



**An Introduction  
to the Glorious Qur'an**

**Author**

**Bahram Samii**

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## Dedication

### **My life is barren without your love**

Enlighten your homes by recitation of the Glorious Qur'an...Goodness prevails and blessing spreads in a house where the Noble Qur'an is read very often. Such a house illuminates for the celestial inhabitants as the stars shine for the terrestrial beings. [1]

A house in which the Glorious Qur'an is recited, and the name of God the Exalted is frequently mentioned shall be a very blessed home. Angels will be present in it and satans shall be far from it. Such houses radiate for the divine residents as stars shine for the inhabitants of the earth. And the house in which the Noble Qur'an is not read and the name and remembrance of the Almighty God is not uttered, is desecrated. Angels keep away from and satans keep presence in these homes. [2]

### **Notes:**

[1] A hadith from The Prophet Muhammad (SA), al-Usul of al-Kafi chapter "Homes in which the Glorious Qur'an is read".

[2] A hadith from Hadrat 'Ali (PBUH), al-Usul of al-Kafi, chapter "Homes in which the Glorious Qur'an is read".

## Abbreviations Used

### **Abbreviations and Qur'anic Names Used in this Book**

#### **ABBREVIATION TABLE**

A) From expressions in English

- \* (PBUH) is an abbreviation for "peace be upon him or her"
- \* (PBUT) is an abbreviation for "peace be upon them"
- \* (A.H.) for After Hijrah (the Migration from Makkah to Madinah)
- \* (B.H.) for Before Hijrah
- \* (L.H.C.) for Lunar Hijri Calendar
- \* (S.H.C.) for Solar Hijri Calendar

B) From expressions in Arabic

- \* (SA) is an abbreviation of an Arabic expression, meaning: Allah's peace and blessing be upon him and his kinsfolk
- \* (A.S.) means: peace (salam) be upon him or her
- \* (R.A.) means may Allah be pleased with him
- \* (A.ft) means may Allah accelerate his Noble Manifestation (Relief)

English Equivalent of Quranic Names

Hadrat Ibrahim, A.S. - Prophet Abraham, PBUH  
Hadrat Idris, A.S. - Prophet Enoch, PBUH  
Hadrat Ishaq, A.S. - Prophet Isaac, PBUH  
Hadrat Isma'il, A.S. - Prophet Ishmael, PBUH  
Hadrat 'Isa Masih, A.S. - Prophet Jesus Christ, PBUH  
Hadrat Adam, A.S. - Prophet Adam, PBUH  
Hadrat al-Yasa', A.S. - Prophet Elisha, PBUH  
Hadrat Ayyub, A.S. - Prophet Job, PBUH  
Hadrat Dawad, A.S. - Prophet David, PBUH  
Hadrat Hud, A.S. - Prophet Had, PBUH  
Hadrat Jibril, A.S. - Angel Gabriel, PBUH  
Hadrat Musa, A.S. - Prophet Moses, PBUH  
Hadrat Nuh, A.S. - Prophet Noah, PBUH  
Hadrat Salih, A.S. - Prophet Salih, PBUH  
Hadrat Shu'ayb, A.S. - Prophet Jethro, PBUH  
Hadrat Sulayman, A.S. - Prophet Solomon, PBUH  
Hadrat Ya'qub, A.S. - Prophet Jacob, PBUH

HadratYahya. A.S. - Prophet John the Baptist, PBUH  
Hadrat Yunus, A.S. - Prophet Jonah, PBUH  
Hadrat Yusuf, A.S. - Prophet Joseph, PBUH

#### About the Author

Bahram Samii was born in the city of Shiraz, in 1939. Upon completion of his Petroleum Engineering degree from the University of Tehran, he left Iran to continue his education in the United States of America, in 1962. He started his career with Standard Oil Company of California (now Chevron) as soon as he received his Master's degree in Petroleum Engineering from the University of Tulsa, Oklahoma.

In 1969, he joined the Iranian oil industry, and served in various engineering departments until he joined the rapidly expanding operations of the North Sea oil industry in Aberdeen, Scotland. Incidentally, this move was made in mid-October, 1978, only about four months before the victory of the Islamic Revolution of Iran. His employer, Occidental Petroleum Corporation, transferred Bahram from Scotland to California, in 1983, to join the corporation's headquarters of its worldwide engineering activities. His job was the task of facilitating the Director of Europe and Middle East Petroleum Engineering with economic studies for project ranking and strategic decision making. 1986 was a critical year for the oil industry in which many lost their jobs; Bahram was no exception. While many were sad, Bahram kept saying: "Thank God Who may have planned something better for me". This refers to the essence of a beautiful Iranian poem, which says: "If God closes a door out of His Wisdom, He opens another, out of His Grace."

A significant turning point was forming in Bahram's life. God's will was to subdue his earthly matters and to compensate for this by arousing his spiritual life. Initially, he himself, his colleagues, and his lovely wife tried hard to set up various oil (and non-oil) related businesses. But it was obvious to those around him that God had something else in store for him. A variety of irresistible forces induced him more and more toward the study of the Glorious Qur'an and the omnipotent Islamic belief. All glory and thanks belong to God.

The most effective one of these forces were the love of his family and the occurrence of certain grave events. This created the main driving force pulling him closer to the spiritual aspect of life, and a desire to learn about God and His recommended way of life. He found the Glorious Qur'an the best guide to inspire him. The second important feature was the charisma of a great man, Hadrat 'Imam Khumiyani (R.A.). Without having met him, and with miles of physical distance

between them, the radiant character of this great leader had a striking impact on Bahram. Interestingly enough, misinformed Bahram was initially somewhat suspicious of Ayatullah Khumiyani's mission! However, his words and deeds gradually convinced Bahram about the Great Ayatullah's spiritual character, strength and wisdom (R.A.). This generated curiosity to read first, his biography, then, about the system that built his character (i.e. Islam) and finally the Glorious Qur'an as the basis and foundation of Islam. The third great force was the effect of certain spectacular dreams, dramatic visions, and prayer sessions at the beginning of this drive.

Bahram is devastated by the extent to which the enemies of Islam, from both within and without, have collectively managed to change the real picture of Islam, and that of Muslims into an ugly and unbecoming one. No matter how divided they may be in their own beliefs, they become united allies when they face Islam. Bahram is deeply disturbed when he sees that they have managed to deceive a worldful of people by manipulating and falsifying the rule of God in order to justify their own illegitimate earthly desires or practices. He is greatly concerned about the innocent young people who could easily fall into their traps under various great-sounding but deluding and unpalatable banners.

With this brief background, the motivation for this work - and hopefully others in future - becomes overwhelming and overpowering. He himself was the victim of a lengthy period of unawareness, and he hopes to compensate for this setback by raising the sense of awareness of others of the Reality, and in particular, that of the innocent, lovely young people living under the subduing and often misleading influence of Western culture.

### Acknowledgements

Unending glory to God, The Exalted, Who granted me the primary inspiration and stamina all along to complete this humble work. This small contribution, if just and correct, is only a drop of appreciation for His ocean of munificence.

Every individual member of my family was a source of motivation and stimulation for the production of this modest contribution, possibly without being aware of this influence. This work would never have been initiated, pursued, or completed had it not been for their love, next to the reverence and the cause of Almighty God. I felt their inspiration behind every letter, word and keystroke, all along. May God bless them with Great reward for their mysterious hidden inducement. They have gracefully sacrificed the time, attention and other resources that would have been available to them had I not diverted my attention to this effort. May God always

protect them from all devils and guide them in the right direction.

I am greatly indebted to Muhsin Jahangiri, professor of philosophy at the Faculty of Literature and Human Sciences of the University of Tehran. He generously donated his time, in Oxford, to examine this very humble contribution in detail from an ideological viewpoint. I am very grateful for his valuable contribution and encouragement.

I am greatly indebted to the late Charles L. Janssens, retired professor of French, German and English at various institutions (including the University of Arizona, San Jose State University, California, and the University of Houston, Texas) and ex-Dean of the Faculty of Foreign Languages and Literature at Jundi Shapur University, Iran. He has kindly and sincerely donated much of his valuable time to scrutinise this work from the English-language point of view. It is regrettable that Janssens passed away on 27th of November 1995, only a few months after his lasting contribution in this work. May God bless him for his sincere assistance.

Last, but definitely not least, I am also greatly indebted to 'Tahereh Saffarzadeh, popular and prominent poet, whose thought-provoking message has reached all corners of the world. This dynamic pious lady studied in Iran, England and America in contemporary literature with special focus on major poets, practical literary criticism and translation. On returning home, she felt mostly concerned about the anti-traditional and "westernised intellectuals" who lose their identity and become disloyal and insincere toward their own countries, nations, and genuine culture and heritage. Her sincerity toward the oppressed is obvious in her wide-ranging work. She has written eight volumes of poems in addition to other valuable publications. She adores the Glorious Qur'an incessantly and looks for her poetic expressions in this Noble Book and the rich Islamic traditions, in a world governed by laic and vulnerable minds. Saffarzadeh, the most distinguished poet of Islamic thoughts, has also served as a university teacher, and in several reforming and constructive cultural and educational projects. Currently she is in charge of reviewing, composing and producing highstandard university books in English, in addition to other activities, including translation of the Glorious Qur'an into English. She has helped me tremendously to finalise this book.

## Preface

**By : by John Cooper**

The Holy Qur'an, the scripture of the Islamic religion, was first translated into English by Alexander

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Ross in 1649, after a French version by Andre du Ryer. After three and a half centuries, and many subsequent translations, however, it still remains a closed text to most English readers. Many reasons can no doubt be found for the apparent difficulties encountered in efforts to engage with the Qur'an in English; some of these will be to do with problems of language, others with more complex matters of religious, social, and political history and their influence on a particular translator's motivation and the individual's response to the Book, as the Qur'an calls itself. It is rarely a comfort for the reader to be told that there exists a vast learned literature, composed by Muslim scholars down through the centuries, devoted to the genre of tafsir, or commentary on the Qur'an; this can be rather more intimidating than comforting. Moreover, the twentieth century has witnessed a growing literature in English on the Qur'an, written both by Muslims and non-Muslims, but which is also more often than not directed at the scholarly reader, and can leave someone wishing a simple introduction in a state of frustration. What is very often needed by a person coming to this scripture for the first time with a sincere desire to penetrate its meaning is some guide as to how it influences the ordinary believer, how it exerts its effect on his or her life, and how it penetrates the deepest layers of a Muslim's conscience. This work by Bahram Samii marks a significant effort to give just such an introduction.

The author has avoided an academic style, and has instead concentrated on a simple exposition of the way in which the Qur'an presents itself in its own terms and how this can be disclosed through a careful reading of the text. It cannot, of course, be done without some knowledge of the Arabic in which the Qur'an was revealed to The Prophet Muhammad (SA) over fourteen centuries ago, and this terminology has been explained to a sufficient degree for the non-expert to understand the sometimes very different meanings which such a vocabulary has when compared to its contemporary English translations. Naturally, the meaning of the Qur'anic text has been the subject of the profoundest meditations and discussions throughout the history of Islamic scholarship, and the author has incorporated some of this material, especially through the comments of contemporary Muslim translators and scholars; but this has been kept to a minimum so as to avoid overburdening the reader with unnecessary complexities.

Whoever is beginning to read the Qur'an in English will be able to use this work to understand how the book is not an impenetrable text but a living guide for the life of the ordinary, thinking Muslim, the key to the understanding of the Islamic view of the world and how the Muslim relates to other views of the world in our times. The author has not, however, made any compromises in order to present his ideas, and what will strike the reader is the straightforward manner in which he has managed to communicate his own deeply committed reflections on the Qur'an, reflections with which the reader will easily be able to sympathize. This book will surely serve as an invaluable companion for those setting out on the stimulating journey to discover the message that the Qur'an extends to everyone who is prepared to listen to what it has to say.



## Foreword

In the name of God, the Merciful, the Compassionate

The Great Qur'an is known to be the most authenticated Book in the world. It is also the most widely and most frequently read Book, and has maintained this worldwide recognition for centuries. As you read through the book in your hand, you shall discover why the Glorious Qur'an is so popular. The reading of the Holy Qur'an is considered a pious duty by Muslims. They believe that blessings flow even from the sound of its recitation. There is historical evidence indicating that from the very beginning, it made a profound impression on those who came to believe in it by hearing it. By now, people all over the world have enjoyed this pleasant internal sensation for centuries, and shall continue doing so for the reasons we shall read in this book. Many people, men and women, children or adults, learn the entire Book by heart. Some people read the complete Qur'an several times during the blessed month of Ramadan. Many commit themselves to read it at least once in this month.

Not everybody, however, is familiar with this Holy Book. In fact, those who have not had the opportunity to become acquainted with the Noble Qur'an, may have a completely distorted impression about this unique Divine Scripture, as it has been subjected to ardent misrepresentation by powerful media for centuries. The deeper one goes into the world of Qur'anic knowledge, the more enjoyable the recitation of this Holy Book becomes. After all it is a part of our instinctive nature; it is the purest Voice of our Loving Creator. Its adoration is beautifully inherent in the heart of humankind. An Introduction To The Glorious Quran is intended to give a portrait of the Holy Qur'an in a manner which is easy to follow for those who have not had the chance to become familiar with this Great Book. The grandeur of this Miraculous Scripture has often put beginners off, but it has also caused scholars to find satisfaction in immersing themselves deeply in the ocean of the Precious Qur'an. Therefore, some of their writings can be found to be too deep and, perhaps, tiresome for the uninitiated.

This book is designed for easy and exciting reading by letting the Great Qur'an talk about Itself. This is why there is no "reference" section at the end of this book; it mainly consists of ayat [1]of the Glorious Qur'an, comments by my humble self, and a few authoritative scholars, as referenced in the text or endnotes. This writing is meant to take you through a gradual and systematic understanding of the Miraculous Book. Even those who are familiar with the Glorious Qur'an may find this treatise stimulating when they obtain a global overview of this Holy Guidebook for mankind.

The meaning of the Arabic word, Al-Qur'an, is "The Reading, The Recitation (aloud) and The  
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Collection". The Miraculous Qur'an has successfully created a new phase of human thought and has greatly affected the lives of millions of people the world over. While the Great Qur'an strictly prohibits the roots of all evils such as interest (usury), oppression, corruption, adultery, intoxicants, gambling, etc., it constantly reminds us of Divine mercy and compassion. The Glorious Qur'an introduces the Hereafter as the ultimate residence of peace, serenity, security and permanence for those who follow the path of God, but of Hell-Fire for those who do not. It leaves us totally accountable for our deeds in this world: either we end up in the Garden or in Hell.

The most important feature of the Holy Qur'an is its purity; every word of it is the word of God the Exalted. It is not a book written by Muhammad (SA), but as we shall see, the Glorious Qur'an is a collection of revelations, exactly as revealed to Muhammad (SA). He was specially chosen to be the "means" through which the words were revealed and recited. His own words (collected by his disciples and known as hadith(s) or tradition(s)) are distinctly different from the revealed words of God, as will be discussed later.

The Glorious Qur'an is a distinguished masterpiece of Arabic literature, unmatched throughout the life of humankind. The Great Book Itself challenges humankind to match it, and says "you cannot!" It is a great miracle that the Holy Qur'an has not been successfully challenged for over 1400 years. In fact God has taken it upon Himself to protect it, as it is mentioned in this Glorious Book Itself.

God gave miracles to all His prophets and apostles as proofs of their Divinity: Gone are the apostles, prophets and their-miracles, except for the miracle of The Last Prophet, Muhammad (SA). God gave him a nonperishing miracle, one whose hidden wisdom has been gradually unravelled throughout the past fourteen centuries, and more is yet to be discovered as knowledge improves. These subjects will be briefly dealt with in this writing.

This Great Book repeatedly appeals to us to think, reason, and understand why we believe what we believe, and forbids us to believe blindly without pondering and reasoning. For those who wish to open their heart and intellect, there is plenty of evidence in the Holy Qur'an to consolidate their belief. Those who do not want to believe will refuse to believe no matter how sound the proof may be.

**Notes:**

[1] Please refer to the Glossary

## Chapter 1 : Physical Aspects of the Noble Qur'an

The Precious Qur'an consists of 114 surahs [1] and 6256 ayat, some 77,436 words and about 320,211 letters. [2] These numbers may be reported differently from scholar to scholar depending on the method of counting the Arabic words and letters, and sometimes depending on the division or grouping of certain ayat. The entire Book was revealed in 23 years through 194 revelations with the last revelation in the 11th year after the Hijrah (the migration from Makkah to Madinah). On an average basis, one ayah, of about 12 words was revealed per day (but not, of course, every day in practice).

The longest surah in the Noble Qur'an is surah al-Baqarah with 286 ayat and in it occurs the longest ayah (II:282). The shortest surah is surah al-Kawthar (CVIII) with only three short ayat. A total of 92 surahs were revealed in Makkah before Muhammad (SA), migrated to Madinah (beginning of the Hijri calendar), and the other 22 surahs were revealed in Madinah.

The first surah of the Glorious Qur'an is al-Fatihah (The Opening). Each surah is named after some striking incident or purpose, or after a key word in that surah. To emphasise the deserving importance of the entire being, and the environment in which the human being lives, Almighty God has granted many environmental names to the surahs of the Holy Qur'an, such as The Night, The Day, The Spider, The Honeybee, The Dawn, The Time, The Sun, The Moon, etc. All the surahs of the Holy Qur'an begin with Bismillahi 'r-Rahmani 'r-Rahim (in the name of God, the Merciful, the Compassionate) to keep reminding us of His endless Mercy and His all-encompassing Compassion, except for surah at-Tawbah (IX), meaning Repentance. This may indicate the degree of God's anger with those who insist on disobeying Him. In contrast, this key word for the Grace, Blessing and Mercy of God has been effectively used twice in the Opening surah (al-Fatihah).

For the convenience of those who wish to read all the surahs of this great book over a fixed period, the Glorious Qur'an is divided into 30 equal parts, each called one juz' (plural, ajza' meaning parts), or into seven equal segments, each called a manzil. Each juz' is subdivided into two hizbs (sections) which are further divided in four rubs (quarters). Therefore, if one reads one rub every night, the entire Qur'an will be read in about eight months. Similarly, if one wishes to read the complete Qur'an in one week, one must read one manzil a day. Large surahs of the Glorious Qur'an are also divided into rukuc according to the meaning of the passage.

The Noble Qur'an has been well preserved in its original form throughout fourteen centuries in two ways: 1) in writing, and 2) by memorising and passing the words from the heart of one generation into that of another. Two copies of the original standard Qur'an still exist today, one in Istanbul [3] (Turkey) and one in Tashkent [4] (Uzbekistan).

The Glorious Qur'an is considered to be so Holy that Muslims treat it with enormous respect.

While It is being read:

- You must not speak
- You must not eat or drink
- You must concentrate quietly.

It is not to be touched unnecessarily. Before reading it or touching it:

- You must wash thoroughly
- You must be in the right frame of mind and have good intentions
- You must seek refuge in God from satan's wicked intentions
- Women should be clear from menstruation.

Upon completion of its recitation one should conclude the session with certain phrases, at least stating that the Exalted God speaks the Truth, His Blessings be upon Muhammad (SA) and his kinsfolk. But normally, a longer prayer is recited.

When not being recited, it should be:

- Placed high up, so that nothing is put on top of it
- Kept covered with a light cloth to shield it from dust.

I shall refrain from describing this unique Book of Divine Guidance in my own humble words and examine how the Great Qur'an Itself defines Its own aspects.

Endnotes

**Notes:**

[1] Please refer to the Glossary.

[2] "The history of the collection of the Glorious Qur'an", Sayyid Muhammad Rida Jalali Na'ini (Farsi), 1365 (1986), p 148.

[3] Istanbul is a corrupted name for the city of Islambul. The old Constantinople (during the Byzantine Empire) was re-named Islambul by the Ottoman Sultan Mehmed II. Islambul is a Turkish expression meaning "where Muslims are plentiful". Istanbul has no relevant meaning. The closest expression is a Greek one, Eistanpolin, meaning "toward the city!"

[4] This is known as the Tashkent Qur'an. It is related to the time of 'Uthman ibn 'Affan, and was kept in Khaji 'Ubeydullah Ahrar mosque in Samarqand. Later, It was moved to Petersburg museum

during the Tzars' rule in Russia. Late in 1918 It was brought back to Samarqand ceremonially. This Valuable Qur'an was later moved to Tashkent museum (reference: Tarikh al-Mushaf al-'Uthmani by Shiykh 'Ismail Makhdam).

## Chapter 2 : The Glorious Qur'an, Self-Illuminating: Important Questions Answered By the Munificent Qura'an

The object of this chapter is to discover how the Miraculous Qur'an itself answers some of the questions raised by those who are curious about this Magnificent Book. This exercise is obviously limited to an introductory level, as the title of this book suggests:

### 1. Who revealed the Book?

"And this is a Book which We have revealed as a blessing. So follow it and be righteous, that you may receive mercy." VI:155

Quite clearly the Holy Qur'an asserts to be the revelation from God. In another phrase:

"1 - The revelation of this Book is from Allah, the exalted in Power, full of Wisdom. 2 - Verily, it is We Who have revealed the Book to thee, in Truth. So serve Allah offering Him sincere devotion." XXXIX:1 & 2 and XLVI:2

This is a very important matter. There are many so-called divine books among people who cannot substantiate the divinity of their Scriptures. The majority of such people believe this only because they were told so. But God reminds us repeatedly in the Glorious Qur'an that these ayat are bestowed upon us only by Him. As we shall see later, this Divine assertion is earnestly backed up by many features of the Glorious Qur'an such as its consistency, perfection, style, the authoritative inclusion of the Absolute and Eternal Knowledge about everything, its unique language, etc.

The name Allah has been used by God's prophets since The Prophet Adam (PBUH). This name comes from the combination of two Arabic expressions, Al (The) and Ilah (God), meaning "The God". For example, the Hebrew word Eloha (meaning the Creator) is the same as Allah. However, the Jews use the plural form, Elohim, which denotes more than one God. The Aramaic word, Alaha, for God, used by The Prophet Jesus Christ (PBUH), sounds even closer to Allah. Therefore, even though this name may sound strange to non-Muslims, it was a familiar name to the previous prophets of God and their followers. Let us now examine if there is any difference between the

two words, Allah and God.

The Supreme Being, the Creator, is free from being associated with partners or gender. He is unique and pure. Unfortunately, the word "God" has lost its uniqueness and purity. Unless we say "the God" it does not denote a unique being any more. And so long as we use words such as gods and goddesses, and follow duality, trinity, and multi-god worship, we have lost the purity of His name by associating gender and partners with Him. The word Allah (Al-Ilah), The God, is devoid of any association while it denotes the needed uniqueness. Moreover, it honours the integrity of the Unity of the Almighty God's religion from the very beginning, as other messengers of Allah the Exalted used the same word throughout. Now that we can appreciate this great difference between these two words, I would feel obliged to use the name Allah, not out of prejudice, but in order to reflect appropriately what is meant to be expressed.

## **2. How does the Precious Qur'an describe God the Exalted?**

"Whatever is in the heavens and on earth, declares the Praises and Glory of Allah; for He is the Exalted in Might, the Wise. To Him belongs the dominion of the heavens and the earth. It is He Who gives Life and Death; and He has Power over all things. He is the First and the Last, the Evident and the Immanent (Hidden). And He has the full knowledge of all things. He it is Who created the heavens and the earth in six Days (stages, long periods, or ages), then He established Himself on the Throne. He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what ascends up to it. And He is with you wheresoever you may be. And Allah sees well all that you do. To Him belongs the dominion of the heavens and the earth. And all affairs go back to Allah. He merges Night into Day and He merges Day into Night. And He has the full Knowledge of the secrets of (all) hearts." LVII:1-6

Or:

"Allah is He, than Whom there is no other god; Who knows (all things) both secret and open; He, the Gracious, the Merciful. Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace, (and Perfection) the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme. Glory to Allah! (High is He) above the partners they attribute to Him. He is Allah, the Creator, the Originator, the Bestower of forms and colours. To Him belong the Most Glorious Names. Whatever is in the heavens and on earth doth declare His Praises and Glory. And He is the Exalted in Might, the Wise." LIX:22-24

Or:

"Allah is He besides Whom there is no god, the Everliving (and causing life), the Eternal Self-subsisting by Whom all subsist. No slumber can overtake him nor sleep. All things in the heavens

and on earth belong to Him. Who is he who can intercede with Him but by His permission? He knoweth what is before them and what is behind them, nor shall they grasp any matter of His knowledge except for what He pleases. His Throne extends over the heavens and earth, and the preservation of them tires Him not. And He is the High, the Supreme." II:255

Or:

"Say: He Allah is One. Allah is the Absolute Self-Sufficient. He begets not, nor is He begotten, and there is not a single one to equate with Him." CXII

There are many more ayat describing the attributes of Allah the Almighty but these few may be sufficient to ask ourselves how we can consider a God who falls short of the qualities extracted from these four ayat. This would mean one who:

\* is not being praised and glorified by all beings in the heavens and on earth,\* has no control over the dominion of the heavens and earth (cannot induce rain, earthquake, movement of the celestial bodies, etc.),

\* cannot give life and death,

\* has no power over all things,

\* did not exist from "the Beginning" nor shall last to "the End",

\* is indistinct and affected,

\* does not have full Knowledge of all things,

\* cannot create the heavens and earth,

\* does not know the inflow and outflow of the heavens and earth,

\* cannot be with you wheresoever you may be,

\* does not see what you do,

\* cannot receive all affairs; or all affairs do not go back to him,

\* has no power over the emergence of day and night,

\* has no knowledge of the secrets of all hearts,

\* is not the Absolute Sovereign,

\* cannot create nor originate,

\* is not everliving,

\* is not the Self-subsisting, and the Absolute Needless,

\* gets tired and drowsy, or slumbers,

\* is not One (the Only),

\* is not the Absolute Self-sufficient (on Whom all others depend),

\* begets or is begotten,

\* is like others (taking spouse, having companions and colleagues).

This list can grow rapidly if one uses more ayat which describe Allah's attributes. It is obvious that one who is affected by a tiny insect and escapes from it cannot be considered The Almighty, no matter what names misguided and misdirected people may assign to him to justify their own belief, and perhaps to deceive and mislead others.

### **3. To whom was the Noble Qur'an revealed?**

"And (as for) those who believe and perform acts of righteousness, and believe in the (revelation) sent down to Muhammad, which it is the Truth from their Lord, He will remove from them their ills and improve their condition." XLVII:2

## Chapter 3 : What are the Signs of a Pure Divine Scripture?

Certain individuals have claimed utterance of "divine guidance" throughout the history of humankind without being chosen by Allah the Exalted for this purpose. These people have been either mad or deluded by evil influences, and this came to pass even among well-versed prominent religious leaders. The best thing is to examine their words in their exact original form and language (not a translation of, or excerpts from, or sporadic comments) with an open mind and heart, without any prejudice. It will immediately become obvious whether or not their writings are truly waly from Allah the Exalted or are satanic inspirations. This is why Allah the Exalted says:

"There is no compulsion in religion, the Right way is just made clear from the wrong..." II:256

The following are a few characteristics of the way Almighty Allah speaks. This set of examples may be a rudimentary way to gauge such claims, but examples can be extended to any degree, all the way to the entire text of the Glorious Qur'an:

#### **a. The commanding and authoritative language**

The commanding and authoritative language used by Allah the Exalted is quite obvious in many of the ayat reviewed so far and will be clearer in the ayat yet to come. But the following may be used as another set of examples:

"71 - Not one of you but will pass over it (the Fire). This is with thy Lord, a Decree which must be accomplished. 72 - But We shall save those who guarded against evil, and We shall leave the



wrong-doers therein, to their knees." XIX: 71-72

"They ask thee concerning (the nature of) the spirit. Say: The spirit is by command of my Lord. And of the knowledge of it very little is communicated to you." XVII:85

"16 - Move not thy tongue concerning the (Qur'an) to make haste therewith. 17 - It is for Us to collect it and to promulgate it. 18 – But when We have promulgated it, follow thou its recital. 19 - Nay more, it is for Us to explain it." LXXV:16-19

I chose these examples, in particular, as they are partly addressed to His highly positioned rasul rather than to ordinary people. While they reflect the highly authoritative position of Allah the Exalted, they have the significance of clarifying His total control over what is transmitted to His messenger as wahy (Divine revelation). Not a single one of us could escape from the Fire if it were not for His Mercy and Compassion. They illustrate that the spirit is under the command of the holy prophet's Lord, and that about the knowledge of spirit very little is communicated to him. They show that The Holy Prophet (SA) was commanded to allow the revelation to sink into his heart and mind rather than be impatient about it. It adds that Almighty Allah would certainly complete the revelation to its perfection according to His Own Plan. It assures us that all revelations would be collected and preserved for mankind and would not be forgotten or lost.

These few examples are sufficient to give the reader a feeling of authority, of being in charge and control, of commanding, and of assurance.

#### **b. The interrogative supremacy**

There are numerous direct questions asked in the Great Qur'an which are full of wisdom. These are but a few examples:

"Thinketh he (mankind) that none hath power over him?" XC:5

"Thinketh he that none beholdeth him? Have we not made for him a pair of eyes? And a tongue and a pair of lips? And shown him the two highways? But he had made no haste on the path that is steep. And what will explain to thee the path that is steep?" XC:7-12

"Is not Allah the wisest of Judges?" XCV:8

"Knoweth he not that Allah doth see?" XCVI:14

This is another evidence of the commanding language of this Miraculous Divine Book. It provides comfort, assurance and confidence to the reader of the Glorious Qur'an that these words are

expressed from an Allauthoritative and All-superior Source, Who is in absolute control, and that things are in complete check at all times and all places throughout the universe. And it renders the reader a sense of security should he/she totally depend on Him, His mercy, His judgement, His sustenance, His ability and might, His justice, His protection, and effectively submit him/herself to His Will (the true meaning of Islam).

A few more examples are:

"Is it you that cause it to grow, or are We the causers of growth?" LVI: 64

"Who is then more unjust than one who forges a lie against Allah or rejects His communications?..." VII:37

"Do they who work evil think that they will escape Us?..." XXIX:4

"...Do you then believe in a part of the Book and disbelieve in the other?..." IL:85

"What! Did you then think that We had created you in vain and that you shall not be returned to Us?" XXIII:115

In addition to these types of questions, there are as many as 976 interrogative statements, for example with what?, for what?, in what?, from what?, from whom?, for whom?, on whom?, and others such as then what?, then who?, like what?, and like who? etc. in the Noble Qur'an.

### **c. The language of peace, serenity and security**

Having seen the stern interrogative language of the Glorious Qur'an, let us now examine its soft language of security, peace and tranquillity:

"But whoever believes, and works righteousness, he shall have a goodly reward, and easy will be his task as We order it by Our command." XVIII:88

"60 - ...those who repent and believe, and work righteousness will enter the Garden and will not be wronged in the least. 61 - Gardens of Eternity, those which (Allah) the Gracious, has promised to His obedient in the Unseen. His promise will certainly come to pass. 62 - They will not there hear any vain discourse, but only salutations of peace (salam) and they will have therein their sustenance, morning and evening. [26] 63 - Such is the Garden which We give as an inheritance-to those of Our obedient who guard against evil." XIX:60-63

According to Yusuf cAli, the distinguished translator of the Precious Qur'an, the Arabic word salam, translated as "Peace", has a much wider meaning. This word is derived from the Arabic root "S-L-M", and has various significant meanings such as:

- \* A sense of security and permanence, which is unknown in this life, as in salam.
- \* Soundness; freedom from defects; perfection, as in the word salam.
- \* Preservation, salvation, deliverance, as in the word sallama.
- \* Salutation, accord and harmony with those around us.
- \* Resignation in the sense that we are satisfied (and not discontented).
- \* The ordinary meaning of peace for salam, i.e., freedom from any jarring element.
- \* Total submission (to the will of Allah the Exalted), as in taslim.

All these shades of meaning are implied in the word Islam. If all the above can characterise the Heavens, then the ultimate destiny of Islam is the Heavens.

#### **d. The mystic elements**

The strength of the mystical contents of the Holy Qur'an, nourishing the inner aspects of our being, has been the aspiration for the ripening of sufism and mysticism over the centuries. This part of the Glorious Qur'an is responsible for the illumination of many great men and women, who have achieved unimaginable levels of insight and knowledge. One of the examples of such a reflection is the following ayah:

"Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp, which is enclosed in Glass. The Glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east, nor of the west, whose oil is well-nigh luminous, though fire hardly touched it. Light on Light! Allah guides to His Light whoever He will. Allah sets forth Parables for Men, and Allah Knoweth all things." XXIV:35

Volumes and volumes have been written to explore the sublime meaning of this magnificent ayah. Yusuf 'Ali, the distinguished translator of the Noble Qur'an, says no notes (comments) can do adequate justice to the full meaning of this ayah, but here follows his attempt:

"Physical light is but a reflection of the true Light in the world of Reality, and that true Light is Allah. We can only think of Allah in terms of our phenomenal experience, and in the phenomenal world, light is the purest thing we know, but physical light has drawbacks incidental to its physical nature: e.g. (1) it is dependent upon some source external to itself; (2) it is a passing phenomenon; if we take it to be a form of motion or energy it is unstable, like all physical phe-

nomena; (3) it is dependent on space and time: its speed is 186,000 miles per second, and there are stars whose light takes thousands of years before it reaches the earth. The perfect Light of Allah is free from any such defects. The first three points in the parable centre around the symbols of the Niche, the Lamp, and the Glass, as follows:

"1. The niche (mishkah) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light used to be placed, before the era of electricity. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped to throw the light well into the room, and if the wall was white-washed, it also acted as a reflector. The opening in front made the way for the light. So with the spiritual Light, it is placed high, above worldly things; it has a niche or habitation of its own, in Revelation and other Signs (ayat) of Allah; its access to men is by a special Way, open to all, yet closed to those who refuse its rays.

"2. The Lamp is the core of the spiritual Truth, which is the real illumination; the niche is nothing without it. The niche is actually made for it.

"3. The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life (lower motives in man) and from gusts of wind (passions), and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind."

In the same way that this Glass needs constant cleaning in order for the light to pass through, mankind should also maintain such transmissibility by regular prayer (salat), the zakdh, and other purification means. Salat purifies the soul in the same way that bathing cleanses the body.

"The glass by itself does not shine. But when the light comes into it, it shines like a brilliant star. So men of Allah who preach Allah's Truth, are themselves illuminated by Allah's Light and become the illuminating media through which that Light spreads and permeates human life."

This is a good example of how a low-level matter, such as glass, takes on a higher level quality, illumination, when it is in proximity with the main source (of Light). Another example is a piece of black, solid carbon which takes on the glowing, warm and radiant qualities of fire, if placed next to a raging fire. This demonstrates how blissful we shall feel if we constantly choose to associate ourselves with the radiant and blessed people, and to follow their path.

"The Olive tree is not a very impressive tree in its outward appearance. Its leaves have a dull greenish-brown colour, and in size it is inconspicuous. But its oil is used in sacred ceremonies and

forms a wholesome ingredient of food. The fruit has a specially fine flavour. This Olive is not localised. It is neither of the East nor of the West. It is universal, for such is Allah's Light. It shines in all directions beyond time and space limitations."

... whose Oil is well-nigh luminous, though fire hardly touched it ...

"Pure olive oil is beautiful in colour, consistency, and illuminating power. The world has tried all kinds of illuminants, and for economic reasons or convenience, one replaces another. But for coolness, comfort to the eyes, and steadiness, vegetable oils are superior to electricity, mineral oils, and animal oils. And among vegetable oils, olive oil takes a high place and deserves its sacred associations. Its purity is almost like light itself; you may suppose it to be almost light before it is lit."

This is why the expression "light on light" is used in this ayah.

"So with spiritual Truth: it illuminates the mind and understanding imperceptibly, almost before the human mind and heart have been consciously touched by it."

... Light on light! Allah does guide, whom He will, to His Light ...

"Glorious, illimitable Light, which cannot be described or measured. And there are grades and grades of it, passing transcendently into regions of spiritual height, which man's imagination can scarcely conceive of. The topmost pinnacle is the true prototypal Light, the real Light, of which all others were reflections, the Light of Allah."

This beautiful ayah is one of the examples for the mystic elements of the Glorious Qur'an.

#### **e. Perfect two-way communication and reflection**

This subject has been discussed in more detail when we looked into the definition of nabiy (Prophet of Almighty Allah) and rasul (Apostle of Exalted Allah), page 8. Please consider the following ayah, in which you will find the reflection of a perfect, two-way communication:

"They ask thee concerning wine and gambling. Say: In them is great sin, and some profit for mankind, but the sin is greater than the profit. And they ask thee how much they are to spend (in charity). Say: What is beyond your needs. Thus doth Allah make clear to you His Signs (Words) in order that ye may reflect." II:219

There are fifteen ayat which begin with the expression "They ask thee". There are more ayat which do not explicitly start with this expression; however, it is obvious that they are reflections

upon certain earthly matters or questions in the everyday life of people. These ayat make the reading of the Glorious Qur'an most interesting. It is always intriguing to listen to a dialogue, particularly when led by the Almighty, the Wise, the Knowing, and the Merciful One. Another interesting element of this feature is the very effective reflection of down-to-earth matters about which common and uncommon people wonder, think, or ask questions for their day-to-day life. This is why the Glorious Qur'an is The Book of Guidance for Allah's dan (His recommended way of life).

By now, we have reviewed sufficiently to enable us to distinguish the difference between the style of writing in the Holy Qur'an and the way human beings write. If this distinction is not yet apparent, there is still a considerable opportunity to grasp this point as one reads through, and finally, when one reads the Glorious Qur'an Itself. It is remarkable that experts have clearly shown that there is a distinct difference between the style, grammar and vocabulary of the Prophet's own words (called hadith, plural ahadith) and those of the Miraculous Qur'an. This is another proof of the Glorious Qur'an being purely words of Allah the Exalted transmitted to Muhammad (SA), either directly, or through the Angel Gabriel (PBUH). No other religious book offers this feature of Absolute Purity. This is the very feature which makes the Precious Qur'an uniquely Divine.

#### **f. The telegraphic style of Almighty Allah's sentences**

In the Great Qur'an, Allah the Exalted speaks in a telegraphic style without losing the meaning of His message. This is Divine perfection expressing all matters using the most effective expressions, the most efficient language, and the most precise vocabulary within a unique structure, full of valuable parables. To those who have been deceived to accept words of a human being as words of Allah (no matter how beautiful they may be), I would sincerely recommend to reading at least ten pages of the Noble Qur'an just to see for themselves how Allah the Exalted speaks. For the beginners it might be a good idea to start with small Surahs toward the end of the Glorious Qur'an. They are short, rhythmic and poetic, and are easy to begin with and enjoy.

It is amazing that Muhammad's (SA) own word, hadith, is distinctly different from the way of Allah the Exalted in many aspects, even though they both come out of the same mouth, by the same tongue of the same person. Let us review some examples. In the Great Qur'an we read this telegraphic statement:

"Muhammad is not the father of any of your men, but (he is) the rasul of Allah, and the seal of the nabiyis..." XXXIII:40

Compare this with a hadith from the Messenger of Allah the Omnipotent for style, vocabulary, and expression:

"The parable of myself and the parable of the Prophets is as the parable of a place of which the construction has been made good but wherein the place of a brick has been left out. The on-lookers went round it wondering at its good construction except for the place of the brick. It is I who closed up the place of the brick (according to Allah's command). The construction has therefore been sealed by me, and the Messengers have come to an end with me. I am the brick and the seal of the prophets. " [27]

One of the best examples for the telegraphic style of the Qur'anic ayat is the famous surah, al-Ikhlās. (The Absolute Purity). The entire surah, with tremendous significance and impact, is as follows:

"Say: He Allah, is One. Allah is the Absolute Self-Sufficient. He begets not, nor is He begotten, and there is not a single one to equate with Him." CXII

In the Arabic language, it takes even less wording to express this profound, purposeful and significant message, which is the cardinal aspect of the turning point from a multi-god worship to the great concept of tawhād (please refer to the Glossary).

#### **g. Delightfully easy and uncomplicated vocabulary**

It might be a good idea to see what the Glorious Qur'an Itself says:

"Verily, We have made this (Qur'an) easy, in thy tongue, in order that they (people) may give heed." XLIV:58

Not only is the Noble Qur'an pleasantly uncomplicated, It is also charming and mellifluous; Its rhythm elevates the spirit of mankind to high levels. Even the allegorical part, which may not always be fully comprehensible, is delightfully stimulating. One important evidence for the miraculous nature of the Glorious Qur'an is the very fact that many wise promises and warnings, glad tidings and admonitions, educational examples and historical events, and highly scientific facts are eloquently explained within simple vocabulary!

#### **h. The repetitive style**

The Precious Qur'an is a Book of Guidance. It has two fundamental objectives. Its first function is to provide knowledge, for educational purposes, about subjects that we did not know, and which we can now understand by reading The Book. The second function of the Final Testament, however, goes beyond educational aspects, and has to do with the training of individuals and societies to build up certain personal, social, cultural, communal and correctional characteristics.

For educational purposes, where a person reads certain material to understand its meaning, repetition is unnecessary if the matter is clearly stated. But for a build-up of personalities and societies, the reading material should go beyond the scope of plain understanding; it must become a native part of the reader for day-to-day practice. Not only does this type of reading material need continuous repetition, but it should also be attractive enough to generate the desire for repeated readings. This is the very feature Allah the Exalted placed in the Glorious Qur'an and this is why the Great Book is uniquely Divine.

#### **i. Long-term readership, preservation and maintenance**

This unique feature belongs only to the Glorious Qur'an. No other Scripture in the world has ever been in this position. Normally, the larger the readers' circle, the more opportunities arise for changes, additions, improvements, amendments and corrections. But the Glorious Qur'an is uniquely different! It has remained unchanged! Since it did not undergo any updating, and remained as It was fourteen centuries ago, we should expect It to have become outmoded or obsolete, and therefore ineffective. But the Glorious Qur'an is uniquely different! It shines more and more as It ages!

#### **j. The amalgamative style**

Many beginners are bothered by this style, and ask why the Glorious Qur'an is written in a disarranged and mixed-up style. They wonder why all matters relating to a certain subject could not be pulled together in one chapter, as in the majority of books we read today. This matter is very intriguing, and I shall try to review it with a few examples:

The most beautiful formal garden, full of fragrant flowers and blossoms, with complete separation of various sections, can soon become dull and boring if visited frequently. But a beautiful site, in a natural form, full of wild flowers of all colours and fragrances, mixed and mingled naturally with other shrubs and trees, is always pleasing and refreshing even if visited frequently.

It is an intrinsic trait of humankind to enjoy natural mixing and commingling. One of the beautiful aspects of the mosques in cosmopolitan communities is the very mixing of people coming from various parts of the world, with different complexions, colours, languages, nationalities, costumes, but united through Allah the Exalted as one body. Can you imagine how uninteresting it would be if we were to segregate these people in separate sections of a mosque? This also applies to the Glorious Qur'an. This Great Book could not have maintained its standing record of the most-frequently-read book of the world for over fourteen centuries if it were written in the boring form of a manual. It should also be borne in mind that the Glorious Qur'an is a Book of Guidance for all people and for all times. Fourteen centuries ago, people were not used to classification, indexing, bibliography, heading, subheading, references, and computerised shortcuts. But today, all these



facilities are available and are being used while the original format of the Precious Qur'an remains unchanged. The Glorious Qur'an has been entered into computers by many institutions all over the world, and has been analysed in many ways with amazing results and findings. Therefore, one should not consider the original format as a limitation. As we have seen before, placement of ayat and Surahs is exactly the way Allah the Exalted commanded it and this is the way It remained throughout.

Modern psychology recommends that we should not concentrate on one subject for too long, and should bring in a change to refresh the work and increase performance or comprehension. This is a built-in feature of the Glorious Qur'an, which gives the history of ancient civilisations, moves on to certain social rules about, say, weddings, eating or worship, then on to ethical lessons and morality, and on to the description of this world, and its purpose, while moving to what action or word Allah the Exalted inspired in the heart or mind of a prophet, and finally the reaction of the community of believers. This amalgamative style is the paramount cause of the joy felt in the recitation of this Munificent Book.

Modern businessmen keep changing the order of things in a department store. Giant stores keep moving various departments around. They know the merits of customer curiosity. It makes people wander around to find what they came to buy, and in this pleasant stroll, pick up a lot of things that they had no intention of buying when they came in. The very same wisdom in the Glorious Qur'an is teaching millions of earnest seekers things that they were not initially looking for. How could these modern techniques be known over fourteen centuries ago by any human being of that time?

#### **k. The historical events**

There are many historical events mentioned in the Glorious Qur'an, which were totally unknown to humankind at that time. There are two important reasons for this feature:

First, it proves its miraculous nature by giving the detailed account of circumstances that Muhammad (SA) could not possibly have known about in any imaginable way. Second, it is a very intricate educational technique. People take offence when they are directly told of their misconduct, and the results of their actions. Most often, they may not believe that the expected tribulation will afflict them. But being given examples of earlier civilisations as a proof of what happened to them, they do not react obstinately as the sharp edge of condemnation is not aimed at them. They are much more willing to accept the point if someone else is being blamed and criticised. Moreover, they are obliged to believe the consequences as they are already a matter of history. Given historical examples, it does not take much imagination to prove the end result of an evil act. This is why the Glorious Qur'an is full of interesting educational, historical stories and parables. Book printing and reading is much more common now than it used to be centuries ago.

In order to promote the idea of learning through historical events, not only does the Glorious Qur'an give numerous historical examples about the doers of good and of evil, it also encourages us to go around and discover for ourselves signs of disastrous floods, earthquakes, etc. that afflicted some disbelieving ancestors. These historical examples are too many to include in this introductory review, but for the recommended "exploratory expedition" these ayat can be referred to: III:137, VI:11, XVI:36, XXVII:69, XXIX:20, XXX:42.

### **i. The language of Absolute Knowledge about everything**

The Great Qur'an is full of knowledge on a wide range of matters, definitely unknown to human beings at the time of Muhammad (SA). As science gradually gropes forward, humankind becomes more and more amazed at the absolute truth of the Qur'anic knowledge revealed over fourteen centuries ago, when human beings had no idea about these matters. This subject is a vast one, and is certainly beyond the scope of this brief monograph.

The Glorious Qur'an gives evidence of the truth on various aspects of life, the earth, its shape, its rotation, the mountains, their continuous movement and their importance in the stability of the earth, the water source and its storage, information about the skies, the sun and the moon and other planets, the plants, the animals, the insects, and the amazing and disciplined world order, the sophisticated abilities and performances in the entire universe as a whole, the spirit, the composition of human and mammal milk, what mankind is made of, human embryology and the beginning of life, man's destiny, Almighty Allah's attributes, the history of various civilisations, the history of previous Divine prophets and messengers, the names of previous Divine books, and so on.

Therefore, unlike the Holy Bible, the Miraculous Qur'an is not primarily a book of religious history and events. It contains practically all aspects of din (the way of life prescribed by Allah the Exalted), matters such as sociology, geology, medicine, astronomy, theology, history, biology, anthropology, Divine world order, eternal peace and so forth. But it should be borne in mind that the Noble Qur'an does not claim to be a Book of law or science or of any of the above disciplines. It is a Book of Guidance for mankind.

Throughout history, many devout religious figures full of inspiration have produced uplifting writings full of beauty and grace. Many of them have been favoured with a considerable body of supporters and followers. For those who have not studied the Great Qur'an, it is very easy to accept such writings as divine scriptures, and mistake the writer for a prophet of Allah the Exalted, as these glamorous writings can entice the heart and the spirit very effectively. But those who are well-versed in the Holy Qur'an, and have understood its uniquely exalted position, can immediately tell the difference between this Divine Book and the product of a created mortal. This is a very important issue, particularly in today's life when the shallow and cosmetic image is

well advertised and well accepted at the expense of valuable genuineness, nobility, logic and Truth.

Only a few examples of the scientific wisdom of the Glorious Qur'an are covered below but the full coverage can easily be the subject of a very large book:

### About the earth

"Seest thou not that Allah merges Night into Day and He merges Day into Night... " XXXL:29

Merging is a gradual process and could not be caused if the earth were flat. Science was finally bound to discover the very reality that the earth was a spherical body, and not a flat surface! But if every word of Allah the Exalted could have been understood at the time of revelation, mankind would have known this fact over fourteen centuries ago. In ayah XXXIX:5, we also see "...He makes the Night overlap the Day, and the Day overlap the Night...", also confirming the fact that the earth is not a flat surface.

Is the earth truly a sphere?

In fact it is not! In LXXIX:30, Allah the Exalted explains how He extended the earth like an egg! Experts in Arabic literature agree that one of the old meanings of the word daha was "egg". This egg-shaped form of the earth was, of course, discovered many centuries after the Miraculous Qur'an had already spread that information. Allah-u Akbar! (this is an expression of magnification, literally meaning Allah is Greatest):

"And the earth, He extended it (as an egg) after that." LXXIX:30

In the field of oceanography, we find:

"Or, (the status of unbelievers) is like the depths of darkness in a vast deep ocean, overwhelmed with layer topped by layer of waves, topped with (dark) clouds. Depths of darkness, one above another..." XXIV:40

Only recently did science discover that:

A. Water manoeuvres in various layers in the ocean. These layers may have different

characteristics, such as salinity, density, temperature, marine biology, and so on; and they may move relative to one another.

B. Each layer acts as a filter causing the gradual disappearance of a certain light spectrum. For example, red light is excluded at about 30 metres, green at approximately 100 metres and blue at about 200 metres of depth. This continues to ultimate darkness at deeper sections of the ocean where fish could not see anything if there were no source of light within their own bodies. In the above ayah, waves and clouds are also mentioned to emphasise the degree of darkness associated with the status of unbelievers, as clouds cause absorption, and waves cause reflection of light before it can reach the surface of an ocean.

How could Muhammad (SA), who had never seen an ocean, possibly know these twentieth-century scientific discoveries over fourteen hundred years ago? This, and many similar ayat, are signs of Divine wahy revealed throughout the Glorious Qur'an.

In the field of geology:

"Have we not spread out the earth, and the mountains as pegs?" LXXVIII:6-7

Again, this is a relatively new discovery that mountains (like teeth) are deeply rooted into the earth (mantle), as anchors to help stabilise the full system of earth, including the mountains themselves. They keep the earth in balance during the rotation, they prevent slippage of layers of earth during the rotation, and similarly to tree roots they keep mountains firmly in place.

In the field of astronomy:

The words "sun" and "moon" have been mentioned in the Glorious Qur'an many times. Without exception, the sun is always associated with light as a source (siraj, wahhaj, diya', etc.), whereas the moon is always referred to as a body that reflects the light (nur). This is, of course, general knowledge today, but over fourteen centuries ago, how did any one know, least of all The Prophet Muhammad (SA), (who had no earthly teacher) that the sun was a source of light, and the moon was its reflector? Please refer to the words nur, siraj and wahhaj in the Glossary. These short ayat are but two examples of such wisdom and knowledge:

"See you not how Allah has created the seven skies (heavens) one above another, and made the moon a light (nur) in their midst, and made the sun a (Glorious) Lamp (siraj)?" LXXI:15 & 16

"It is He Who made the sun to be a shining glory [diya'], and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time)..." X:5

In medical science:

A very extensive research on human embryology has recently found astonishing conclusions which had already been revealed over fourteen centuries ago. Keith L. Moore, Professor of Anatomy and Chairman of the Department of Anatomy, Faculty of Medicine of the University of Toronto, has written a voluminous book on this subject, detailing the close match between the ayat of the Holy Qur'an and the findings of his team. The findings of this work are in perfect harmony with many ayat of the Miraculous Qur'an as well as with several hadith quotations.

This book is now available in English, German, Russian, Chinese, Japanese, Italian and Portuguese.

It is difficult to reduce a 500-page book with descriptive colour pictures into a few simple paragraphs. Basically, through the revelations from the Glorious Qur'an and ahadith, one finds the most comprehensive and accurate terminology to refer to various stages of embryology, the rules of heredity, and chromosomal makeup of a new being, and many other specific pieces of information which have been either unknown or misunderstood by medical science for many centuries. Embryologists are amazed to learn that accurate periods of time associated with specific embryonic developments have been mentioned in the ahadith, such as:

"In every one of you all components of your creation are gathered together by 40 days..." [28]

or:

"When 42 nights have passed over the drops (fertilisation), Allah sends an angel to it, who shapes it and makes its ears, eyes, skin, flesh and bones. Then he asks: Oh Lord! is it male or female? and your Lord decides and the angel records it." [29]

The use of modern technology and magnified pictures of the embryo taken at different intervals clearly shows the development of the body as given above. The Glorious Qur'an reveals three veils of darkness that surround the embryo:

"...He creates you in the wombs of your mothers, stage by stage, one after another, in three veils of darkness..." XXXIX:6

Today, they are known to be: the anterior abdominal wall, the uterine wall, and the amniochorionic membrane.

As I write these words, I cannot help treasuring and adoring the quality and importance of the Wisdom and Knowledge given to us by Allah the Exalted in the Glorious Qur'an. People should be very careful when they pass judgements about many so-called "Divine" books. The Noble Qur'an is

the best-known yardstick with which these claims can be examined.

Any further details on the scientific research on human embryology is beyond the scope of this book. I would like to refer the reader to the source book for this amazing information:

The Developing Human - Clinically Oriented Embryology

3rd edition (with Islamic additions), ISBN 0-7216-6472-5, 1983

Dar al-Qiblah for Islamic Literature

P .O. Box 10932, Jeddah 21443, S. Arabia.

Although there is a great deal to write about the findings of various subjects that have already been revealed in the Precious Qur'an centuries ago, I should stop at this point. These few pages are only meant to be a humble illustration of the absolute knowledge reflected by the Miraculous Qur'an. For further information one could refer to:

The Bible, the Qur'an and Science by Maurice Bucaille (French Academy of Medicine) Published by American Trust Publications, 1979 7216 S. Madison Ave., Indianapolis, IN 46227, USA.

The Qur'an and Modern Science The Islamic Academy of Science 20B Jalan Daud, Kg Bahm, Kuala Lumpur, Malaysia

### **m. The eloquent voice of the Noble Qur'an**

This is a subject that has been attested to by well-versed experts in the Arabic language. Muslim and non-Muslim scholars in this area agree that the vocabulary, style, eloquence, effectiveness, and the rich poetic rhythm of this Masterpiece is indeed miraculous (as it should be). The significance of this section of our discussion cannot be expressed any further in English. Suffice to say that man-made songs and melodies come into fashion in a given community, and disappear after a certain period of time. But the chanting of, and listening to, the beautiful ayat of Allah the Exalted have remained delightful and enjoyable for over fourteen centuries, stimulating the soul and the heart of people of different languages, cultures and backgrounds. This uplift and enchantment is not limited to the Arab nations or those who speak Arabic. It penetrates beyond geographical boundaries, race, nationality and culture, and is independent of time.

Endnotes

### **Notes:**

[26] Sustenance in the highest metaphorical sense, all the means of perfect satisfaction of the soul

and its complete self-expression in an environment which we can only imagine vaguely in our material life. Morning and evening implies early and late, i.e., all the time.

[27] "Muslim" and "Bukhari" books of ahadith.

[28] Hadith from Bukhari and Muslim: Al-Qadar.

[29] Muslim: Al-Qadar.

#### Chapter 4 : The Glorious Qur'an as a Miracle

Muhammad (SA), faced many people in his lifetime who did not believe in him. They challenged him to produce a miracle to match those produced by other prophets in the past. He retorted that it was quite unnecessary, as the Noble Qur'an Itself was the supreme miracle for all times and all places.

Many Muslim and non-Muslim scholars have proved, in various ways, that the Holy Qur'an is a miracle. This conviction is reflected in many books and articles throughout the history of Islam. They render a variety of sound and just reasons to substantiate this fact. As I have chosen to let the Glorious Qur'an answer most of the questions, I think it would be appropriate to continue the same technique, and see how the Munificent Qur'an Itself proves Its own miraculous nature.

Let us first define "miracle". The Arabic equivalent of miracle is mujizah, which is a derivative of the root "A-J-Z". This root reflects the idea of being unable to, inability, impossibility. Mu'jizah (or miracle) means something that no one can do except Allah the Exalted (or His Messengers, with His Leave). What is the difference between magic and miracle? The difference is that the former can be done by a talented human being either out of his own creativity or by learning from others. The latter, however, cannot be done by mankind. Humankind is unable ('ajiz) to do it on its own initiative, without the Will of Allah the Exalted. In order to perform a miracle, one must be empowered by Allah the Omnipotent exclusively. With this in mind, let us now see how the Precious Qur'an Itself proves that It is a miracle:

82nd and 83rd revelations, [1] 9 years B.H.

Allah the Exalted challenges the enemies of Muhammad (SA), to produce a book like the Great Qur'an.

"33 - Or do they say "He fabricated the (message)"? Nay They have no faith! 34 - Let them then

produce a recital like unto it, if they speak the Truth!" LII:33 & 34

118th revelation, 4 years B.H.

Five years later, the challenge is reduced to only ten Surahs, instead of a similar book.

"Or they may say `He forged it' say: `Bring you then ten Surahs forged, like unto it, and call (to your aid) whomsoever you can, other than Allah! If you speak the truth!'" XI:13

121st revelation in the same year

He confirms that the entire human race and the jinn cannot produce a similar book.

"Say: `If the whole of mankind and jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.'" XVII: 88

131st revelation, 2 years B.H.

The challenge continues:

"Say: `Then bring you a book from Allah, which is a better Guide than either of them (the Tawrah and the Qur'an) that I may follow it! (Do), if you are truthful!'" XXVIII:49

160th and 161st revelations, in the 4th year A.H.

Now, after 13 years of frequent challenge, Allah the Omnipotent confirms again that people are unable to produce a Book like the Holy Qur'an. He now further reduces the challenge from ten to only one Surah:

"37 - This Qur'an is not such as can be produced by other than Allah; On the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book -wherein there is no doubt- from the Lord of the worlds. 38 - Or do they say, `He forged it'? Say: `Bring them a Surah like unto it, and call (to your aid) any-one you can, besides Allah, if you speak the truth.'" X:37 & 38

164th and 165th revelations, in the 5th year A.H.

Again, He confirms the invitation to produce even one surah similar to the Qur'anic surahs. For those who claim they can produce a similar book but in reality have not been able to do so, He



clearly reminds them of the excruciating consequences:

"23 - And if you are in doubt as to what We have revealed from time to time to our obedient, then produce a Surah like thereunto; and call your witnesses or helpers besides Allah if your (doubts) are true. 24 - But if you cannot -and certainly you cannot- then fear the Fire whose fuel is men and stones -which is prepared for those who reject Faith." II:23 & 24

Therefore, the contestation continued for fourteen years during the lifetime of Muhammad (SA), with frequent reminders. Today, after over fourteen centuries, no one has matched even the smallest surah of this Book. I hope that the above passage illustrates how the Noble Qur'an Itself proves its miraculous nature (i.e. the inability of humankind to produce a similar Writing).

Some people have claimed that their writings are Divine or their books are comparable or even superior to the Glorious Qur'an. There are also people who believe in these claims without either having assessed these writings in the original text (excerpts, translations, interpretations and commentaries are unacceptable for this assessment), or having realised the perfection and glory of the true way from the Miraculous Qur'an. I hope this and the next sections of this book can provide a basis for the examination of such claims.

**Notes:**

[1] Revelation numbers are based on an appendix to the following Qur'an: al-Qur'an ul-Karim, donated by the Union of the European students Islamic societies and the student Islamic societies of Canada and America, with compliments from Kayhan Inc., P.O. Box 638, Oakland Gardens, NY 11364, U.S.A. Translated by Muhammad Kadim Mucizzi (to Farsi) including various appendices produced by Mahmnd Ramyar and distributed by Book Distribution Center, P.O. Box 22933, Houston, TX 77027, U.S.A.

Chapter 5 : Is there any Parallel to The Miraculous Qur'an?

As The Holy Bible is the closest Scripture that people commonly compare with the Noble Qur'an, and because these two Books are considered as being of the same importance by some people, it might be appropriate briefly to compare the two Books to get an idea about their fundamental differences. This comparison is only superficial. It does not include any quotations from either one of these Books. It is meant to be a purely academic exercise, without the slightest prejudice.

First of all, any "book" must have a title, and it shall identify its author(s) so that people can gain confidence about what they expect to read, and whose voice the "book" represents. If someone is writing a book about, say, computers, the word "computer" must appear in that book at least once! Otherwise, it would be an irrelevant title, and could confuse people. In the case of the Holy Bible, for example, not only does the author remain unidentified, but also the title of the book, Bible, is not even mentioned one single time. To begin with, this lack of assurance compels the reader to assume that this is the word of Allah the Exalted, or of The Prophet Jesus Christ (PBUH), or of others.

Unlike the Holy Bible, the Glorious Qur'an addresses its title subject within the Book frequently. In fact, the word "Qur'an" appears 58 times in the Holy Qur'an. The count should increase when words other than "Qur'an" such as "The Book" or "al-Furqan" (the Criterion -to distinguish between good and bad), dhikr (remembrance), Tanzil (gradual descending of wahy to humankind), etc., were added. This indicates how meaningful the title name "Qur'an" is, and how well it blends with the material explained in it.

Table 1 [1] is a brief comparison of the Holy Bible and the Miraculous Qur'an. One can easily see that the Holy Bible is composed of 66 books and missionary letters, "according to" various Prophets, Disciples, Saints, historians or other religious dignitaries, from memory. None of them are "according to" the rasuls of Almighty Allah, The Prophet Moses (PBUH) himself, or The Prophet Jesus Christ (PBUH) himself.

The Glorious Qur'an is only one Book, in it, every word of Allah the Exalted is "according to" the rasul of Allah the Exalted, Muhammad (SA) himself. In the Islamic world, the Scripture that contains the sayings and traditions of Muhammad (SA), "according to" the Disciples and religious historians, is called a book of hadith (plural, ahadith), not the Qur'an itself. Most ahadith were collected and published in the 4th Islamic century. Each hadith must clearly identify every individual who related a quotation, as well as the one who received it. This linkage of information transmittal by prominent figures must go all the way back to The Prophet (SA) himself. One of the most important criteria by which a wrong With can be distinguished is the very quality of linkage. A hadith is unacceptable even if only one of the links of the chain is unrenowned. Therefore, to be perfectly correct, the Holy Bible should, at best, be compared with the books of ahadith, not with the Great Qur'an.

The New Testament in English is a translation of another translation of yet another translation. Even the best translator in the world has "limitations", as a human being, when it comes to interpreting a Divine Book, which originates from a source of "absolute" Knowledge. In the case of the Noble Qur'an, science, research, time, history, nature and analytical learning have proved, again and again, that some of the multifarious words were indeed wrongly translated in the past. Even simultaneous translations differ from one person to another, sometimes significantly. One

can envisage how much misrepresentation would have been entered into the Glorious Qur'an if the original Scripture in the original Arabic language had been unavailable for reference. The problem is that the Holy Bible is not available in the original words for reference (an Old Testament in Hebrew and a New Testament in Aramaic). Consequently, there is an inherent superimposed misrepresentation in this Book causing errors and contradictions. Some 50,000 errors and contradictions in the Holy Bible have been recorded by the Christians themselves, back in 1957. [2]

Books of the Old Testament were written years and centuries after the death of our great prophet Moses (PBUH); similarly, Books of the New Testament were written many years after the departure of our cherished prophet Jesus Christ (PBUH). Unlike these two Testaments, the single Book of the Final Testament (The Glorious Qur'an) was revealed, recited, fully memorised, written and distributed within the lifetime of The Prophet Muhammad (SA). This unique feature guarantees the authenticity and accuracy of this Book. Universally accepted "original" volumes of the Qur'an

exist for reference in the exact original language. Therefore, this collection of Divine Revelations is well preserved in its original exactness and purity. All of these features generate faith and interest in reading the Noble Qur'an without a shadow of a doubt about its authenticity and legitimacy. Almighty Allah says that The Qur'an will be saved until the end.

"We have, without doubt, sent down the Message and We will assuredly guard it (against corruption)." XV:9

Almighty Allah's pure wahy and holy Truth will never be eclipsed even though the enemies of Islam constantly mock it, and are determined to abate, disparage, and invalidate It; as they have attempted to do for over fourteen centuries.

#### **Notes:**

[1] Based on material from:

A) Encyclopaedia Britannica Inc. (1974) William Benton, publisher Helen Hemingway Benton, publisher ISBN 0-85229-290-02, and B) The Holy Bible, New International Version International Bible Society P.O. Box 62970, Colorado Springs, CO 80962-2970, U.S.A., and C) Qisas-i Qur'an (stories of the Qur'an) - in Arabic and Farsi Ninth edition, 1354 S.H.C. (1975) by Sadr ud-Din Balaghi Amir Kabir publisher, Tehran, Iran pages 316-319 and 346-347

[2] Awake! volume XXXVIII, number 17, September 8, 1957, p 25. Brooklyn, New York,

## Chapter 6 : A Few Words about Islam

This is intended to be a very short resume of Islam, based only on a few ayat of the Glorious Qur'an. To begin with let us consider this ayah:

"So set thy face (purpose, heart) steadily and truly to the din. Instincts Allah has bestowed upon mankind are in harmony with the nature He has created it. There is no altering of Allah's creation. By Allah, that is the right religion (din), but most people know not." XXX: 30-31

Dan is an instinctive part of humankind. We are all born with it. If a person does not feel this instinct, it is because of the influence of the family and/or society that either has disassociated him (or her) from it or has diverted him (or her) from the inborn natural Divine religion, din, to some kind of man-made, temporal sect. Without din, a person wanders around aimlessly and spoils his life in darkness, though he may be an "intellectual" in the eyes of some people. The entire creation follows certain rules, conforms with certain conditions and has a certain goal, all set by Allah the Exalted. Humankind is no exception. Therefore the question remains: what is the dan (a way of life) that would conform with the rules and conditions and aims for our lives as set forth by our creator? Humankind had no choice in its own creation, and is only a "created" being. Therefore, it cannot depend on itself to search for the right way of life (din), as it does not know all about the entire creation, and all the rules and laws of the universe. Consequently, its own created creed is compelled to be inadequate for the guidance of all people at all times.

Allah the Exalted has chosen Islam as the right way of life for all people and all times (also refer to ayah V:3, on page 29) Islam is in accord with the creation of mankind, and its instinct and intuition. It is harmonious with the universal mandate of creation, which is total submission to the Will of Allah the Exalted. Consider how the entire creation submits to the rules and conditions set forth by Him; the entire galaxy, the moon, the earth, the earthquake, the wind and the hurricane, the rain and the snow, the bees and the birds, the trees, the vegetables and the flowers, and an endless list of other beings. They all submit entirely to the set formula which has proved to be the best for them for millennia. And this is the true meaning of Islam. We should all learn Islam from Nature. Only the human beings keep challenging Allah the Exalted, His messengers and His Message, making life difficult for themselves.

"Do they seek for other than the din of Allah while all creatures in the heavens and on earth have,

willing or unwilling, submitted to His Will (embraced Islam)? And to Him shall they all be brought back." III:83

"Verily the din (religion) before Allah is Islam (Submission to His Will). And `people of the book' did not dissent therefrom except through envy of each other after knowledge had come to them. But if they deny the Signs (ayat) of Allah, Allah is certainly swift in reckoning." III:19

According to Islamic belief, this world is only a farmland. We harvest what we sow in it. Prosperity and success in the mind of a Muslim are not conceived as worldly affluence and a rich life only. It is to fulfil the worldly obligations in the way Allah the Exalted has prescribed to earn His satisfaction for ultimate peace and security of the soul in the next world. This life is short, the next is forever. Which one is worth satisfying? This might be significant to observe that both "this world" and "the next "are mentioned equally, 115 times each, in the Noble Qur'an.

We said that the entire universe, including humankind, has a purpose. Let us now see what the Glorious Qur'an says in this connection:

"And I have not created the jinn and the human except that they should worship (obey) Me." LI:56

Jinnkind and humankind are both free to choose, and it is up to them to follow the instructions of Allah the Exalted or not. The Munificent Qur'an teaches us that total submission to the Will of Allah the Exalted will make our spirit, intellect, and talents flourish towards perfection of our insight and toward the transformation of our "potential" abilities into "real" abilities.

This causes great pleasure, and constitutes a "real" success, which is but the reflection of our serving Allah the Exalted, and obeying Him like a slave.

If we are not obedient to Allah the Exalted, then we are a slave of our own wishes, and of satanic agents. The Glorious Qur'an is quite clear on the fate of such people. Let us examine the following two ayat:

"Have you then not seen him who takes his low (vain) desire for his god. And Allah has made him go astray having knowledge, and has sealed his hearing and his heart (understanding), and put a cover on his sight. Who can then guide him after Allah (has withdrawn guidance)? Will you not then be heedful?" XLV:23

It seems clear that selfish desires can seal Allah's guidance resulting in ignorance and going astray, no matter how intelligent and successful one may appear to be. And:

"Verily, Allah admits those who believe and do righteous deeds to Gardens beneath which rivers flow. While those who reject Allah (cover His words and disobey him) enjoy (this world) and eat as

cattle eat. And the Fire is their abode." XLVII:12

Therefore, it appears that the enjoyments of humankind, the most honourable part of creation, can become as low as those of animals when they choose to disobey Allah the Exalted. Choosing, by free will, not to reject, disobey and challenge Allah the Exalted seems to be the dividing line between mankind and animals. This total submission to the Will of Allah is the true meaning of Islam. Humankind adheres to it by free will while the rest of beings do it automatically.

Having come to this point, we now ask what is the secret formula and the procedure to achieve this position. The Glorious Qur'an has the answer:

"... And We have sent down to thee the Book explaining all things, a Guide, a Mercy and Glad Tidings to those who submit to the Will of Allah (Muslims)." XVI:89

This means that the Munificent Qur'an includes and explains everything humankind needs to know. Or:

" Nothing have We neglected in the Book " VI:38

And:

"There is no compulsion in religion, the Right way is just made clear from the wrong (by the Glorious Furqdn)..." II:256

Therefore according to the Glorious Qur'an Itself the secret formula to ultimate bliss can be found in this Book. Everything that humankind needs to know is in It and nothing is neglected in this Book of Guidance. Allah the Exalted leaves people free to choose after the Final Testament, al-Furqan (the distinguisher between right and wrong), has been sent down to humankind.

The Glorious Qur'an is the "written" form, and the Life of Muhammad (SA) and the infallible Imams (PBUT all), is the "practical" form of guidance to the Straight Path for the ultimate and true pleasure, prosperity, peace and tranquillity (salam).

## Chapter 7 : Conclusions

In my humble opinion, the most important issue in any religion is the question of Divine Scripture.

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This is the focal point of all ideas, concepts, rules and laws, social orders, important events and figures in that religion. This is why in the Holy Qur'an Allah the Exalted frequently talks about "people of the book".

Due to the paramount importance of the Scripture, the enemies of Islam have done their best to discount the value of the Glorious Qur'an. Maurice Bucaille in his book, *The Origin of Man*, says:

"As most people in the West have been brought up on misconceptions concerning Islam and the Qur'an; for a large part of my life, I myself was one such person .... As I grew up, I always thought that `Mahomet' was the author of the Qur'an; I remember seeing French translations bearing this information. I was invariably told that the `author of the Qur'an' simply compiled, in a slightly different form, stories of sacred history taken from the Bible; the `author' was said to have added or removed certain passages, while setting forth the principles and rules of the religion he himself had founded .... This description of the origins of the Qur'anic text, which is so out of touch with reality, might lead one immediately to assume that if there are scientific errors in the Bible, there must also be errors of this kind in the Qur'an! This is the natural conclusion to be drawn in such circumstances, it is based on misconception ...."

I hope that with this introductory book I have been able to draw a more representative picture of the Glorious Qur'an. It may be a drop in the ocean to remove the satanic misconceptions brought about by those who felt the Glorious Qur'an conflicted with their interests.

I hope I have been humbly able to explain the yardstick with which a Divine Scripture may be gauged. I sincerely feel sad, particularly for the young people seeking a way, to see that they become victims of Western propaganda against Islam and the Glorious Qur'an, and to see that they are deceived by some so-called religions which have no Divine legitimacy. May Allah the Exalted be with them, protect them and guide them to the Straight Path. I hope this small contribution will be found helpful in this respect.

I have seen, and heard of, people who cannot bear the initial impact of the Glorious Qur'an when they open this Great Book for the first time. This fright often causes them to close the Book, and thus close to themselves that ocean of wisdom and blessings. I hope this book has served the purpose of providing a comprehensive image of the Glorious Qur'an, the perfected and the unique Divine Book, so that the reader may have some idea about what he or she should expect from this Noble Scripture. No doubt there are shortcomings in this treatise, as we, the created, are limited in our abilities.

This ends all that was intended to be included in this work, though there is no end when it comes to writing about the Noble Qur'an. May Allah bless this service, and all the good intentions that have been my motivations for it. Without His consent and will, nothing could have been accom-

plished. So, thanks to Almighty Allah for His graceful inspiration and strength with which we have been able to produce this work. He is Sufficient and the best Guide.

May the peace and blessings of Allah the High, be on all nabiyis of Allah, on the seal of the prophets and his kinsfolk, and upon those who transcend in following His Path.

15 Sha'ban [1] 1416, L.H.C.

17 Day 1374, S.H.C

7 January 1996, A.D.

Praise and thanks are for Allah, The Lord of the Worlds

**Notes:**

[1] This book was almost completed some six months ago, needing only a final review. For reasons unknown to me then, a host of pressing matters prevented me from accomplishing this small task. Irritated (naively), I set the target of 27th of Rajab for completion, a noble Holy Day, commemorating the Mab'ath of the Holy Prophet (PBUH) and the receipt of the first wahy, see A)19 on page 27. But serious unexpected matters still prevented me from finalising the work even by this date.

Today, I was pleasantly astonished when I put 15th of Sha'ban down as completion date! This is not a coincidence. I believe Allah the Exalted intended this sacred and blissful completion date for this work, and I did not know it. I cannot thank Him enough for granting me such a great blessing. The 27th of Rajab and the 15th of Sha'ban are both very honourable and important sacred dates. They both are as vital as ever today. The latter is a noble Holy Date, much-celebrated as the birthday of Al-Mahdi al-Qa'im, the 12th infallible imam (A.F.), the Divine Saviour whose Noble manifestation shall guide the misguided to the Straight Path, dissolve all religious differences, and establish Almighty Allah's Universal code of justice and His world government on earth, in a true sense of Tawhid: One Allah, One din, One planet, One humankind, and One standard of Justice, i.e., One order of government for all. The gravity of today's laic world "order" and its associated oppression and double standard calls urgently for the much-needed Noble manifestation of our Saviour. May Allah the Exalted grant me the potential and the honour to compile a presentation of this Munificent infallible holy personality, in English. Inshd Allah!

Chapter 8 : Selected Phrases about the Qur'an in the Glorious Qur'an



LXXIII:1-6: O thou folded in garments (refers to the holy Prophet). Stand (to prayer) by night, but not all night. Half of it, or a little less. Or a little more, and recite the Qur'an in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. [1] Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the word (of prayer and praise).

XXVII:6: And most certainly you are made to receive the Qur'an from the presence of One Who is the Wise and the Knowing.

X:15: But when Our Clear Signs are communicated unto them, those who rest not their hope on their meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say: "It is not for me, of my own accord, to change it. I follow naught but what is revealed unto me. If I were to disobey my Lord, I should myself fear the Penalty of a Mighty Day."

XXVIII:85: Verily, He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: "My Lord Knows best who it is that brings true guidance and who is in manifest error."

XVII:45-46: When thou dost recite the Qur'an We place between thee and those who do not believe in the Hereafter, a hidden barrier. And We put coverings on their hearts (and minds) and a heaviness in their ears lest they understand It. And when thou commemorate thy Lord - Him alone - in the Qur'an, they turn their backs in aversion.

XLI:26: And those who disbelieve say: "Do not listen to this Qur'an and make noise therein, that you may gain the upper hand."

XII:3: We narrate unto thee the most beautiful of stories by Our revealing to thee this Qur'an. Before this, thou too were certainly among those who did not know.

XVIII:54: We have explained in detail in this Qur'an, for the benefit of humankind, every kind of similitude. But humankind is, in most things, contentious.

XXVII:76: Certainly, this Qur'an doth explain to the children of Israel most of what they differ in.

XXXIV:31-33: The disbelievers say: "By no means will we believe in this Qur'an, nor in (any) that (came) before it." Couldst thou but see when the unjust (disbelievers) will be made to stand before their Lord, bandying words one with another. Those who were reckoned weak shall say to the arrogant ones (those who were proud of themselves and acted as chiefs, superpowers,

masters, and claimed false sacredness): "Had it not been for you, we would certainly have been believers."

Those who were proud (masters) shall say to those who were deemed weak: "Did we turn you away from Guidance after it reached you? Nay! You (yourselves) were guilty."

Those reckoned weak shall say to the aggressors (masters): "Nay! It was a plot by night and by day when you told us to disbelieve in Allah and to set up equals to Him.". They will declare repentance when they see the punishment. We shall put yokes on the necks of the disbelievers. It would only be a requital for their (ill) deeds.

XLVII:24: Do they not then earnestly seek to understand the Qur'an? Or are there locks on their hearts (and minds)?

XVII:9: Verily, this Qur'an doth guide to that which is most upright (or stable), and gives glad tidings to the Believers who perform deeds of righteousness, that they shall have a magnificent reward.

VII:204: And when the Qur'an is recited, then listen to it and remain silent, that you may receive Mercy.

LVI:77-80: That this is indeed a Qur'an, most honourable, in a Book wellguarded, which none shall touch but those who are clean. A revelation from the Lord of the Worlds.

I would feel unaccomplished if I did not add a few words about this passage. It describes the Glorious Qur'an with four characteristics: 1) It is most honourable, which implies, besides the fact that It is worthy of receiving honour, that It bestows great favours upon those who receive It. 2) It is well-guarded; precious in Itself, and well preserved in Its purity. 3) None but the clean shall touch It. Clean in body, clean in mind, clean in thought, clean in intention, and clean in spirit. 4) It is a revelation from the Lord of the Worlds, and is therefore universal for all.

There is more food for thought. Just open the Book and discover. Reflection upon Divine Clear Signs (ayat) is considered an act of worship.

#### **Notes:**

[1] In my humble judgement, these five ayat are the 38th through 43rd ayat out of the total 6,256 revealed to The Holy Prophet (only the first five ayat of surah 96 and a total of 32 ayat in surah 68 were revealed before). Therefore these ayat relate to the very early stage of wahy and in my estimate this is probably the first time the word Qur'an is revealed.

## Chapter 9 : Glossary

'Ad: 'Ad The community to which The Prophet Hud (PBUH) was sent.

Ahadith: See Hadith.

Allah: Literally Al-Ilah meaning "The God", the One and Only, the Compassionate, the Merciful, in His Pure, Unique, Eternal and Absolute sense, on Whom all depend and to Whom no gods or goddesses are associated. "He begets not, nor is He begotten, And there is not a single one to equate with Him." (CXII)

Apostle: See rasul.

ayah: Clear Sign from Allah, miracle. Shortest unit of the Qur'anic text.

ayat: Plural of ayah.

Diya': Light, brilliancy.

Din: The way of life as prescribed by Allah. Religion is the closest word in English, but is not a precise representation. There are many religions, whereas there is only one din, which started from the time of The Prophet Adam (PBUH), was gradually completed by many prophets such as Noah, Abraham, Moses, Jesus Christ (PBUT all), and Muhammad (SA), and was finally perfected by Allah, the exalted in the form of Islam. The word din has been mentioned in the Glorious Qur'an about 70 times, but there is no mention of its plural form, 'adyan.

Du'a': Supplication.

Fitnah: Allurement, seduction, discord, riot, disturbance, civil war, impiety, unbelief, sin, chastisement, madness.

al-Furqan: The Criterion to distinguish between good and evil (one of the names of the Glorious Qur'an).

Furqan: See al-Furqan.

Hadith: A collection of words of Muhammad (SA) as quoted by reliable sources who reported directly from him, and identification of a series of reputable dignitaries who heard the quotations from one another before it was finally documented. A complete reputable linkage is necessary for an authentic Hadith. The plural is ahadith.

Hadrat: Excellency, Highness, a title used before the name of Messengers, angels, imams, religious leaders, and pious personalities.

Hijrah: The victorious migration of Muhammad (SA) from Makkah to Madinah, in A.D. 621, which initiates the Islamic calendar.

Imamah: Imamate, one of the five Shi'iy principles, the belief in 12 infallible imams, as leaders of Islamic community.

Injil, the: The Book of Divine Revelation to The Prophet Jesus Christ (PBUH) (the source from which the New Testament is produced).

Islam: As a concept, in the form of a verbal noun, means "the state of being submitted (to the will of Allah, the Exalted) at all times". As a religion, in the form of a proper noun, it is the perfection of din (please see din) before Allah. As a word, it has a variety of meanings, most suitable for the final stage of Allah's din. Various derivatives of its root denote perfection, safety, security and protection, health and freedom from defect, salvation and preservation, peace and tranquillity, salutation and greetings, reconciliation, and most importantly, submission to the will of Allah, and obedience.

Jinn: Jinns are made of smokeless fire, men made of clay, and Angels made of light. As in the case of mankind, there are both believers and unbelievers, among jinns. Their bodies are more subtle than those of humans, and cannot be normally seen by mankind. But they are known to have affected the lives of men in various ways.

Ka'bah, the: The Holy focal point representing the Oneness of Allah and his Islam. There are indications that it was first built by The Prophet Adam (PBUH). But it is certain that its construction goes back at least to the time of The Prophet Abraham and his son Ishmael (PBUT). After the establishment of truth of the Unity of Allah by The Prophet Abraham (PBUH), people gradually fell into idol worship again for many generations until the time of Muhammad (SA), when the Ka'bah was cleared of idols, and the worship of One True Allah was re-established. Muslims, worldwide, turn to the Ka'bah when praying, as a convergence to the Oneness of Allah and the Unity of His din. The Ka'bah is also a focal point for the unity of Muslims when they gather together during the pilgrimage. The rite of circumambulation around the Ka'bah emulates the circumambulation of angels around the Throne of Allah in the Heavens.

Khums: a tax on surplus wealth.

Madyan: Midianites. The Prophet Jethro (PBUH) was missioned by Allah for guidance of this community.

Messenger: See nabiy (Divine Prophet) and rasul (Divine Apostle). Messenger is taken to mean either nabiy or rasul.

Mishkah: Niche.

Mubin: According to A. Yusuf cAli, the renowned translator of the Glorious Qur'an, mubin means beautifully plain, clear, unambiguous, self-evident, not involved in mysteries of origin, history, or meaning, one which everyone can understand as to the essentials necessary for him (or her). Mubin has all these meanings, but it suggests, besides, some quality of a shining light, by which we are able to make things clear, to distinguish the true from the false. With this in mind, perspicuous, illuminating or enlightening might be a good representation of mubin.

Nabiy: A messenger, selected by Allah, who is in communication with Him and can bring back Divine news and information. He is not necessarily charged with the mission of risdlah. Out of some 124,000 nabiyys who have helped mankind since its creation, only 313 were commissioned as rasuls.

Nur: Visible radiation, capable of causing a visual sensation, light, lighted (lit), luminous body, reflection or manifestation of the source (and The Truth).

Peace: A by-product of justice. Peace can only be achieved when justice prevails using one universal code of justice according to Almighty Allah, and not various standards according to heads of states.

Prophet: See nabiy.

Rasul: A messenger, selected by Allah, who is charged with certain Divine mission. He must also be a nabiy in order to be able to communicate with Allah and accomplish his mission.

Risalah: The Divine mission for a rasul, planned by Allah the Exalted.

Shi'iy: Shiite.

Siraj: Lamp, wick, a glowing subject (e.g. glow-worm), sun. See also wahhdj under which an ayah

from the Glorious Qur'an includes both words.

Surah: Each of the 114 chapters of the Glorious Qur'an is called one surah.

Tafsir: Exegesis, commentary, explanation, interpretation. Please see Note below. [1]

Tawrah, the: The Book of Divine Revelation to The Prophet Moses (PBUH) (the source from which the Old Testament is produced).

Taqwa: Piety, virtue, the opposite of being the slave of one's selfish desires.

Tawhid: The paramount principle of Islamic unity. It starts with the Unity or Uniqueness of Allah, the Exalted, [There is no gods) or goddesses) except Allah], and penetrates globally through every aspect of life and death, such as the Unity of the universe, religion (din), mankind, race, Divine Plan, and so forth.

**Notes:**

Ta'wil: Paraphrasing, commenting and expounding by going back to the root and origin of the subject, interpretation. Please see Note below [1]

Tafsir: Exegesis, commentary, explanation, interpretation. Please see the following note. [1]

Thamud: Thamud community to which The Prophet Saiih (PBUH) was sent by Allah for guidance.

Wahhaj: Stems from a root that denotes: to blaze fiercely, to kindle (the fire), to be vehemently hot, to shine, intense heat or glow (of the sun or fire). "And (have We not) built over you the seven firmaments, and placed (therein) a lamp (the sun) [siraj] that glows intensely (wahhaj)?" LXXVIII:12-13

Wahy: The process of Divine revelation to messengers of Allah. For more information please refer to Chapter II, section A), item 7, "What is the Mother of the Book" on page 11, and also item 19, "What was the first revelation..." on page 27.

Ummah: The Muslim community, brotherhood.

Zakariyya: Father of Yahya, John the Baptist (PBUH).

Zakat: a tax on certain produce of the land, mines, etc.

[1] There is not a sharp dividing line between ta'wil and tafsir. The former is prohibited while the latter is encouraged (with certain rules). The difference between the two is defined differently by different scholars in the past. The essence of what has been recorded by various scholars is given as follows,

Ta'wil is an intellectual process while tafsir is a verbal (literal) comment. Ta'wil has to do with the meanings and tafsir has to do with words.

Ta'wil is the discovery of the core (interior) while tafsir is the findings from the outward appearance (exterior).

Ta'wil belongs to the allegorical ayat (mutashabihat) whereas tafsir is for the fundamental ayat (muhkamat). Please refer to ayah III:7 on page 14.

An interpretation causing differences is called ta'wil, otherwise it is called tafsir.

Ta'wil has to do with intellectual penetration whereas tafsir clarifies matter by telling stories and giving comments.

The history of the collection of the Glorious Qur'an, Sayyid Muhammad Rida Jalali Na'ini (Farsi), 1365 S.H.C. (1986), p 313