

The Prophecies of Al-Quran

(Last Part):
Was it the Words of Satan or God?

By IslamReligion.com

Quranic Teachings about Satan and about Morality

Al-Quran contains many prophecies that have been fulfilled, but in this discussion, we will limit ourselves to only five. The first two prophecies are noteworthy: unlike any other world scripture, Al-Quran prophesizes its own preservation under divine care, and we will demonstrate how it actually occurred.

The Protection of Al-Quran from Corruption

Al-Quran makes a claim no other religious text makes, that Allah (SWT) Himself will keep its text safe from alteration. Allah (SWT) says:

"Behold, it is We Ourselves who have gradually revealed this reminder, and, behold, it is We who shall truly guard it [from all corruption]." (QS Al-Hijr/15:9)

The Ease of Memorizing Al-Quran

Allah (SWT) has made the Quran easy to memorize:

"And in truth We have made Al-Quran easy to remember; who,

then, is willing to take it to heart?" (QS Al-Qamar/54:17)

The ease with which Al-Quran is memorized is inimitable. There is not a single scripture or religious text in the world that is as easy to memorize; even non-Arabs and children commit it to memory easily. The entire Quran is memorized by almost every Islamic scholar and hundreds of thousands of ordinary Muslims, generation after generation. Almost every Muslim has some portion of Al-Quran memorized to read in his prayers.

The Twofold Prophecy

Before the rise of Islam, the Romans and the Persians were two competing super-powers. Romans were led by Heraclius (610-641 CE), a Christian Emperor, whereas the Persians were Zoroastrians led by Khosrow Parviz (590-628 CE), under whom the empire achieved its greatest expansion.

In 614, the Persians conquered Syria and Palestine, taking Jerusalem, destroying the Holy Sepulcher and the 'True Cross' carried to Ctesiphon. Then, in 619, they occupied Egypt and Libya. Heraclius met them at Thracian Heraclea (617 or 619), but they sought to capture him, and he rode madly back to Constantinople, hotly pursued.

The Muslims were grieved by the Roman defeat as they felt spiritually closer to Christian Rome than Zoroastrian Persia, but the Mekahans were naturally buoyed up by the victory of pagan Persia. To Mekahans, the Roman humiliation was a sinister omen of the defeat of the Muslims at pagan hands. At the time God's prophecy comforted the faithful:

"The Romans have been defeated - in a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious- within ten years. With God is the Decision, in the past and in the future: on that Day shall the believers rejoice with the help of God. He helps whom He will, and He is the Mighty, the Most-Merciful." (QS Al-Rum/30:2-4)

Al-Quran made a prophecy of two victories:

- (i) The future Roman victory within ten years over Persians, something unimaginable at the time
- (ii) The joy of the faithful on a victory over the pagans

Both of these prophecies actually occurred.

In 622, Heraclius left Constantinople as prayers rose from its many sanctuaries for victory over the Persian Zoroastrians and the reconquest of Jerusalem. He devoted the next two years to campaigns in Armenia. In 627, he met the Persians near Nineveh. There, he killed three Persian generals in single combat, killed the Persian commander, and scattered the Persian host. A month later, Heraclius entered Dastagird with its stupendous treasure. Khosrow was overthrown by his son, who made peace with Heraclius. Returning to Constantinople in triumph, Heraclius was hailed as a hero.

Also, in the year 624, Muslims defeated the Mekahans in the first and decisive Battle at Badr.

In the words of an Indian scholar Qazi Suliman Mansoorpuri:

"...a single line of prophecy was related to four nations and the fate of two great empires. All this proves the Holy Quran to be the Book of God." (Mercy For the Worlds, Vol.3, p. 312)

The Prophecy of Pagan Defeat

Al-Quran predicted the defeat of unbelievers in Mekah while Prophet Muhammad (PBUH) and his followers were still being persecuted by them:



"Or do they (the Mekahan disbelievers) say: 'We are a great multitude, and we shall be victorious?' Their multitude will be defeated, and they shall turn their backs [in flight]!" (QS Al-Qamar/54:45)

The prophecy was revealed in Mekah, but was fulfilled at the Battle of Badr, two years after the Prophet (PBUH)'s migration to the city of Madinah.

The Fate of Specific Individuals

Walid Ibn Mughira was a staunch enemy who openly ridiculed Al-Quran:

"Then said he: 'This is nothing but magic, derived from of old; this is nothing but the word of a mortal!'" (QS Al-Muddathir /74:24-25)

Al-Quran prophesized he will never accept Islam:

"Soon will I cast him into Hell-Fire! And what will explain to thee what Hell-Fire is? It leaves naught nor does it spare aught." (QS Al-Muddathir/74:26-28)

Walid died in a state of disbelief as prophesized by Al-Quran.

Also, concerning Abu Lahab, a fiery opponent of Islam, Al-Quran foretold he will die opposing the religion of Allah (SWT):

"May the hands of Abu Lahab perish, and [indeed] he has perished. His wealth and gains will not profit him. He will be plunged in flaming

Fire." (QS Al-Masad/111:1-3)

Specifically, three prophecies were made about Abu Lahab:

- (i) The conspiracies of Abu Lahab against the Prophet (PBUH) would not succeed.
- (ii) His wealth and children would not benefit him.
- (iii) He would die opposing Allah (SWT)'s religion and enter the Fire.

Abu Lahab also died in a state of disbelief as prophesized by Al-Quran. Had Walid or Abu Lahab accepted Islam even outwardly, they would have disproved its prophecies and thus its heavenly source!

In addition, Abu Lahab had four sons, two of whom died at a young age during his lifetime. The other two sons and a daughter embraced Islam and frustrated his hopes! Finally, he died of a plague; people would not touch his body out of fear of contamination and dumped mud and stones on him where he died to make it his grave.

A key foundation to believing that a scripture is actually a revelation of God is internal truth, whether it be in regards to occurrences in the past, to come in the future, or in contemporary ages. As one can see, there are many prophecies mentioned in that which is to come, some of which were fulfilled in the Prophet (PBUH)'s lifetime, or have been fulfilled since his death, while others are yet to appear.

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