

EXPRESSIONS OF The QURAN

written by

MUHAMMAD SALEEM DADA

(Assistance for this writing has been taken from many significant commentaries on Quran; including the commentaries by Dr. Israr Ahmed, by Mufti Muhammad Shafi, by Abul-Ala-Maududi, by Amin Ehsan Islahi; May Allah have mercy on all these commentators)

1-GENERAL INFORMATION

(Comprises of INTRODUCTION, WAHI, COMPILATION, NAME-SUBJECT-ADDRESS, THE ONLY MIRACLE)

(a)-INTRODUCTION

The Holy Book Quran is the book that changed such people that had care for morality but little, in such way that not only they achieved the peak of righteousness but became custodians to that; this is such revolutionary book that can still change the world to righteousness. I present this writing to clarify the highly important message that it gives to the mankind and the way it expresses that highly important message. I would insha-Allah (by the will of Allah) divide this writing into four parts that are General Information, Overview of Concepts of Islam it gives, Observation of the Expression for those Concepts and Description for MUQATTA'AAT; these would insha-Allah answer the questions what is the Holy Book Quran (where the readers would find necessary information about its text and presentation), what does it teach (where the readers would find the important

concepts of Islam according to the Holy Book Quran that are related to the mankind), what is the mode of its expression (where the readers would find the manner by which the Holy Book Quran presents its guidance to all peoples of the world), what do the letters termed MUQATTA'AAT at the beginning of 29 of Surah signify (where the readers would find some history of words that relates to the expression of the Holy Book Quran) respectively; each part comprising of brief notes with sub-headings related to its head; Al-Hamdu Lillah. Each note at the first two parts would have the AAYAAT related to it, at the last of it to understand the note well insha-Allah though according to necessity I, MSD, would provide reasoning by AAYAAT even at the note insha-Allah; AAYAAT (singular AAYAT), besides other meanings, denote the verses of the Holy Book Quran and I, MSD, would provide them as reference to notes here; but for the last two parts, I would provide the reference, all of it, where necessary INSIDE the note in progress insha-Allah. Note that the Holy Book Quran descended upon Muhammad PBUH, the last of Prophets, who was born in Arabia in RABI-UL-AWWAL, the third Month in HIJRAH Calendar (most probably in April 572 AD). He used to trade goods to & from Arabia in his youth yet with time, being dissatisfied with manners of his people, he shifted his attention to solitude. He used to retire at the cave of HIRA near to Makkah where he sat silently for days & nights and meditated (the nature of which we do not know exactly and most probably he thought about the human-being and related questions). There, in the silence of one night of RAMADHAN that comes at each year in that Holy Month and that is named as SHAB-e-QADR (the night when destiny is told to the angels to execute for the whole year) and it was when the Prophet PBUH was at 40 years of age by the Lunar-Cycle, he received the first of WAHI (Revelation) from Allah

that was recited to him by an angel (the most respectable one i.e. JIBRAEL who visited him there in human-form); these were AAYAAT 1 to 5 of ALAQ (Surah 96); the meaning of WAHI in detail is coming ahead. From thence, the WAHI to him proceeded on for about twenty-three years until his passing-away from the world in RABI-UL-AWWAL of 11 HIJRI (June 632 AD) and that WAHI in compilation is the Holy Book Quran. In this compilation, we have different ways of division for text according to the time-period in which to recite it though the better division for study is by Surah (Chapters) and AAYAAT (Verses). The main divisions besides the division based on Surah, are four that include 30 SIPARA (to recite the Holy Book Quran completely in 30 days), 558 Ruku including the Ruku for Surah-FATIHA (to recite it completely in the monthly TARAVIH of 20 RAKA'AH for 27 nights, the night-SALAH of RAMADHAN, with ease taking one Ruku in each RAKA'AH at each night and 17 more on the 27th night in recitation), 7 MANAZIL (to recite it completely in 7 days) and AAYAAT (the verses in text that are 6236 in total); SIPARA, Ruku and MANAZIL were formulated to make ease in its reading by the Muslims and it is not based on revelation though the honorable division by Surah that is chapters has been told by the Prophet PBUH and their sequence in recitation has also been marked by him with AAYAAT (verses in text) being readily understood. However, the division by MANAZIL was also recognized by the SAHABA (RA; the companions of the Prophet PBUH) and there were among them those SAHABA who used to read the Holy Book Quran in seven days by that division. There is one another division for recitation of the Holy Book Quran too that is named as HIZB which means that each SIPARA is divided in two components that are its HIZB and each HIZB is divided into four parts so the SIPARA consists of eight parts and

this division is also for the ease in the recitation of the Holy Book Quran in the period of one month, especially at TARAVIH (the night-SALAH at each night of the holy month of RAMADHAN when it is read as eight RAKA'AH each night). Those Surah that have high number of AAYAAT, are booklets in the Holy Book Quran while each Surah has Ruku that are sections comprising of AAYAAT. The largest Surah in volume i.e. AL-BAQARAH, the second in sequence of recitation after AL-FATIHA, has 40 Ruku while the smallest Surah AL-KAUTHAR that is Surah 108, like many other Surah having few AAYAAT only, has only one Ruku that has three AAYAAT. So the sequence of recitation is that the Surah having high volume comes before the Surah that have lesser volume (but this is not hard and fast rule). Note that total Surah in the Holy Book Quran are 114 and note also that three of them that are the second, third and fourth Surah comprise of 40, 20 and 24 Ruku respectively; this is the first MANZIL. From the fifth Surah to the ninth in recitation that are five in sequence, they comprise of 16 to 24 Ruku except for the 8th Surah that has 10 Ruku; this is the second MANZIL. Then seven Surah from 10th Surah to 16th Surah, all comprise of 6 to 12 Ruku except for the 16th that comprises of 16 Ruku; this is the third MANZIL. Then nine of them, from 17th to 25th Surah, all comprise of 6 to 12 Ruku; this is the fourth MANZIL. From ASH-SHU'ARAA the twenty-sixth Surah in sequence of recitation, up-to YA-SIN the thirty-sixth Surah, their total being eleven, all the Surah comprise of 3 to 9 Ruku except for ASH-SHU'ARAA that has 11 Ruku; this is the fifth MANZIL. Then from SAFFAAT, the 37th Surah in recitation, up-to HAJJURAAAT, the 49th Surah that come to 13 in total, all the Surah comprise of 3 to 9 Ruku except for HAJJURAAAT that comprises of 2 Ruku; this is the sixth MANZIL. After these from QAAF, the 50th

Surah, the last MANZIL starts that is also named as MUFASSAL that goes to the last of the Holy Book Quran; this last MANZIL has been divided in three parts. From QAAF to BURUJ (Surah-85) are called TIWAL-MUFASSAL and the Surah here comprise of either 1 or 2 or 3 Ruku except for HADID, the 57th Surah, that comprises of 4 Ruku; from AT-TARIQ (Surah-86) to the end of BAIYINAH (Surah-98) are called AUSAT-MUFASSAL and from AZ-ZILZAAL (Surah-99) to the end are called QISAR-MUFASSAL, both of these sets of Surah comprising of a single Ruku each. As remarked, the sequence of recitation is that the Surah having high volume come before the Surah that have lesser volume (but this is not hard and fast rule as we have seen by the detail of Ruku) though this is not the sequence in which the WAHI descended on the Prophet PBUH; note that even that sequence is known considerably well. As the Prophet PBUH had to migrate in 622 AD to MADINAH, the Surah that are before that are named as "of MAKKAH" and others are termed as "of MADINAH". As a rule, all the Surah that have AAYAAT of SAJDAH (prostration) except for RA'AD, are related to MAKKAH and all the Surah having MUQATTA'AT (the Arabic alphabet-letters at the beginning) except AL-BAQARAH, AAL-E-IMRAN and RA'AD, are also related to MAKKAH; also note here that the verses of the Holy Book Quran that were revealed for some specific occasion are not specific in Command to that very occasion but they have to be taken into practice in general unless specified by the Quran itself. Such occasions for which the AAYAAT were received, would give a good TAFSIR (interpretation of the AAYAAT) and so they are certainly important to know. So the Holy Book Quran has 114 Surah, 30 SIPARA, 7 MANAZIL and 558 Ruku (including the Ruku of Surah-FATIHA); there are 6236 AAYAAT (verses in text) in

it and these figures are authentic; Al-Hamdu Lillah. Note that it is erroneously said that it has 6666 AAYAAT yet the mentioned figure of 6236 for AAYAAT is correct; however, with the inclusion of AAYAT "BISM-ALLAH AR-RAHMAN AR-RAHIM" that is the AAYAT of the Holy Book Quran in its own right, the figure in total comes to 6237; Al-Hamdu Lillah; note that even those who mention incorrect figures for AAYAAT, they do take the text as the same; Al-Hamdu Lillah. Here, another point of importance is that markings for punctuation at few places, the detection of which is not difficult if someone ponders well on the Holy Book Quran, must not detract us from understanding the connection of AAYAAT where necessary and there are places where the word present might be joined to the speech ahead or it might be taken with the on-going speech. There is one another division too that is by HIZB; however, the division by Surah and AAYAAT have the better worth to take into account not only for recitation but also for understanding and higher study and that is why generally the reference to the Holy Book Quran whenever needed, is given by the Surah in the sequence of recitation followed by the AAYAT Number; Al-Hamdu Lillah RABBEL-AALAMIN (all of praise is for Allah, the true Lord of the worlds; Surah FATIHA-1).

Reference:

1- "And (this is) Quran which We have divided (into Surah), in order that you might recite it to men at intervals. And We have revealed it by stages" (BANI-ISRAEL-106).

2- "And those who disbelieve say: Why is not the Quran revealed to him all at once? Thus, that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages" (FURQAN-32).

3- "Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot. Read! And your Lord is the Most Generous. Who has taught by the pen. He has taught man that which he knew not" (ALAQ-1 to 5).

4- "And your Lord is going to give you, and you will be satisfied. Did He not find you an orphan and give refuge? And He found you lost and guided, And He found you poor and made self-sufficient. So as for the orphan, do not oppress. And as for the petitioner, do not repel. But as for the favor of your Lord, report it" (DHUHA-5 to 11).

5- "Indeed, We sent the Quran down during the Night of Decree (LAILATUL-QADR). And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every command. Peace it is until the emergence of dawn" (QADR- whole of it).

6- "The month of Ramadan in which was revealed the Quran, guidance for mankind, and clear proofs of the guidance, and the Criterion [of right and wrong]. And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, [let him fast the same] number of other days. Allah desires for you ease; He desires not hardship for you; and [He desires] that you should complete the period, and that you should magnify Allah for having guided you, and that peradventure you may be thankful" (BAQARAH-185).

(b)-WAHI

Note that human senses are limited and understanding life needs more than what these limited senses can tell. Eyes can see an air-plane to some distance yet after that they would

not be able to detect it even if the person knows well where that plane would be now; ears can hear up-to a distance yet with a high space in between the speaker and himself, he would not be able to hear the speaker even if he judges that he is addressing him seeing his gestures from far; such is the case even with the human-mind. When the man thought that these are enough for all he intends to know whereas he has the ability by technical gadgets to enhance his observation to get facts then this thought misguided him much; they are still asking men to go astray from the right path as whatever they get by their senses even by the height of reflection of mind and even by technical gadgets, they all are totally deficient in understanding life in the true sense. Note that Adam-AS was given all sorts of physical knowledge yet for the sake of his spiritual purity, he still had to learn words from Allah to ask mercy (see BAQARAH-30 to 39). WAHI was the means by which Allah guided human-beings though this came to His Prophets only, that were men of very high caliber spiritually, to guide the mankind to righteousness. In other words, WAHI was the message of Allah that He brought to His chosen men (Prophets) and He gave this message openly to them or even in some concealed manner. It contained the information that was based on pure wisdom and that was beyond the material sphere; as such, it was that practical knowledge that was about the right path that Allah brought to His Prophets. Note that WAHI is from AALAM-e-AMR (the world of Command) and not something of AALAM-e-KHALQ (the world of creation); note also that Angels and the Human Spirit are also related to AALAM-e-AMR. The human-physique is related to the earth and its food in essence comes from the earth but the human-spirit has come from AALAM-e-AMR and so it needs WAHI to satisfy it truly. When the pure Spirit of the honorable Messenger got acceptance at the court of Allah,

when His Messengers were still coming to the world (note here that after the Last Prophet Muhammad PBUH, there is no Messenger to come and as such, the WAHI has ceased to come after him), Allah sent WAHI to such pure Spirit directly at heart (as with Jesus Christ-AS and this includes dreams too as with ABRAHAM-AS) or talked to him from behind some veil not coming at fore (as with MOSES-AS) or by sending an angel to him that addressed his spirit (as with Muhammad PBUH). The Pure Spirit recognized WAHI well when it got that and even an Angel when it saw that, as they all belong to the same sphere of life that is AALAM-e-AMR; Al-Hamdu Lillah.

Reference:

1- "And it is not for any human being that Allah should speak to him except by revelation or from behind a partition or that He sends a messenger (angel Jibrael) to reveal, by His permission, what He wills. Indeed, He is Most High and Wise" (SHURA-51).

2- "Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the KHALQ (creation) and the AMR (command); blessed is Allah, the Lord of the worlds" (AARAAF-54).

3- "And they ask you about the spirit. Say: The spirit is by the command of my Lord, and you are not given aught of knowledge but little" (BANI-ISRAEL-85).

4- "By the star when it descends, your companion [Muhammad PBUH] has not strayed, nor has he erred, nor does he speak from [his own] inclination. It is not but WAHI (revelation) revealed" (NAJM-1 to 4).

5- "Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful" (BAQARAH-37).

(c)-COMPILATION

The Holy Book Quran is in its pure form due to the fact that from the time of its revelation, it was learnt by heart by many of the listeners. That is why when the advice to put the Holy Book Quran into writing was put forward by UMAR (RA) in the term of the First Caliph ABU-BAKR (RA) because many of HAAFIZ (persons who are able to recite the whole of Quran by heart without seeing it in writing) were killed in a war (Battle of YAMAMA that took place about November 633), he did not appreciate it at first but ultimately accepted the idea and assigned ZAID IBN THABIT (RA), who also was HAAFIZ like many SAHABA (Companions of the Holy Prophet Muhammad PBUH), for the task to put the Holy Book Quran in writing at one place. In the West, learning even a small booklet word by word is taken as an astonishing feat yet little does the West know that since the time the Holy Book Quran descended on Muhammad PBUH, the last Messenger of Allah, to this time, we always have had many such good persons who could recite the whole of the Holy Book Quran without seeing it in writing. ZAID IBN THABIT (RA) could have written the whole of the Holy Book Quran by his astounding memory yet he took the caution due to the delicate nature of the task,

by putting this condition for the writing that he would only write AAYAAT when he could get them in writing too somewhere as the Prophet (PBUH) used to dictate the verses that descended at the very time. That is why ZAID had to search a lot for few AAYAAT (but please note this that much of the writing of the Holy Book Quran was available at the place of the Prophet PBUH; some writers on the subject have remarked that almost all of the Holy Book Quran was there though they were written loosely on different parchments and bones of animals not bound together); he had to search especially for two verses of Surah TAUBAH that he could not find anywhere near (and of course he knew that they were also the part of the Book due to HIFZ i.e. memorizing the whole of the Holy Book Quran by heart) and he ultimately found them only with one of SAHABA in writing. When he got the entire book in writing, that total compiled form was named "MUSHAF" (i.e. Writing) and put first in the custody of ABU-BAKR (RA), the first Caliph; after him, in the custody of UMAR (RA), the second Caliph. After UMAR, this compilation passed on in custody of his daughter BIBI HAFSA (RA; one of the respectable wives of the Holy Prophet Muhammad PBUH) from where UTHMAN (RA), the third Caliph, was able to make copies when that was needed, to express few words with specific spellings that were causing confusion in expression so as to eliminate differences in pronunciations as many non-Muslims were coming to Islam at the time that needed necessary direction in this matter. He not only set the spellings of these few words to guide towards their right pronunciation by the services of the same esteemed person i.e. ZAID IBN THABIT (RA) with a team of good members learned in the text of the Holy Book Quran with its other matters, but also denoted the specific word at each such place where the option was available to read the

text choosing from a couple of words, both being authentic, having complementary meanings to each other; due to that beautiful effort at that time, only a few words remained at these very few places where only the Muslim persons well-versed in Arabic, had the option to read them in two different manners, both authentic, as they knew how to read it with such difference; moreover, UTHMAN-RA made sure about keeping the text of the Quran most secured by sending the good persons well-versed in reciting the Quran to different places with its manuscripts where that was most needed; Al-Hamdu Lillah. However, these places were extremely few which needed address at the UTHMANI era as I would provide the example presently, writing the very few differences that ABDULLAH IBN MASUD-RA had with him in his written copy of the Holy Book Quran as it is denoted that he had the maximum of differences with one or two omissions too; even though these differences are nothing of concern yet this matter was not taken lightly due to the fear of losing the true meaning at such few places after seeing how the PENTATEUCH, the five books of TORAH, had changed according to Muslims at places with low care in the long run, especially at the time when it was re-written after the captivity of BANI-ISRAEL when they established themselves again at Jerusalem by the permission of Cyrus. The other word at most of these few places is known still and all such words do work well to provide better understanding of those verses as they do second the only one in the official authentic text now that is in recitation. After many years, AARAAB (that work as vowels do in English) were given to words for non-Arabs to recite the Holy Book Quran with ease as since many years then there were a great number of people coming to Islam who did not have Arabic as their native language and though Arabs understood the Holy Book even without AARAAB

clearly due to their style of speech and as huge number of HAAFIZ were present among them yet the high increase of persons converting to Islam made it necessary to provide AARAAB for its easy reading and understanding among the non-Arabs. The introduction of AARAAB for the Quran eliminated even any of such possibilities that was still present at few places among those very few places where options were available to read the text in two different manners, both authentic, at the compilation that was settled in the UTHMANI era; however, that option was only for those who were learned in Arabic and had the understanding of the Quran. Note here that the main differences that ABDULLAH IBN MASUD (RA) had with the official version settled at the UTHMANI era, are limited to four places though some of narrations have presented two or three more; in all cases, they have no significance to alter meanings; note that all these four are at the very beginning and at the very end of the Holy Book Quran. The detail for this is that in AL-FATIHA, he read ARSHIDNA (in place of IHDINA; both words mean "guide us") and MANN (instead of AL-LATHINA; both words mean "which" here). In Surah AL-BAQARAH, he read TANZILUL-KITAB at its second AAYAT that means "the descent of the Book" (instead of DHALIK-AL-KITAB that means "this is the Book"); he used YAKHDA'UNA (at its ninth AAYAT instead of YUKHADI'UNA and both words imply here that "they i.e. the hypocrites, deceive"); he used the preposition BEY at the fourteenth AAYAT in meaning "with" (instead of the preposition ELA that means "towards"). He had the third difference in Surah AL-IKHLAS that is Surah-112 in sequence of recitation where he varied by four things though this Surah has one Ruku only that comprise of four verses; one is that he omitted the word QUL by which this Surah commences that means "say", secondly he also omitted

the second verse of this Surah, thirdly he read WAHID instead of AHAD (both meaning "One Only" though the better word for it is of-course AHAD that is in use at the official authentic version as WAHID is mostly used for One Only while AHAD implies being Unique too; AHAD and WAHID both are the names of Allah), fourthly he read LAM YULAD before LAM YALID and that difference is in the sequence of recitation only and that also causes no change of meaning in the AAYAT. His last difference, that is fourth among his differences with the official authentic version, is about MAUDHATAIN (the last two Surah that are 113 & 114 in sequence of recitation, very short in volume comprising of a short Ruku each and they both had descended together) that he did not count these both as the part of the Holy Book Quran. It is interesting to note that these all four differences that the version of ABDULLAH had with the official authentic version are just at the very beginning or at the very last of the Holy Book Quran as recited by the text and as they were not of any concern whatsoever being nothing to consider at all, they were not accepted in general; the official version of the UTHMANI era with its AARAAB becoming the only authentic version in recitation all over the world. With the presence of good HAAFIZ persons at all times and places in Muslims, from the very beginning since the revelation of the Holy Book Quran, we Muslims are totally fair in believing that the Holy Book Quran is totally the same as it was revealed; now we have HUFFAZ even in non-Arabs in huge number and HIFZ has proved to be such action that had not only established itself among SAHABA (RA; companions of the Prophet) but had expanded with time among all those non-Arabs who converted to Islam in very huge number. So the compilation of the Quran took place at stages whereas first, it came in writing at the time of its descent at the Prophet

PBUH; second, it was memorized in full by many of SAHABA-RA as it descended to the Prophet PBUH; third, it was secured in writing in the authentic compilation in the form of the Book (named MUSHAF i.e. the written compilation) at the term of the first Caliph ABU-BAKR (RA) on the advice of UMAR (RA) by the beautiful service of ZAID IBN THABIT (RA), who also was the HAFIZ of the Quran and this compilation accommodated the option of reading the text by any of two different words, both authentic, at the few places where that option was available; fourth, at UTHMANI era, the team of HAFIZ persons copied the authentic compilation exactly, taking the most authentic word at few places where options were available and for other of such few places provided the text in such manner that the good persons well-versed in Arabic and the understanding of the Quran, could read it by any of the two words available, both authentic, without any issue; finally, AARAAB eliminated even those options that the text accommodated for the well-versed persons and settled the text for reading in the uniform manner as we find it today and though the differences in text were insignificant even when they were available yet its uniform presentation is most certainly, its most authentic compilation; note that within maximum 18 months, the prominent SAHABA secured whole of the Quran, by the will of Allah, in the authentic MUSHAF i.e. the written compilation with hundreds of HAFIZ persons available at all times to verify the authenticity of its text; Al-Hamdu Lillah. This is an important point to note as there are some persons in the West who comment about the compilation of the Holy Book Quran in most unscholarly way due to the taking of a specific word at each such place among extremely few places where options were available at the time of UTHMAN (RA) putting back the other word also in use there then at the

MUSHAF with BIBI HAFSAH, in the official authentic version set by UTHMAN for recitation to understand it and to practice it all over the world; Al-Hamdu Lillah. Note again that most of these extremely few words that have been put back are still known well (and these differences were manifested in the recitation of ABDULLAH IBN MASUD and UBAYY IBN KA'AB; both among the highly learned persons in the text of the Holy Book Quran) and they do work well to explain the places where they were used at the period of UTHMAN but they are not taken for recitation now when the other word for each has been officially accepted at every such place, that being most authentic being in common speech of QURAISH that belonged to the tribe of BANU-HASHIM, in which style of Arabic the Holy Book Quran had descended. These people do not give even a passing comment in their "scholarly" writings that Arab Muslims (who had astounding memories at those times) have from the very first day kept the record of the words of the Holy Book Quran, memorizing it as was their custom about important texts (and the last Prophet Muhammad PBUH was himself HAFIZ of the Holy Book Quran). At these present times, there are different publishing foundations that have done great job to print the Holy Book Quran in the standard authentic form beautifully all over the world. Most certainly, the Holy Book Quran is the same as it had descended and this indeed is the proof of the AAYAT that tells us "Surely We have revealed the Reminder (i.e. the Holy Book Quran) and We will most surely be its guardian" (HIJR-9); Al-Hamdu Lillah.

Reference:

1- "And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you" (AARAAF-204).

2- "Surely We have revealed the Reminder (the Holy Book Quran) and We will most surely be its guardian" (HIJR-9).

3- "Thus we have revealed it as a Lecture in Arabic, and have displayed therein certain threats, that peradventure they may keep from evil or that it may cause them to take heed. Then exalted be Allah, the True King! And hasten not [O Muhammad] with the Quran until its revelation hath been perfected unto thee, and say: My Lord! Increase me in knowledge" (TA-HA-113 & 114).

4- "Stir not thy tongue herewith to hasten it (i.e. recitation of Quran). Lo! upon Us [rests] the putting together thereof and the reading thereof. And when We read it, follow thou the reading; Then lo! upon Us [rests] the explanation thereof" (QIYAMAT-16, 17, 18, 19).

5- "We shall make thee read [O Muhammad] so that you shall not forget save that which Allah wills. Lo! He knows the disclosed and that which is hidden; And We shall ease your way unto the state of ease. Therefore, remind [men], for of use is the reminder" (AA'LA-6, 7, 8, 9).

(d)-NAME, SUBJECT-MATTER, ADDRESS

The Central Theme that runs throughout the Holy Book Quran is the invitation to the Human Being (and the JINN) towards the right path specially to those who really intend to know that; practically it asks to live upon this right path by

following the SUNNAH of the Prophet Muhammad PBUH and avoiding all satanic temptations; Satan was one among the JINN and he challenged the command of Allah, the true Lord, because of Adam-AS; when Allah commanded the angels to prostrate to Adam, he also was included in that command; note that though he was among the JINN yet due to his worship to Allah, he remained among the angels; he then refused to obey Allah so He cursed him till the Day of Judgment; hearing this, he blamed Adam for his extreme insult and became the worst enemy of all human-beings. Allah told him that He would put him and all those who follow him, in the hell-fire but he would not be able to misguide those who take the shelter of Allah against him; Al-Hamdu Lillah. Note that Allah is the Only One Creator of all creation and except for the mankind and JINN, all other creation is in total submission to Allah; these two have been given the free-will to accept or to reject the submission to Allah so the need to invitation is only for these two. The Holy Book Quran declares that Allah revealed the same message to Adam-AS, and all the Messengers after him, and they all preached for the same right path. Thus, the real object for the Holy Book Quran is to call people to this "right path" that is the guidance from Allah, but many persons lost that right path either through their foolish negligence to it or either by their high distortion of the good Islamic teachings. Note that the children of Israel were given some special significance for this task but they were deprived of this status at the descent of the Holy Book Quran when they rejected its true guidance (the same in essence that had been given to Moses-AS); they had already been punished severely by Allah before the advent of Muhammad PBUH, the last Messenger of Allah, couple of times that was through Nebuchadnezzar and then after centuries of that, through the Romans just a few

decades after they had rejected Jesus Christ-AS, the great man and messenger of Allah; they were given the last chance to come to guidance at the descent of the Holy Book Quran that they did not avail; that proved to be the last of their status as the chosen people of Allah and Muslims were instead provided that high status to remain on guidance by the Holy Book Quran and to call the whole world towards it. The actual name of the Holy Book Quran is "QURAN" and it has been mentioned by this name much in the Holy Book Quran yet there are other names for it too that have been mentioned in it; note that its compiled form in the era of ABU-BAKR, was termed as MUSHAF on the advice of ABDULLAH-IBN-MASUD. The most important names by which it has been called are AL-KITAB (the Book), ADH-DHIKR (the Reminder), AL-HUDA (the Guidance), KALAM-ALLAH (the word of Allah), WAHI (revelation), AT-TANZIL (the Final Revelation provided by Allah) AN-NUR (The Light) and AL-FURQAN (the standard to differentiate between the Right and Wrongs). These all names provide an insight into the righteous invitation that the Holy Book Quran presents to all peoples of the world just by their respective meanings; the only explanation might be needed for ADH-DHIKR and the point to note here is that this name tells us that everyone has the sense of recognition for the Truth (named FITHRAT) due to the covenant taken from each and every person before the life at the world, in the world of Spirits and that sense is addressed by the Holy Book Quran so in this meaning it is the Reminder towards that voice inside; also note that being KALAM-ALLAH, it is the attribute of Allah and as such, it is even allowed to take an oath on the Holy Book Quran as the JAEZ (right) oath can only be taken by the name of Allah or by any of His attributes. However, the word QURAN needs observation and I would address this matter presently.

Though there is some difference among the learned men in the meaning of the word QURAN yet the best interpretation is that it is the root-word which means "To-Read". Its form of verb for the past is QARA'A and for the present and also the future (called the MUDHARE-verb), it is YAQRA'U; the valid root-words by which these verbs occur include QURAN'AN. By the Arabic Grammar, the root-word might be brought as an object at places and in this sense, QURAN means the book that is read continuously; Al-Hamdu Lillah. The subject-matter of the Holy Book Quran is to guide the individual towards righteousness (note that everyone has to answer for his belief and deeds individually at AKHIRAT, the true life after this life) and being an invitation to righteousness, convey to all the people the truth about their own selves so that they live their lives according to the teachings of Islam; note that Allah tells us in the Holy Book Quran, "Certainly We have revealed to you the Book in which there is your own mention; do you not then understand?" (ANBIYA-10). Note that when Allah showed mercy to Adam-AS and Eve-AS on their mistake of eating the forbidden fruit, He told them that those persons only would regain JANNAAT (the gardens of paradise) now who would live committedly by His commands at the world so it is an examination where every person has to show his/her worth to get the total peace of those gardens again. According to benefits that people get from the Holy Book Quran when they do turn their attention towards it, there are four of them; one is that it is WARNING to those who live being oblivious to the Truth in their concepts and practice, second is that it is HEALING of spiritual diseases to those who live challenging the Truth by their concepts and practice, third is that it is GUIDANCE to those who live upon the Truth in their concepts and practice as much as possible for them and fourth is that

it is BLESSING to those who live by total acceptance of the Truth (i.e. all the teachings of Islam that they get by the Quran) so they have all the good impression of the commands of Allah in their Belief and in their practice according to it; these last ones are the good recipients of the highest benefit from the Holy Book Quran; they must rejoice that Allah has provided for them the Truth in such manner that they truly respect the Prophet Muhammad PBUH, the last Messenger of Allah who is the Grace of Allah to them, and they truly have the recognition of the Blessing that is the Holy Book Quran to them. The Holy Book Quran says, "O men! there has come to you indeed WARNING from your Lord and HEALING for what is in the breasts and GUIDANCE and BLESSING for the believers; Say-In the Grace of Allah and in His Blessing, in that they should rejoice; it is better than that which they gather" (YOUNUS-57 & 58). When the individual has come truly to Islam becoming a part of the Muslim-UMMAH (Muslims as a whole), it addresses all of them directly to provide the true guidance given to them by Allah to all peoples of the world (see AALE-IMRAN-110). Also note that strictly according to Islam, there are two nations only in the world; Rejecters of the Truth and the Believers of the Truth (see TAHABUN-2); even if only some of the people in the world are Believers, they would be a whole nation in their own capacity and IBRAHIM alone is mentioned as UMMAH (see NAHL-120) that points out that there would be believers of the Truth who would care for it in his descendants yet it also informs that even one man only if he is at the righteous path is the whole UMMAH and clarifies that Muslims of a specific place or of a specific time even if all of them are not included in the mention, are UMMAH in their own capacity; this is the true concept of "Nation" by the Islamic viewpoint. The Holy Book Quran also addresses the people of the Book (Jews and

Christians) at places; it has addressed infidels too but that direct address to them is only once i.e. in Surah TEHREEM, the sixty-sixth Surah at AAYAT-7; note that it is the narration of the address to them in AKHIRAT and the mention of this address at AKHIRAT to them is only so that they understand that this worldly life is very precious for getting the true success and whosoever has the worldly life at hand, must believe the Holy Book Quran now and here so that he is not included in this address at the Day of Judgment; it also addresses all the peoples of the world at places; it also mentions and addresses JINN at places. It presents the three basic teachings of Islam that are TAUHID (Allah only is the Creator of all the creation and He always has all His attributes and He only is the true Lord), RISALAT (Allah sent His Messengers to the world to provide the Guidance to the right path and Muhammad PBUH is the last of His Messengers) and AKHIRAT (Allah would judge all peoples of the world at the Day of Judgment); Al-Hamdu Lillah. Note that there are three other significant teachings of Islam too that lead to completion of the belief upon it; Al-Hamdu Lillah; these are to believe in the books of Allah, His angels and His will that everything takes place only by His permission; Al-Hamdu Lillah. Surah BAQARAH-285 states, "The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles; we make no difference between any of His apostles; and they say: we hear and obey, our Lord - Your forgiveness (do we crave), and to You is the return (at AKHIRAT)"; so this AAYAT present the five basic teachings of Islam but with them, the good believers in Islam have to believe the sixth important point too to

complete their true belief in Islam; that is to believe in TAQDIR that everything happens by the will of Allah though His pleasure is not in everything so the good believers have to care for His pleasure by the Islamic teachings that the Quran and the SUNNAH have provided well but as for His will, that He only knows and He certainly has all authority; see also Surah NISAA-136; Al-Hamdu Lillah. It tells the man that he has only one true aim of life and that is to worship Allah only, living as His total slave at all moments of life because He only is the true Authority so he would obey Him not only in religious rites but also in the political, economical and social activity as guided by the Holy Book Quran and the SUNNAH of the Prophet PBUH so it implies that even obedience to any one is subject to His obedience that nobody would be obeyed where His disobedience takes place and even love for anyone must not put anyone to His disobedience; Al-Hamdu Lillah. The Messengers would not come at the world now as the Prophet Muhammad PBUH was the last of His Messengers but the message of Allah exists written with us all in the form of the Holy Book Quran. Allah would judge every person by his/her doings at his/her life at the world and the Quran explicitly tells the righteous manner to take for the true success at AKHIRAT, the true life after this life; Al-Hamdu Lillah. Due to the great significance of the Holy Book Quran, the responsibility for its protection has been taken by Allah Himself so that His Word is not violated that he would keep the Truth always clear for all to accept or reject so no injustice takes place when He judges all persons at the time of HASHR, the first day of AKHIRAT; so everything that was related to the protection of its text and meaning was given protection. There stood people namely HUFFAZ from

the very time of its descent that still stand for it by the will of Allah so these HUFFAZ remembered it word by word by heart and AHADITH, that reported SUNNAH of the Last Prophet Muhammad PBUH and explained the Holy Book Quran, were provided security by the will of Allah so that the clarification of it remains available at all times and places; Arabic still is very much active language of the world and in fact, the Holy Book Quran receives, and has always received, the most-high value in Arabic literature. Note also that Muslims were always protected from the enemy when they had put the Holy Book Quran into practice individually and collectively; this tells us clearly that whatever and whoever relates to it, Allah would certainly provide security for all such as He has taken the provision of such security as His responsibility (see HIJR-9); Al-Hamdu Lillah. The important thing to note about it here is that it is KITAB (Book) from Allah that has the manner of KHITAB (Speech) from Allah; Al-Hamdu Lillah. Also note here that the Holy Book Quran asks all the peoples of the world for five active attitudes towards it; to believe it, to read it, to understand it, to apply it to life and to ask all to apply it to life. Also note that the Holy Book Quran is essentially not a book that guides to Science yet whatever remarks it has given in the matters relating to Physics, Biology, Chemistry, Astronomy, Earth-Studies, Marine-Studies etc. all are valid and never ever have been challenged by anyone who had studied any of these subjects well but with all said, this must remain clear that the Holy Book Quran is the message of Allah to guide all among the mankind (and it also guides all among the JINN) towards the right path, practically asking them all to follow the SUNNAH and to avoid putting satanic temptations into practice by asking Allah for safety, so that they all can come near to Allah and with that, they all can save themselves

from the hell-fire and gain the security of the beautiful paradise; that is its only true designation; Al-Hamdu Lillah.

Reference:

1- "This is the Scripture whereof there is no doubt, a guidance unto those who ward off [evil]" (BAQARAH-2).

2- "O mankind! worship your Lord, Who hath created you and those before you, so that you may ward off [evil]" (BAQARAH-21).

3- "Allah said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which you disclose and which you hide. And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save IBLIS. He demurred through pride, and so became a disbeliever. And We said: O Adam! Dwell thou and thy wife in the Garden, and eat you freely [of the fruits] thereof where you will; but come not nigh this tree lest you become wrong-doers. But Satan caused them to deflect there-from and expelled them from the [happy] state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time. Then Adam received from his Lord words [of revelation], and He relented toward him. Lo! He is the relenting, the Merciful. We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso follows My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein." (BAQARAH-33 to 39).

4- "Surely We have revealed the Reminder (the Holy Book Quran) and We will most surely be its guardian" (HIJR-9).

5- "I created the jinn and the mankind only so that they worship Me" (ZAARIYAAT-56).

6- "And [remember] when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, [saying]: Am I not your Lord? They said: Yea, verily. We testify. [That was] lest you should say at the Day of Resurrection: Lo! of this we were unaware; Or lest you should say: [It is] only [that] our fathers ascribed partners to Allah of old and we were [their] seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did? Thus we detail the revelations, that haply they may return (to righteousness)" (AARAAF-172, 173, 174).

7- "O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you. He enjoins upon you only the evil (injustice) and the foul (shameful deeds), and that you should tell concerning Allah that which you know not (assigning partners to Him in His authority)" (BAQARAH-168, 169).

8- "O you who believe! Come, all of you, into submission [unto Him]; and follow not the footsteps of the devil. Lo! he is an open enemy for you" (BAQARAH-208).

9- "O People of the Scripture! Why will you argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have you then no sense?" (AALE-IMRAN-65).

10- "Ta. Sin. These are revelations of the Quran and a Scripture that makes plain; A guidance and good tidings for believers who establish worship and pay the poor-due and are sure of the Hereafter. Lo! as for those who believe not in the Hereafter, We have made their works fair-seeming unto them so that they are all astray. Those are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers. Lo! as for thee [Muhammad], thou verily receive the Quran from One Wise, Aware" (NAML-1 to 6).

(e)-THE ONLY MIRACLE

The Holy Book Quran is much different in its manner of descent from TORAH (that means the PENTATEUCH that are Genesis, Exodus, Leviticus, Numbers and Deuteronomy; it is said that Moses-AS wrote them by the guidance of Allah except for the narration of his passing away, though we Muslims do have the view that they are not in the original form now) and also from INJIL that is the teachings of Jesus Christ-AS (some of this is still available in some form inside the four initial booklets of the New Testament as it seems that the sermons which were given by Jesus Christ are named as INJIL in the Holy Book Quran; but mostly the mention of INJIL by the learned scholars in Islam, indicates some written thing and then that is an indication to the sermons that these four booklets do have in them of Jesus Christ who was one of the most respectable Messengers of Allah; these are named as the Gospels that are the narration of the life of Jesus Christ and his teachings, who was the highly righteous teacher of the message of Allah though about these four booklets too, we Muslims do have the view that they do not report the sermons of Jesus Christ-AS in their true form). Note that the Quran addresses both Jews and

Christians as "people of the Book" meaning TORAH and not Books so INJIL must be reference to the teachings of Jesus Christ and not to any particular writing though there is an AAYAT of the Holy Book Quran that reads "those who follow the Messenger, the unlettered Prophet (PBUH), whom they find written with them in TORAH and INJIL" (AARAAF-157) yet at this place, the notable factor is that in Arabic one word referring to the first term does relate to the other term after it according to its own requirement, being understood as such, so it is most probable here that for TORAH it is "written" but for INJIL it is "mentioned". Another AAYAT also mentions a book that was given to Jesus Christ yet even that AAYAT provides the margin to take the mention as of TORAH and not of INJIL in particular. The AAYAT reads, "He (ISA) said: Surely I am a servant of Allah; He has given me (the understanding of) the Book and made me Prophet" (19:30). Yet at another place that is in Surah AALE-IMRAN, we read, "She (Mary-AS) said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah creates what He wills: When He hath decreed a plan, He but says to it, 'Be,' and it is! And Allah will teach him the Book and the Wisdom, the TORAH and the INJIL" (3:47 & 48). Even here, the mention of Book seems towards TORAH while the mention of Wisdom seems towards INJIL as they are respective terms to the Book and to the Wisdom in the AAYAT-48 here. It is interesting to note that in Surah-MA'EDAH where the Holy Book Quran tells us about the descent of TORAH on Moses (Salaam on him) and INJIL on Jesus Christ (Salaam on him), it mentions TORAH as the Book but in mention of INJIL the term "Book" is not used (MA'EDAH-44 to 60). However, when INJIL is referred as some book by the learned persons in Islam, it mostly denotes the sermons in the four mentioned Gospels of the N.T. by

such reference. Note well that the writings that are named as TORAH and INJIL (i.e. Pentateuch provided to Moses and the sermons of Jesus Christ inside the four initial booklets of the N.T. respectively), we take both of these to be somewhat different at places from the original that Allah had provided to the respective Messengers. Note that Pentateuch was lost and re-written after the freedom of the children of Israel from the captivity of the nation related to Nebuchadnezzar; and its translations and commentaries at ancient times have also caused much difference in it. As for the four initial booklets of the New Testament that still present some of teachings from the verbal teachings of Jesus Christ that he gave by the guidance of Allah, they were written much after the ascent of Jesus Christ to heavens alive as is known well so they also have been affected adversely by the time-factor besides the comments on them at the ancient times so the alteration that took place in them is due to the historical facts that are lapse of time-period in their presentation, change of their original language and additions to them by comments that were given on them at the ancient times. The Holy Book Quran is the revelation in Arabic that came directly to the Prophet (PBUH) from Allah given to him by the angel JIBRAEL. The angel gave the message in clear Arabic that the Prophet PBUH recited and remembered and just as that WAHI came to him, he dictated it to one or some of his companions so that it comes into writing at that very time. It is an interesting point to note that the Holy Book Quran was not only revealed as "meanings" to the Prophet Muhammad PBUH but its words were also provided by Allah and that is why ULAMA (the scholars of Islamic Teachings) never did and still do not appreciate to publish the translation of the Holy Book Quran separately but in these times when the Holy Book Quran is easily available at

all places in its true form without any threat of loss to its text in any way, its translation might be published separately with high care when highly needed; Al-Hamdu Lillah. This WAHI when compiled in the form of the Book is the "QURAN". This explanation clearly tells that the Holy Book Quran is different in its descent to the Prophet Muhammad PBUH, the last of Prophets, as it was recited by the angel on his heart (spirit) for nearly 23 lunar years; that is why the term TANZEEL besides INZAAL is also used for its descent that represents its descent in a period of time while INZAAL denotes its descent at LAUHE-MEHFOOZ, the book where about all things is written; it might be so that it saved the text of the Quran that descended to him and so with the completion of its text at the world, it was saved there in total by text. Note that Torah (i.e. the Pentateuch that was only one book initially in its original form) was written by Moses-AS under the guidance of Allah while INJIL refers to the speech in the holy sermons of Jesus Christ-AS under the guidance of Allah and loosely it might be taken as his sermons that the four basic books of the New Testament somewhat present in them; so Allah provided these both by INZAAL only. Note here that the Holy Book Quran is also unique in this sense that it is the ONLY miracle of the last Prophet Muhammad PBUH. To understand this point, note that in Islamic terms when we talk about miracles, it means some amazing indication challenging the physical matters at attention of that given time as Allah shows miracles by His authority that is not explained by any physical phenomenon that is to validate the claim of His Messenger that WAHI had descended on him. Now as WAHI has ceased to come since the time of the last Prophet Muhammad PBUH so there is no more presentation of miracles though some amazing happenings lesser in status than miracles might take place

through highly pious Muslim persons by the will of Allah that are named as KARAMAT. This definition of "miracles" tells us four points relating to it that it occurs as something most amazing; it occurs as the clear challenge to the physical laws especially those that are of concern at that very era when Allah presents it and this challenge includes His call to provide just the same type of an occurrence if possible for the persons addressed; it occurs by the direct act of Allah and it is not provided by any man (not even the Messenger himself); it occurs specifically as the miracle from Allah in favor of His Messenger and so it is for the validity of his claim that he is receiving WAHI from Allah; all these points manifest well at the Holy Book Quran. There is the fifth point too here which specifically relates to the Holy Book Quran that it is the miracle for the Prophet Muhammad PBUH for all times to come as he was the last of Messengers of Allah and that asked that the miracle for him stays on as the sign for the validity of his claim; Al-Hamdu Lillah. Other of miracles that Allah provided for the Messengers, ended with their times as they specifically related to that time; so, keeping these points in view, it becomes totally obvious that the Holy Book Quran is the ONLY miracle that Allah presented for Prophet Muhammad PBUH; Al-Hamdu Lillah. Note that Allah tells us that even when He presented miracles, they did not cause the disbelievers to take up the true belief so Allah did not present any miracles at the times of the last Prophet Muhammad PBUH except for the Holy Book Quran; other amazing things that occurred for him at his times like the trunk of the Dates-Tree (HANNANA) that cried-out when a special seat other than it was made for the Prophet (PBUH) at MASJID-NABAWI and like water gushing out of his fingers and like the tearing of the Moon apart when he was at MINA etc. are not taken to be his miracles in the strict

sense of the word as Allah did not present them specifically for the validity of his claim that he is the Messenger of Allah. The Holy Book Quran fulfills the criteria in total and as no Messenger was to come after Muhammad PBUH, Allah took the responsibility of its protection upon Himself so from the time of its descent to this time, it is in its pure form inviting to the same true path of life that was presented by all the Messengers since the first man who was also the first of Messengers i.e. Adam AS up-to the greatest of men who was also the last of Messengers i.e. Muhammad PBUH; Al-Hamdu Lillah. Certainly, it still is the Miracle that can indicate that the Prophet Muhammad PBUH was indeed the Messenger of Allah if anyone asking for the true guidance takes the trouble to study it without any prejudice whatsoever. Note that Islam means to surrender the self to Allah accepting His Command only, for the life here and in the coming world too and it is not based on the name of any human-being; the Truth (i.e. the fundamental teachings of Islam) has always been one and would remain so ever. As Moses (Salaam on him) was provided the miracle of the Staff that converted to a great serpent and the miracle of the Shining-Hand by the command of Allah in the era where magic was prevalent and as Jesus Christ (Salaam on him) was provided the healing power and the power to raise some of dead (even the birds he made of clay flew getting life) by the command of Allah in the era where high doubts were prevalent if the leper could get well again and if the dead could really get life again, so the last Prophet Muhammad PBUH got the Holy Book Quran by the command of Allah at that period as the only proof of his claim to being the last Messenger of Allah; it presented the most scholarly wisdom within the most beautiful words. Note that Arab was the place where the literate people thought that nothing can surpass their power

of speech and this fact that the Holy Book Quran is the highest of scholarly wisdom, also denoted that the coming times would be the era of significant study of all things where the Holy Book Quran would still prove to be the Only Miracle that Allah presented for the last of His Messengers and which would still call explicitly towards all the teachings of Islam; note here that the Holy Prophet PBUH was not among the literate people in the sense that he could neither read nor write anything yet even SUNNAH (those of his teachings verbally and practically that he has given in clarification of the Holy Book Quran), prove clearly that he was one of the greatest symbols of wisdom indeed; that also is one of the sources to get the Islamic commands, the commands of Allah, as it clarifies how to practice them admirably. The Holy Book Quran is still the miracle, the only miracle, that can provide total proof to all those who take on them to read and understand its message even in these times of amazing scientific advancement; Allah taught all the physical laws in essence to ADAM-AS as is understood by the Holy Book Quran (see BAQARAH-30 to 34) yet for the spiritual guidance, even Adam had to turn to Allah to seek words for repentance. The only thing the seeker of the Truth has to do is to concentrate on the inside rather than outside while reading it without prejudice and insha-Allah he would get to the true guidance in all matters that he already has at his inside; all such good seekers must read it not challenging it but asking guidance from it and certainly, Allah would provide that well to them through it explicitly; Al-Hamdu Lillah.

Reference:

1- "Lo! Allah disdain not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord;

but those who disbelieve say: What doth Allah wish [to teach] by such a similitude? He misleads many thereby, and He guides many thereby; and He misleads thereby only miscreants; those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and [who] make mischief in the earth: Those are they who are the losers" (BAQARAH-26 & 27)

2- "This is for what your own hands have sent before and because Allah is not in the least unjust to the servants. (Those are they) who said: Surely Allah has enjoined us that we should not believe in any apostle until he brings us an offering which the fire consumes. Say: Indeed, there came to you apostles before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?" (AALE-IMRAN-182 & 183)

3- "Say: O followers of the Book! you follow no good till you keep up TORAH and INJIL and that which is revealed to you from your Lord (the Holy Book Quran); and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and disbelief; grieve not therefore for the disbelieving people. Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good (i.e. believes righteously today coming to Islam and also means that who had believed righteously before the advent of the Prophet PBUH, on Allah and the last day), they shall have no fear nor shall they grieve. Certainly We made a covenant with the children of Israel and We sent to them apostles; whenever there came to them an apostle with what that their souls did not desire, some (of them) did they call liars and some they slew" (MA'EDAH-68 to 70).

4- "Those who follow the Apostle-Prophet, the UMMI (i.e. not literate), whom they find written down with them in the TORAH and (mentioned in) the INJIL (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these are that are the successful" (AARAAF-157)

5- "And they say: Why does he not bring to us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous writings? And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us an apostle, for then we should have followed Thy communications (AAYAT) before that we met disgrace and shame. Say: Every one (of us) is awaiting, therefore do await; So you will come to know who is the follower of the even path and who goes aright" (TA-HA-last three AAYAT).

6- "And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a miracle, those who disbelieve would certainly say: You are naught but false claimants. Thus does Allah set a seal on the hearts of those who do not know. Therefore, be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation" (ROUM-last three AAYAAT).

7- "And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them an AAYAT (a sign; a miracle) and if Allah had pleased He would certainly

have gathered them all on guidance, therefore be not of the ignorant" (AN'AAM-35).

8- "O you who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before. Any who denies Allah, His angels, His Books (sent from Adam AS up-to Muhammad PBUH), His Messengers, and the Day of Judgment, has gone far, far astray" (NISAA-136).

9- "Say: Consider what is it that is in the heavens and the earth; and signs (miracles) and warnings do not avail a people who would not believe. What do they wait for then but the like of the days (of destruction) of those who passed away before them? Say: Wait then; surely I too am with you of those who wait. Then We deliver Our apostles and those who believe - even so (now), it is binding on Us (that) We deliver the believers. Say: O people! if you are in doubt as to my DEEN (the path of life), then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers. And that you should keep your course towards the DEEN uprightly; and you should not be of the polytheists. And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust. And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful. Say: O people! indeed there has come to you the Truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the

detriment of it, and I am not a custodian over you. And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of judges" (YOUNUS-last 9 AAYAT).

2- OVERVIEW OF CONCEPTS

(comprises of MAQSADE-ZINDAGI, KAARE-NABUWAT, DEEN, ADL & EHSAAN, AKHIRAT)

a-MAQSADE-ZINDAGI

The term MAQSADE-ZINDAGI means the true aim of life and according to the teachings of Islam, the only true aim of life for both men and women is to accept the Guidance of Allah in all matters of life surrendering the self to His True Authority; He tells us in the Quran that "I created the jinn and the mankind only so that they worship Me" (ZAARIAAT-56). The word for worship is by Arabic letters AIN, BA, DAAL and that implies total slavery to Allah as that is how the person accepting Him as the Only True Lord lives-on. The belief and deeds must be according to the guidance sent by Allah towards the mankind and at this present time, the Holy Book Quran is the only authentic source to know, believe and practice the Truth understanding it by the SUNNAH of the Prophet PBUH. Allah provided this guidance time and again to all peoples of the world and He gave it totally at the golden period of Muhammad PBUH, the last of His Messengers, because He had given His word to Adam-AS that He would provide guidance to the right path to all, though it depends on everyone himself/herself to accept it or reject it. So the life at the world is an examination where the true belief that has righteous deeds with it, would lead to getting JANNAH (Paradise) in AKHIRAT (the true coming life). The result that

a person gets JANNAH at AKHIRAT is the true success according to the Islamic teachings whereas the rise in the worldly life by wealth & status is nothing where the persons who achieve them do not observe care for the Islamic morality; the true success comes by keeping to worship of Allah only and there is no other success according to Islam (see AALE-IMRAN-185). It needs efforts to regain JANNAH as all the children of Adam need to prove now after the mistake Adam-AS & Eve-AS made when they ate the prohibited fruit, that they have the worth by the blessing of Allah, to get their true destination i.e. the JANNAH (the eternal beautiful-garden with all pleasures available to the recipient); those who are unable to prove their validity for JANNAH as they did not accept the Truth when it came to them at their lives at the world, they would not get it but instead they would receive the torment of hell-fire i.e. the eternal fire. The Messengers that Allah had sent time and again at the world up-to the last Prophet Muhammad (PBUH), would bear witness at the day of HASHR (the first day of AKHIRAT) that they had provided the guidance sent by Allah to the people and that they had not slacked in their duty in any way; this duty of SHAHADAT-ALAN-NAAS (to witness over the people) has to be carried-out by the Muslims as a whole at HASHR when they had provided the Message of Islam to the people after Prophet Muhammad PBUH, the last messenger of Allah, if and when asked to bear witness against them. This is interesting to note that Allah has taken the charge to provide for the basic physical need that is food & water to sustain life to each and every person who does ask for it from Him and He has also taken the responsibility to provide for the basic spiritual need that is the Guidance to the right path to each and every person who does ask for it from Him (that is why the punishment; and sometimes the

examination; is put in the world by hunger onto the disobedient ungrateful people and by high fear of great calamities ahead onto these people if they take their wit enough to face troubles of all sorts without taking guidance from Allah as the Holy Book Quran has informed at places as for instance NAHL-112); Al-Hamdu Lillah.

Reference:

1- "I created the jinn and the mankind only that they worship Me" (ZAARIYAAT-56).

2- "We said: Get down all of you from this place (the Paradise), then whenever there comes to you the guidance from Me, and whoever follows My guidance, there shall be no fear on them, nor shall they grieve. But those who disbelieve and belie Our AAYAT (proofs, evidences, verses, signs, revelations) such are the dwellers of the Fire, they shall abide therein forever" (BAQARAH-38 & 39).

3- "Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to JANNAH, he indeed is successful. The life of this world is only the enjoyment of deception" (AALE-IMRAN-185).

4- "And whoever does good deeds whether male or female and he (or she) is a believer - these shall enter the garden, and they shall not be dealt with a jot unjustly. And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as friend" (NISAA-124 & 125).

5- "Those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised. We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for; a provision from the Forgiving, the Merciful" (HA-MEEM AS-SAJDAH-30, 31, 32).

6- "O you who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered [unto Him]. And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favor unto you: How you were enemies and He made friendship between your hearts so that you became as brothers by His grace; and [how] you were upon the brink of an abyss of fire, and He did save you from it. Thus Allah makes clear His revelations unto you, that haply you may be guided. And there must spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful" (AALE-IMRAN-102, 103, 104).

7- "The weighing on that day is true. As for those whose scale is heavy, they are the successful. And as for those whose scale is light, those are the persons who did loss to their souls because they used to wrong Our AAYAT (the revelations)" (AARAAF-8 & 9).

8- "There is no moving creature on earth but its sustenance depends on Allah; He knows the time and place of its definite abode and its temporary deposit; all is in a clear Record" (HOODH-6).

9- "And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the QIBLAH but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people" (BAQARAH-143).

10- "But how will be (with them) when We bring of every people a witness, and We bring you a witness against these?" (NISAA-41).

b-KAARE-NABUWAT

The term KAARE-NABUWAT means the responsibilities that the last Prophet Muhammad PBUH had to fulfill and that was to recite (TILAWAT) the AAYAT of the Holy Book Quran to all persons as they had descended, to teach them about the Holy Book Quran (TA'LIM-UL-KITAB) and to teach them this Holy Book at much higher level too (TA'LIM-UL-HIKMAT) providing the true wisdom through it and to purify all the people (their inside) by the moral teachings that it gives for the spiritual cleanliness (TAZKIYAH that means to clean the heart from the love of wealth, status and inclination to wrongs at the world); see BAQARAH-151 & 152. The Prophet PBUH did the work totally well and AHADITH (narration of SUNNAH i.e. his words, deeds and even silence over matters) prove the point very clearly; Al-Hamdu Lillah. Allah tells us in the Holy Book Quran that "He it is Who sent His Apostle with guidance and the righteous DEEN (i.e. the complete code of

life) that He might cause it to prevail over all codes of life" (TAUBAH-33, FATH-28, SAFF-9); so the ultimate result of sending the last Prophet Muhammad PBUH, with the true guidance to the right path, is that Allah manifests His true authority even in the world when the Prophet PBUH has fulfilled his task well; this is very clear by these AAYAT that give the same message by the same words in different Surah; this happened as the history records well. After the last Prophet PBUH, this task falls on us Muslims to spread the teachings of the Holy Book Quran and clarify them as much as possible so with that, Insha-Allah the world would again change to better. This result would establish itself by the permission of Allah (BE-IDHNE-ALLAH) when we Muslims try our best to fulfill His commands and the point to note is that we Muslims have to believe firmly that everything takes place by His Will but as for practice, we have to fulfill His commands as His asking from us in practice is that certainly; we must care about His pleasure and that we know by the Holy Book Quran and the SUNNAH and as for His will, He knows better. With our total adherence to Islamic commands, such result would necessarily take place that Islam, the only right path for the mankind, would manifest in all matters of life practically at all such places where Muslims live in substantial number as is clear by the AAYAT quoted; note that TAWAKKUL (i.e. trust on Allah) means to do whatever is feasible about some task then leave results about that task to Him only as He knows better. Here, I would remark on the most significant status of the Prophet PBUH as according to Islam, obedience to him is one of the necessary things. In Islam, there are three things that provide guidance towards Allah and as such, Muslims have to follow them; these are the Holy Book Quran, AHADITH and IJMA (consensus of ULAMA, the learned scholars of Islam). Note that AHADITH

(narrations of the teachings of the Prophet PBUH) provide such ways that the practice on all commands of Allah remains easy in the society while IJMA (especially the IJMA of SAHABA-RA) provides the position, description and detail for all these commands explicitly; so it is necessary for Muslims to fulfill the demands of all these three most firmly. Whereas the Holy Book Quran is complete Islam in theory for all times and places, the SUNNAH of the Prophet PBUH is complete Islam in practice for all times and places; the placement of their commands are known by IJMA. Here we all would deal with a delicate matter and that is the guidance that the Prophet PBUH provided as the Messenger of Allah and as a man. Note that whatever commands he gave in the former status are necessary to obey while the commands that he gave in the latter status are not so. However, when he was at the world it was easy to detect the status in which he gave the commands as he could have been asked for that; SAHABA (the companions of the Prophet PBUH) did ask for that at times and even disagreed with few of his decisions about which he clarified that he has taken them by his own. It is improbable now to know about any of his decisions that might seem open to debate whether it was provided by him in the status of the Messenger of Allah or in the status of a man only; as such, Muslims would take all his guidance, including that about which certainty is not possible that he gave them only as a man because to err with practice of commands that he gave as a man is better than to err leaving them; however, note that it is totally feasible to understand the AHADITH in the light of comments that the ULAMA provided for them at the ancient times, especially the comments that the 4 Imams of FIQH (that are MAALIK, SHAFI'I, AHMED and ABU-HANIFA) provided for them. The significance of obedience to the Prophet Muhammad PBUH is

that the Muslims obey the commands of Allah by that and so it is included in the worship of Allah only. The Holy Book Quran tells clearly that "he who obeys the Messenger, obeys Allah; but if any turn away, We have not sent thee to watch over their-selves" (NISAA-80); Al-Hamdu Lillah.

Reference:

1- (ABRAHAM and ISHMAEL made DUA that) "O Our Lord! send amongst them a Messenger of their own, who shall recite Thy AYAAT (Signs) to them and instruct them in the Book and the wisdom, and sanctify them; For Thou art the Exalted in Might, the Wise" (BAQARAH-129).

2- "A similar (favor) in that We have sent among you a Messenger of your own who recites to you Our AYAAT and sanctifies you and teaches you the Book and the wisdom and teaches you that which you did not know" (BAQARAH-151).

3- "Certainly Allah conferred a benefit upon the believers when He raised among them an Apostle from among their-selves, reciting to them His AYAAT and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error" (AALE-IMRAN-164).

4- "He who obeys the Messenger, obeys Allah; But if any turn away, We have not sent thee to watch over their-selves (their evil deeds)" (NISAA-80).

5- "O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and the Last Day; That

is the best and most suitable for final determination” (NISAA-59).

6- “And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back, and be careful of (your duty to) Allah; surely Allah is severe in paying-back (of evil)” (HASHR-7).

c-DEEN

DEEN actually means “the path of life” and that is why it is literally taken to mean “religion”. However, this use of the word does not convey its true meaning as it in actual denotes “the complete code of life”. For religion, there is another word that is MADHAB and the term DEEN enfolds all matters of life including religion; that is why its use in the Holy Book Quran indicates “the whole system of life” that Allah has provided for the mankind; see AALE-IMRAN-83. It is interesting to note that in Surah-YOUSUF, the twelfth Surah, there are words that are used both in their specific meanings at one AAYAT and in their literal meanings at other AAYAT. These include the word RASUL (means the messenger in literal sense and it denotes any of the Messengers of Allah specifically); AAYAAT (means the signs in the literal sense but the true AAYAAT specifically are only those that bring near to Allah which come to view by the observation of the universe and by the observation of the inside of the Man; the text in the Holy Book Quran too denotes the AAYAAT of Allah so it denotes the signs/miracles of Allah specifically); DEEN (means the practical system of life in the literal sense and it denotes Islam that is the most righteous DEEN i.e. the only righteous system of life to practice specifically); RABB (- of any person- means the owner of that slave-person in the

literal sense and it denotes Allah, the true Lord, specifically); note that the word DEEN occurs at its AYAAT-76 that means the whole system of the law & order that the king of Egypt of the time had set-up while in the AYAAT-40 of this same Surah, DEEN has been used for the total code of life set by Allah with the adjective-word QAYYIM (righteous). DEEN is the guidance that all the Messengers of Allah brought to the people; and the last Prophet Muhammad PBUH conveyed it to the maximum height that is the standard to follow for all times and for all places. This point is totally worthy to note that whenever and wherever Muslims had a downfall, it was due to taking Islam as only a religion; therefore, they got far-away from the teachings of the Holy Book Quran while in actual it is DEEN that provides commands for all matters of life and asks to take them into each and every field of life. This fact is clearest for all those who take some trouble to study the recent history of past two centuries or so in which all Muslims have faced the most trying challenge from the West who gave it in different ways, at first by direct imperialism and then through the persons among Muslims that considered the success of the life at the world as the ultimate success of the man; the West instigated their unworthy ambition for the life at the world to have its own unworthy impression upon the Muslims politically. The West has tried and is trying to lead Muslims to concepts that are totally alien to the Islamic mode of living as it can bear Islam as a religion like all other religions where Muslims feel ease to fulfill their religious duties; even enhancing the attitude to take it as such; but it totally abhors to tolerate the attitude of taking it as DEEN that it actually is according to the Holy Book Quran, as then it challenges clearly their man-made systems of life that is based on secularism politically, interest & gamble economically and equality of men and women in the

social aspect of life at the world that causes extreme degradation to women who are asked to live as men only and even taking-up highly shameful attitude in the name of consent if they will; note that based on the teachings of the Holy Book Quran and the SUNNAH of the last Prophet Muhammad PBUH, Islam is the only challenger today to injustice (initiated mostly by wrongful men) and to shameful-attitude (initiated mostly by wrongful women) as it asks to keep attention towards Allah only; Al-Hamdu Lillah. Muslims did face political challenges after the departure of Prophet Muhammad PBUH from the world yet ultimately they managed to come out of them due to their high adherence to the teachings of the Holy Book Quran as they never lost the recognition of the fact that Islam certainly is the complete code of life. The highest of challenges that they have faced to date are three that are the challenge they took on themselves going for JIHAD (i.e. going for its last phase that is termed as QITAL) towards the known world just after the passing away of the Prophet PBUH so that the threat to the Islamic code of life comes to minimum and at that time they totally diminished and eliminated the power of the Roman Empire and the Persian Kingdom respectively by the will of Allah; the second major challenge that came against them was from CHENGHEZ KHAN and his heirs that destroyed all the political power of Muslims in the thirteenth century AD and from which they came out well as due to the good manner of TABLIGH (spreading of the Islamic Teachings), the descendants of CHENGHEZ KHAN converted to Islam, by the will of Allah; the third major challenge that has come against them is the challenge from the West at the present time that is still in progress since couple of past centuries or so. This challenge has been most trying as it is in progress since a very long period now while it is now spread to all over the

world. It certainly is the most severe challenge that the Muslims have ever faced in their history after Muhammad PBUH, the last Messenger of Allah; most certainly this time is the last of times. It seems that it is not to end by QITAL (that ended-up the first challenge for Muslims after the passing-away of the Prophet PBUH) or/and even by the beautiful TABLIGH of the Islamic teachings (that ended-up the second one); now what to do. By AHADITH, it seems that this is the time very near to QAYAMAT (the last day of the world) and the stage is set for DAJJAL (termed as the antichrist in the West) to come at fore at any time that would be the height of this challenge to Muslims. The result insha-Allah would come again in favor of the true Muslims though they would have to give some high sacrifice of the benefits that relate to the life at the world and more than that, they would have to adhere most firmly to the Holy Book Quran. They certainly would have to remain totally far away from the present challengers to Islam in contrast to their dealing with such challengers in the past though that ultimate attitude might come with JIHAD to the height and with TABLIGH to the height in the process towards it. So now it seems that, even though we Muslims have trust but little on the West and there also seems mistrust on us Muslims, this third most severe challenge from their side to the Islamic teachings might end by the respectable pact among both sides in which both sides agree totally to keep away from each other in all ways possible; we Muslims have to bring the West to such situation and that needs asking Allah sincerely for His assistance so that we do achieve this goal in much good time; this hopefully would lead to the betterment of all the mankind and Allah knows better; Al-Hamdu Lillah.

Reference:

1- "DEEN before Allah is only Islam (submission to His Will). And the People of the Book did not dissent there-from except through envy of each other, after knowledge had come to them. But if any deny the AAYAT of Allah, Allah is swift in calling to account" (AALE-IMRAN-19).

2- "Do they seek for other than DEEN of Allah? while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will, and to Him shall they all be brought back" (AALE-IMRAN-83).

3- (YOUSUF said), "You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the righteous DEEN but most people do not know" (YOUSUF-40).

4- "We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is witness over all things?" (HA-MEEM AS-SAJDAH-53).

5- "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, who, when a misfortune befalls them, say - 'Surely we are Allah's and to Him we shall surely return'-" (BAQARAH-155 & 156).

6- "This day have I perfected for you your DEEN and completed My NEMAT on you (NEMAT i.e. blessing, mentioned for Muslims here, means manifest authority at the world when they keep to Islam) and chosen for you Islam as DEEN" (MA'EDAH-3).

d-ADL & EHSAAN

ADL literally means "Justice" and EHSAAN literally means "Goodness of self without any obligation"; these both attitudes are necessary to have in the Islamic surroundings for the implementation of the Islamic Commands, the Commands of Allah. Even the individual too at such surroundings, has to develop these attitudes for the betterment of life yet they are highly important at the level of administration. We don't need to take actions that are sudden or imposed by force as the Islamic Values command natural respect that don't need any forced manner to manifest them. Insha-Allah the current environment would change into the Islamic environment as the Muslim persons in authority influence it with utmost care to eliminate wrongs, while the necessary good attitudes would develop for the consolidation of Islamic Values as the natural inclination. Mind it that this authority is AMANAT (the liability that Allah provides to persons) that they would use it to put Allah's Commands into practice as much as possible; Al-Hamdu Lillah. All persons need to accept Islam totally by heart making the belief totally righteous that Allah only is the true authority Whom only he would worship, obey and truly love; that the Messengers have provided the message of Allah well and Muhammad PBUH was the last of them; that AKHIRAT (the life after this worldly life) would take place by the will of Allah where the result for this life's belief and doings would come at fore. The point to note is that the Islamic teachings guide us that the highest of physical blessings that the man has received from Allah is his built and strength specially when he is at his youth while the highest of physical blessing the woman has received from Allah is her charm and beauty specially when she is at her youth; and for the betterment of

deeds, these two blessings have been addressed directly by the Holy Book Quran at places by asking to avoid Injustice and all of Shameful Behavior. In fact, AYAAT-168 & 169 of the second Surah i.e. BAQARAH provides the total Islamic Manifesto to apply for the conversion of environment to the Islamic Society well by addressing these two matters; they read, "O mankind! eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you. He enjoins upon you only the evil (injustice) and the foul (shameful deeds), and that you should tell concerning Allah that which you know not (assigning partners to Him in His authority)". In the world we have today, the strength of the man includes his official status too while glamorous attraction of the woman besides her natural beauty is also included in the blessing she has been provided by Allah; note that the Man and the Woman are equal in the matters of AKHIRAT yet in this world, the Woman has been given in the shelter of the Man for her own advantage as her father has the responsibility to see to her economic needs and her security in all ways according to the teachings of the Holy Book Quran before her marriage and her husband is liable for that after marriage. Accordingly, the man has to see that nothing objectionable by Islamic Values takes place by the strength he has (and that might be his official strength) that leads to the occurrence of Injustice and the woman has to see keeping to HEJAB that nothing adverse to Islamic values takes place by the natural beauty that attracts men that leads to the occurrence of the Shameful-Behavior; the Islamic administration must give attention at the environment for both of these matters by ADL and EHSAAN respectively. The actual work to do is to guide attention towards the Holy Book Quran getting it into practice totally instead of going for material-gains & worldly-status. If you

read the views of the Western thinkers that have made an adverse mark on the environment of the world as of now, you would find that they all, in the good-name of deep-thought, have tried to prove intentionally or unintentionally that the Man is only an animal; they have disregarded his spiritual existence totally (in fact under the influence of such thinkers given to worldly adoration, Taxonomy as of today, takes the Man as such); this indeed is an idiotic thought yet sadly I remark that it has its adverse impression all over the world as of now and not a single notable person of high intelligence even among Muslims, is challenging it fairly. Note that Karl Marx tried to focus on the human economic-problem emphasizing the animal trait of satiating physical needs especially of foods & drinks. Sigmund Freud tried his best to illustrate the man as bound to his animal-desire (the sexual-drive) telling us that this only is the focus of actions that man takes; his colleague Adler challenging him only by focusing on another trait of wild powerful animals that is to mark their individuality by being guards to their own territory (taking territories of others too by force if possible) even if that asks for high violence and killing the enemy ferociously. Machiavelli is not far from Adler when he focuses at the same manifestation of display of power for territories that animals present at times justifying that for the sake of "nationalism"; he also justifies putting all sorts of trouble onto its challengers even if that retaliation is totally out of proportion in extreme as is the retaliation of vicious wild animals when they challenge each other. Darwin does not even take the trouble to conceal his share of this same idiotic thought each of these have (they all share the view that the man is but an animal only though each focuses on the man by the animal tendency of his own choice); he presents the man as the descendant of some animal that took different forms

with time and place to come to the physical status as of today as to survive against the force of environment he had faced naming this conversion as the survival of the fittest. These are only few prominent names among the many of Western thinkers that propagate that the man is but an animal each focusing on the animal trait of his own choice and this list is actually a very long one with high number of noted "thinkers" telling us in their own respective ways without any shame that the man is nothing but physique only that is the basis to DAJJALI-thought. This idiotic thought that the man is only an animal has never been proved and would never be proved for sure as his spiritual-feature is most clear to mark his difference so on the contrary, the expression of human faculty all the time disproves it; Al-Hamdu Lillah; yet the repetition of this idiocy at gatherings of seemingly sober thoughtful persons and no challenge to it there, have led to its taking grounds among the learned; however this only demonstrates that the psyche of the man has still to learn much to avoid the direct attack from Satan when he presents some high wrong with some matter that does have some truth in it. Note that this idiotic thought occurred when Science was on the way to show many accurate physical laws clearly that were operating around us. Against this idiotic thought, Islam tells us that the Man is born between the Angelic-Character and the Animal-Character having both the aspects in his Humane-Character; he must either live at the Angelic-Character by the spiritual development that is the asking of EHSAAN or either live at-least at the same Humane-Character at which he was basically born (named as FITHRAT) that is the asking of ADL; he must never live at the Animal-Character and the point to note here is that Islam allows him to fulfill his physical needs for necessity up-to necessity by valid means as that would let him remain on the

Humane-Character (and even on the Angelic-Character if he intends for that with all attention towards Allah, the true Lord) with no adversity. Strangely, the only state that Islam has forbidden to live upon, that is the Animal-Character, is precisely that which has been asked by the idiotic-thought of one-sided worldly thinkers who left aside the guidance of Allah totally; they put their total trust on their own minds in this issue, that lead to disintegration of the person accepting it at the individual level and lead to much high chaos at the environment; this is how Satan works. Note that such people would surely get what they deserve at AKHIRAT yet even in this world, the result to such thinking is the punishment of hunger or/and all sorts of fear that Allah puts on such people as these both are what animals have to deal with all the time; we see this fact at the verse-112 of NAHL, the 16th Surah, as the AAYAT mentions about them as the punishment from Allah to all rejecters of blessings of Allah. As the presentation of the solid scientific laws that led to amazing inventions, coincided with the time when the focus became high on the idiotic-thought which asked to take the man as an animal only, it was received by the same enthusiasm as the former by numerous persons of the world, most of them highly disturbed by their religious leaders; these persons had little sense of distinction between the right and wrongs if any wrong was presented to them as an addition to some statement from the right concept; Satan does manage his work in this way and as the Last Day of the world approaches, he has used the same technique full-fledged again to get the game his way for once and for all. Note that the man has his life at the world to prove that he really deserves JANNAH at AKHIRAT by believing that Allah Only is the true Lord and in conformation, doing the righteous deeds; it is not for any other reason so all persons need to

prove their selves to the task. It might seem difficult at the present times but that is due to the position we have put ourselves in; the patient at high fever feels a bitter taste even in the good food yet that is good for his health for sure; this task in actual is not difficult once all the people commit to live at ADL (satisfying the physical necessities by valid means according to the Islamic Viewpoint yet not asking for more) and taking-up EHSAAN too where they need to control animal-desires totally; that control comes by eating the clean foods that Islam allows, yet less in quantity and sleeping less. Note that TAWWAKKUL (having trust in Allah) means to do whatever possible in given situation according to the Quran & the SUNNAH and then leave the result to the true Lord Allah because He knows better; His will is TAQDIR (the destiny); Al-Hamdu Lillah. There must be the practice of the five pillars of Islam without any force of law so it would remain at EHSAAN in the Islamic Environment; yet they have to be practiced collectively by Muslims as the Holy Book Quran teaches and the administration must facilitate the practice of all these five to its utmost ability and if they do not manifest clearly at the Islamic environment collectively in practice then for the time-being, the administration must formulate ways that bring about their manifestation clearly at the Islamic environment collectively in practice; these five are DHIKR which means to recite KALIMAH (that Allah only is the true Lord and Muhammad PBUH is His last Messenger to the mankind and even to the jinn) with the understanding that every person has to answer at AKHIRAT for his/her life at the world; it certainly denotes the glory of Allah, as the person remembers Him in conversation and in all matters of life, five times daily SALAH, payment of ZAKAH (the charity amount to pay necessarily) once a year, keeping of SAUM that is fasting in the holy month of RAMADHAN and

performance of HAJJ once in the life-time. Besides the practice of these five well that all Muslims would care for, at all times and at all places, the law of the land would remain complementary to all Muslims in their deeds as to facilitate them to live by Islam efficiently; especially, matters relating to property must be taken out from the dealing of official law as of now, even the buying and selling of it, and there needs to be some method for it to deal outside the procedures of court where any person is not troubled to verify for any documentation except for the basic document made once for the whole life at the world. All ordinary persons must ask Allah in these current times that Allah saves them from all injustice of the law of the land where it falls against the Holy Book Quran so this plea to Allah would save them from the evil of those people that are well-versed in the law of the land yet totally lacking in the knowledge of the Holy Book Quran. So the Muslims would practice the five pillars of Islam, keeping clearly in mind that the man is not an animal for sure but he has to fulfill all commands of Allah by his freewill at all walks of life without any inclination to secularism, as better as possible by the blessing of Allah. So note the following detail for the elimination of injustice and for the end of shameful behavior; the acceptance of this detail would insha-Allah convert the surroundings to the Islamic environment. Note that ----- (a)-All Muslims would believe totally that Allah only has the true authority; Al-Hamdu Lillah ----- (b)-The Muslims would eliminate all injustice by ADL (i.e. by the law that Islamic teachings provide us) insha-Allah for which firstly, they would eliminate all such clauses of the law that do not conform to Islam; secondly, they would eliminate all cruel attitude towards children for purpose of their education and also, all cruelty towards the accused persons for their confession of crimes

specially putting them in shameful condition; thirdly, they would eliminate the post mortem of human bodies for the sake of medical education or in the name of justice and all such attitude at hospitals that Islam disapproves; fourthly, they would eliminate much documentation which is normally taken in the name of official needs (so that would remain near to none here insha-Allah in all walks of life); fifthly, by good things like QARDH-HASANAH (i.e. the long-term loans that well-off Muslims would provide to needy Muslims without any interest, who would put it to use at some appreciable economic activity), they would eliminate the practice to take usury (interest) in activities related to the field of Economics; sixthly, they would eliminate the likelihood of any person to live by extreme poverty (MEHROOMEE), where he does not find even basic necessities to fulfill his needs and the needs of those who are dependent on him and also, the likelihood of any person to live by extreme wealth where he considers himself as able to do whatever right or wrong he wills by his wealth; seventhly, by necessary TABLIGH (spreading of the teachings of Islam) with the plea to Allah that He keeps all Muslims to justice, there would be stoppage to all evil effects of Satan at the surroundings. So insha-Allah with these seven points, the Muslims would eliminate injustice by the blessing of Allah from the current surroundings by ADL totally; Al-Hamdu Lillah ----- (c)-All attitudes that Islam takes as shameful behavior, the practice of Islamic teachings at the environment would bring them to an end by EHSAAN (the doing of good deeds by natural inclination in addition to obligatory good deeds) insha-Allah without any force of law for which firstly, the indecent clothing, as Islam recognizes for the women-folk when they come out for necessities, would end; secondly, the dancing of women anytime anywhere for any reason, would end; thirdly, all service in public or private

sector by womenfolk that are not at or above the age of 30 years, would end; fourthly, all education at high level for girls who are unable to excel in studies, that is after the second year of college-education (which is not to be provided at co-education), would end; fifthly, any medical service provided by men in gynecological afflictions and in all major afflictions of women that ask for surgery, would end; sixthly, the making of movies at film industry would end though up-to 14 private TV channels plus one Government official channel might stay on without taking any caller online except for letters sent to these channels; seventhly, the making of still photos for unofficial reasons plus videos that are intended for private use only, would end but this matter also has to remain at EHSAAN in general; note about the fourth point here that the environment would see that the further study after the second year education for girls, remains available to the very few highly intelligent girls only, due to necessity up-to necessity at the medical university for related subjects or at the general university for Arts & Commerce (but not for Science) where they would have the compulsory reservation in attitude, especially IF that is provided in co-education. So insha-Allah with these seven points, the practice of Islamic teachings would see by the blessing of Allah that the shameful-behavior as Islam takes it, ends from the current surroundings by EHSAAN totally; Al-Hamdu Lillah.

Reference:

1- "O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Satan; surely he is your open enemy. He only enjoins you SOU (injustice) and FAHASHAA (shameful-behavior), and that you

may speak against Allah what you do not know (to challenge His authority)" (BAQARAH-168 & 169).

2- "And certainly she made for him (i.e. Joseph A.S.), and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him injustice and shameful-behavior, surely he was one of Our sincere servants" (YOUSUF-24).

3- "Allah commands ADL (justice) and EHSAAN (the doing of all good) and liberality to kith and kin, and He forbids all shameful deeds (that are to be eliminated by EHSAAN), and injustice (that are to be eliminated by ADL) and rebellion (against Allah's authority); He instructs you, that you may receive admonition" (NAHL-90).

4- "Whoever works righteousness, man or woman, and has true belief, verily, to such will We give clean life (i.e. the life that is good and pure) and We will bestow on them, their reward according to the best of their actions" (NAHL-97).

5- "Men are the protectors of women, because Allah has given superiority among them to some over some, and because they support (their wives) from their means. Therefore, the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard" (NISAA-34).

6- "We have honored the sons of Adam; provided them with transport on land and sea; have given them for sustenance from pure things; and have conferred on them special favors, above great part of our creation" (BANI-ISRAEL-70).

7- "Then do remember Me (in the worldly life), I will remember you (in the hereafter). Be grateful to Me, and do not reject Me (i.e. the Quran)" (BAQARAH-152).

8- "Those who love that shameful information is published & broadcasted among the believers, will have grievous penalty in this life and in the Hereafter; Allah knows, and you know not" (NOOR-19).

9- "Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them; And Allah is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof" (NOOR-30 & 31).

e- AKHIRAT

Allah sent Adam & Eve to the world after granting them forgiveness for their grave folly so that their offspring could prove that they truly deserve JANNAH and in this sense, the world is the place of examination to all men and women. We are not to live here always but have to die and whatever time we have been granted, we must prove in that time that we are truly such persons who could not be shaken by Satanic temptations and we are totally adherent to Allah's commands. To gain the pleasure of Allah is the only aim of life even in this world and even in the coming one. However, it is possible that the man aware of his true aim of life and of high caliber by the Islamic standard of judgment, feels uneasiness in living in such man-made environment that cares but little for the commands of Allah in its social, economic and political fields. Note that the Islamic code of life is an integrated system of

life yet has the tolerance to overlook wrongs of individuals giving them necessary space to live as they intend, if they do not affect or cause to affect the Islamic environment adversely. AKHIRAT is one of the basic three points of the true belief that Muslims have, and it means to believe in the coming true eternal life when Allah would resurrect all the dead and on that day that is named as the day of HASHR, the first day of AKHIRAT which amounts to one thousand-years by our count, all the peoples of the world born at any time and at any place at the world would account for their belief and their deeds getting the result for the examination they faced at the life at the world; the life at the world is nothing but an examination. Allah manages even this world according to His will yet He has set times for everything and gives necessary space to all to show their true colors and in this process, His punishment might come to persons who commit wrongs, very late sometimes by our count of time. So the righteous persons might feel frustration at times due to the man-made systems of life which takes the mankind as among animals only who would care but little for the true aim of life. This might affect their ability to collect good deeds according to their intention even when they are highly steadfast on the true belief; the Holy Book Quran has noted this problem which the most good persons might face in an adverse environment, by telling that everyone has to give his examination according to his SHAKILAH (the space of actions he has according to his ability in a given situation) and that takes the man's physical limitation, psychological limitation and all limitations that he might face in some given environment. It says, "Say that everyone acts according to his SHAKILAH; but your Lord knows best the one who is the best-guided in the path" (BANI-IsraEL-84). However, such a man must try to leave such environment or change it to better, living there

under protest only if totally weak at the time and the place; Al-Hamdu Lillah. Death is not the end of life for the man but in fact, it is only the beginning of the next stage of life. By death, the man leaves this temporary world towards the eternal world with all his human faculties intact. According to Islam, all persons are placed here temporarily so that they show their worth in terms of belief and obedience to Allah; AKHIRAT, the true life after this life, is actually the eternal life of all human-beings. So death is not the end of life; on the contrary it is the beginning of the real life. The future of every person depends on his/her present performance in this life at the world so he/she can either avail the opportunity provided to him/her here to get JANNAH that is the true destination of the mankind, or he/she can do adverse to what is demanded of him/her and condemn himself/herself to the punishment of the hell-fire. The belief in the true coming life of AKHIRAT naturally has great influence even on the life at the world of the believer because he knows well that Allah is watching all his actions; he knows well that he would certainly have to account for all of them; his attitude is highly responsible to get the pleasure of Allah for which he cares highly for the five pillars of Islam in practice and in addition, he avoids all injustice and all of shameful attitudes so from his hands and tongue, all his brothers in Islam and sisters in Islam, plus all other peoples of the world, remain safe totally; Al-Hamdu Lillah.

Reference:

1- "Alif Lam Meem; this Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them. And who believe in that which has been

revealed to you and that which was revealed before you and they are sure of AKHIRAT (the hereafter). These are on the right course from their Lord and these are that shall be successful" (BAQARAH-1 to 5).

2- "Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the hell-fire and he is led to enter JANNAH (the beautiful garden), he indeed has attained the true success; and the life of this world is nothing but provision of vanities" (AALE-IMRAN-185).

3- "And the Book shall be placed, then you will see the guilty fearing from what is in it, and they will say: Ah! woe to us! what a book is this! it does not omit a small one nor a great one, but counts them; and what they had done they shall find present (there at AKHIRAT); and your Lord does not deal unjustly with anyone" (KAHF-49).

4- "Have you, then, seen him who disbelieves in Our communications and says 'I shall certainly be given wealth and children?' Has he gained knowledge of the unseen, or made a covenant with the Beneficent God? By no means! We write down what he says, and We will lengthen to him the length of the chastisement. And We will inherit of him what he says, and he shall come to Us alone" (MARIAM-77 to 80).

5- "And the day when the unjust one shall bite his hands saying 'O! would that I had taken the way with the Apostle. O woe is me! would that I had not taken such for a friend! Certainly he led me astray from the reminder (i.e. the Quran) after it had come to me'; and the Satan fails to aid man" (FURQAN-27, 28, 29).

6- "When the earth is shaken to her utmost shaking; And the earth brings forth her burdens; And man says 'What has befallen her?' On that day she shall tell her news; Because your Lord had inspired her. On that day men shall come forth in sundry bodies that they may be shown their works; So he who has done an atom's weight of good shall see it; And he who has done an atom's weight of evil shall see it" (ZILZAAL-whole of it).

3-OBSERVATION OF THE EXPRESSION

(Comprises of GAP IN TOPIC, NASIKH & MANSUKH, REFERRING TWICE, MENTIONING AJAMI-PERSONS, MUHKAMAAT AND MUTASHABEHAAT

(a)- GAP IN TOPIC

One of the important things to note in expression of the Holy Book Quran is that it often brings the topic in discussion by giving some gap by some other discussion that might not be related to that topic being discussed in the Surah; note that the Holy Book Quran has the manner of speech in expression where the psyche of the addressee matters a lot that are readily taken into consideration at the speech. The most beautiful example is for the narration of Adam in Surah BAQARAH, the second Surah, AAYAAT being 30 to 39; these all AAYAAT narrate this incident yet there is some detail about the matter towards which I, MSD, intend to guide. AAYAT-31 reads here, "-And Allah taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right'--". Then in AAYAT-37, we are told, "Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him; for He is Oft-Returning, Most Merciful." This clarifies that the

"names of all things" that Adam was "taught" were physical in nature while the "words of inspiration" that he "learnt" from Allah were spiritual that were able to bring Allah's Mercy on him by the will of Allah; so human-mind is good to understand physical things by the will of Allah due to the teaching given to Adam as a seed flourishes to become a tree with time yet for the spiritual development, it is necessary for the man to be attentive towards Allah; Al-Hamdu Lillah; also note that Allah asked the angels to prostrate to Adam-AS only when He had breathed into him from His spirit and this denotes that the true reason that He had commanded the angels to prostrate to him was not his physical knowledge but it was actually his spiritual status; Al-Hamdu Lillah. It is said in Surah-HIJR, "So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him" (HIJR-29). Note also that in Surah-BAQARAH, the narration for the prostration of angels starts by words "and when We said to the angels" after the information that Adam-AS told the names of all things when asked by Allah and this denotes some lapse of time between the information that Adam gave by his physical knowledge taught to him by Allah and the prostration of angels that was ordered by Allah to them towards Adam; this again indicates well that the prostration the angels made was not because of his physical knowledge but because of his spiritual value once the spirit was breathed into him. Satan, who was mighty jinn, made the mistake of taking his physical prominence over Adam as the standard of judgment for his high status over him but he totally disregarded the spiritual value that Adam had and that he, the Satan, was totally unable to match. For another instance, note that Surah-BAQAR also tells us that when ABRAHAM-AS asked Allah to make his descendants IMAM (Guides in DEEN) as He has made him the IMAM for nations,

Allah had replied that those who are evil-doers would not get such IMAMATE as this matter relates to AKHIRAT. Keeping this reply in mind when he asked for ease in sustenance of life for the dwellers of Makkah, he asked it only for the believers and then Allah had replied that the provision at the world from Allah is open to all but the evil-doers would get the torment of the hell-fire at AKHIRAT. There is one AAYAT in between these two replies and I would quote all three here. AAYAAT 124 to 126 read, "And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: 'I will make thee an Imam to nations'. He pleaded: 'And also (Imams) from my offspring!' He answered: 'But My promise is not within the reach of evil-doers'. Remember We made the House (KA'BAH) a place of assembly for men and a place of safety; and take ye the station of Abraham (there) as a place of prayer; and We covenanted with Abraham and Ishmael, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves. And remember that Abraham said: 'My Lord, make this city of peace, and feed its people with fruits, such of them as believe in Allah and the Last Day'. He said: '(Yes), and such as reject the true belief, for a while will I grant them their pleasure, but will soon drive them to the torment of fire, an evil destination!'--". In Surah YOUNUS, the tenth Surah, AAYAT 50, 51 & 52 read, "Say: Do you see, if His punishment should come to you by night or by day, what portion of it would the sinners wish to hasten? Would you then believe in it at last, when it actually cometh to pass? (It will then be said): 'Ah! now? and you wanted to hasten it on!' At length will be said to the wrong-doers: 'Taste you the enduring punishment! you get but the recompense of what you earned!'--". The Surah explains these AAYAAT at the narration of the death of

Pharaoh at AAYAT-90, 91 and 92 that Allah did not accept his last-moment belief when he had seen the waters engulfing him and his men; Allah drowned him as a disbeliever. Just after few AAYAAT, AAYAT-98 of this Surah explains the issue further by the mention of the people of Jonah-AS who believed the Truth just as they saw the punishment of Allah approaching towards them yet they had not yet experienced it; they saw that this is what Jonah had told them so Allah granted them His mercy; Al-Hamdu Lillah. Another example is Surah-KAHF, the eighteenth Surah, where between the on-going discussion about the sleepers of the cave, two of AAYAT guide the Prophet PBUH to say "by the will of Allah" while promising something about the future and then there is continuation of the topic as the AAYAT ahead quotes the words of the people who give their view on the stay of the sleepers that slept in the cave. I would present the translation of these AAYAAT so that this manner of expression becomes clear; Al-Hamdu Lillah. The four AAYAAT tell here "some say they were three, the dog being the fourth among them; others say they were five, the dog being the sixth, doubtfully guessing at the unknown; yet others say they were seven, the dog being the eighth. Say thou: 'My Lord knows best their number; It is but few that know them'. Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the sleepers. Nor say of anything, 'I shall be sure to do so and so tomorrow' without adding, 'So please Allah!' and call thy Lord to mind when thou forget, and say, 'I hope that my Lord will guide me ever closer (even) than this to the right road'; they stayed in their cave three hundred years, and (they) add nine (more to it)." (KAHF-22, 23, 24, 25). This part that 'they stayed in their cave three hundred years' is the speech of those who give attention to

different aspects of this narration of the sleepers of the cave and it relates to the ongoing discussion about their speech from AAYAT-22. With reference to Surah BAQARAH again, note that the Bani-Israel were ordered to fulfill the commands of the Book Torah in total but they accepted the commands easy for them to practice and rejected the hard of them in practice (AAYAT-85); after many AAYAAT, Muslims have been commanded to enter Islam totally by taking up the commands of Allah as provided in the Holy Book Quran not leaving anything in practice as not to follow the foot-steps of the BANI-ISRAEL (AAYAT-208); there are many other examples too; Al-Hamdu Lillah. This is the mode of expression of the Holy Book Quran and this asks the reader to always remain alert to what he is reading as whatever he learns might be explained just after some AAYAAT; sometimes even after many; of the same Surah. This alertness would cause him to learn many such facts by the Holy Book Quran that he would otherwise omit, taking what he reads as speech on different unrelated topics, without even having any idea of such an omission; Al-Hamdu Lillah.

(b)- NASIKH & MANSUKH

It is said in the Holy Book Quran, "Nothing of our revelation do we abrogate or cause to be forgotten, but we bring one better or the like thereof. Do you not know that Allah is Able to do all things?" (2:106). This matter of abrogation has caused a lot of discussion among ULAMA (the learned scholars of Islam) as to say that Allah gave a command in the Holy Book Quran and then abrogated it, seems unfeasible as it seems far from Allah Who has created everything and Who is the Provider to all things of their respective character and Who is All-Knowing; Al-Hamdu Lillah. The difference among

ULAMA is such that some have taken very high number of AAYAAT as abrogated by other AAYAT while some have totally rejected any abrogation whatsoever in the Holy Book Quran; both sides have provided their reasoning but clearly the stance of the latter is correct as there is no abrogation in the Holy Book Quran and those who take that there is some abrogation in it, need to see that the term relates to commands in the previous message sent by Allah. To understand this statement, note that whatever argument the ULAMA provide, leads to few important points in this matter. Briefly, the first important point to note in this matter is that there are two things told here; one is MA-NANASKH (whatever We abrogate) and the other is NUNSEHA (whatever We cause to be forgotten); so the first thing relates to the previous EHKAAM (commands to take in practice) and that especially relates to Torah and the other thing that is NUNSEHA relates to the Holy Book Quran and to cause to forget means that Allah causes to cease some specific aspect of the command previously given in the Holy Book Quran in coming to practice though the other aspect of it does still come to practice (and its recitation goes on as the point ahead marks). The second important point to note is that whatever change in any AAYAT that has been caused by Allah at the Holy Book Quran, that is only related to command to practice and not in any matter of belief; also such change does not occur at narrations and other matters and this statement is fine even for the previous Scriptures as whatever is abrogated from them by the Holy Book Quran relate to commands to practice only that were basically related to that previous time only. The third important point to note is that even SUNNAH when it seems to make some change in the command of the Holy Book Quran, it specifies and not abrogates it as that even the Holy Book Quran does

not do; the SUNNAH can not abrogate the Holy Book Quran though it can abrogate another SUNNAH being an assistance to the understanding of the Holy Book Quran but certainly, some AAYAT of the Quran would abrogate SUNNAH understandably, if there is dissimilarity about any command in them. The fourth important point to note is that whatever change in the specification of any command that Allah has caused, does not mean that the recitation of the changed AAYAT has ended but both AAYAAT, one that is changed and one that changes it, are in the text of the Holy Book Quran and so both are in recitation; note here that couple of AAYAAT are said to be exceptions; one which Ayesha-RA, the respectable wife of the Prophet PBUH, reported that "10 or 5 suckles" (i.e. it would prohibit marriage among the boy and the girl who have been milked from one woman) had been part of the recitation in the Holy Book Quran (but her statement was never generally accepted for reasons that we would presently omit here), and the other, Umar-RA reported that AAYAT of RAJM was included in the text (but that is extensively taken to mean Torah now and not the Holy Book Quran). The rule stands firm that the recitation of both the AAYAT, one that is changed in some aspect in respect to the command it provides and one that changes it, is present clearly in the Holy Book Quran for reference, study and understanding. We all have noted in this study in the first point that there is present only forgetting of some aspect of command of an AAYAT by some other AAYAT in the Holy Book Quran and not abrogation in actual which occurs only for the previous Scriptures by the Holy Book Quran. Allah tells in the Quran, "We will make you recite so you shall not forget, except what Allah pleases, surely He knows the manifest (in command), and what is hidden" (AA'LA-6 & 7). JALALUDDIN-SUYUTI (d. 1505 AD) has counted 21 such AAYAAT in AL-

ITQAAN but SHAH-WALIULLAH (d. 1759 AD), the great Muslim scholar of the undivided India, only retained the following 5 out of these 21 cases as valid to take as changed in command. He has provided this detail about the change in FAUZUL-KABIR that (1) BAQARAH-180 by NISAA-11 & 12; (2) BAQARAH-240 by BAQARAH-234; (3) ANFAAL-65 by ANFAAL-66; (4) AHZAAB-50 by AHZAAB-52; (5) AAYAT MUJADILAH-12 by MUJADILAH-13. I, MSD, would give some explanation for these five to note ahead insha-Allah that would certainly shed a good light on the matter at study here; the interested readers can read other of SUYUTI'S references at his beautiful work AL-ITQAAN. For the first case, the command given in BAQARAH-180 is related to the making of will that it is necessary for one having some property and nearing his death to make will for it. It reads, "Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty upon those who guard". NISAA-11 & 12 gives the detail for those relations that would inherit when someone leaves property behind as it specifies their shares clearly. The point to note here is that one can still provide some of one's property as one nears death; it is up-to one-third of that property as specified in the SUNNAH, though that is not allowed to make for heirs; the other two-third being distributed according to NISAA-11 & 12; so these AAYAAT specify the command at BAQARAH-180 and there is no abrogation. Now, the second case is of BAQARAH-240 that reads, "And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning-out; then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise". So the man near to his death, would make will in favor of his

wife that she could stay at his home even for a year ahead of his death while BAQARAH-234 reads, "And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do". These both actually explain the situation together that the widow has to wait for 4 months and 10 days, the period of her IDDAH, before marrying anyone now but she can stay at her husband's home for a year ahead of his death if she wills without getting married; she can even leave his home after the period of her IDDAH if she wills. Now, the third case is for ANFAAL-65 and ANFAAL-66; these both read, "O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand (end of AAYAT-65). For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient" (end of AAYAT-66). Here the point to note is that both AAYAAT tell about Muslims at different levels; SAHABA were generally capable to fight the enemy that even was ten times more in quantity to them and there were times when they did fight the enemy that was extremely high in quantity but as commands in general realize the practical side of the matter so the second AAYAT tells that the situation where the enemy is double the quantity of Muslims, they would not abandon the intention to fight and they would go on with it; so the first AAYAT relates to EHSAAN that the Muslims

might or might not fight the enemy at such situation where it is extremely high in strength while the second one where the enemy is double the number of Muslims, they have to fight on and that is the actual command that relates to ADL; there is no abrogation. Also, these two AAYAAT not only tell the situation plainly, as the words imply but also command that if Muslims feel that they are at such height of character that they can challenge the enemy that is even 10 times more in quantity to them, they must do it though that is not compulsory. However, when the enemy is double only to them, they have no option when they face them but to fight-on with total application of self; Al-Hamdu Lillah. Now, the fourth case is for AHZAAB-50 and AHZAAB-52; note that in the former AAYAT, Allah has allowed Prophet Muhammad PBUH, the last messenger of Allah, to take as many wives from different women and in the latter AAYAT, Allah tells him, "It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things" (AAYAT-52). So AAYAT-52 specifies that except for the women mentioned at AAYAT-50, the Prophet PBUH must not take any other woman in marriage and the term "afterwards" means "except them" here as the text clearly tells; and he would not leave any of his wives that are in his marriage at that time so this again is specification and not abrogation. Now, the last case is for MUJADILAH-12 and MUJADILAH-13 that read, "O you who believe! when you consult the Apostle, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful (end of AAYAT-12). Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then

keep up prayer and pay the poor-rate and obey Allah and His Apostle; and Allah is Aware of what you do" (end of AAYAT-13). Again it is clear even by the translation that what the first has allowed in the last part that if the consultation with the Prophet PBUH by some charity is not possible for Muslims, they can consult him without that and ask forgiveness and mercy from Allah so the second one emphasizes that, asking to take-up the ease noted in the first and even in this last case, there is only explanation by the latter for the former but certainly there is no abrogation; this command was given as many persons, some of them hypocrites, were troubling the Prophet PBUH taking his time in private though mostly, the matters at discussion were not necessary to take-up in private; so the AAYAT asked the good Muslims to consult him after providing some amounts to the needy in charity as a matter of EHSAAN. Note that four cases among these five are at the same Surah; in all four cases, they are near to each other. This fact in itself proves that the AAYAT that is mentioned as the changing one is explanatory or/and specifying one for its second, that is mentioned as the changed AAYAT; Al-Hamdu Lillah. So, whatever change in the Holy Book Quran is mentioned, it is within the limit of the term "NUNSEHA" (i.e. what Allah causes to be forgotten so it means to forget some aspect of the command He has given in some AAYAT for practice by some other AAYAT as we have seen) and there is no abrogation of any AAYAT in the Holy Book Quran though it certainly has abrogated some of the previous commands that were given in Torah by Allah, to facilitate the people coming to Islam while the matter in belief has always been the same; Al-Hamdu Lillah.

(c)- REFERRING TWICE

An important mode of expression in the Holy Book Quran is when it refers to something twice or even more, then at such places, there is some delicate difference in essence. In the narration of creation of Adam in Surah BAQARAH, we find that Allah gave Adam & Eve the command to descend to Earth twice, first before He granted mercy to Adam & Eve and second after His mercy. So the character of this same command is different as at first, it was given as punishment while at second, it was given to examine human-beings whether they really deserve JANNAAT (the gardens of Paradise) or not (see Surah Baqarah-35 to 39) as is clear even by a simple translation. In Surah-NAML, we find that Suleiman-AS had understood that the Queen of Saba was just making a bluff when she said that she and her people had submitted to Allah and so he wanted to convey that he has read her bluff by the fine glass he made for her to tread on and she thought that she is going to tread on the water, that was under it. He conveyed well that as this is a barrier to the water beneath, you also have some reservation in accepting the true faith so without causing her an embarrassment, he wanted her to realize that he has detected her deception. He had already assessed her intelligence by bringing her throne at his place and asking about it to her. She was wise to answer that "it was just like that" so as not to embarrass Suleiman, without answering wrongly. Now, she read the indication beautifully that Suleiman had made to her by this path of glass and without any diplomacy or deception, accepted Islam truly by heart clarifying that it is just like the acceptance of Suleiman for sure. Her first statement of acceptance of the fundamental teachings of Islam is before the setting of the path of glass for her and the second that was the real acceptance is after she had read this indication that Suleiman had presented to

her. Another point to note here is that the Holy Book Quran sets a standard for judgment of the true belief that it must be in accordance with the belief of persons well known in righteousness (see Surah-BAQARAH-137; Surah NISA-115; even the magicians at the Pharaoh's court clarified when they accepted the Truth that they have accepted it like Aaron and Moses as TAHA-70 denotes); the Queen of Saba accepted the Truth by the same standard relating her acceptance to the acceptance of Suleiman-AS. Also note that there is much need to understand that haste in the worldly matter is not appreciable by Islam but haste in the matters of AKHIRAT is highly appreciable. The Quran points out to us, "Be quick in the race for forgiveness from your Lord, and for garden whose width is that of the heavens and of the earth, prepared for the righteous. Those are who spend, whether in prosperity, or in adversity; who restrain anger, and pardon men, for Allah loves those who do good" (AALE-IMRAN-133 & 134); it tells Muslims that contest in matters related to the world is not appreciable though contest for a better position in AKHIRAT is appreciable so give whatever you can in this world and take whatever you can in the next; note that the Holy Book Quran tells Muslims to avoid all type of dangerous situations (save Jihad) by their own choice; there are many such persons in the world at present who love such sports as racing of cars in rash manner, motor cycle stunts and other such things. These things that have very high probability of extreme danger to physique by choice is totally prohibited by Islam. AAYAT-195 of Surah BAQARAH reads, "And spend of your substance in the cause of Allah, and make not your own hands contribute to destruction; but do good; for Allah loves those who do good"; so whereas speed is most appreciable for AKHIRAT, it is not appreciable to get any benefits that relates to the world; Al-Hamdu Lillah.

(d)- MENTIONING AJAMI-PERSONS

Note this point that the Holy Book Quran speaks about the prominent persons that were not much known to Arabs at that time, mostly because they were not from the area of Arabia (which means that they were AJAMI) or the areas they used to travel to, with some special feature related to them. That is why we find the term ASHAB-e-KAHAF (the persons of Cave) to identify the seven sleepers in the eighteenth Surah i.e. KAHF that does take its name from this event and that is why we find the term ZUL-KIFL (that who is related to KIFL) in Surah AMBIA-85 (and also in Surah Suad-48) that tells about some specific person born at ancient times outside of the Arab land. This is most probably BUDDHA as that prince was born at KAPL (KAPILAVASTU) in Nepal. Note that there is no sound of "P" in Arabic so either "B" or either "F" is substituted for it and here ZUL-KIFL is used to identify him as the one who was born in KAPL. In this case (and this strongly seems to be the case), it seems that his teachings have been tampered with and he not only believed in the fundamental Islamic teachings but he also was a true spiritual guide at that place at that time. If he is the person that is mentioned here, he is then one of the Messengers of Allah as many commentators have taken ZUL-KIFL to be that. Keeping this style of speech in mind, ZUL-QARNAIN (one having two horns) who is mentioned in Surah-KAHF, is someone outside of the Arab land yet such a prominent character even at that time that he is known far & wide. This man who was the king of his land is generally taken to be Cyrus the Persian, born around 550 BC (couple of centuries before the rise of Alexander the Greek and just a decade after the death of Nebuchadnezzar; that was the era of BUDDHA too who was then present at Nepal and of Zoroaster and of Daniel-AS,

who led the Bani-Israel to Palestine then); he is the man mentioned at KAHF who captivated the tribe of Gog & Magog at the Caucasian area. Though he was not one of the messengers of Allah yet he believed in Allah, the Mighty and the Truly Wise, and in AKHIRAT; he did have high leniency in his good character. He used to wear such helmet that had two horns as he had unified the two separate areas of his land Persia at the beginning of his reign. This detail tells clearly that for the prominent persons outside of the Arab land, the Holy Book Quran presents their respective special features so as to introduce them; Al-Hamdu Lillah.

(e)- MUHKAMAAT AND MUTASHABEHAAT

Note that TAFSIR means the commentary on the Holy Book Quran for its better understanding and for this, there are three sources that are the same by which we get the Islamic commands. These are the Holy Book Quran itself, Sunnah of the Prophet PBUH (i.e. his directions to practice Islam in issues of life) and the consensus of ULAMA for TAFSIR of some specific AAYAT. Note also that the fourth source is IJTEHAD that means that the person who is well-versed in Islam, provides TAFSIR for some AAYAT that does not challenge these three sources and in fact, that has its basis on them. But IJTEHAD is not binding to all Muslims though all those who understand it to be the righteous judgment in the AAYAT, they must take it up in practice necessarily. Also notable is that there are two types of AAYAAT (MUHKAMAAT and MUTASHABEHAAT; see AALE-IMRAN-7) in the Holy Book Quran and to understand the first type, there are two ways while it is not possible to understand the second type except by the will of Allah; Al-Hamdu Lillah. These MUTASHABEHAAT (words that are allegorical) include

the mention of parts of physique for Allah (see MA'EDAH-64; BAQARAH-272; QALAM-42; and that of-course is not meant in such meaning) and the mention of ARSH (see AARAAF-54) and KURSI (see BAQARAH-255 and this AAYAT is named as AAYATUL-KURSI). Some of the commentators who have worked upon TAFSIR, also take MUQATTA'AAT (i.e. the disjointed letters at the beginning of some of Surah that our present study would deal insha-Allah in the next part) in the allegorical words yet this is moot point. Note that the Prophet PBUH was not bound as Messenger of Allah to clarify such allegorical words in any way and the best to say about them is that the meaning of these AAYAAT, only Allah knows better. So MUHKAMAAT are AAYAAT that are most obvious in meanings by recitation or by interpretation keeping the Islamic teachings in view with attention towards Allah and other of AAYAAT that are few in number in comparison to MUHKAMAAT, mean those AAYAAT that have allegorical words so Allah only knows their true meanings; these AAYAAT do not provide commands. As for the two ways of understanding the MUHKAMAAT, one is TAZAKKUR that means what the ordinary good Muslim, who knows Arabic, gets by their recitation by the blessing of Allah as he keeps the three sources in view; the second is TADABBUR that means what the ULAMA of TAFSIR get by the will of Allah as they ponder on their words with care to their context, with whole of the Islamic teachings in view that are obvious by the three sources; TAZAKKUR and TADABBUR both are not mutually exclusive so both are possible at MUHKAMAAT; Al-Hamdu Lillah. AAYAT-7 of AALE-IMRAN tells us, "He it is Who has revealed the Book to you; some of its verses are MUHKAMAAT (decisive), they are the basis of the Book, and others are MUTASHABEHAAT (allegorical); then as for those in whose hearts there is perversity they follow the part of it

which is allegorical, seeking to mislead and seeking to give it (their own) interpretation; but none knows its interpretation except Allah; and those who are firmly rooted in knowledge say that we believe in it; this whole is from our Lord; and none do grasp the Message except those having awareness"; Al-Hamdu Lillah.

4- MUQATTA'AAT

comprises of:

MUQATTA'AAT - THE ALPHABETIC CODE

1-The Holy Book Quran has unique style of expression that asks the reader to be alert all the time to grasp its message as we have seen in the previous part; this fact is clear even by this that it takes-up something with some specific bond at text to it at places that assists in its understanding well as for instance, the mention of being attentive to Allah comes at places with the mention of TAWAKKUL on Him (see the first four AAYAAT of AL-ANFAAL and HOODH-88 and RA'AD-30); it also seems at places that it has provided some discussion most briefly though it does provide there the most relevant aspect to discussion; it has such explanatory text near to it that TADABBUR gets the message clearly; Al-Hamdu Lillah. There is some interesting phenomenon in relation to numbers too that things connected naturally have connection by numbers at the Holy Book Quran as for instance, it has been mentioned that Man and Woman both have been used in words 24 times each; AKHIRAT (the true destination) and DUNIYA (this world) both have been used 115 times each; MAUT (death) and HAYAT (life) both have been used 145 times each; this is most interesting. The word Land appears 13 times in the Holy Book Quran and the word

Sea appears 32 times and the sum of these numbers is 45, their ratio coming to 28.89% to 71.11%; this is the ratio between the dry land and the water on earth; note also that water at the normal body of man is nearly the same (i.e. roughly about 63% to 70%) and the Holy Book Quran gives the example of dead land that is resurrected by the rainfall indicating that Allah would bring the dead to life in such manner; so the man is mentioned by similarity to earth (see AARAAF-57). There is an interesting thing that relates to numbers in KAHF where the quantity of years that the sleepers of the Cave slept in the cave, has been provided by the rule of ABJAD (the rule by which a specific number has been provided to each alphabet). Here, at AAYAT-11, the term "SINEENA-ADADA" (quantity of years) is used and Al-Hamdu Lillah, I, MSD, was able to make an interesting observation here in this Surah about this term "SINEENA ADADA". The Arabic Letters that comprise this term are SEEN the number of which is 60, NOON the number of which is 50, YA the number of which is 10, AIN the number of which is 70, DAAL the number of which is 4 and ALEPH the number of which is 1. If we total these numbers, we get the sum as 195 and the available historical information tell us that this was the count of years in which they slept; the translation of AAYAT-11 is that "We struck silence on their ears in the Cave for SINEENA-ADADA" (Kahaf-11), it is clear that the Holy Book Quran did point out their period of sleep though veiled, in this verse as it has denoted (again in a concealed way) their total being Seven with their dog as Eighth, in the Verse-22. This is well detected by the ULAMA of TAFSIR by the blessing of Allah, that these sleepers were seven and the eighth was their dog; yet the term "SINEENA-ADADA" needs more observation. As for MUQATTA'AAT (i.e. the disjointed letters that are among the Arabic alphabet, 14

in total, that come at the commencement of 29 Surah in specific combinations), many of ULAMA of TAFSIR do not take it in such terms that are allegorical. It is worthy to note that all of these letters are present in the AAYAAT of AL-FATIHA, the first Surah of the Holy Book Quran, and this seems to tell that they are components that present the Holy Book Quran. IBN-KATHIR has taken these MUQATTA'AAT as such and commented that this is to ask attention of the Arab people that this book comprises of the same letters that they use yet they are unable to match its magnificence; so they must comply to it. There also is an indication by some commentators on the Holy Book Quran that they do represent all the letters of Arabic as there are 28 letters in total in it and some of these letters represent not only their-selves but the other one or two near to them too; for example RA that is present in MUQATTA'AAT represents ZA too that is not present here while AIN that is present here represents GHAIN too that is not present here and this orthodox stance is feasible that takes these disjointed letters as the indicator to the beautiful Arabic by which Allah presents the message of the Holy Book Quran to the world. Although, an accurate account for these letters yet this does not explain their meaning in detail; so even though correct in essence, there certainly is some more aspect to them. These too have been related to numbers and even to things around so we would see them at this issue insha-Allah in this present study but in conclusion to our observation, we would care to see that "simple is always the best" asking the guidance of Allah in all matters of life; Al-Hamdu Lillah.

2-Note for the numbers that have been related to MUQATTA'AAT that there had been some observation in the calculation for them and such observers have tried to find

some pattern in the number of occurrence that the Surah with letters of MUQATTA'AAT have of them inside all of them in total taking each letter individually. This has led to some interesting find and I, MSD, would provide the observation of Respectable AHMED DEEDAT (July 1918-August 2005) here who remarks that each letter of MUQATTA'AAT when totaled at each Surah where it is present at the beginning, its respective total is divisible by the number 19 except for few that also follow the rule keeping some detail in view. Note that the 14 letters of Arabic alphabet that occur as MUQATTA'AAT are ALEPH (that total to 17499 in all MUQATTA'AAT Surah they come in), LAAM (that total to 11780 in all MUQATTA'AAT-Surah they come in), MEEM (that total to 8683 in all MUQATTA'AAT-Surah they come in), RA (that total to 1235 in all), SUAD (that total to 152 in all), HHA (that total to 304 in all), QAAF (that total to 114 in all), NOON (that total to 133 in all), TA (that total to 107 in all), SEEN (that total to 387 in all), KAAF (that total to 137 in all), HA (that total to 482 in all), YA (that total to 582 in all), AIN (that total to 221 in all). There are three notable points here whereas the first point to note is that the grand total of each letter from ALEPH to NOON that occur at Surah that have these disjointed letters, conform to the rule as their grand-totals in the Surah they occur are divisible by 19 without any remainder as can be verified with figures given here by simple calculator. The second point to note is that all letters of MUQATTA'AAT that come in combination with TA or/and SEEN in the beginning of any Surah have to add the total quantity of these letters to their total occurrence at these Surah and then they become divisible by 19; these are TA-HA, TA-SEEN, TA-SEEN-MEEM, YA-SEEN, AIN-SEEN-QAAF and the grand total of each of these letters

when added to the grand totals of its companion letters in these combinations conform to the rule; example is TA-SEEN-MEEM that come to grand-total of 9177 that is fully divisible by 19 and TA-HA that come to grand-total of 589 and this figure again is fully divisible by 19; other combinations mentioned here also conform and that leaves only KAAF. The third point to note is that the sum of occurrence of all MUQATTA'AAT letters that come at the commencement of the Nineteenth Surah, which is Surah Mariam, that are KAAF, HA, YA, AIN, SUAD when counted at that very Surah only, come to such figure that is divisible by 19 as that grand-total is 798; note that KAAF only comes as the letter in MUQATTA'AAT at Surah Mariam, the nineteenth Surah. This observation does lead to very interesting figures and might have something in them as they defy the mathematical rules for Probability and do ask for better observation get even better results. But there are two adverse comments too to it that I would presently mention here at this place. One of the adverse remarks is that the number of occurrence of three of these disjointed letters that are ALEPH, LAAM, MEEM need better verification even if they are counted by the assistance of computers; I, MSD, have taken these figures at face without any challenge to them so I would not present any comment on this adverse remark. The second of these adverse remarks is in the form of question why the number 19 is so very significant here. As for this last one, note that there is an AAYAT in the Holy Book Quran that points out this number exclusively and the translation of the place where it occurs is as follows where Allah states, "I will cast him (the extreme disbeliever who mocks the Islamic teachings) into hell. And what will make you realize what hell is? It leaves naught nor does it spare aught. It scorches the mortal. Over it are NINETEEN. And We have not made the

wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve; that those who have been given the book may be certain and those who believe may increase in belief; and those who have been given the book and those who truly believe, may not doubt; and those in whose hearts is disease and those who are disbelievers may say: What does Allah mean by this parable? Thus does Allah make him to err whom He pleases, and He guides whom He pleases, and none knows the army-men of your Lord but He Himself; and this is naught but a reminder to the mortals" (MUDHDHATHIR-26 to 31). With all said, the bottom-line to see in the study of MUQATTA'AAT by number of their occurrence at all Surah that contain them, is that there might be something in this interesting observation but on the other hand, this might be an erroneous consideration and certainly, Allah knows better; Al-Hamdu Lillah.

3-There is another way to study MUQATTA'AAT and it takes the respective meanings related to letters at the ancient times by things that people observed around as all the letters that we use in our respective languages have sprung-out from these ordinary things; these things are same for specific letters in different languages that had changed form in them yet they had remained related to them. An example for this is the letter AIN (and its equivalent in English is the letter "O"), the meaning of which at the most ancient times was related to the eye so when the representation of eye was given at those ancient times, it meant the Noun "something to see" and the Verb "seeing" and all such speech that had some aspect related to eyes was expressed by such indication; note that even today the word AIN means "eye" in Arabic that still has words of that ancient world in its fold, used in the

same meaning or near to that as of today. Ancient people observed these things and used each of them as a letter that presently we use and so, those related things might shed light on their meanings. This method of study for MUQATTA'AAT was favored by Respectable HAMEED-UDDIN-FARAH (1863-1930), who was one of the most notable scholars of the Holy Book Quran in the modern era; his students preferred and asked attention towards this interpretation. Among his students, the most prominent was Respectable AMIN-EHSAN-ISLAHI (1904-1997) who asked attention towards this line of understanding of MUQATTA'AAT in the following of his brilliant teacher though with some reservation, in his scholarly TAFSIR "TADABBUR-UL-QURAN". I, MSD, would presently mention the respective things as I gathered them, that were related to specific letters that have come as MUQATTA'AAT in the Holy Book Quran according to their sequence in ABJAD; note that I would not take up the interpretation of other letters as that is out of the scope of this writing; Al-Hamdu Lillah. Now, the letter "ALEPH" (i.e. "A" in English) meant Allah, the true Lord, in speech; the letter "HA" (i.e. "E" in English) meant Window; the letter "HHA" (i.e. "H" in English) meant the Raised-Call; the letter "TA" (that has no equivalent in English) meant Serpent (it sometimes was shown as curled on a cane denoting attention on the physique of the Man); the letter "YA" (i.e. "I" and also "J" in English) meant Arm; the letter "KAAF" (i.e. "K" in English) meant Palm including Fingers; the letter "LAAM" (i.e. "L" in English) meant Staff to note the way ahead; the letter "MEEM" (i.e. "M" in English) meant Water-Ripples; the letter "NOON" (i.e. "N" in English) meant huge Fish and the word NOON in Arabic still denotes the same as of today; the letter "SEEN" (that has no equivalent in English but probably "S" would do here) meant Teeth; the letter "AIN" (i.e. "O" in

English) meant Eye; the letter "SUAD" (that has no equivalent in English but again probably "S" would do here) and it might have meant Plant at the most ancient world; the letter "QAAF" (i.e. "Q" in English) meant Eye of the needle; the letter "RA" (i.e. "R" in English) meant Head; this is how these letters were taken to mean in the ancient world. Seeing these, it is interesting to note that wherever any of these specific letters have come, they have the mention of their related things at the Surah ahead. For instance, where ALEPH, LAAM, MEEM have come, the Surah mentions the true authority of Allah and there is some mention of the staff of Moses and even the mention of water; where TA-HA occurs, the Surah tells in the narration of Moses, about the serpent and about the way-out for the Bani-Israel; where NOON occurs it tells about the huge fish (that might be some Whale) that swallowed up Jonah-AS. This is an interesting way to take MUQATTA'AAT and does seem valid at face yet I, MSD, would guide attention towards what I gather here that Allah has provided some specific meanings by these letters which are not necessarily those that were taken to be their meanings in the ancient world; however, their ancient meanings might provide some insight in the meanings that Allah has given to these letters; Al-Hamdu Lillah. I, MSD, would provide the specific meanings of these letters as I find for them but as suggestions only after much reflection on these letters by the blessing of Allah with the hope for His mercy only; whatever the man learns that is only BE-IDHNE-ALLAH (by the permission of Allah) and certainly He knows better; Al-Hamdu Lillah.

4- Seeing the MUQATTA'AAT, it is an interesting fact to note that all Surah that begin with them, have reference to the Holy Book Quran after them except for Surah-29

(ANKABUT) and Surah-30 (ROOM). It is mentioned that Surah NOON-AL-QALAM, the 68th Surah, is also included in the exception yet the AAYAT here reads in the beginning, -- "NOON; I swear by the pen and what they write" -- so here, the mention of 'what they (the angels) write' includes the Holy Book Quran too so this is not an exception. This denotes clearly that these disjointed letters are certainly related to the subject-matter of the Holy Book Quran, especially to the Surah where they occur. Note that both of Surah that are taken as exceptions denote the will of Allah just after the disjointed letters there as ANKABUT reads at the beginning, "ALIF LAAM MEEM; Do men think that they will be left alone on saying, 'We believe, and not be tried?' And certainly We tried those before them, so Allah will certainly know (i.e. He would bring at fore) those who are true and He will certainly know (i.e. He would bring at fore) the liars". Surah-ROOM reads at the beginning, "ALIF LAAM MEEM; The Romans are vanquished; in a near land, and they, after being vanquished, shall overcome; within a few years. Allah's is the command before and after; and on that day the believers shall rejoice; with the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful." Note that the Romans faced devastating defeat by the Persians and that defeat was such that it seemed that the Romans would not stand against the Persians under Heraclius; but they defeated the Persians within a few years and the news of their victory against the Persians reached Madinah when the Muslims were celebrating their win against the forces of Makkah at BADR; Al-Hamdu Lillah. Briefly, the letter ALEPH denotes Allah in speech; HA means "Opening to Guidance"; HHA means "O Look-Out"; TA means "TOOR"; YA means "Practical-Care"; KAAF means "Physical-Existence"; LAAM means "Guidance by WAHI"; MEEM means "Muhammad PBUH"; NOON means "Writing

Material"; SEEN means "the Spiritual Guidance"; AIN means "Watchful-Eyes"; SUAD means "Acceptance"; QAAF means "the Word of Allah"; RA means "RUSUL i.e. the Most Respectable Messengers of Allah". Note that IBNE-ABBAS-RA, the most notable in understanding of the Quran and one of the most esteemed companions of the Prophet PBUH, did give the meaning for ALEPH-LAAM-MEEM as "Allah has provided the true guidance to Muhammad PBUH" though that was not generally accepted. With the assumption that these meanings hold good BE-IDHNE-ALLAH (by the permission of Allah) for these specific letters, I, MSD, would now provide the meanings for the combinations that these make as the conclusion for this part; may Allah forgive any unintentional error on my part in this matter and in all matters and He grants His Mercy to me and to all those Muslims who truly intend to make themselves better in the practice of Islam; Al-Hamdu Lillah.

5- There are 14 combinations of these letters that come as initials at Surah that have these MUQATTA'AAT. Taking them in the sequence of occurrence in the Holy Book Quran, the account for these is as follows: note that ALEPH-LAAM-MEEM denotes "Allah has provided WAHI to the Prophet Muhammad PBUH"; ALEPH-LAAM-MEEM-SUAD denotes that "Allah has provided WAHI to the Prophet Muhammad PBUH that must be accepted"; ALEPH-LAAM-RA denotes that "Allah has provided WAHI to all Messengers"; ALEPH-LAAM-MEEM-RA denotes that "Allah has provided WAHI to the Prophet Muhammad PBUH and all Messengers before him"; KAAF-HA-YA-AIN-SUAD denotes that "this is the KITAB (the Book) that is HIDAYAH (guidance) which Allah has given strength and on which Allah has watchfulness that it remains secured in text & meaning for practice and it asks for clear

acceptance"; TA-HA denotes that "Moses-AS was given on TOOR the HIDAYAH" i.e. Torah; TA-SEEN-MEEM denotes that "Moses-AS was given on TOOR the same beautiful guidance that MUHAMMAD-PBUH is receiving"; TA-SEEN denotes that "Moses-AS was given on TOOR the beautiful guidance"; YA-SEEN denotes that "the physical strength even would come by adherence to this beautiful guidance (of the Quran)"; SUAD denotes "that which confirms the Truth" i.e. the Holy Book Quran; HA-MEEM denotes "Look-Out, O MUHAMMAD-PBUH"; HA-MEEM AIN-SEEN-QAAF denotes "Look out, O Muhammad PBUH; in the protection of Allah, perfect in the true guidance, the Quran has descended"; QAAF denotes "the word of Allah" i.e. the Holy Book Quran"; NOON denotes "the best of writing" i.e. the Holy Book Quran. It is interesting to note that the Prophet PBUH made HA-MEEM the code at a war; it is reported in TIRMIDHI, one of the most esteemed books of AHADITH, in the booklet of JIHAD, that the Prophet PBUH said, "If the enemy attacks you at night, let your war-cry be HA-MEEM; LA-YUNSARUN (they would not be helped)." So here I, MSD, have provided the meanings of MUQATTA'AAT that I do take as worthy to note but these are suggestions only and certainly Allah knows better; MUQATTA'AAT have even been mentioned as codes that hold the key to future events at the world yet it is not feasible to comment on this as there seems no basis for this consideration and certainly Allah knows better. The Holy Book Quran is the message of Allah that provides the true guidance to all peoples of the world. It is the only thing that has the power to lead Muslims to achieve their lost glory that they got on the basis of it only, at the first place. May Allah guide all Muslims that they have firm belief upon it, recite it always, understand it well, put it into practice by SUNNAH and ask all peoples of the world to it as

this only is the way to security at AKHIRAT; there certainly is no other way to that beautiful security; Al-Hamdu Lillah.

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MUHAMMAD SALEEM DADA

sdada111@yahoo.com

Al-Hamdu Lillah