

# THE GLORIOUS QUR'AN

From Revelation To Recitation & Beyond

## *THE PHYSICAL IMPACT OF REVELATION*

Published By:



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## THE SEVERE IMPACT OF WAHI ON THE BLESSED COUNTENANCE OF THE PROPHET ﷺ

Receiving revelation was not an easy experience for the Prophet ﷺ. We must remember that it was The Creator's word descending upon a man. To give us an idea of its power, Allah says in the Quran,

“Had we sent this Quran to a mountain, you would have seen it humbled, burst apart out of awe for Allah. We cite such examples for people, so that they may ponder.”

When Wahi was revealed upon a Prophet, it had an enormous physical and spiritual effect. Its magnitude was so immense that if it was revealed upon any ordinary human being, he would not have been able to bear it. Explaining the magnitude of those effects, the Holy Quran states:

Allah Ta'ala addresses the Prophet ﷺ saying: “We are going to send down to you a weighty discourse.”

The circumstances in which he received revelations were witnessed and documented. Those around him would witness his response. His face would become flushed and he would fall silent, a humming sound would be heard, and perspiration would appear on his blessed face, like pearls even on cold winter days. At times, while resting his head or leg on his companion's leg, it felt so heavy almost as though the leg he rested on might break. At times while on a conveyance, the effect of revelation was so heavy that the animal would sit.

Hazrat Zaid ibn Thabit ؓ states that he was with the Prophet ﷺ and his leg was under the leg of the Holy Prophet ﷺ. At that time, a revelation was revealed upon Nabi Muhammad ﷺ and when it was being revealed, he felt that his leg was crushed, as it had become extremely heavy. *(Sahih Bukhari)*

Hazrat Aishah (R) states that if a revelation came while the Prophet ﷺ was riding an animal, the animal could not move since the Prophet's ﷺ would become so heavy. *(Tafseer At-Tabari)*

Hazrat Ubadah ibn Samit ؓ states that when the Prophet ﷺ would receive a revelation, he would feel anxious and the colour of his face would change. *(Sahih Muslim)*

Hazrat Abu Huraira ؓ states that when Prophet Muhammad ﷺ would receive a revelation, the companions would be so awestruck that they could not look at him until it was fully revealed. *(Subulul Huda War Rasbad)*

Hazrat Aisha (R) states that when a revelation would be revealed, the brow of Prophet Muhammad ﷺ would perspire profusely. (*Subulul Huda War Rashad*)

These narrations depict the nature and pressure of the revelation which was borne by the Holy Prophet ﷺ.

## TAMPERING WITH THE REVELATION

There is the notion from those who do not want to accept the divine authenticity of the Glorious Qur'an to find ways to point to error and discrepancy with the process of revelation and preservation. Notwithstanding there being no book like the Qur'an on earth, memorised by countless Muslims throughout the centuries, the rejecters claim that the Qur'an has been altered or tampered with.

The possibility that the revelation of the Qur'an might have been tampered with or changed during revelation is ruled out by Allah, so no doubt can remain regarding its authenticity.

Firstly, the trustworthiness of Jibreel ؑ has been guaranteed by Allah. Allah describes the angels in general as: *"They do not precede Him in speech, and only under His command do they act."*

Meaning they do not disobey Allah. Allah then praises Jibreel ؑ in particular: *"The Trusted Spirit has brought it down."*

Meaning that Jibreel ؑ was trustworthy in bringing and delivering the Qur'an to Rasulullah ﷺ.

Secondly, as the Prophet ﷺ was chosen by Allah to be the direct recipient of the Qur'an, Allah assured Him ﷺ that he would not forget a verse. When the Prophet ﷺ would hurriedly recite the verses from Jibreel ؑ, in fear that he might forget, Allah revealed: *"(O Prophet), do not move your tongue (during revelation) for (reciting) it (the Qur'an) to receive it in a hurry. It is surely undertaken by us to preserve it (in your heart), and to let it be recited (by you after revelation is completed). Therefore, when it is recited by Us (through the angel), follow its recitation (through the concentration of your heart)."*

Thirdly, having ensured that the Prophet ﷺ memorised the revelation, Allah Ta'ala then ordered him to convey the revelation that He ﷺ received, and told him that a non-fulfilment of this duty would be a failure in his mission as a Prophet: *"O Messenger, convey all that has been sent down to you from your Lord. If you do not, then you shall not have conveyed His message (at all)."*

Fourthly, Allah Ta'ala ruled out the possibility that the Prophet ﷺ would alter or tamper with the revelation: *“He does not speak out of (his own) desire. It is but revelation revealed (to him).”*

*“Say, It is not possible for me to make changes in it on my own. I follow nothing but what is revealed to me.”*

In another verse, a severe punishment is mentioned for forging any revelation: *“Had he (the prophet) forged some statements in Our name, We would have certainly seized him by the right hand, and then severed his life-artery.”*

Therefore, the Qur'an has been authentically revealed and divinely preserved. No doubt whatsoever can be cast on its authenticity.





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