allah, and He is with them as they brood by night a saying with which He is not satisfied; and Allah has been Supremely Encompassing of whatever they do. Now, you are the ones (Literally: these) who have disputed concerning them in the present (Literally: the lowly life, i.e., the life of this world) life; then who will dispute with Allah concerning them on the Day of the Resurrection, or who will be a constant trustee for them?”** (TMQ, ۵: ۱۰۵-۱۰۹). This *ayah* was revealed on the occasion in which the Prophet (*SAWS*) was about to listen to the defense made by *al-Ansar*[^] (The Supporters) for To`mah Ibn-Obayriq who stole a shield from his neighbour and hid it with a Jew to charge him with theft.

۲. **“Allah be clement towards you! (i.e., the Prophet) Why did you give them permission, (i.e., permission to be excused from fighting) till it was evident to you the ones of them who (strive) sincerely, and you know the liars?”** (TMQ, ۹:۴۳). This is in reference to the permission granted by the Prophet (*SAWS*) to some hypocrites to not join the battle of Tabouk. The same point is made in the following *ayah*: **“Indeed Allah has already relented towards the Prophet and the Muhajirûn (The Emigrants from Makkah**

∇ An invisible being of fire

^ People of Al-Madinah who supported the Prophet (*SAWS*)

who fled to Al-Madinah) and the Ansar (The Supporters, i.e., the inhabitants of Al-Madīnah who sheltered and helped those who emigrated from Makkah) who closely followed him in the hour of difficulty, even after the hearts of a group of them had almost swerved aside; thereafter He relented towards them; surely He is Ever-Compassionate, Ever-Merciful to them” (TMQ, ٩:١١٧).

٣. “In no way should the Prophet and the ones who have believed ask forgiveness for the associators, (Those who associate others with Allah) even if they are near of kin, even after it has become evident to them that they will be the companions (i.e., inhabitants) in Hell-Fire” (TMQ, ٩:١١٣). This *ayah* was revealed after the death of Abu-Taleb, the Prophet’s (SAWS) uncle. The Prophet (SAWS) asked Allah to forgive his uncle although the latter declined to listen to the Prophet’s (SAWS) call to bear witness that there is no God but Allah.
٤. “And do not drive away the ones who invoke their Lord in the early morning and at nightfall willing (to seek) His Face; in no way are you (responsible) for their reckoning in anything, and in no way are they (responsible) for your reckoning in anything that you should drive them away, and so you would be of the unjust” (TMQ, ٦:٥٢). This *ayah* was revealed in support of some of the weak Muslims, when the disbelievers proposed that if the Prophet (SAWS) expels them they would attend his meetings, and the Prophet (SAWS) really desired that so that they may embrace Islam eventually; and thus the *ayah* was revealed.
٥. “In no way can any Prophet have captives until he has subjugated (the enemy) in the earth; you (i.e., the believers) are willing to have the (chance) advantages of the present (life), (Literally: the lowly “life”, i.e., the life of this world) and Allah wills the Hereafter; and Allah is Ever-Mighty, Ever-Wise. Had it not been for a prescription (Literally: a Book) that has gone before from Allah, a tremendous torment for what you have taken would indeed have touched you” (TMQ, ٨:٦٧-٦٨). The Prophet (SAWS) and his companions are reproached here for accepting a ransom for releasing the disbelievers’ prisoners of war after the battle of Badr.

٦. **“O you Prophet, why do you prohibit what Allah has made lawful to you, seeking the complete satisfaction of your spouses? And Allah is Ever-Forgiving, Ever-Merciful”** (TMQ, ٦٦:١). This *ayah* refers to the Prophet’s (*SAWS*) choice to not eat honey, for the sake of `Aishah and Hafsa (RA^٩) as they have requested this, given the jealousy they harboured for his wife Zainab Bint-Jahsh.
٧. **“He (The Prophet) frowned and turned away, That the blind man came to him. And what makes you (The Prophet) realize whether he (The blind man (Abdullah Ibn-Umm Maktûm) would possibly (try) to cleanse himself. Or that he would constantly remember, and the Reminding would profit him? (But) as for him who thinks himself self- sufficient, To him then you (are eager) to attend, And in no way is it up to you (if) he should not (try to) cleanse himself. And as for him who has come to you endeavoring (to cleanse himself), And he is apprehensive (of his Lord), Then of him you were being unmindful. Not at all! Surely it is a Reminder”** (TMQ, ٨٠:١-١١). This *ayah* refers to the incident when the Prophet (*SAWS*) shunned a blind man, Abdulullah Ibn-Maktûm, because he was preoccupied in talking with some of the powerful Qurayshites, seeking to persuade them to embrace Islam.

- **The Qur’an declares what the Prophet (*SAWS*) has hidden:**

“And as you (This is addressed to the Prophet) have said to him on whom Allah has (graciously) favored and you have (much) favored, “Retain your spouse to yourself, and be pious to Allah, ” and you were concealing within yourself what Allah would display, and being apprehensive of mankind; and Allah truly has better right for you to be apprehensive of Him. So, as soon as Zayd had accomplished what he would of her, (i.e., accomplished his purpose, and divorced her. The reference is to Zaynab) We espoused her to you so that there should not be any restriction for the believers concerning the spouses of their adopted sons, when they have accomplished what they would of them; and the Command of Allah has been performed.”(TMQ, ٣٣: ٣٧).

^٩ RA: May Allah be pleased with him/her



٢/٢ The Attitude of the Prophet (*SAWS*) With Respect to the Revelation:

- **In the incident of *ifk*' (falsehood):** In the incident of *ifk*, the Prophet (*SAWS*) was in dire need of the revelation to refute the allegations made by hypocrites and slanderers. However, the revelation was late for more than a month.

“Surely the ones who came with the falsehood are a band of you; do not reckon it evil for you; no indeed, it is charitable for you. Every person of them will have whatever vice he earned (charged) to him; and whoever of them took upon himself the greater part of it, he will have a tremendous torment. If the men believers and the women believers had thought good (thoughts) of themselves as you heard it and they would have said, “This is an evident falsehood.” If they had come up with four witnesses against it- yet as they did not come up with the witnesses, then those, in the Reckoning of Allah, are they (who are) the liars. And had it not been for the Grace of Allah upon you and His mercy in the present (life) (Literally: the lowly “life”, i.e., the life of this world) and the Hereafter, indeed a tremendous torment would have touched you for what you press on (i.e., for what you press on talking about falsehood ‘ifk’). As you received it on your tongues and were saying with your mouths that of which you had no knowledge and reckoned it was a simple thing, and in the Reckoning of Allah it is a tremendous thing. And if you had (but) said, as you heard it, “In no way is it for us to talk about this. All Extolment be to You! This is a tremendous calumny.” Allah admonishes you that you not go back to the like thereof at all in case you are believers.” (TMQ, ٢٤: ١١-١٧).

- **The Prophet's denial of his knowledge of the unseen, except for what was revealed to him:**

Say, “I do not say to you I have in my presence (i.e., with me) the treasuries of Allah, and I do not know the Unseen, and I do not say to you that surely I am an Angel. Decidedly I closely follow (nothing)

١٠ An incident that happened at the time of the Prophet (*SAWS*), when some hypocrites accused Lady `Aishah (*RA*) and Safwan Ibn-Mu`ttal (*RA*) of committing adultery. Later on, Qur'an was revealed that proved the innocence of Lady `Aishah from all the false allegations of the hypocrites. [Translator's note]

except what has been revealed to me.” Say, “Are the blind and the constantly beholding (man) equal? Will you then not meditate?” (TMQ, ۶:۵۰)

Say, “I do not possess (any) benefit or harm for myself, except what ever Allah decides; and if I had known the Unseen, I would indeed have got plenty of the most charitable things, and in no way would odious times have touched me. Decidedly I am nothing except a constant warner and a constant bearer of good tidings to a people who believe.” (TMQ, ۷: ۱۸۸)

Say, “In no way am I an innovation among the Messengers, and in no way can I realize what will be performed upon me or upon you. Decidedly I closely follow (nothing) except what is revealed to me; and in no way am I (anything) except an evident, constant warner.” (TMQ, ۴۶:۹)

Narrated Ar-Rabi`, the daughter of Mu`awwidh Ibn-`Afra`, “After the consummation of my marriage, the Prophet (SAWS) came and sat on my bed as far from me as you are sitting now, and our little girls started beating the tambourines and praising those who died of my parents (father and paternal uncles) in the Battle of Badr. One of the girls said, "Among us is a Prophet who can foretell the future." On that the Prophet (SAWS) said, "Leave this (saying) and keep on saying what you have been saying before." [Al-Bukhary and Abu-Dawud]

- **The Prophet’s juristic deduction of the interpretation of some *ayahs*, which was contradicted by what was revealed later:**

The Prophet’s standpoint concerning offering the funeral prayer on Abdullah Ibn-Ubayy, the head of the hypocrites, was scrutinized by Umar (RA) who said, "Do you offer the funeral prayer for him though he was a hypocrite and Allah has forbidden you to ask forgiveness for hypocrites?" The Prophet said, "Allah has given me the choice (or Allah has informed me) saying: **“Ask forgiveness for them, or do not ask forgiveness for them; in case you ask forgiveness for them seventy times, yet Allah will never forgive them; ...”** (TMQ, ۹:۸۰). Then he added, "I will (appeal to Allah for his sake) more than seventy times."... So Allah's Messenger (SAWS) offered the funeral prayer for him. Then



Allah revealed: **“And do not pray at all over any of them (when) he is dead, nor rise up over (i.e., stand over) his tomb; ...”** (TMQ, ٩:٨٤). Thenceforth, the Prophet (*SAWS*) did not offer funeral prayers for the hypocrites. [Al-Bukhary and Muslim]

٧/٣ The Impossibility that the Prophet (*SAWS*) has been taught the Qur'an by a human teacher^{١١}

Suppose Muhammad (*SAWS*) has learnt the Qur'an from a human teacher; to which of the human circles would that teacher have possibly belonged?

- Could it be the pagans or the illiterate? The answer is " No," because ignorance can never be a source of knowledge.
- Could it be from among the scholars of the people of the Scripture? The answer is contingent upon the presence, at that time, of someone qualified enough to furnish Muhammad (*SAWS*) with the knowledge that is necessary for him and for writing the Qur'an. How could have that been, when the Qur'an itself has been the refuter of what they distorted and the discloser of what they concealed of the Scripture?

Allah (*SWT*) said what can be translated as,

“O population of the Book, why do you argue about Ibrahîm? And in no way were the Tawrah (The Book revealed to Mûsa “Moses”) and the Injil (The Book revealed to Isa “Jesus”) sent down except even after him. Do you not then consider?” (TMQ, ٣:٦٥).

“Or (even) do you say that Ibrahîm, and Isma`îl and Is-`haq and Ya`qûb and the Grandsons (i.e. Tribes) were Judaic or Nasara (i.e. Christian)?” Say, “Do you know best or Allah?” And who is more unjust than he who has kept back in his presence a testimony from Allah? And in no way is Allah ever heedless of whatever you do.” (TMQ, ٣: ١٤٠).

“All food was rightly lawful to the Seeds (Or: Sons) of Israel) except what prohibited for himself even before the Tawrah (The Book revealed to Mûsa: Moses) was being sent down. Say, “So come up with Tawrah, then recite it, in case you are sincere.”” (TMQ, ٣:٩٣).

^{١١} Muhammad Abdullah Deraz, *an-Naba' al-Azheem* (The Great Tidings). Realized and interpreted by Abdul-Hamid Ahmad ad-Dakhkhny. Free quotation.

“Surely the first Home laid down for mankind was indeed at Bakkah, (Another name of Makkah) a blessed (place) and a guidance to the worlds.” (TMQ, ٣:٩٦).

“Indeed Allah has already heard the saying of the ones who said, “Surely Allah is poor and we are rich.” We will write down what they have said, and their killing of the Prophesiers (i.e., the prophets) untruthfully, (i.e. without right) and We will say, “Taste the torment of the burning.””(TMQ, ٣:١٨١).

“And the Jews have said, “The Hand of Allah is shackled.” Shackled are their hands, and they are cursed for what they have said. No indeed (but) both His Hands are out spread, He expends how He decides. And indeed what has been sent down to you from your Lord will definitely increase many of them in all-in ordinance and disbelief; and We have cast among them enmity and abhorrence till the Day of the Resurrection. Whenever they kindle fire for war, Allah will extinguish it. And they endeavor (diligently) in the earth doing corruption; and Allah does not like the corruptors.” (TMQ, ٥: ٦٤).

“And the Jews have said, “Uzayr (i.e. Ezra) is the son of Allah. “And the Nasara (i.e. the Christians) have said, Al-Masîh (The Messiah) is the son of Allah.” That is their saying with their mouths, conforming with the saying of the disbelievers earlier. Allah fights them! However are they diverged (into) falsehood?” (TMQ, ٩:٣٠).

“And the Jews and Nasara (The Christians) have said, “We are the sons of Allah and His beloved ones.” Say, “Why then does He torment you for your guilty deeds?” No indeed, you are mortals, (Human beings) (like) all the (beings) He has created; He forgives whomever He decides, and He torments whomever He decides. And to Allah belongs the Kingdom of the heavens and the earth and whatever is between them, and to Him is the Destiny.” (TMQ, ٥: ١٨).

“Indeed they have already disbelieved, the ones who have said, “Surely Allah, He is the Masîh son of Maryam.” (The Messiah) And the Masîh said, “O Seeds (Or: Sons) of Israel, worship Allah, my Lord, and your Lord; surely whoever associates with Allah (anything), Allah has already prohibited him (entrance to) the Garden, and his abode will be the Fire; and in no way will the unjust have any vindicators.” Indeed they have already disbelieved, the ones

who have said, "Surely Allah is the third of three." And in no way is there any god except One God. And in case they do not refrain from what they say, indeed there will definitely touch the ones of them that have disbelieved a painful torment." (TMQ, ٥: ٧٢-٧٣).

"Say, "O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) come to a level word between us and you, that we worship none except Allah, and that we do not associate anything with Him, and that some of us do not take to themselves others (Literally: some "others") as lords, apart from Allah." So, in case they turn away, then say, "Bear witness that we are Muslims." (Literally: we have surrendered "to Allah")." (TMQ, ٣: ٦٤).

"And as soon as the son of Maryam (levity (Son of Mary) is struck as a similitude, only then have your people clamored aloud thereat. And they have said, "Are our gods more charitable, or rather he? In no way have they struck (the similitude) to you except in dispute; no indeed, (but) they are a people, (who are) constant adversaries." (TMQ, ٤٣: ٥٧-٥٨).

"So, for their breaking of their compact, and their disbelieving in the signs of Allah, and their killing of the Prophesiers (i.e. prophets) untruthfully and their saying, "Our hearts are encased." No indeed, (but) Allah has stamped upon them for their disbelief; so they do not believe except a few. And for their disbelief and their speaking against Maryam (Mary) a tremendous all-malicious (calumny). And for their saying, "Surely we killed the Masih, Isa son of Maryam, (The Messiah, Jesus son of Mary) the Messenger of Allah." And in no way did they kill him, and in no way did they crucify him, but a resemblance of him was presented to them (i.e. the matter was made obscure for them through mutual resemblance). And surely the ones who differed about him are indeed in doubt about him. (Or: it, "that") In no way do they have any knowledge about him except the close following of surmise, and in no way did they kill him of a certainty. No indeed, Allah raised him up to Him; and Allah has been Ever-Mighty, Ever-Wise. And decidedly there is not one of the population of the Book (Or: Family of the Book, i.e., the Jews and Christians) but will indeed definitely believe in him before his death, and on the Day of the Resurrection he will be a witness against them. So, for the injustice (on the part) of (the ones) who have Judaized, We have prohibited them good things that were lawful to them, and

for their barring from the way of Allah many (people), and for their taking riba, (Usury and other types of unlawful) and they were already forbidden it, and eating (up) the riches of mankind untruthfully; (Literally: with untruth) and We have readied for the disbelievers among them a painful torment.” (TMQ, ٤: ١٥٥-١٦١).

After all that has been mentioned in the Qur’an about the people of the Scripture, could it be imagined that there could be teachers from among them to teach the Prophet (*SAWS*) the sciences of the Qur’an which he holds? As a matter of fact, the reverse is true: The Prophet (*SAWS*) – supported by the revelation - was the teacher who used to set right their falsehoods and criticize their mal-status.

Let another question be posed: Was the knowledge of the scholars at that time granted to its seekers; open to its requesters? Or were they keen on that knowledge more than on their lives, withholding it even from their own children; out of being zealous to retain their leadership, or out of coveting prophethood up to which they were looking at that era? Read the translation of the meaning of these supremely evident *ayahs*:

“So woe to (the ones) who write the Book with their hands; thereafter they say, ‘This is from (the Providence of) Allah’, that they may trade it for a little price. So, woe to them for what their hands have written, and woe to them for what they have earned.” [TMQ, ٢:٧٩].

“And surely (there is) indeed a group of them who twist their tongues with the Book that you may reckon it a (part) of the Book, and in no way is it a (part) of the Book, And they say, “It is from the Providence of Allah, ” and in no way is it from the Providence of Allah; and they say lies against Allah, and they know (that).” [TMQ, ٢:٧٨].

“And in no way have they estimated Allah His true estimate as they said, “In no way has Allah sent down anything on any mortal.” Say, “Who sent down the Book that Mûsa (Moses) came with (as) a light and a guidance to mankind? You make it into papers, displaying



them, and concealing much; and you were taught what you did not know yourselves, nor your fathers.” Say, “ Allah.” Thereafter leave them out, playing in their wading (i.e., plunge in vain discourse).” [TMQ, ٦:٩١].

“All food was rightly lawful to the Seeds (Or: Sons) of Israel) except what prohibited for himself even before the Tawrah (The Book revealed to Mûsa: Moses) was being sent down. Say, “So come up with Tawrah, then recite it, in case you are sincere.” [TMQ, ٣:٩٣].

“O population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) why do you confound the Truth with the untruth and keep back the Truth, and you know (that)?” [TMQ, ٣:٧١].

“O you Population of the Book, (Or: Family of the Book, i.e., the Jews and Christians) our Messenger has already come up to you; he makes evident to you many things you have been concealing of the Book, and he is clement about many things. A light has already come up to you from Allah, and an evident Book.” [TMQ, ٥:١٥].

- Whoever claims that the Prophet (*SAWS*) had a human teacher, should specify: What was his name? Who saw him and heard him? What did he hear from him? When and where was all that?

But, who had been that man by whom Muhammad(*SAWS*) was said to be taught the inimitable Arabic Qur'an, the book that disclosed and rectified the distortions of the people of the Scripture and the aberrance of the polytheists; the book that came with fields of knowledge, in addition to concepts antedating the knowledge of all humans by centuries? That man was a non-Arab (Roman) blacksmith in Makkah:

“And indeed We already know that they say, “Surely only a mortal is teaching him.” The tongue (i.e., the language) of him about whom they blaspheme is foreign, and this is an evident Arabic tongue.” [TMQ, ١٦: ١٠٣].

Verily! Whoever becomes unable to stand within the narrow circle of



seriousness feels free at only the wide space of foolishness. In other words, whoever contends these fake allegations is deficient in logic thinking.

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