**March 16, 1917**

**Profound Impact of the Holy Quran on its Opponents**

I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah.

After this, I seek the protection of Allah from the accursed devil.

In the name of Allah, the Beneficent, the Merciful.



Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah. And We set forth these parables to men that they reflect. (59:21)



He is Allah besides Whom there is no God: The Knower of unseen and the seen; He is the Beneficent, the Merciful. (59:22)



He is Allah, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with Him)! (59:23)



He is Allah; the Creator, the Maker, the Fashioner; His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise. (59:24)

**Claims of the Holy Quran**

There are some assertions made in the Holy Quran that are not difficult to understand. For example the Holy Quran claims to be a healing. It is easy to understand the implied meaning of this statement. Just as medicine is needed for curing certain diseases, the guidance of the Holy Quran becomes a remedy for curing spiritual illnesses. Similarly when the Holy Quran claims to be a Guide, it means that its teachings lead to a higher level of spirituality where there is freedom from all forms of moral deficiencies and weaknesses. Arabic word *Nur* (Light) in reference to the Holy Quran means, it dispels all form of darkness in spiritual matters, moral issues and many other ways. There are numerous other similar claims that are easily understood. On the other hand there are also some statements that are a little difficult to comprehend. One of these is mentioned in the verses I recited today. It is stated:

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah.

It seems hard to comprehend its meaning. What is the meaning of the Quran being sent down on a mountain and how would a mountain be capable of appreciating the fear of God? Does this mean if God wished this to happen, it would happen, or is it that (I seek Allah’s refuge) God has made a statement which seems to be improbable? The words that follow need to be pondered upon.

And We set forth these parables to men that they reflect.

These words show that there is certainly a deeper meaning and it is a parable to illustrate the underlying truth.

The spiritual illnesses that affect man can be compared to a seedling planted in the soil. If properly nurtured, it gradually grows into a large tree. Such is the example of an evil deed. It first starts out as a tiny implant that grows into a firmly established habit with repetition. This is how evil becomes firmly rooted in a person. The seed of a banyan tree for example is extremely small in the beginning. Very soon a shoot grows out which in its initial stages of development can be easily uprooted. With further growth and establishment of a root system it needs a greater effort to be uprooted. When it attains maturity and becomes a large tree, several men have to work together to cut it down. The Holy Quran itself has described such a parable[[1]](#footnote-1). Similarly evil in its rudimentary form appears insignificant and can be easily overcome. When nurtured and repeatedly done it becomes more visible and firmly rooted but can still be gotten rid of with a strong push. If left to thrive, a full and comprehensive effort is eventually required for its removal. A time however comes when no amount of effort can get rid of it. It becomes firmly established as a part of one’s disposition and cannot be gotten rid of with personal effort and determination. Just as you observe that it is not an easy matter to get rid of a firmly established and a fully grown tree by an individual even though he puts in all his effort.

**Nip the evil in the Bud**

As much as we may wish to do so evil habits are difficult to get rid of once they become deeply rooted and established. In old age when one loses the ability to do anything these habits are naturally given up and people pretend to be pious. The parable describing this condition is that of a tree which becomes uprooted and withers away because it is deprived of its nourishment from the ground. Also sometimes a tree that is firmly established spontaneously turns dry and lifeless. In old age evil habits naturally die out. There is a verse of *Arabic* poetry that says:

Old age and Islam are enough to keep a man away from evil.

Somebody recited this before the Holy Prophet and he liked it, but recited it as,

Islam and old age are enough to keep a man away from evil.

Hazrat Abu Bakr advised, O messenger of Allah, the previous rendition was the correct version but the Holy Prophet said to leave it like he had recited it.

The Holy Prophet was obviously not concerned about the rules of poetry, what he wanted to show is the truth. In reality it is only Islam that keeps one away from evil. Old age is more like an illness that takes away the capability to do evil and it is therefore no great accomplishment to become pious in old age. Wise is the one who tries to get rid of evil propensities before he gets old.

**Holy Quran changed the innate disposition towards evil**

This is a condition that I have described. In addition to trees we also observe mountains in nature. Unlike the growth and development of a seed the condition of a mountain remains visibly unchanged. It is true that with passage of time they also undergo change. These changes however are not perceptible to the casual observer. Our eyes seeing them on a daily basis do not observe any noticeable change. While trees and human beings naturally decline when affected by illness, mountains are a symbol of strength and durability. Unlike animals and plants, they are not subject to physical deterioration through illness.

Evil habits sometimes similarly become entrenched into the nature of man. Take the example of the Arabs before Islam. Idol worship, sexual immorality drunkenness and all forms of debauchery were rampant in the pre Islamic Arabian society. These evil habits were firmly established like mountains towering over the social landscape. Idol worship had permeated into the moral fabric of the society and all previous attempts by Christians and the Jews failed to bring about change. These attempts had been cogent and persistent nevertheless the Arab nation remained firm and unwavering like mountains in their pursuit of idol worship. It was hard to imagine that these people could be reformed. Their idol worship had become proverbial to the extent that a prophet from amongst the Children of Israel advises his followers to become as firmly established upon the principle of Divine Unity as the Arabs were in worshipping their idols. It was at such a time that these words of the Holy Quran were revealed:

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah. And We set forth these parables to men that they reflect.

Allah the Most High states: Do not think that We cannot provide a remedy for all these illnesses affecting you, these diseases that have become a part of your nature. We will totally get rid of them. Your hearts that have hardened like these mountains will be consumed with such fear of God that these evil habits will be totally forgotten.

It was not merely a claim. In fact we observe that Allah the Most High brought about this change. The parable was proven true in the lives of the Holy Prophet’s companions.

**Miraculous achievement of the Holy Prophet**

We observe this wonderful distinction only in the life of the Holy Prophet. As soon as a verse of the Holy Quran was revealed, a spiritual illness was remedied. The most dangerous manifestations of criminal behavior were instantaneously eliminated from the society. Ordinarily we do not witness the cure of such dangerous illnesses so speedily. For example as soon as the verse prohibiting the use of alcohol was revealed, it is related that the wine casks in the homes were broken and poured into the streets of Madinah. This was a visual demonstration of submission to the Command of Allah, proving the truth of the aforementioned Quranic statement:

Had We sent down this Quran on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of fear of Allah.

These events prove that this was not merely an empty claim but the Holy Quran could in fact remove evils that were solidly embedded into the people’s disposition. Evils habits that were firm and strong like mountains on the terrestrial landscape. Mountains, that appear to be unaffected by human effort or upheavals of time. Was the Holy Prophet Muhammad not successful in removing these evils? Indeed he was and that is why in this day and age we do not find even a trace of idol worship or drinking in the land of Arabia. Do we see any of the evil deeds or the moral laxity that was there in the pre Islamic Arabian society?

Only Allah the Most High knows the amazing knowledge contained in this verse. As far as I have pondered upon it, the meaning is that the Holy Quran will be able to remove even the spiritual diseases that have become second nature to man and no evil can withstand the purifying effect of the Quranic revelation. We practically saw an unprecedented manifestation of this during the lifetime of the Holy Prophet. The cure of these illnesses was so complete and comprehensive, as if the disease never existed. Is there hope for us to benefit to such an extent from the teachings of the Holy Quran? Can the Holy Quran affect our hearts in such a manner? Concentrate and ponder upon this. If a person reads and benefits from a verse of the Holy Quran by putting it into practice, that verse is revealed to him. If you want the whole Quran to be revealed to you then act upon all its teachings and get rid of all spiritual illnesses. This is how the Quran will truly be sent upon your heart. Do you wish the life giving waters of the Holy Quran and Allah’s Mercy to fall upon and nurture your souls? Try and make it happen! I get great pleasure when I realize that even those teachings of the Holy Quran that people consider impossible were put into practice by the companions of the Holy Prophet. We see a highly exalted display of the Quranic teachings in the life of the Holy Prophet. He suffered extreme persecution at the hands of his enemies but readily forgave them when he got the opportunity to do so. Such was the miracle of his character.

**The Excellent Example of the Honored Companions**

The excellent example of spiritual development displayed by all the companions of the Holy Prophet was a result of keeping company with him. They were thus able to accomplish in practice, deeds that were no less significant. Usman-bin-Muzhoon was a companion of the Holy Prophet who had early on migrated to Abyssinia. He returned with the rest of the companions after a short time when he heard that the Quraish had decreased their persecution and were less hostile towards the Muslims. He was given protection by a Makkan. While attending a meeting of poets at Makkah, he heard this verse being recited by someone.

Everything (worshipped) besides Allah is false.

Without any reservation he stood up and affirmed the truth of this statement.

The second portion of the verse was:

Every blessing without exception goes to waste.

The companion immediately spoke up and said that it was a lie for the blessings of paradise (*jannah)* are never wasted. This enraged another participant who punched him in the face, giving him a black eye. Instead of fighting back he remarked that his other eye also deserved the same treatment that was meted out to its sister! We have been asking the Christians for quite a while to give us an example of turning the other cheek. They have been unable to do so. The companions of the Holy Prophet Muhammad on the other hand demonstrated in practice not only what he taught them. In this particular case the teachings of Jesus that are not practiced by his own followers were practically demonstrated by a follower of the Holy Prophet Muhammad, Peace and blessings of Allah be upon him.

1. And the parable of an evil word is an evil tree pulled up from the earth’s surface; it has no stability (14:26) [↑](#footnote-ref-1)