312336 - The honour of being connected to the Qur’an

the question

How sound is this phrase? Was it said by one of the early generations? “The Holy Qur’an was revealed in Makkah, which became the noblest of cities. It was revealed in Ramadan, which became the best of months. It was revealed on Laylat al-Qadr, which became better than a thousand months. It was revealed to Muhammad (blessings and peace of Allah be upon him), who became the leader of the prophets. It was brought down by Jibreel who became the leader of the angels.” Was the Qur’an really the reason for the greatness of all of these?

Detailed answer

Praise be to Allah.

Allah has described the Qur’an in various ways, including describing it as a mighty Book , as He, may He be exalted, says (interpretation of the meaning):

“Indeed, those who disbelieve in the message after it has come to them. And indeed, it is a mighty Book.

Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy” [Fussilat 41:41-42].

And He, may He be exalted, says (interpretation of the meaning):

“Qaf. By the honored Qur'an” [Qaaf 50:1].

And there are many other descriptions of it.

The one who adheres to the Qur’an will attain honour and high status because of his adherence to the Qur’an. In the hadith narrated by Muslim (817) from ‘Aamir ibn Waathilah, it says that Naafi‘

ibn ‘Abd al-Haarith met ‘Umar in ‘Usfaan, and ‘Umar had appointed him as governor of Makkah. He said: Whom did you appoint over the people of the valley? He said: Ibn Abza. He said: Who is Ibn Abza? He said: One of our freed slaves. He said: You have appointed a freed slave over them?! He said: He is well versed in the Book of Allah, may He be glorified and exalted, and he has knowledge of the shares of inheritance that are prescribed in Islam. ‘Umar said: Your Prophet (blessings and peace of Allah be upon him) said: “Allah raises some in status by means of this Book and He lowers others by means of it.”

The point is that being connected to the Qur’an is an honour for the one who is connected to it and it raises him in status, no matter what the nature of that connection to the Book of Allah, whether it is in writing, calligraphy, uttering, memorizing, reciting, learning or acting upon it. Every kind of connection to the Book of Allah and occupying oneself and one’s time with it is an honour for him and raises him in status in this world and the hereafter, commensurate with the level of this connection, for Allah has set a measure for all things.

It does not seem to us that there is any problem with the idea that the fact that the Qur’an was revealed in Makkah was an honour for the sacred land of Allah, and that the fact that it was revealed in Ramadan was an honour for the month of Ramadan, and that the fact that the Qur’an was revealed to the heart of Muhammad (blessings and peace of Allah be upon him) was an honour that Allah bestowed upon him, and that the fact that the Qur’an was borne from heaven, from the Lord of the Worlds, was an honour to its bearer, the trustworthy angel (Jibreel – peace be upon him). For the Qur’an is the noblest of speech; it is the words of the Lord of the worlds.

However, it is incorrect to say that these are the only reasons for honour, or that the honour is limited only to that, regardless of how one may think of it, because this is a kind of speaking about Allah without knowledge, and it is also far-fetched, and there is no need for that.

In fact it is incorrect to think that the revelation of the Qur’an was the beginning of honour for each of those mentioned.

Jibreel was the best of the angels, the envoy of the Lord of the Worlds to His prophets, before he

was sent down with the Qur’an.

Makkah, the sacred land of Allah, was made a sanctuary by Ibraaheem, and its honourable status was established before the Qur’an was revealed.

Allah’s Prophet Muhammad (blessings and peace of Allah be upon him) was already the leader of the sons of Adam, the last of the prophets, when Adam was still in the form of clay.

The most that can be said is that one of the causes of honour is being connected to the Book of Allah, for everyone who is connected to it, in whatever way, as mentioned above.

And Allah knows best.