

28 December 2011 (Dr Mayet)

الر كِتَابٌ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنِّ حَكِيمٍ خَبِيرٍ

11/1: “Alif. Lâm. Râ. (this is) a Book, with verses basic or fundamental (of established meaning), **further explained in detail,- from One Who is Wise (i.e. Allâh) and well-acquainted (with all things)**”: (more references: 14/25; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 2/99; 13/2; 16/89; 17/12; 18/54; 30/28; 41/3; 10/37; 25/33; 65/11)

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

75/17-19: “It is for Us (i.e. Allâh) to collect it and to promulgate it: But when We (i.e. Allâh) have promulgated it, follow thou its recital (as promulgated): **Nay! More, it is for Us (i.e. Allâh) to explain it (and make it clear).**”

Allâh states explicitly that He alone explains the Qur'ân.

The first point to bear in mind is that the Qur'ân does not allow anyone, I repeat anyone, be he a Mufti or Imam or a Sheikh or a Hazrat or a Pir to interpret the Qur'ânic Message, because Allâh has decreed that HE alone will explain His message, period. Allâh has stated this multiple, multiple times in His Qur'ân as the above references of the verses state. The answer to the question, how does He do this, is in chapter 3 verse 7! Refer at the end for the explanation.

It would be appropriate to mention a few of the meanings of the word AYAT (plural, singular is ayah) from the 1980 edition of Hans Wehr: **Koranic verse; the verses of the Koran; passage (in a book); etc**

مَا تَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِمَّا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

2/106. None of **Our Revelations** (note-plural) do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allâh hath power over all things?

وَإِذَا بَدَّلْنَا آيَةً مَكَانَ آيَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنزِلُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (١٠٦)

16/101. **When We substitute one Revelation for another (Revelation)**,- and Allâh best what He reveals (in stages),- they say, “Thou art but a forger”:-; but of them understand not.

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَعْبُورُونَ (٢)

21/2. Never comes (ought) to them of a **renewed Message** from their Rabb, but they listen to it as in jest,-

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ^ط وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٢١٩﴾

13/39: “Allâh doth blot out or confirm what He pleaseth: with Him is the mother of the Book.”

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢١٩)

2/219: “ They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; say: "What is beyond your needs." Thus doth Allâh make clear to you His Signs: in order that ye may consider”-

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا (٤٣)

4/43. O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say, - nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been In contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allâh doth blot out sins and forgive again and again.

The Arabic word- **sukaraa-** has a wide meaning. It refers to anything that intoxicates as well as to a person being in serious distress mentally that will distract one from concentrating in the prayer. However when one realises how sincere and upright the companions were – refer to chapter 9 verse 100- and many other verses wherein Allâh praises the companions then one will not be able to put a connotation of drunkenness to this verse. Yes, it can refer to today’s Muslims who imbibe in drinking **because genuine belief is lacking**, and the dangerous teachings of the Sheikhs etc that if one only reads the kalimah and dies then he will be forgiven all sins etc and the like of those wrong beliefs. **The Qur’ân is clear that one will only be rewarded as per deeds with true belief. Refer – 4/62; 3/163; 10/108; 11/111; 14/42; 17/9 and multiple more similar verses.**

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (٩٣) يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيِّدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (٩٤)

5/93. On those who believe and do deeds of righteousness there is no blame for what they **ate (in the past)**, when they guard themselves from evil, and believe, and do deeds of righteousness, - (or) again, guard themselves from evil and believe, - (or) again, guard themselves from evil and do good. For Allâh loveth those who do good. 5/94. O ye who

believe! Allâh doth but make a trial of you in a tittle matter of game well within reach of your hands and your lances, that He may test who feareth Him unseen: any who transgress thereafter, will have a grievous penalty. *(This trial mentioned is during the Hajj months as mentioned in chap 5 v 95,)*

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ (٩٥)

5/95. O ye who believe! Kill not game while **in the sacred precincts or in pilgrim garb**. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allâh forgives what is past: for repetition Allâh will exact from him the penalty. For Allâh is Exalted, and Rabb of Retribution.

Now we come to the ‘changing of a message for a message’ (bear in mind the meanings as given above from Hans Wehr)

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأَذْنَ بِالْأَذْنِ وَالْأَنْفَ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصًا فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ (٤٥)

5/45. We ordained therein for them: "**Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal.**" but if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allâh hath revealed, they are (no better than) wrong-doers.

Amongst many changes to previous Revelations that 2/106 refers to I quote the following few:

1. In previous Revelations the part - Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal. - **But if any one remits the retaliation by way of charity, it is an act of atonement for himself**, was not there. So that is the change in the law of retaliation.
2. The law of inheritance is not stated in previous scripture as stated in much detail in the Qur'ân: refer to 4/11; 4/12; 4/176;
3. The Law of Divorce is not mentioned in previous Scriptures
4. The Law of Adultery as mentioned in previous scripture is: **And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them."** (**Leviticus 20:10-11**). However this punishment in the Qur'ân has been changed to:

الرَّائِيَةَ وَالزَّانِيَ فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ
 مِنَ الْمُؤْمِنِينَ (٢)

24/2. The woman and the man guilty of adultery or fornication,- flog Each of them with a hundred stripes: let not compassion move you In their case, In a matter prescribed by Allâh, if ye believe In Allâh and the Last Day: and let a party of the believers witness their punishment.

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمَنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنَ الْفَتَيَاتِ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
 بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا
 مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أَحْصَيْتُمْ فِرَاقَ أَتَيْنَ بِفَنِيحَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ
 الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

4/25. If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: and Allâh hath full knowledge about your Faith. Ye are one from another: wed them with the leave of their owners, and give them their dowers, according to what is reasonable: they should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, **their punishment is half that for free women**. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allâh is Oft-forgiving, Most Merciful.

Note: The abovementioned punishment differs for the slaves and the free.

The following is a quote from Muhammad Asad's translation:

"The principle laid down in this passage - relating to the supersession of the Biblical dispensation by that of the Qur'ân - has given rise to an erroneous interpretation by many Muslim theologians. The word ayah ("message") occurring in this, context is also used to denote a "verse;" of the Qur'ân (because every one of these verses contains a message). Taking this restricted meaning of the term ayah, some scholars conclude from the above passage- that certain verses of the Qur'ân have been "abrogated" by God's command before the revelation of the Qur'ân was completed. Apart from the fancifulness of this assertion -which calls to mind the image of a human author correcting, on second thought, the proofs of his manuscript - deleting one passage and replacing it with another - there does not exist a single reliable Tradition to the effect that the Prophet ever, declared a verse of the Qur'ân to have been "abrogated". At the root of the so-called "doctrine of abrogation" may lie the inability of some of the early commentators to reconcile one Qur'ânic passage with another: a difficulty which was overcome by declaring that one of the verses in question had been "abrogated". This arbitrary procedure explains also why there is no unanimity whatsoever among the upholders of the "doctrine of abrogation" as to which, and how many, Qur'ân verses have been affected by it; and, furthermore, as to whether this

alleged abrogation implies a total elimination of the verse in question from the context of the Qur'ân, or only a cancellation of the specific ordinance or statement contained in it.

In short, the "doctrine of abrogation" has no basis whatever in historical fact, and must be rejected. On the other hand, the apparent difficulty in interpreting the above Qur'anic passage disappears immediately if the term ayah is understood, correctly, as "message", and if we read this verse in conjunction with the preceding one, which states that the Jews and the Christians refuse to accept any revelation which might supersede that of the Bible: for, if read in this way, the abrogation relates to the earlier divine messages and not to any part of the Qur'ân itself. (Muhammad Asad)"

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿٣٢﴾

32/12. if only Thou couldst see when the guilty ones will bend low their heads before their Rabb, (saying:) "**Our Rabb! we have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe.**"

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ۚ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ الَّذِينَ نُسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۚ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

7/53. Do they just wait for the final fulfilment of the event? On the Day the event is finally fulfilled, those who disregarded it before will say: "The apostles of Our Rabb did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? **Or could we be sent back? Then should we behave differently from Our behaviour In the past.**" **In fact they will have lost their souls, and the things they invented will leave them in the lurch.**

﴿١٠﴾ وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا ۗ حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ ءَأَمِنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَأَمِنْتُ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١٠١﴾ ءَأَلْكُنَّ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿١٠٢﴾ فَالْيَوْمَ تُنْجِيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلَقَ ءَايَةً ۚ وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَاتِنَا لَغَافِلُونَ ﴿١٠٣﴾

10/90. We took the Children of Israel across the sea: Pharaoh and His hosts followed them in insolence and spite. At length, when overwhelmed with the flood, He said: "**I believe that there is no god except Him whom the Children of Israel believe in: I am of those who submit (to Allâh in Islam).**" 10/91. (it was said to him): "**Ah now!- but a Little while before, wast Thou In rebellion!- and thou Didst mischief (and violence)!**" 10/92. "This Day shall We save Thee In the body, that Thou mayest be a Sign to those who come after thee! But verily, many among Mankind are heedless of Our signs!"

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّهْمَ عَذَابَ الْجَحِيمِ ﴿٥٦﴾

44/56. Nor will they there taste death, except the first death; and He will preserve them from the penalty of the Blazing Fire,-

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٣٩﴾

39/42. It is Allâh that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the Decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are signs for those who reflect.

وَلَوْ تَرَىٰ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبِرَهُمْ وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾

8/50. If thou couldst see, when the Mala'ikah (angels) take the souls of the unbelievers (at death), (how) they smite their faces and their backs, (Saying): "Taste the penalty of the Blazing Fire-

ALLAH'S Message to the unbelievers

KINDLY NOTE:

Rabb- means 'to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion' Mufradât alfâz al-Qur'ân by ar-Râghib al-Isfahânî. (i.e. Allâh is the Evolver)! Refer to chapter 87 verses 2 &3.

PROPHET'S DUTY:

42/48: "If then they turn away, We (i.e.: Allâh) have not sent thee (i.e. Muhammad) as a guard over them. Thy (i.e. Muhammad's) duty is but to convey (the Message of Al-Qur'ân). And truly, when We (i.e.: Allâh) give man a taste of a Mercy from Ourselves (i.e. from Allâh), he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!" (refer also to : 17/26; 64/12; 72/20-23; 2/256; 7/206, 6/50; 2/272; 16/82; 4/80; Prophet Ibrâhîm's duty -29/16-18)

Man has been given free choice: Refer to the following chapter and verses: 2/255; 6/103; 3/20; 10/99; 60/8-9; 17/15; 39/41; 4/91; 2/193; 16/93 etc)

Western critics of the Qur'ân frequently point to the allegedly "incoherent" references to Allâh - often in one and the same phrase - as "He", "Allâh", "We" or "I", with the corresponding changes of the pronoun from "His" to "Ours" or "My", or from "Him" to "Us" or "Me". They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as "poetic licence", but are obviously deliberate, a linguistic

device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

“Allâh has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would Allâh enter in a body, as Allâh existed by Himself before all originated things and there was nobody along with Him? Allâh is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. Allâh exists by Himself without the substances of a body. Allâh is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble Him!” (Imam Ghazzali: “The Revival of the Religious Sciences” Vol 1-page 130)

أولم ير الذين كفروا أن السماوات والأرض كانتا رتقا ففقتناهما وجعلنا من الماء كل شيء حي أفلا يؤمنون

21/30: “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We (*i.e.* Allâh) clove them asunder? We (*i.e.* Allâh) made from water every living thing. Will they not then believe?” (Allâh is outside of His Creation!)

وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَمُجَادِلُ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٣٠﴾ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٣١﴾ وَرَبُّكَ الْعَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْجِلًا ﴿٣٢﴾

18/56. “We only send the apostles to give glad tidings and give warnings: but the unbelievers dispute with vain argument, in order to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!

18/57. And who doth more wrong than one who is reminded of Signs of His Rabb, but turns away from them, forgetting the (deeds) which hands have sent forth? Verily we have set veils over their hearts lest they understand this, and over their ears, deafness, if thou callest them to even then will they never accept guidance.

18/ 58. But your Rabb is most forgiving, full of mercy. if were to call them (at once) to account for what They have earned, then surely would have hastened their punishment, but they have their appointed time, which they will find no refuge.”

* وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ جَمَعْنَاهُمْ جَمْعًا ﴿٣١﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿٣٢﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنِ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿٣٣﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِ أَوْلِيَائِهِ إِنَّا أَعْتَدْنَا

جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٢٩﴾ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣٠﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ مُخْسِنُونَ صُنْعًا ﴿١٣١﴾ أُولَئِكَ الَّذِينَ كَفَرُوا بِعَايَتِ رَبِّهِمْ وَلِقَائِهِمْ حَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا ﴿١٣٢﴾ ذَلِكَ جَزَاءُهمْ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوعًا ﴿١٣٣﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٣٤﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٣٥﴾ قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٣٦﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿١٣٧﴾

18/99. "On that Day We shall leave them to surge like waves one another: the trumpet will be blown, and we shall collect them all- 18/100. And We shall present Hell that Day for all to see, all spread out,- 18/101. (unbelievers) whose eyes had been under a veil remembrance of Me, and who had been unable even to hear. 102. Do the unbelievers think that they can take My as protectors besides Me? Verily We have prepared Hell for the for (their) entertainment. 18/103. Say: "Shall We tell you of those who lose most in of their deeds?- 18/104. "Those whose efforts have been wasted in this world while they thought that they were acquiring good by their works?" 18/105. They are those who deny the Signs of their Rabb and the fact of their having to meet Him (in the Hereafter): vain will be their deeds nor shall We, on the Day of Judgment, give them any weight. 18/106. That is their reward, Hell, because they rejected and took My Signs and My Messengers by way of jest. 18/107. As to those who believe and work righteous deeds, We have, for their entertainment, the Gardens of Paradise, 18/108. Wherein they shall dwell (for aye): no change they wish for from them. 18/109. Say: "If the ocean were ink (wherewith to write the words of my Rabb, sooner would the ocean be exhausted than would the words of my Rabb, even if Allâh added another ocean like it, for its aid." 18/110. Say: "I am but a man like yourselves, (but) the Revelation has come to me, that your Creator is one Allâh. Whoever expects to meet his Rabb, let him work righteousness, and, in the worship of his Rabb, take no one else as partner."

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٥٦﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٥٧﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٥٨﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٥٩﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٠﴾ فَأَمَّا إِنْ كَانَ مِنَ الْمُقْرَبِينَ ﴿٦١﴾

56/83. Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,-

56/84. and ye the while (sit) looking on,-

56/85. but We are nearer to Him than ye, and yet see not,-

56/86. then why do ye not,- if you are exempt from (future) account,-

56/87. call back the soul, if ye are true (in the claim of independence)?

56/88. Thus, then, if He be of those nearest to Allâh,

وَنُفِّخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يَا نُبُوْلَنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا ۗ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ اِنْ كَانَتْ اِلَّا صٰحِحَةً وَاحِدَةً فَاِذَا هُمْ جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ﴿٥٣﴾ فَاَلْيَوْمَ لَا تَتَّكِبُ نَفْسٌ شَيْئًا وَّلَا تَنْجُزُوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٥٤﴾

36/51. The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Rabb!

36/52. They will say: "Ah! woe unto us! who hath raised us up from our beds of repose?"... (slumber) (A voice will say:) "This is what ((Allâh)) Most gracious had promised. And true was the word of the apostles!"

36/53. It will be no more than a single blast, when Lo! they will all be brought up before Us!

36/54. Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past deeds.

اَدْعُ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجِدِلْهُمْ بِالَّتِي هِيَ اَحْسَنُ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهِ ۗ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١٢٥﴾

16/125. Invite (all) to the way of thy Rabb with wisdom and preaching; and argue with them in ways that are best and Most gracious: for Thy Rabb knoweth best, who have strayed from His path, and who receive guidance.

CHAPTER 3 VERSE 7: THE LAW TO UNDERSTAND THE QUR'ÂN

“He (*i.e.* Allâh) it is Who has revealed the Book to you, some of its verses are *Muhkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘*mother of the Book*’); and others are *Mutashâbihât* (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (What it means is that one is not searching for its hidden meanings). And *mâya‘lamu* (none can exhaust its): *ta’wîlahu ‘illallâh* (*ta’wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say - ‘We believe in it, it is all from our *Rabb**. And none will grasp the message except people of understanding.’ (Al-Qur’ân 3:7) (*According to Ar-Râghib al-Isfahânî, *Rabb* means ‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion’ *Mufradât alfâz al-Qur’ân* by ar-Râghib al-Isfahânî. Please note that the word has different meanings when it does not refer to the Creator). (Refer also to 87:1-3)

(I) The *first* part of the verse states:

“He it is (*i.e.* Allâh) Who has revealed the Book to you.”

This is true and cannot be disputed, as Allâh is the only One “Who knows *as-sir* (literally, it means: *The secret*, and in the Qur’ânic technical sense, the order and the functions of the unknown and known of creation) of the *samâwât* (the entire universe excluding the earth) and the earth.” (Refer Al-Qur’ân 25:6.)

(II) The *second* part of the verse states:

“Some of its verses are *Muḥkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. Furthermore, it means the basis of the Book and also its protector, hence the ‘*mother of the Book*’).”

(i) An important point to note is that the verses in the Arabic Glorious Qur’ân are categorised as being of two types: The *Muḥkamât* and the *Mutashâbihât* verses. The above part of the verse refers to the *Muḥkamât* verses as *Ummul-Kitâb*, which literally means the ‘*mother of the Book*’. This implies that they are in fact functioning as the protectors of the entire Book.

NB. Since the term ‘*mother*’ and not “*mothers*” is used, some argue that the phrase ‘*mother of the Book*’ does not refer to every *Muḥkamât* verse.¹ This is not correct. Firstly, the verse uses the pronoun “*they*” and not “*it*”, thus all the *Muḥkamât* are referred to. Secondly, “*mother*” in this verse is a collective term referring to all the verses and should not be seen as a singular word. The complete statement clearly conveys the message that all the *Muḥkamât* verses provide the necessary protection to safeguard the true rational meaning of the entire Book.

(ii) The meaning of the Arabic word *Muḥkamât*:

The Arabic word *Muḥkam* originates from its root word *Hakama* that literally means: he prevented, restrained or withheld. *Ahkama*, a word derived from *Hakama*, means: “made or rendered a thing firm or stable”, “doing that which is desired” or “preventing wrong doings”. The root word *Hakama* further implies that a thing is so protected that nothing can pervert or break it or interfere with it. Some infinitive verbs derived from *Hakama* are: *al-ihkâm* (= to make precise, to confirm, to strengthen), *at-tahkîm* (= to arbitrate) and *al-hukm* (= to judge)...² *Muḥkam* could be like a building, made or rendered, firm, stable, strong, solid, compact, etc.; held to be secure, from falling to pieces.

(iii) The meaning of “*Muḥkamât* verses”:

Tabarî sees the *Muḥkamât* verses as “Messages that are clear in and by themselves.” (*The Message of The Qur’ân* by Muḥammad Asad, see his footnote 5 on page 66, 1980 Edition; Dar Al-Andalus)

So by their very nature these verses (i.e., *Muḥkamât* verses) are secured from misinterpretation. In layman’s terms the *Muḥkamât* (decisive) verses contain information that ought to be easily understood by the ordinary thinking individual. They are *consistent* with the Law, the nature and the order of creation. They form the foundation on

¹ : Textual Sources for the Study of Islam. Edited and Translated by Andrew Rippin and Jan Knappert. The University of Chicago Press 1986, p. 43.

² : Al-Mizan volume 5, p. 27.

which the understanding of the rest of the Qur’ân is based and thus are decisive in character. The word ‘*decisive*’ is the adjective of the noun “decision” which means:

“Decision, *di-sizh’en*, n. the act or product of deciding: settlement: judgment: the quality of being decided in character. - *Adj.* decisive (*-sis’iv*), having the power of deciding: showing decision: final: positive. -*Adv.*” (Chambers Twentieth Century Dictionary).

It is clear that no single English word is sufficient to convey all the properties of the *Muḥkamât* verses. Nevertheless, for all practical purposes “*Muḥkamât*” will henceforth be translated as “decisive”. When the *Muḥkamât* (decisive) verses are used as a *measuring stick* to uncover the meaning of the allegorical verses, a meaning in line with Divine wisdom emerges.

(III) The *third* part of the verse states:

“And others are *Mutashâbihât* (allegorical).”

(i) The meaning of the Arabic word *Mutashâbih*:

The word *Mutashâbih* is derived from its root word *Shibh* that means: Things like or resembling one another or *likeness or resemblance*, that *which is co-similar* [like each other] or *conformable in its various parts*. *Mutashâbihât* are therefore *things like or resembling one another*, hence *susceptible to different interpretations*.³

(ii) The meaning that the adjective *Mutashâbih* confers upon its noun, viz. the verse:

The verses referred to, as *Mutashâbih* is susceptible to different interpretations. The meaning of the verses is therefore not to be extracted solely on face value – but that it has to be evaluated with other *Muḥkamât* (decisive) verses in order to derive its true message. The most appropriate English word for *Mutashâbihât*, although maybe not sufficient, is the term “*allegorical*”. It is derived from the word “*allegory*” which means:

“A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a *metaphor* by being longer sustained and more fully carried out in its details, and from *analogy* by the fact that the one appeals to the imagination and the other to reason...” (The Encyclopædia Britannica, 14th edition 1929, Vol. 1, p. 645)

The *Mutashâbihât* verses are of different categories.

(a) *The first category*

Those verses of which the meaning becomes known by using the clearly expressed guidance contained in the *Muḥkamât* (decisive) verses. This is made clear from chapter 11:1: -

³ : Arabic-English Lexicon, by E. W. Lane, Vol. 1, op. cit., and Hans Wehr A dictionary of Modern Written Arabic by J Milton Cowan Fourth Edition.

“... (This is) a Book, whose verses are characterised by *uhkimat* (wisdom), then they are made plain, from One Wise, Aware.”

This is further supported in chapter 39:23:

“Allâh has revealed the best announcement, a Book *Mutashâbihâm-mathânî* (conformable in its various parts)...”

Therefore, the *Mutashâbihât* (allegorical) verses must not be seen in isolation, nor can a literal meaning be extracted from them without intense research and conferring them with the *Muhkamât* (decisive) verses contained in the Arabic Glorious Qur’ân, as all Qur’ânic verses are *consistent* and never in conflict with one another. It is important to remember that the literal translation of the phrase *Ummul-Kitâb* is ‘*mother of the book*’. Hence, the *Muhkamât* (decisive) verses should be regarded as protectors and supporters for the meaning of the *Mutashâbihât* (allegorical) verses. The *Muhkamât* (decisive) verses thus act as controllers against misconstruing information about creation. The combination of the *Muhkamât* (decisive) and the *Mutashâbihât* (allegorical and those of which the knowledge are not yet uncovered) verses contains the necessary guidance that provides the “*stimuli*” for research. They are the criteria against which humankind’s findings must be judged to ensure that interpretations of these findings are in accordance with Allâh’s laws. This is supported in the Arabic Glorious Qur’ân as follows:

“Then surely it is for Us (i.e. Allâh) to make it clear to you.” (Al-Qur’ân 75:19)

Allâh Himself has arranged the verses and the chapters into one Book. He has formulated the Arabic Glorious Qur’ân in a manner that will enable us to extract most of the meaning from the Book itself.

(b) The second category

Those verses that refer to an intangible subject for example: Allâh or an object (Hereafter). An example of a verse referring to an intangible subject - the “*Being*” of Allâh:

“Vision comprehends Him (i.e. Allâh) not, and He (i.e. Allâh) comprehends (all) vision; and He (i.e. Allâh) is above all comprehension, the aware.” (Al-Qur’ân 6:104) (Refer also to 50/16; 112/1-4; 2/186; 2/255)

“There is nothing like unto Him (i.e. Allâh)” (Al-Qur’ân 42:11)

The belief by some Muslims that Allâh is within His creation i.e. ‘somewhere in the samawât’ is nullified by many verses in the Qur’ân:

21:30: “Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation), before We clove them asunder? We made from water every living thing. Will they not then believe?”

6:103: “No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.”

42:1: “.....there is nothing whatever like unto Him, and He is the one that hears and sees all things.”

Allâh is outside of His Creation and not ‘somewhere in the heavens’ as some want us to believe! That is a pagan belief and not Qur’ânic!

This makes it absolutely clear that *Allâh is beyond humankind’s visionary ability to comprehend Him*. The above-mentioned verses are of such a nature that the subject/object cannot be explained in tangible terms. However, an understanding of these *Mutashâbihât* (allegorical) verses, in consonance with the general understanding of the *Muḥkamât* (decisive) verses of the Arabic Glorious Qur’ân, can emerge if the *Muḥkamât* (decisive) verses are properly applied. What should be understood is the fact that a Muslim bears witness to the fact that Allâh exists. The basis, on which the witnessing is based, is the fact that Allâh’s creation is subjected to an order. Consequently, human beings know that *order* is planned, but the One who is responsible for the order of creation is not tangible. The *Order* or *Nature* of creation and the revelation of the *unknown* in the Arabic Glorious Qur’ân are the basis on which our witnessing of the Creator is established. Hence, when a Muslim performs the call to prayer and says: “*Ash-hadu an lâ ilâha ill-Allâh*” i.e. I bear witness that nothing deserves to be worshipped except Allâh. What it means is the confirmation of a Muslim’s witnessing, which is based on the fact that human beings cannot reveal the *unknown*, which we find in the Arabic Glorious Qur’ân.

When one journeys through the Glorious Arabic Qur’ân one will find that the knowledge is so vast, so precise and dynamic that at the time of the Qur’ân’s revelation nobody in the world could have known that information, which forces one to submit to Its claim that it is a Divine Revelation. E.g.: 23/12-14; 14/48; 21/104; 42/11; 21/30; 36/36; 55/19-20; 78/6-7; 51:47 and hundreds of similar verses with unknown information that is only recently being discovered and will continue to be uncovered till the end of time!

Furthermore, the entire creation is in conformity with the nature and order in which Allâh has created it. We find no incongruity with natural facts and the revelation in the Arabic Qur’ân.

TO SUMMARISE:

The important point to remember is that any verse of the Arabic Glorious Qur’ân, which seems to defy factual knowledge of the universe, must be interpreted in the context of the guidance of the *Muḥkamât* (decisive) verses. Thus one has to be able to distinguish between *allegorical* and *decisive* verses.

(d) The *fourth* part of verse 3:7,

“Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.”

Meaning, not searching for its hidden meanings which are to be found in the decisive verses”, clearly brings home the fact that the *allegorical* verses should not be taken literally. If one follows the *allegorical* verses without looking for confirmation of the interpreted meanings within the *decisive* verses, then one will be committing sin. A

consequence of this sin would be retardation of one's understanding of the Arabic Glorious Qur'ân and a penance for rejecting the guidance from Allâh. This is made clear:

“Our *Rabb*, make not our hearts to deviate *after Thou* (i.e. Allâh) *has guided us* and grant us mercy from Thee (i.e. Allâh); surely Thou (i.e. Allâh) art the most liberal Giver.” (Al-Qur'ân 3: 8)

(e) The last part of the verse holds very important information, which we need to analyse: “And *mâya'lamu* (none can exhaust its): *ta'wîlahu 'illallâh* (*ta'wîlahu* = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur'ânic teachings]), save Allâh. And those firmly rooted in knowledge, they say, ‘We believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.’”

It is very important that we take note of the meaning of the words *mâya'lamu*, as most translate it as “*none knows*” and not as “*none can exhaust its*”. The words “*none knows*” are problematic, as there are some *allegorical* verses which the meaning is known. To know the meaning of some verses is not the point. What is of importance is that no one has the capacity of knowledge to be on par with the knowledge of Almighty Allâh. Hence, it is not possible for anyone to exhaust the ‘*ta'wîlahu*’ of the Arabic Glorious Qur'ân. What does it mean? It means that the inner secrets of creation are so vast that no one will ever be able to uncover everything about it in his or her lifetime. There is simply too much to know. Hence, we have translated the words ‘*mâya'lamu*’ as *none can exhaust its 'ta'wîlahu 'illallâh'* which means:

“The discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, within the framework of the Qur'ânic teachings), save Allâh.”

The words: “And those firmly rooted in knowledge, they say, ‘we believe in it, it is all from our *Rabb*. And none will grasp the message except people of understanding.”

This means that as one progresses in uncovering the *truth* of the contents in the Arabic Glorious Qur'ân, the *truth* forces one to say: ‘We believe in it.’ Only those who have uncovered the *truth*, i.e. by the acquisition of knowledge, have the confidence to make such a declaration. If the complete truth is uncovered, one will never have any reason to develop a thought that is contrary to the Arabic Glorious Qur'ân. Hence, the last part becomes self-explanatory.

The Law of Interpretation of the Arabic Glorious Qur'ân, as briefly explained above, outlines a system of using only decisive facts as a guideline for interpreting allegorical verses. Such a system clearly rules out any room for nonsensical-untruths! The fact that such a system is laid out in the Arabic Glorious Qur'ân by itself bears witness to the divine nature of the Arabic Glorious Qur'ân!