



Quran-The Source of Guidance

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Abstract

The Holy Quran and the Holy Prophet are both an integral part of each other. We have tried to substantiate that Quran is an error-proof source of guidance and a greatest fountain of knowledge and as well as it is an everlasting miracle of Holy Prophet. The Holy Prophet had no authority to change the Quran and he had followed it with full perfection as a yardstick. Thus the principle has been established that every tradition or narration will be rejected if it is in opposition or contradiction of the Holy Quran. Hence, following the Holy Quran similarly means following the Holy Prophet because he was bound to obey the Holy Quran and it is extremely thoughtful and pondering that the Holy Prophet was fearful and conscious in following the revelation. Moreover, disbelievers did not antagonistic to the Prophet on personal basis, but their opposition was due to Quran. As Quran advocates rational attitudes so it claims that every man makes his fortune by himself either good or bad. Therefore, it is everlasting and eternal principle for whole mankind. And in fact for making a good fate the “Al-Haq” has come with all details i.e. Quran.

Keywords: Quran and guidance.

1. Introduction

Divorce in Islam

The holy Quran is the ‘Kitaab’ of Allah. Kitaab means a book containing orders, commands and sayings of Allah. In fact the Quran is the grace of God on this earth for all human beings without any discrimination of religion, race, ethnic and nation as well as time and space. It is not only a book of law of Shariah but also the source of Shariah, i.e. to derive something from it for solution of new problems. For this reason it has uniqueness and no order, command and saying can be compared with it. Allah says:

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ (1)

“(Say O, holy Prophet!) This Quran has been revealed to me that with it I may warn all of you and whomsoever it reaches

Almighty Allah said also:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ. 89 سورة النحل

"And we have sent down to thee the book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. (Al-nahhel 89)

The Prophet (pbuh), said:

تركتُ فيكم أمرين ؛ لن تضلُّوا ما إن تمسكتم بهما : كتاب الله وسننِّي ، ولن يتفرقا حتى يردا عليَّ الحوض.

(الالباني، منزلة السنة) 13

(I have left to you the Book of Allah and my traditions (*Sunaty*), if you hold fast to them, you will never be misled).(Alalbani)

In the above mentioned Qur'anic verse. Allah, Almighty, stated that He had perfected the religion of Islam to be suitable and corresponding to the needs of mankind in every place, time and nation. The Quran has not only guides us to solutions for all kinds of problems in all times, but the Qur'anic solutions for these problems are also characterized by being just and right.(*The Religion of Truth, By Abdul Rahman Ben Hammad Al-Omer*). Pp73-

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These words are very significant for believers. Two things are mentioned here, firstly to warn all addressees through the holy Quran. It means that not any other book may be considered for this purpose. And secondly, to warn those as well who will come afterwards and so, not only for contemporary people. A great point is hidden in this verse according to “ومن بلغ” (whomsoever it reaches). Although the Holy Quran was revealed on Muhammad (PBUH) so that he may warn with it to those people whomsoever it reaches. That is proof of the last prophet-hood.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ.
(سورة الاحزاب) الآية 40

Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets. (Alahzab.40). this verse confirms that prophet Muhammad is the last Messenger of Almighty Allah to mankind.

It means there is no possibility for any more prophets. So let me say that Muhammad conveys the message of Quran in his time and after his demise, it conveys by his believers from time to time and one after other constantly, regularly and consecutively to all generations. Therefore, it could be concluded as the Holy Quran and the Holy Prophet are both an integral part of each other. And the presence of Quran means the presence of Prophet. So it is an error-proof source of guidance and a greatest fountain of knowledge and as well as it is an everlasting miracle of Holy Prophet.

The holy Quran necessitates every Muslim to follow its guidance since the holy Prophet was also obligated follow it. Allah says:

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۗ (2)

“Follow that which is revealed to you from your Lord...

Here it is a clear proof that Quran has a pivotal role for personal characterization of a man and lays the role for establishing Muslim society or Islamic state, in which the government could be governed on the basis of its teachings and philosophy.

At another place Allah says:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ (3)

“And this is the Book, We have revealed full of blessings, so follow it, and be righteous that mercy may be shown to you.

This verse explicitly illuminates that Quranic injunctions or guidance are full of mercy and blessings of Allah but it is regretful that we are individually as well as collectively deprived of these heavenly blessings by ignoring the Quran in our daily life.

In this regard there is another verse with special reference to the holy Prophet:

كُتِبَ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ ۖ وَذَكَرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾ . (4)

“(It is) a Book revealed to you (O Prophet!) – So let there be no straitens in your heart concerning it – that you may warn thereby; and (it is) an admonition to the blessings. Follow (O men!) that which has been sent to you from your Lord, and follow not besides Him, as patrons...

In both verses the Quran demonstrates a fundamental role of the holy Prophet for the preaching of Islam through the Book, and mentioned here that men must follow, not act as patrons.

Quran denotes just like the arrows denotes directions that words of ALLAH are vital for success in this world and hereafter. ALLAH says:

وَإِذَا تَنَزَّلَتْ عَلَيْهِمْ آيَاتُنَا بَيَّنَّتْ لَأَقَالِ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَنْتَ بِقُرْآنٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِن تِلْقَائِي نَفْسِي ۚ إِنِّي أَخَافُ ۚ إِنِّي أَسْأَلُ بِرَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٥﴾ يونس ﴿5﴾

“When our clear messages are recited to them, those who hope not for meeting with us”. Say: Bring a Quran other than this or change it. Say: It is not for me to change it of my own accord; I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the punishment of a grievous day.

There are some imperative points in this verse:

1. Disbelievers did not antagonistic to the Prophet on personal basis, but their opposition was due to Quran.
2. Disbelievers wanted the guidance other than Quran, because Quran was not in accordance with their mean sentiments and wishes, so they wanted to alter or change it. Likewise, I could conclude with regrets that the words of ALLAH also in that position in current era too, for some people since a long time. Mostly so-called Muslims behave regarding the guidance of Quran as those disbelievers, who wanted to change the Holy Quran in the life of Holy Prophet. They prefer the guidance from other books in place of Quran. And veiled (termed) their arguments as ta'weel.

3. The Holy Prophet had no authority to change the Quran and he had followed it with full perfection as a yardstick. So the principle has been established that every tradition or narration will be rejected if it is in opposition or contradiction of the Holy Quran.
4. Following the Holy Quran similarly means following the Holy Prophet because the Holy Prophet was bound to obey the Holy Quran and it is extremely thoughtful and pondering that the Holy Prophet was fearful and conscious in following the revelation.

ALLAH says in Holy Quran, say:

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ أِهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخُذَكَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾ (6).

O people! The truth (Quran) has indeed come to you from your Lord, those who receive guidance do so for the good of their own souls; and those who stray, do so to their own loss. And I am not a watcher over you. And follow (O Prophet!) what is revealed to you and be patient till ALLAH do decide, and He is the Best of judges.

In these two verses a great principle was revealed that whosoever would be on the right path than, he will surely get the benefit for himself likewise whosoever would be on the wrong path than, he will receive the detriment for himself. Thus the issue of fortune had been stated in this verse as well. This means that every man makes his fortune by himself either good or bad. So it is everlasting and eternal principle for whole mankind. And in fact for making a good fate the “Al-Haq” has come with all details i.e. Quran.

The Holy Prophet was also addressed by the Holy Quran that he must follow the revelation with love and affection. And in the way of following Quran if any trouble and hurdle comes then he must be patient. It is pertinent to mention here that a decisive rule also determined the narrations, which are dedicated to Holy Prophet if these come against the Holy Quran, that would not be acceptable in the light of above and several other verses. The attitude of rejection is supported by the Holy Quran. So how it is possible that the Hadith of Holy Prophet would be against of Holy Quran? One should think over it.

And some more verses are mentioned there about the Holy Prophet exclusively, for preaching and following the revelation. You can see here the two places of Holy Quran.

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ ﴿٤٥﴾ (7)

1. Say! I do but warn you with the revelation; but the deaf (of heart) listen not the call when they are warned.

فَأَسْتَمْسِكُ بِالَّذِي أُوحِيَ إِلَيْكَ ۚ إِنَّكَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾ (8)

2. So hold you fast to that which has been sent down to you; indeed you are on the straightway. And this (i.e. Quran) is indeed the eminence (or cause of reverence) for you and your people; and you (all) shall soon be brought to account.

The word ‘Zikr’ is very important which is used here. Because this is usually translated in the meaning of message or remembrance but Muhammad Asad (d: 1992 CE) (Author of the Road to Mecca) wrote a different meaning of ‘Zikr’ with reference to Raghīb Isfahānī (d: 502 AH) in his commentary. He writes,

‘Raghīb defines it as, the presence (of something) in the mind, has also the meaning of that by which one is remembered i.e. with pray is - in the words renown or fame – and tropically, honor, eminence or dignity. Hence the above phrase contains, after from the concept of a remainder, an indirect allusion to the dignity and happiness to which man may attain by following the spiritual and social precepts laid down in the Quran.(9)

Therefore, Muhammad Asad translates the verse as: “And verily, this (revelation) shall indeed become (a source of) eminence for thee and thy people.” (10)

And Justice (R) Mufti Taqi Usmani also followed the above meaning in his translations and explanatory notes “And certainly this (Quran) is a word of honor for you and your people” (11)

And also wrote a very explanatory note on it.

“The Quran is a source of honor for the Holy Prophet, as it is revealed to him directly, and it is a source of honor for his nation, because they are their first addresses. Now that Allah has honored

all of them with the Holy Book, each one of them has to be questioned about how he appreciated this honor.” (12)

After description of this we may better understand the significance of revelation. Therefore, we are convinced as a follower of Holy Prophet, the Holy Quran must be followed by us in all aspects of life.

References

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