6. Conclusion
Aside from the vast territory which had come under Muslim control, either through battles or defections, the Prophet at his death left Muslims with the two greatest assets of all: the Holy Qur’an and the sunna.\(^{15}\) His cause was taken over by thousands of Companions who had personally known him, lived alongside him, shared food and starvation with him, and unsheathed their blades at his side. These Companions had literally pledged their lives in every hour of need without trepidation. We can only guess at their sheer number, but given that Musallama’s force of forty-thousand was only one of a dozen apostate armies that were successfully engaged and defeated simultaneously, the number must indeed be staggering. It is unlikely that they approached the 600,000 ‘men of fighting strength’ who crossed the sea with Moses (according to Exodus),\(^{16}\) but whilst that multitude wandered aimlessly in the desert sun, the Companions were blessed with one colossal military triumph after another. And all the while the new religion was scrupulously guarded, the entire realm’s management based on the foundations of the Qur’an and sunna such that heresies were never given the opportunity to germinate or flourish. Such an environment proved extremely receptive to the preservation and propagation of the Muslim texts in their intact forms, as we shall see next.

\(^{15}\) The sunna constitutes the authenticated traditions of the Prophet, i.e. all his pro-erly verified words and deeds (along with the actions of others which met with his consent). Hundreds of thousands of these traditions exist; a single tradition is termed hadith.

\(^{16}\) See p. 253.
fundamental differences between Islam and the two preceding corrupted monotheistic religions, and define some of the ideals that Allah conveyed to the world at large in His final revelation.

1. The Creator and some of His Attributes

Clearly we did not create ourselves, as no creature has the power to create itself out of nothingness. Allah asks in the Holy Qur’an:

> "Were they created of nothing, or were they themselves the creators?"

All creation therefore emanates from a Creator.

> "That is Allah, your Lord! There is no god but He, the Creator of all things, so worship Him; He has the power to dispose of all affairs"

> "We have indeed created man in the best of molds."

The Creator is unique, nothing has been fashioned in His Image. He is also without kin, the one and only God.

> "Say: He is Allah, the One, Allah, the Eternal, Absolute; He did not beget, nor is He begetten; and there is none like unto Him."

He is gracious, merciful and loving. He rewards good deeds most generously if done with sincerity, and accepts repentance from the truly penitent. He forgives as He pleases, but does not forgive those who ascribe other gods besides Him and die unrepentant.

6 Qur’an 39:53.
7 Qur’an 4:48.
8 Qur’an 51:56.
9 This is clear from the hadith of the Prophet, “There is none born but is created to his true nature [Islam]. It is his parents who make him a Jew or a Christian or a Magian…” [Muslim, Sahih, rendered into English by Abdul-Hamid Siddiqi, Sh. M. Ashraf, Kashmiri Bazar – Lahore, Pakistan, hadith no. 6423].

\[\text{Qur'an 52:35.}\]
\[\text{Qur’an 6:102.}\]
\[\text{Qur’an 95:4.}\]
\[\text{Qur’an 112:1-4.}\]
The Creator purged His messengers, paragons of virtue and piety without exception, from all evil. They were model examples of human behavior, and instructed their respective communities to follow their lead in the worship of Allah. Their core message throughout history was ageless.

"Never did We dispatch a messenger before you without revealing to him this: that there is no god but I; therefore worship Me."

"So be mindful of Allah, and obey me."

The concise phrase سَمِئَا وَجِلَالَا (there is no god but Allah) is the core belief uniting all the prophets from Adam to Muhammad; the Qur'an approaches this theme time and again, particularly calling the attention of Jews and Christians to this point.

2. The Final Messenger

In the arid heat of Makkah, Prophet Ibrahim thought of the nomads who would come to settle in that barren valley and entreated his Creator:

"Our Lord! send amongst them a Messenger of their own, who shall rehearse Your Signs to them and instruct them in the Book and Wisdom, and purify them: for You are the Exalted in Might, the Wise."

And at a fixed time, in that same barren land, Allah planted the fruit of Ibrahim's supplication in the form of His last messenger to all humanity.

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10 Qur'an 17:15.
11 Qur'an 21:25.
12 Qur'an 26:108. See also the same Surah verses: 110, 126, 131, 144, 150, 163 and 179. This indicates that all the prophets have asked the same from their community.
13 Qur'an 2:239.
14 Qur'an 33:40.
15 Qur'an 34:28.
of the greatest scholars among the Companions, explains that the Qur`ān was sent in its entirety to the lowest heaven of the world (Bait al-Izzā) in one night, arriving from there to the earth in stages as necessary.17

The reception of revelation (wāhī) is outside the realm of the common person’s experiences. For the previous fourteen centuries no true messenger has existed, nor will there be another, so to understand the phenomenon of wāhī we have to depend solely on the reports that come authentically from the Prophet, and from those trustworthy individuals who witnessed him.18 These narrations may perhaps mirror what other prophets experienced as well, in the throes of divine communication.

- Al-Ḥāthī bin Ḥishām inquired, “O Messenger of Allah, how does the revelation come to you?” He replied, “Sometimes it comes like the ringing of a bell, and that is the hardest on me, then it leaves me and I retain what it said. And sometimes the angel approaches me in human form and speaks to me, and I retain what he said”.19 Ṭāliya related, “Verily I saw the Prophet when the revelation descended upon him on a day severe with cold, before leaving him. And behold, his brow was streaming with sweat”.20
- Ya’lī once told ‘Umar of his desire to observe the Prophet while he was receiving wāhī. At the next opportunity ‘Umar called out to him, and he witnessed the Prophet “with his face red, breathing with a snore. Then the Prophet appeared relieved [of that burden]”.21
- Zaid b. Ḥābit stated, “Ibn Um-Makttūm came to the Prophet while he was dictating to me the verse...22

‘Not equal are those believers who sit...’ On hearing the verse Ibn Um-Makttūm said, ‘O Prophet of Allah, had I the means I would most certainly have participated in Jihad’. He was a blind man. So Allah revealed [the remainder of the verse] to the Prophet while his thigh was on mine and it became so heavy that I feared my thigh would break”.23

Clear physiological changes enmeshed the Prophet during wāhī, but at all other times his manner and speech were normal. He never possessed any control as to when, where, and what the revelations would say, as is evident from numerous incidents. I have chosen the following two examples arbitrarily:

- In the case of some people slandering his wife ᴾ’aisha, and accusing her of mischief with a Companion, the Prophet received no immediate revelation. In fact he suffered for an entire month because of these rumors before Allah declared her innocence:

\[\text{ْ}}\text{۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹۹
Appearing suddenly before Muhammad one day while he was secluded in a
cave, Jibrîl commanded him to read; he replied that he did not know how to
read. The angel repeated his demand thrice, and received the same confused
and frightened answer thrice, before revealing to this unsuspecting Prophet
the very first verses he was to hear of the Qur’ân:

\[
\begin{align*}
\text{Qur’ân 96:1-2} & : \\
\text{الآية}: 1. (وَاللَّهُ يَخْرُجُ ٱلآيةَ وَيَخْرُجُ مَعَهُ يَوْمَ ٱلدِّيْنِ} && \\
\text{Qur’ân 7:1-4} & : \\
\end{align*}
\]

"Read! in the name of your Lord and Cherisher, Who created.
Created man, out of a leech-like clot, Proclaim! And your Lord is
Most Bountiful. He Who taught [the use of] the Pen, Taught man
that which he knew not."

Shaken from this unexpected encounter and carrying this greatest of
burdens, Muhammad returned trembling to his wife Khadija and implored
her to conceal him, till some measure of calmness had returned to him. As
an Arab he was familiar with all sorts of Arabic expressions, with poetry
and prose, but nothing bore resemblance to these verses; he had heard
something the likes of which he had never heard before. These ineffable
Words, this Qur’ân, became the first and greatest miracle bestowed upon
him. In another time and place Moses had been granted his own miracles
– light emanating from his hands, the transformation of his stick into a
slithering snake – as signs of his prophethood. Compare that to the subdol
of Muhammad’s case: in the solitude of a mountain cave an angel beckons
an unlettered man to read. His miracles included no snakes, no plagues, no
curing of lepers or raising of the dead, but Words unlike anything that had
ever fallen on human ears.

**ii. The Impact of the Prophet’s Recitation on the Polytheists**

The passage of time helped to settle the Prophet into his new role, and as he
busied himself expounding Islam to his closest companions by day, so Allâh
couraged him to recite the Qur’ân during the stillness of night.

\[
\begin{align*}
\text{Qur’ân 96:1-2} & : \\
\text{Qur’ân 7:1-4} & : \\
\end{align*}
\]

*O enwrapped one! Keep awake [in prayer] at night, all but a small
part of one-half thereof — or make it a little less than that, or add
to it [at will]: and [during that time] recite the Qur’ân calmly and
distinctly, with your mind attuned to its meaning.*

Let us chronicle the effect of these recitations on the idolaters. Ibn Ishaq writes:

Muhammad b. Muslim b. Shihâb az-Zuhri told me that he was
informed that Abû Sufâyân b. Harb, Abû Jahl b. Hisâhî, and al-
Akhnas b. Shahîq b. 'Amr b. Wâbah az-Thaqafo (an ally of Banû Zuhra),
had ventured out by night to eavesdrop on the Prophet as he recited in his house. Each of the three chose an appropriate
place, and none knew the exact whereabouts of his comrades. So they
passed the night listening to him. At dawn they dispersed and,
meeting one another on the way back, each of them chided his
companions, "Do not repeat this again, lest one of the simpletons
spots you and becomes suspicious". Then they left, only to return
on the second night, eavesdrop again, and chide each other at
dawn. When this recurred on the third night, they confronted each
other the next morning and said, "We will not leave until we take
a solemn oath never to return". After this oath they dispersed. A
few hours later al-Akhnas took his walking stick and, approaching
the house of Abû Sufâyân, inquired his opinion as to what they had
heard from the Prophet. He replied, "By God, I heard things whose
meanings I cannot comprehend, nor what is intended by them".
Al-Akhnas said, "Such is also the case with me". Then he proceeded
to Abû Jahl’s house and asked the same question. He answered,
"What, indeed, did I hear? We and the tribe of ‘Abî Manîf have
ever treated each other in honor. They have fed the poor, and so
have we; they have assumed other people’s troubles, and so have we;
they have shown generosity, and so have we. We have matched
each other like two stallions of equal speed. Then they proclaimed, ‘We
have a prophet who receives revelations from the heavens’. When
will we acquire anything like that? By God, we will never believe
him or call him truthful’.

Despite the severity of their hatred the Prophet continued reciting,
and the eavesdroppers continued to increase till they constituted a sizeable
portion of Quraisâh, each of them wary of having his secret exposed. The
Prophet was not asked to argue with his antagonists about Allâh’s Oneness
because the Qur’ân, clearly not the work of a man, contained within itself
the logical proof of the existence and Oneness of Allâh. Yet as his recitations

spilled from the stillness of night into the bustle of day and became public. Makkah’s anxieties were quickly brought to the boil.

With a popular face fast approaching, some people from amongst Quraisy approached al-Walid bin al-Mughira, a man of some standing. He addressed them, “The time of the fair has come round again and representatives of the Azabs will come to you. They will have heard about this fellow of yours, so agree upon one opinion without dispute so that none will give the lie to the other.” They said, “Give us your opinion about him,” and he replied, “No, you speak and I will listen.” So they said, “He is a kahin [sorcerer].” “By God, he is not that,” al-Walid countered, “for he has not the unintelligible murmuring and rhymed speech of the kahin.” “Then he is possessed.” “No, he is not that. We have seen possessed ones, and here there is no choking, no spasmodic motions or whispering.” “Then he is a poet.” “No, he is no poet, for we know poetry in all its forms and meters.” “Then he is a sorcerer.” “No, we have seen sorcerers and their sorcery, and here there is no spitting and no knots.” “Then what are we to say, O Abū Abī Shamīs?” He replied, “By God, his speech is sweet, his root is as a palm-tree whose branches are fruitful, and everything you have said would be known as false. The nearest thing to the truth is your saying that he is a sāḥib [sorcerer], who has brought a message by which he separates a man from his father, or from his brother, or from his wife, or from his family.”

We find the same phenomenon in the case of Abū Bakr, who built a mosque in Makkah next to his own house and devoted himself to regular prayer and recitation of the Holy Qurān. The polytheists approached Ibn Adaghchina, who was responsible for protecting Abū Bakr, and asked him to prevent Abū Bakr from reading the Qurān because, among other things, women and children were known to eavesdrop on his recitations, and were naturally more susceptible to such an influence.

4. The Prophet’s Roles Regarding the Qurān

The Qurān consistently employs derivations of tālā (v. recited): puella, atīla, tatīla, tatīla etc. We read this in verses 2:129, 2:151, 3:164, 22:30, 29:45 and 62:2, among many others; all of them allude to the Prophet’s role of disseminating the revelations throughout the community. But recitation alone is insufficient if it is unaccompanied by instruction. The Prophet’s responsibilities towards the Word of Allah

55 Qurān 2:129.
56 Qurān 3:164.
57 Qurān 2:151.
58 Qurān 75:16-19. These verses should be read while keeping in mind as-Tahāwi’s commentary in his Tafsīr, vol. 29, p. 189. The Arabic word jama’ah (s. jama‘ah) has different meanings. jama‘ah (s. jama‘ah) means memorization, and also to collect and compile. As-Tahāwi quotes Qatīdād (d. 117 a.h.) as saying: “In this verse, jama‘ah means compilation.” M.ʿaraqib al-Mahmūd as-Tāhirī (110-210 a.h.) explained the meaning of the verse as: “It is on Us to compile by means of connecting one piece to another.” [Abū Usaidah, Muqtaṣī al-Qurān, p. 18, see also p. 2]. When al-Qāri (d. 646 a.h./1248 c.e.) compiled his work Tuhfah wa-Rah∪ūt, he wrote: “...as in the sense ‘compiled by.’” (Quoted by Fawwād Šugīn (ed.), Muqtaṣī al-Qurān, Introduction, p. 31).
54  The History of the Qur'anic Text

"Do not move your tongue concerning [the Qur'an] to make haste therewith. It is for Us to collect it [in your heart] so you may recite [and compile it]. But when We have recited it, follow its recital [as promulgated]: Nay more, it is for Us to explain it [through your tongue]."

The above verse concerns the Prophet's eagerness to memorize the Qur'an whilst it was still being revealed. In his haste to commit verses to memory before they slipped away, he would move his tongue in anticipation of the coming words. By assuring him that there was no need for haste, that all verses would etch themselves unerringly into his heart, Allah was taking full responsibility for the timeless preservation of the Qur'an.

5. Recitation of the Qur'an in Turns with Jibril

To continually refresh the Prophet’s memory, the Archangel Jibril would visit him particularly for that purpose every year. Quoting a few hadiths in this regard:

• Fathima said, “The Prophet informed me secretly, Jibril used to recite the Qur'an to me and I to him once a year, but this year he has recited the entire Qur'an with me twice. I do not think but that my death is approaching.”

• Ibn 'Abbás reported that the Prophet would meet with Jibril every night during the month of Ramadan, till the end of the month, each reciting to the other.

• Abü Huraira said that the Prophet and Jibril would recite the Qur'an to each other once every year, during Ramadan, but that in the year of his death they recited it twice.

• Ibn Mas'ud gave a similar report to the above, adding, “Whenever the Prophet and Jibril finished reciting to each other I would recite to the Prophet as well, and he would inform me that my recitation was eloquent.”

• The Prophet, Zaid b. Thabit, and Ubayy b. Ka'b recited to another after his last session with Jibril. The Prophet also recited twice to Ubayy in the year he passed away.

6. A Few Remarks on Orientalist Claims

Some Orientalist writers have put forward strange theories regarding the Qur'an and sūrah. Nöldeke for instance claims that Muhammad forgot the earliest revelations, while Rev. Mingana states that neither the Prophet nor the Muslim community held the Qur'an in high esteem till long afterwards when, with the swift expansion of the Muslim state, they at last thought it perhaps worthwhile to preserve these verses for future generations. Approaching the issue from a logical viewpoint is sufficient to dispel these claims.

In fact this logical approach works regardless of whether one believes in Muhammad as a prophet or not, because either way he would have done his utmost to preserve what he claimed to be the Word of Allah. If he truly was Allah's messenger then the case is obvious: preserving the Book was

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38 Al-Bukhārī, Sahīh, Fadıl' al-Qur'ān, 37.
39 Al-Bukhārī, Sahīh, Sunnah, 37.
40 Al-Bukhārī, Sahīh, Fadıl' al-Qur'ān, 37.
41 At-Tabarî, at-Tafhîr, 128. The isnaad is very weak.
43 ibid., p. 74; also 'Umar al-Jaz'īrī, al-Tāhirîn, p. 126.
44 Muṣarrāt (Maṣāra) is from Muṣārata (Maṣārawa), meaning that two people are engaged in the same action. For example muṣārata (Maṣārawa): to fight each other. Thus Muṣarrāt indicates that Jibril would read once while the Prophet listened, then vice versa. This general practice continues to this day. A few of the Companions were in fact privy to this Muṣarrāt between the Prophet and Jibril, such as Uthmān (Ibn Kadhîn, Fadıl' al-Qur'ān, viii:440). Zaid b. Thabit, and 'Abdullāh b. Mas'ud.
his sacred duty. As discussed earlier, the Qur’an was the first and greatest miracle ever bestowed upon him, its very nature a testimony that no man had penned it. To casually neglect this miracle, the sole proof that he was indeed Allah’s Prophet, would have been abysmally stupid.

But what if Muhammad was, for the sake of argument, an impostor? Supposing that the Qur’an was his own creation, could he afford indifference towards it? Certainly not: he would have to keep up appearances, and shower it with regard and concern, because to do otherwise would be to openly admit his fraud. No leader of any stature could afford such a costly blunder.

Whether one consigns Muhammad to the category of Prophet or impostor, his behavior towards the Qur’an would have been zealous in either case. Any theory claiming even an iota of indifference is entirely irrational. If a theorist posits no satisfactory explanation as to why the Prophet would act so grievously against his own interests (let alone the commands of Allah), then the theory is quite simply a throwaway statement with no basis in fact.

7. Conclusion

Memorizing, teaching, recording, compiling, and explaining: these, as we have stated, were the prime objectives of the Prophet Muhammad, and such was the magnetism of the Qur’an that even the polytheists found themselves inclined to lend it their attentive ears. In subsequent chapters we will deal in some depth with the precautions taken by the Prophet and the early Muslim community, to ensure that the Qur’an circulated in its pure, unadulterated form. Before ending this chapter let us turn our attention to the present, and gauge how successfully the Qur’an has been taught in our times. Muslims across the globe are passing through one of their bleakest periods in history, an era where hope and faith seem to hang precariously in the balance everyday. Yet there are countless Muslims—numbering in the hundreds of thousands and covering every age group, gender, and continent—who have committed the entire Qur’an to memory. Compare this with the Bible, translated (wholly or partially) into two thousand languages and dialects, printed and distributed on a massive scale with funds that would place the budgets of third-world countries to shame. For all this effort, the Bible remains a bestseller that many are eager to purchase but few care to read.45 And the extent of this neglect runs far deeper than one could possibly imagine. On January 26th, 1997, The Sunday Times

45 Refer to Manfred Barthel’s quote in footnote 66 p. 328.

published the results of a survey by its correspondents Rajeve Syl and Cherry Norton regarding the Ten Commandments. A random poll of two hundred members of the Anglican clergy revealed that two-thirds of Britain’s vicars could not recall all Ten Commandments. These were not even lay Christians but vicars. This basic code of morality for Jews and Christians is a mere handful of lines: the Qur’an on the other hand, fully memorialized by hundreds of thousands, translates into roughly 9000 lines.46 A clearer picture of the Qur’an’s esteemed influence and the Prophet’s educational success cannot be imagined.