

jinn; he disobeyed the Command of his Lord. Will you then take *him and his offspring* as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the Zâlimûn."

"Clear proofs have indeed come to you from your Rabb; so whoever sees, it is for his own good; and whoever is blind, it is to his own harm. And I am not a keeper over you." [Al-Qur'ân 6:104]

Our appeal to all Alims, Moulanas, Sheiks and Islamic Scholars is to *constructively correct us where the explanations are inaccurate*. Their input will be very much appreciated!

Questions are most welcome from those who may need further explanations and information on the contents of this booklet. Kindly email your questions to:

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ALLÂH ALONE KNOWS BEST.
END.

Was salaam

GUIDELINES: UNDERSTANDING THE ARABIC GLORIOUS QUR'ÂN Abridged Edition

by SULAIMÂN ISMÂ'ÎL IBRÂHÎM NABÎBUKHSH

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I Seek the Assistance of Allâh the Beneficent
Creator the Merciful Bounty Giver.**

Introduction

This is an abridged edition of “Guidelines; Understanding the Arabic Glorious Qur’ân”. We shall explain some of the rules and how one should apply them to better understand the Arabic Glorious Qur’ân. We begin by introducing the important reasons as to why Arabic was used for the Final Divine Message and not any other language. Thereafter, we shall present the Qur’ân rule for understanding the Divine Book. And thereafter we shall introduce certain words as examples so that one may understand what is intended. In this abridged edition it is not possible to give an in-depth explanation of this vast subject, but we will try our best insha-Allâh to make the reader understand important facets of the subject.

The Purpose of the Arabic Glorious Qur’ân

The Arabic Glorious Qur’ân is a book of *guidance* to human beings. It was revealed in the *Arabic language* in order to make its guidance understandable in *every era*. It’s *Author is the Almighty Allâh*, as He alone knows everything, known and unknown; visible and invisible. It is not a Book *which human beings can produce* as they do not have knowledge equal to that of the Creator.

[Âdam]), they submitted except Iblis (i.e. those who do not want to obey Allâh’s commands). He was of the jinn, so he transgressed the commandment of his Rabb. Will you then take *him and his offspring* for friends rather than Me, and they are your enemies? Evil is the exchange for the unjust.” [Al-Qur’ân 18:50]

Let us refer to two of the most read translations:

(1) **YUSUF ALI:** “Behold! We said to the angels, **Bow down to Adam: They bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take *him and his progeny* as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers!**”

(2) **PICKTHAL:** “And (remember) when We said unto the angels: **Fall prostrate before Adam, and they fell prostrate, all save Iblis. He was of the jinn, so he rebelled against his Lord’s command. Will ye choose *him and his seed* for your protecting friends instead of Me, when they are an enemy unto you? Calamitous is the exchange for evil-doers.**”

The translators of the ‘Meaning of The Noble Qur’ân’ translated it as follows:

“And (remember) when We said to the angels: **‘Prostrate yourselves unto Adam.’ So they prostrated themselves except Iblis (Satan). He was one of the**

has disclosed to you that they may contend with you by this before your Rabb? Do you not understand?"

One of the companions ‘Abd Allâh ibn Mas‘ûd explains that by *‘their shayâtîn are meant their leaders in unbelief’*; see Jâmi‘al-Bayân fî Tafsîr al-Qur‘ân (Commentary), by Imâm Abû Ja‘far Muḥammad ibn Jarîr al-Tabarî. Nevertheless, the following verse shows that even if the ordinary people could join the jinn (i.e., the evil leaders) as a combined force to produce the like of the Arabic Glorious Qur‘ân they would not be able to do it:

“Say: If (ordinary) people and jinn (the evil leaders) should combine together to produce the like of it (this Qur‘ân), they would not be able to produce the like of it, even if they all helped one another.” [Al-Qur‘ân 17:88]

How can we come to the conclusion that the jinn are evil leaders? Firstly, Allâh defined the Iblîs to be *shaitân*. The next verse clearly defines the Iblîs to be of the jinn, which means that Iblîs, *shaitân* and the jinn is one and the same; it is three different *actions of volition of human beings*:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ
أَمْرِ رَبِّهِ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

“And when We (Allâh) said to al-malâ‘ikah: submit to Âdam, (al-malâ‘ikah i.e. the intermediary functionaries in order to be beneficial to humankind

A brief history of how the Arabic Glorious Qur‘ân has been preserved for all time, so that it can never be altered and corrupted.

The first point which one has to understand, is the importance of the Arabic Glorious Qur‘ân being put to *memory*. This means that the Arabic Glorious Qur‘ân was divinely revealed and given to human beings in the form of a *memorised Book, which rests in the minds of the believers*. This is a very unique system for safe keeping something that is of such great value and importance for the guidance of human beings so that it can never be lost. The Arabic Glorious Qur‘ân as a memorised Book prevents any part of it to be deleted or added as the people who know it by memorisation will immediately detect any change of the Divine Book! The fact that the Arabic Glorious Qur‘ân from inception became a memorised Book made it easy for the Muslims to believe in the Arabic Glorious Qur‘ân, so when the Holy Prophet Muḥammad put it into writing under the direct guidance of Allâh into Book form, the Companions of the Holy Prophet Muḥammad (Allâh is pleased with them) who knew it by memorisation, had the assurances not to have any doubt about the contents of the Divine Book! The importance of this fact causes great difficulty for non Muslims, (especially Christian Missionaries) as there is no such comparable equivalent within any of the “religions” of the world. Please note that Islâm is a way of life in accordance with the prescribed laws of Allâh called *Dîn-ul-Islâm - a religion* is man-made.

It is beyond imagination, never mind understanding, that the Arabic Glorious Qur'ân, which is the only Divine revelation still in existence in the entire world that came from Allâh to human beings that can be memorised completely in its original recital form and language.

To further confound these enemies of Islam, Allâh has made it easy for non Arabic speaking peoples to also memorise the entire Arabic Glorious Qur'ân since its revelation. More incomprehensible to these enemies of Islam is the fact that this Book is memorised by children as young as 5 years old, males and females who are non Arabic peoples. *There is no parallel to compare with this phenomenon since the beginning of time.* The *kuffâr's* only answer to this extraordinary phenomenon of memorisation by these young children is that they do not understand what they read. Yes, we admit that, but this is true among even adults who have memorised the entire Arabic Glorious Qur'ân. However, what these *jâhil kuffâr* overlook is the most important aspect of this memorisation, which is that the Arabic Glorious Qur'ân is preserved perfectly in the minds of believers for ever. (We pose this question to them: Has even *just one* Christian person, be it a priest, or Pope or whoever memorised the Bible since the time of Constantine when it was concocted?)

Now, why did Allâh decide to reveal the Arabic Glorious Qur'ân so that human beings could be able to memorise it? One of the answers is that it can be

shayâtîn, they say: Surely we are with you, we were only mocking."

Let us argue by saying that the shayâtîn are beings which are not the same like human beings! However, in relation to the above verse's information how can one explain shayâtîn rationally based on sound reason which one can prove, that they are not human beings? The important point to make clear is that the word '**they**' which clearly refers to people as can be seen from verse 8 - 14. In verse 34 Iblîs is identified as '*one of the disbelievers*':

[2:34] "And when We said to the malâ'ikah, be submissive to Âdam, they submitted, but Iblîs (did not), he refused and was proud, and he (Iblîs) was one of the disbelievers."

Taking the subject from the common point of view, then it would mean that there are some shortcomings as *there are supposed not to be other 'disbelievers' besides Iblîs at that point in time.* However, in verse 36, Iblîs is called shaitân which means that the identity of Iblîs has now been defined as shaitân.

However, in order to further substantiate what is meant by 'their shayâtîn' in verse 14 one needs to refer to verse 76 of the same chapter which says:

[2:76] "And when they meet those who believe they say, We believe, and when they are apart one with another they say: Do you talk to them of what Allâh

explanation which human beings cannot understand or be able to substantiate.

Reading the Arabic Glorious Qur'ân from chapter 2, verses 8 to 14, and onwards, we find that *shayâtîn* are *people* and not some other type of beings. And only in verse 14 the term *shayâtîn* is clearly identified:

[2:8] **“And there are some people who say: We believe in Allâh and the Last Day; and they are not believers.”**

[2:9] **“They seek to deceive Allâh and those who believe, and they deceive only themselves and they perceive not.”**

[2:10] **“In their hearts is a disease, so Allâh increased their disease, and for them is a painful chastisement because they lie.”**

[2:11] **“And when it is said to them, Make not mischief in the land, they say: We are but peacemakers.”**

[2:12] **“Now surely they are the mischief-makers, but they perceive not.”**

[2:13] **“And when it is said to them, believe as the people believe, they say: Shall we believe as the fools believe? Now surely they are the fools, but they know not.”**

[2:14] **“And when they meet those who believe, they say, We believe; and when they are alone with their**

transported anywhere without any difficulty. Another reason is to be found in the histories of those who have with them today only reconstructed Scriptures in languages that it was not revealed in to the messengers. Another point about this unique quality of the Arabic Glorious Qur'ân is the fact that the poorest of the poor can afford to own it through memorisation. However, the Divine Book requests, nay, demands from the believers to produce proof of their claims! In other words the evidence that we will apply to substantiate our claims must come from a source which contains no contradictions, and it must be Divine evidence to support our claim! Consequently, the only source which one can use, is the Divine Arabic Glorious Qur'ân itself!

فِي صُحُفٍ مُّكْرَمَةٍ مَّرْفُوعَةٍ مُّطَهَّرَةٍ بِأَيْدِي سَفَرَةٍ كَرَامٍ بَرَرَةٍ

“The Qur'ânic text is being collected (in the form of noble Booklets which are honoured (and whose text is) kept pure (of contamination) (fî suhufim-mukarramah marfû-atim muṭahharah) written by the hands of those who are expert in the art of writing (bi-aydî safaratim kirâmim-bararah) (and who are) noble and reliable.” (Al-Qur'ân 80:13-16 Translation by Dr. Kamal Omar)

وَقَالُوا أَأَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

“And they (non-believers) say: ‘tales of the ancients which he (the Prophet) has got reduced to writing and then (this written material) is further reproduced before him (for final checking) morning and evening’

(iktataba-hâ fahiya tumlâ 'alayhi bukratanwwa 'asîlâ)
(Al-Qur'ân 25:5 Translation by Dr. Kamal Omar)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً فِيهَا كُتِبَ قَيِّمَةٌ

“An Apostle from Allâh - reciting the Booklets kept pure (of contamination) within which are the writings whose integrity is permanent.” (Suḥufam - muṭahharah fihâ kutubun - qayyimah). (Al-Qur'ân 98:2-3. Translation by Dr. Kamal Omar)

وَكِتَابٍ مُّسْتَوٍ فِي رَقٍّ مَنْشُورٍ

“And We mention as evidence the Book written in straight lines on large scape parchment paper.” (Wa kitâbim - mastûr fî raqqim-manshûr). (Al-Qur'ân 52:2-3. Translation by Dr. Kamal Omar)

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

“This is indeed the Noble Qur'ân in the form of a well guarded Book (Fî kitâbim mak-nûn). None shall grasp it except those who are clean (in their thoughts, away from preconceived notions).” (Al-Qur'ân 56:77-79. Translation by Dr. Kamal Omar)

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ

“Nay this (Qur'ân is (a collection of) self-evident laws, safe within the minds of those endowed with knowledge. And none but the unjust reject Our Signs.” (Al-Qur'ân 29:49)

(high tide) at the time, and in their zeal to overtake the Israelites they did not care for it. Let us revisit 20:77 of the Qur'ân which says:

[Al-Qur'ân 20:77] “And certainly We revealed to Mûsâ: travel by night with My servants, then strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid.”

The words to take note of, is that they were *ordered* by Allâh to travel at night which gives us an indication that there is a special significance attached to the time of travel.

Shayâtîn, Iblîs and Jinn

In order for one to explain the meanings of the terms *Shayâtîn, Iblîs and Jinn*; one first needs to understand that *a human being is a rational being who must use reason to understand* – this is the nature of human beings as Allâh as made them. The second point is that a human being must reason that any understanding one has come to must be explainable rationally. The third point is that a human being must understand is that the rational explanation given is subjected to proof. *Allâh claims that He is the One on Whom rests the explaining of the Arabic Glorious Qur'ân.* Therefore, one will never find a statement or a word in the Arabic Glorious Qur'ân for which Allâh has not given an

you, who were not blessed to have been in the company of a prophet go and melt your gold and make a small cow and start to worship it?

The only rational explanation is that they never experienced such a happening that the water on either side that ‘was like a great towering mountain’! (Yes, they walked across to safety, that is for sure). However, the rational explanation can only be extracted from the verse itself that refers to this episode:

[Al-Qur’ân 20:77] “And certainly We revealed to Mûsâ: travel by night with My servants, then strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid.”

This verse explains that there was at night a dry path (low tide) in the sea and that is why Mûsâ is specifically ordered to take his people at *night* to safety across the sea / river. The verse below (2: 50) makes clearer where Allah says :

[Al-Qur’ân 2:50] “And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw”. *Allâh states clearly that “We parted the sea for you..”*

This phenomenon of low and high tide is in the natural order of nature in which the sea operates as is well known. The Israelites passed through safely when the sea receded on account of the ebb, (low tide) and the Egyptians were drowned because the tide was on

سُنُقِرُوكَ فَلَا تَنْسَى

“We shall make you recite so you shall not forget.”
(Al-Qur’ân 87:6)

يَا أَيُّهَا الْمَرْمُلُ قُمْ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

“O the Creator of harmony and single mindedness in the ranks of your followers! Stand (to prayer) by night, but not all night; half of it or a little less, or a little more and recite the Qur’ân in slow well arranged and integrated stages (so as to enable your companions to follow closely its sequence, deep meaning, significance, beauty and proportion.)” [Al-Qur’ân 73:1-4. Translation by Abdul Wadud - and note that we have corrected the spelling]

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ

“Your Cherisher and Sustainer knows that you stand forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night and so does a party of your companions. But Allâh appoints the measures of day and night, and He knows that you are unable to keep count thereof. So He has turned to you (in benevolence): read you, therefore, of the Qur’ân as much as may be easy for you.” [Al-Qur’ân 73:20. Translation by Abdul Wadud]

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

“Is it not enough for them that We have sent down to thee the Book which is rehearsed to them? ...” [Al-Qur’ân 29:51. Translation by Abdul Wadud]

وَلَوْ أَنْزَلْنَا عَلَيْكَ كِتَابًا فِي قُرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

“If We had sent to you the Message in the form of writings on sheets of papers (qir-tâsin) which they could touch with their hands the unbelievers would have been sure to say ‘this is nothing but obvious magic’.” (Al-Qur’ân 6:7. Translation by Dr. Kamal Omar)

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

“It is Our (i.e., Allâh’s) duty to compile (collect and arrange) it and to regulate its reading. But once We (i.e., Allâh) have regulated its reading, follow you its reading (as regulated). Even it is Our (i.e., Allâh’s) duty to explain it (as necessary).” (Al-Qur’ân 75:17-19 Translation by Dr. Kamal Omar)

“And certainly We have made the Qur’ân easy to remember, but is there any one who will (remember) mind?” (Al-Qur’ân 54:40)

One must understand that there is only one Creator¹, who created everything known and unknown, visible

1: The proof of One Creator is observable through the order of everything in existence. In other words, everything has a natural order which it

“Then We inspired to Moses, ‘Strike with your staff the sea,’ and it parted, and each portion was like a great towering mountain.”¹⁹

Thus they walked in the middle of the two huge mountains of water. Was this not a wonderful miraculous experience to witness the power of the Creator of nabî Mûsâ? After seeing such a miracle, was there any reason for the people of nabî Mûsâ to doubt the ability and existence of the Almighty Creator? Surely, any sane person could not doubt the power and existence of the Almighty Creator after being witnesses to it! If this, (i.e. parting of the sea and walking through it to safety) truly happened as is *commonly understood* then how can one explain rationally the reasons *after witnessing themselves* the two huge mountains of water on either side; how was it possible for those very people to melt their gold and make a god from it and start to worship it – after they saw with their own eyes the water parting with the striking of the stick (aşâ)?

What would you, the reader, do when you see someone take a staff and strike a dry path to Robin Island and the water on either side became *like a great towering mountain*? Would you not regard the person who performed the act to have received great powers? But if that person claims to have received the power to do so from Allâh, what would your reaction be towards him? Would

19: Let us agree that the translation of ‘The Qur’ân by Saheeh International 1997’ is correct.

William Lane), and the word is metaphorically used to speak of a community. Thus of the *Khawârij*, a Muslim sect, it is said, *shaqqû'asa-l-Muslimîna* (lit., *they broke the staff of the Muslims*) which means that *they made a schism in the state of combination and union, or in the community of the Muslims* (*Lisân al-'Arab* (Dictionary), by 'Allâmah Abu-l-Faḍl Jamâl al-Dîn Muḥammad ibn Mukarram). Hence the words may mean *strike the rock with your staff, or march on to the mountain with your staff or your community*. However, the meaning must be seen in the light of the following verse:

[Al-Qur'ân 20:77] "And certainly We revealed to Mûsâ: travel by night with My servants, then strike for them a dry path in the sea, not fearing to be overtaken, nor being afraid."

(b) The sea had gone back, thus leaving a *dry path* (20:77 see [a] above) for the Isrâ'îlites. The meaning may be that each wave, as it receded, was like a huge mound. The word *taud*, it may be noted, means a *mountain*, as well as an *elevated or overlooking tract of land* (*Arabic-English Lexicon* by Edward William Lane), and is even applied by a poet to a *camel's hump* (*Arabic-English Lexicon* by Edward William Lane).

Let us ponder over the common understanding, by agreeing that the sea was parted and two huge mountains of water was seen by the people of nabî Mûsâ and the explanation above is wrong:

and invisible for human kind. The Creator sent only *one Message of guidance to human beings* throughout the ages, but the message was limited in the sense that it was in accordance with people's capabilities of understanding in the different ages –but the *essence of the message* was that there is only One Creator- until it was finalised in the form of the Arabic Glorious Qur'ân. Hence, all the Prophets (*Allâh is pleased with them*) who came to their people had basically the same Message of guidance in essence.

"Closer and closer to mankind comes their reckoning: yet they heed not and turn away. Never comes (aught) to them of a renewed message from their Rabb, but they listen to it as in jest..." (Al-Qur'ân 21: 1-2)

"HE has revealed to you (Muḥammad) the Book with truth, Verifying that which is before it, and He revealed at-Taurât and al-Injîl aforetime, a guidance for the people, and He sent al-Furqân (the Criterion). Those who disbelieve in the messages of Allâh - for them is a severe chastisement. And Allâh is Mighty, the Rabb of retribution." (Al- Qur'ân 3: v. 3)

follows and there is no deviation from this perfect order. Whether one looks to the vegetable, animal kingdoms or to the planets and heavens, one will observe the perfect harmony that is in operation. Order is planned, and the One who has planned it so perfectly is the Creator. If there was no Creator then there would have been chaos. Just one example is how punctual is the rising and setting of the sun and the phases of the moon. The timings can be perfectly worked out decades in advance!!!

“Naught is said unto you (Muḥammad) save what was said to the messengers before you. Lo! your Rabb is owner of forgiveness and owner (also) of dire punishment.” (Al- Qur’ân 41: 43)

“Oye who believe! believe in Allâh and His messenger, and the Book which He has sent to His apostle and the Book which He sent to those before (him) and whoso denies Allâh, His malâ’ikah , His Books, (revelations) His messengers and the Day of Judgement, has gone far, far astray”. (Al- Qur’ân 4: 136)

There are many more of the same types of messages in the Arabic Glorious Qur’ân.

(Rabb: according to ar-Râghib al-Isfahânî means: “One Who fosters a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion as He wills”)

The mere fact that the Arabic Glorious Qur’ân claims to be a Book of *guidance* itself, means that the *guidance* related to any subject is important for human beings. If the Arabic Glorious Qur’ân had to be a Book of details then it would have been impossible for human beings to use such a Book in every age. The claim that: It was revealed in the *Arabic language* in order to make its *guidance* understandable in every era – means that when knowledge of a certain word is not available, the meanings of a Arabic

opened so that he and his people went to safety- is it irrational?”

Therefore, we must analyse the subject in the light of Qur’ânic guidance. We begin by introducing the following verse:

[Al-Qur’ân 26:63] “Then We revealed to Mûsâ: march on to the baḥr (which means a sea or a river) with your ‘asâ (staff).^a So it parted, and each party was like a huge mound.”

(a) The words *idrib bi’asâ ka-l-ḥajara* may be translated in two ways, *strike the rock with your staff*, or *march on or go forth or hasten, to the rock with your staff*. *Darb* means *striking, smiting, marching on, going from place to place, setting forth a parable*, and carries a number of other significances. In fact, *Darb* is used to indicate all kinds of actions except a few (*Tâj al-’Arûs* (Dictionary), by Imâm Muḥibb al-Dîn Abu-l-Faiḍ Murtaḍâ). When *ard* (*land or earth*) is its object, it carries the significance of *going about or seeking a way*. Thus *daraba-l-arda* or *daraba fi-l-ardi* both signify *he journeyed in the land or went forth or hastened in the land* (*Arabic-English Lexicon* by Edward William Lane). The object of *idrib* is *al-ḥajar* which means *a rock or a mountain* to which there is no access, as explained by *Tha’labî* (*Arabic-English Lexicon* by Edward William Lane). ‘*Asâ* ordinarily means *staff or rod*, but its primary significance is *a state of combination* (*Tâj al-’Arûs* (Dictionary), by Imâm Muḥibb al-Dîn Abu-l-Faiḍ Murtaḍâ and the *Arabic-English Lexicon* by Edward

to human kind are the basis on which our witnessing of the Creator is established. Hence, when a Muslim performs the call to prayer 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. 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 Glorious Qur’ân.

The following verses clearly inform us that we do not have the ability to comprehend Allâh or to see the rewards of the Hereafter from a tangible point of view.

[Al-Qur’ân 6:103] “Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtile, the Aware.”

[Al-Qur’ân 32:17] “So no nafs (person) knows what refreshment of the eyes is hidden for them: a reward for what they did.”

Without doubt these two verses make it clear that we cannot describe Allâh and the rewards of the Hereafter tangibly.

The question some Muslims ask:

“Is it possible that when Mûsâ (*Allâh is pleased with him*) struck the water (sea) with his staff and the waters

word will then be governed by the decisive verses. Let us give an example by using the term *nafs*²:

The word *nafs* is used in the language of the Arabs in two ways, one of which is your saying *kharajat nafsu-hû* where by *nafs* is implied *the inner self* and according to the other use the significance of *nafs* is *the whole of a thing, and its essence*². It is in this latter sense that the creation of mates is spoken of in the Arabic Glorious Qur’ân, and hence the correct rendering of *nafs* on such occasions is *kind*, which implies *the essence*. This is made clear in 16:72: “**And Allâh has made wives for you from among yourselves**” (Arabic *min anfusi-kum*), i.e. of the same kind and essence as you are. Some commentators have taken this to be the significance here: i.e. *He created its mate of the same kind* (*Bahr al-Muhîṭ* (Commentary), by Imâm Athîr al-Dîn Abû ‘Abd Allâh *Abû Hayyân* al-Undlusî - and *Al-Tafsîr al-Kabîr* (Commentary), by Imâm Fakhr al-Dîn *Râzî*). Hasan also explains the words as meaning *of the same kind* (*Bahr al-Muhîṭ* (Commentary), by Imâm Athîr al-Dîn Abû ‘Abd Allâh *Abû Hayyân* al-Undlusî on 7:189). In modern terminology it would mean DNA as that is the *real essence* of a human being. It is a known fact that the use of the term DNA is very new. There are no dictionaries of any language (except Arabic) of a century ago that contained such a term with the same definition. The Arabic dictionaries always contained the meaning of ‘*its essence*’ which the DNA is of a human being. Note:

²: Please note that we will not use the pagan term *soul* for which there is no evidence to submit its existence as the meaning of the Arabic term *nafs*.

No one may give an Arabic word of the Arabic Glorious Qur'ân a meaning which forms no part of the root word of any word. No matter what discovery human beings make, and will make in the future, the Arabic Glorious Qur'ân needs no new words.

In order for one to understand what is meant it would be appropriate to first introduce the most important verse of the Arabic Glorious Qur'ân, which guides one to correctly understand the Divine³ Book:

The first point to make known is that there exists *rules* which must be followed in order to extract the Divine guidance from the *only* Divine Book in the whole world, which is the Qur'ân in Arabic. The first rule to understand is that the Divine Book is in the Arabic language which also has rules which scholars of the Divine Book should be acquainted with. The second rule is that certain words of the Divine Book give its *own meanings to certain words*. The third is the *Muḥkamât* (decisive) verses must be used to interpret the *Mutashâbihât* (allegorical) verses. The words of a verse will sometimes determine in what category a verse is, similarly the known facts will also determine in which category a verse is. **The above rules are most important to understand.** One cannot use his or her own opinions without applying the rules relating to the use of the Divine Book. The Arabic Glorious Qur'ân is not like the Bible which Tom, Dick and

in the quote below, supports the notion that if something cannot be observed experimentally, it does not necessarily imply that it is non-existent.

“...No physical measurements can tell you that there is an electron on this table and that it is also lying still. Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. And conversely there is an inherent limitation on our knowledge, which appears to have been decreed in the nature of things.” [our emphasis].¹⁸

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

3 : When we use the term 'Divine' we mean that which comes from Allâh.

18 : Al-Tawhid Vol. IV, No. 4, July-September 1987, p. 66. Concerning The '1926' "Heisenberg's (1901-76, German physicist) Uncertainty Principle".

“Vision comprehends Him not, and He comprehends (all) vision; and He is above all comprehension, the aware.” [Al-Qur’ân 6:104]

In another verse it states:

لَيْسَ كَمِثْلِهِ شَيْءٌ

“There is nothing like unto Him” [Al-Qur’ân 42:11, translation of The Noble Qur’ân op. Cit.]. Refer also to Al-Qur’ân 112:1-4]

Imam Gh:azzali explains brilliantly the concept of Allâh in his book, “The Revival of the Religious Sciences” Vol 1-page 130:

“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 He enter in a body, as He existed by Himself before all originated things and there was nobody along with Him? He is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. He exists by Himself without the substances of a body. He is not like any worldly thing, rather He is ever living, everlasting, 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!”

This makes it absolutely clear that Allâh is beyond humankind’s visionary ability to comprehend Him. The ‘1926’ “Heisenberg’s Uncertainty Principle”, as conveyed

Harry can interpret as they like, simply because the Bible has no divine rules.

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ
مُتَشَابِهَاتٌ فَأَمَّا فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ
تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ
عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

“He 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 literally 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 mâ ya’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.⁴ And none will grasp the message except people of understanding.”⁵

The important point that one needs to understand is the fact that the Arabic Glorious Qur’ân will not allow one to make interpretations which are not explained from the Arabic Glorious Qur’ân’s contents. Say for example, one finds a word like *midwife* in a book, one cannot now claim that the book is discussing the science of the entire development of a child and its complications and of every other related matters of the subject – just because the word *midwife*⁶ is used. If this was the principle on which the Qur’ânîc guidance was based then one could concoct anything! It is for this reason that the decisive verses of the Arabic Glorious Qur’ân plays such an important role! What does it mean when the term *decisive verses* or *Muḥkamât* verses are used? It simply means that there exists certain knowledge about the contents of the verses which most people who have studied the subject and as a result know some of its information.

4 : According to Ar-Râghîb al-Isfahânî, it means ‘**the One who 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-Râghîb al-Isfahânî. Please note that the word has different meanings when it does not refer to the Creator.

5 : Al-Qur’ân 3:7.

6 : ‘The word ‘midwife’ means: a person, usually a woman trained to assist women in childbirth.’ Does or can this term imply that the midwife knows all the sciences from the conception until the birth of the child in the womb? These types of mad claims are made by some christian missionaries who are crazy.

living and the dead alike. Surely Allâh makes whom He pleases hear, and you cannot make those hear who are in the graves” (35:22).

The prophets are raised only for *quickenning to life those who are devotionally dead*, and it is to this quickening through ‘Îsâ that the Arabic Glorious Qur’ân refers here. It should be noted that three classes of human beings are spoken of as being regenerated, viz.: (1) those who were found in the natural state of dust¹⁶, and who, like dust, humbly submitted themselves to the prophets’ handling, and who were made to soar high into the devotional regions, not caring for their worldly concerns, (2) those who were devotionally diseased, and they were healed and made whole, and (3) those who were quite dead and were devotionally quickened¹⁷ (*made alive in recognising God*). Hence, there are three different descriptions. Those verses that refer to an intangible subject for example: the “being” of Allâh, or an object and the Hereafter.

An example of a verse referring to an intangible subject -

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ

16: This was no doubt due to the excellence of that Great Teacher who thoroughly purified them of the worst vices and made perfect the light within them. No prophet ever found a people in a worse condition, and none ever raised his people to such eminence. Note that the excellence of the Muslim people lies in their enjoining good and forbidding evil and in their great faith in Allâh. If they lose these characteristics, they lose their excellence as well.

17: Please refer to the following chapters and verses of the Arabic Glorious Qur’ân: 27-81/82; 30-52/53; 6-122; 35-22 for further explanation

and should understand with their heart, and should be converted, and I should heal them.” Here the *healing* cannot refer but to healing of the devotional diseases. The Arabic Glorious Qur’ân gives an explanation of the healing of the sick when, speaking of itself, it says that it is “a healing for what is in the breasts” (10:57), i.e. for the devotional diseases. The prophet’s healing is about devotional matters, not healing of the physical diseases. The Qur’ân speaks of the blind and the deaf frequently, but it never means those who have lost the senses of seeing and hearing.

Now we come those who are ‘dead’. The Qur’ân says plainly that those who die are not sent back to this world:

“Allâh takes (human being’s) nafs at the time of their death, and those that die not, during their sleep. Then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term” (39:42). And again speaking of the dead: “And before them is a barrier, until the day they are raised” (23:100). But the use of the word *mautâ*, i.e. *the dead*, and of their *being raised to life*, is frequent in the Arabic Glorious Qur’ân in a devotional sense: **“Is he who was dead, then We raised him to life ... like him whose likeness is that of one in darkness” (6:122).**

And again: “O you who believe, respond to Allâh and His Messenger, when He calls you to that which gives you life” (8:24). Similarly we have: “Neither are the

Let us return to the subject of the *nafs*. This term *nafs* must first be given it’s original Arabic meaning, then one may discern if the term *nafs* has any other meaning in relation to the subject in the Arabic Glorious Qur’ân. However, one cannot give the term a meaning which cannot be substantiated rationally. This is so because the Arabic Glorious Qur’ân guides one to rational conclusions as can be seen from chapter 3 verse 7, which is quoted in full above. Let us take a practical example and refer to the book ‘Psychology of Personality – Islamic Perspective’ Edited by Dr Amber Haque and Dr Yasien Mohamed, under the heading Human Natural Disposition (Fitrah); Yasien Mohamed states on page 7:

“So one who follows the wrong way does not do so because of innate sin, but because he acquires after birth a lower soul (nafs) that tempts him to do evil and makes him susceptible to the negative influences of the social environment.”

Then we have a statement under the heading ‘The Concept of Man as a “Small World”’ by Yasien Mohamed who states on page 19:

“The soul that liberates itself from matter ascends to God, and becomes a tranquil soul (al-nafs al mutma’innah). The possessor of such a soul has an integrated personality with the body and soul co-existing in harmony; he is also a complete human microcosm, living in harmony with nature and with God.”

Is it correct to use the English word *soul* for the meaning of the Qur'anic word *nafs*? The English meaning of the word *soul* is as follows:

'(1) the spiritual or immaterial part of a human being, often regarded as immortal. (2) the moral or emotional or intellectual nature of a person or animal.'

The term *spiritual* means:

(1) of or concerning the spirit as opposed to matter. (2) concerned with sacred or religious things; holy; divine; inspired (*the spiritual life; spiritual songs*). (3) (of the mind etc.) refined, sensitive; not concerned with the material. (4) (of a relationship etc.) concerned with the soul or spirit etc., not with external reality (*his spiritual home*).'

The difficulty with these *pagan terms* is that the spirit includes animals, as if human beings and animals are similar. This means that one cannot define precisely the term *soul* in order to have a decisive meaning for the Qur'anic term *nafs*. This would make every verse of the Arabic Glorious Qur'an, which contains the term *nafs Mutashâbihât* (allegorical). Furthermore, should one condone the use of the term *soul* then it would simply mean that one must not comply with the guidelines from the Divine Book itself. In order for one to concur with what has been stated above, it would be best to furnish additional information regarding the Qur'anic guidelines.

men of humble origin (which is referred to in the word *dust* in the parable), whose thoughts had never risen higher than their own humble cares, left everything for the master's sake and went into the world by the command of the master preaching the truth. Here was, no doubt, mere dust having the form of a bird, which the messenger of Allâh converted into high-soaring birds by delivering the truth contained in the divine inspiration to them. The fact that a story of Jesus making birds is related in a Gospel of Infancy is in no way a bar to this explanation, for it is very likely that a parable was misunderstood by the writer of that Gospel, and the Qur'an has only referred to it to cast light upon the truth.

The miracle of Jesus healing the sick has been rationally explained in the *Encyclopaedia Biblica* by the Reverend T. K. Cheyne, who has shown that all the stories of healing of the sick have arisen from the devotional healing of the sick, as in Matthew 9:12; "They that be whole need not a physician, but they that are sick"; and as in Jesus' message to John the Baptist: "The blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matthew 11:5). The concluding words clearly show that the sick and the lame and the blind belong to the same category as the poor to whom the Gospel is preached, being the poor in heart. Compare also Matthew 13:15: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears

into him makes him deserving of respect by the *malâ'ikah*. This, while hinted at on various occasions, is clearly stated in :

[Al-Qur'ân 38:71-72] "When your Rabb said to the malâ'ikah: Surely I am going to create a mortal from dust. So when I have (justly) adapted and expanded it (the component parts of the mortal) by My divine inspiration, and grow submissively (according to Allâh's divine scheme)."

Thus it is by the divine inspiration which human beings receive that they may achieve the desired status. The word *tair* or *tâ'ir* means *a bird*, but just as the word *asad* (literally *a lion*) is metaphorically used for *a brave man*, in a parable it is quite unobjectionable to take the word *tair* as signifying *one who soars into the higher devotional regions and is not bent low upon earth or earthly things*. In 6:38 it is said: **"And there is no animal in the earth, nor a bird that flies on its two wings, but (they are) communities like yourselves,"** the meaning apparently being that among human beings there are those who only walk upon the earth and do not rise above their earthly concerns, while others soar into the higher devotional regions.

Elsewhere (7:179; 25:44), 'those who having hearts do not understand, and having ears do not hear, are likened to cattle'. So what is meant here is that 'Îsâ, by receiving divine inspiration, will make them rise above those who are bent low upon the earth, and the apostles of 'Îsâ, who were all

The linguistic meaning or meanings within the context of each and every word in the Arabic Glorious Qur'ân must be examined thoroughly. This would ensure that the correct meaning of the word is selected and applied in accordance with the known truth. The Arabic language, in which the Arabic Glorious Qur'ân was revealed, empowers one who studies the Arabic Glorious Qur'ân to understand its meaning and message correctly. He or she has no need for other sources of guidance to ensure that the derived interpretation is in conformity with Allâh's laws. The following verse of the Arabic Glorious Qur'ân reveals this fact:

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ
يَتَذَكَّرُونَ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ

"And certainly We have set forth for people in this Qur'ân similitudes of every sort that they may be mindful. An Arabic Qur'ân without any crookedness, that they may guard against evil." (Al-Qur'ân: 39:27-28)

The verse clearly informs one that the guidance contained in the Arabic Glorious Qur'ân is sufficient to eliminate incorrect concepts and misunderstandings.

In another verse we are told:

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلِ اللَّهُ شَهِيدٌ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ
لَأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ أَنتُمْ لَتَسْهَدُونَ أَنْ مَعَ اللَّهِ إِلَهَةٌ أُخْرَى قُلْ لَا أَشْهَدُ قُلْ
إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ وَإِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ

(1) **“Say: What thing is the weightiest in testimony? Say: Allâh is witness between you and me. And this Qur’ân has been revealed to me [i.e. Muḥammad] that with it I [i.e. Muḥammad] may warn you [i.e. Muḥammad’s immediate contacts] and whomsoever it reaches.⁷ Do you really bear witness that there are other deities with Allâh? Say: I [i.e. Muḥammad] bear not witness. Say: He [i.e. Allâh] is only One Deity, and surely I [i.e. Muḥammad] am innocent of that which you [i.e. those who have taken others as deities] set up (with Allâh).” (Al-Qur’ân 6: 19)**

The question that Allâh puts forth was not only applicable to the Holy Prophet (Allâh is pleased with him), but it is applicable to everyone who **has accepted Islâm** as his / her way of life. Hence, Allâh gives the answer as to what is *‘the weightiest in testimony’* (Please note the meaning of the word **testimony** is as follows: ‘1. a declaration of truth or fact. 2. Law, evidence given by a *witness*...’)⁸ by saying:

“Say: Allâh is witness between you and me. And this Qur’ân has been revealed to me that with it I may warn you (i.e. the people in the time of the Prophet) and whomsoever it reaches.”

The answer informs one that Allâh has *seen* to it that the *Qur’ân* was *given as the only source of guidance*

7 : Please note that the translation of Saḥeeḥ International have a footnote which states: “At every time and place until the Day of Judgement”.

8 : The New Collins Concise Dictionary 1984.

of ‘Îsâ’s (a.s) speeches is that he spoke in *parables* and preferred to clothe his ideas in *allegorical language*. If this is kept in mind, there is no difficulty in interpreting this passage. The first of the statements in this passage speaks of the making of birds and breathing into them. It is perfectly intelligible if taken as a parable, but quite incomprehensible as a statement of fact. If on the one hand a prophet’s dignity is much above such actions as the making of clay birds, on the other the act of creation is not attributable to any but the Divine Being. To understand this parable however, the several words used may be explained first. In the passage under discussion four words require to be explained: *khalq*, *tîn*, *nafkh*, and *tair*. The primary significance of *khalq* is *measuring, proportioning*, synonym *taqdîr* (*Arabic-English Lexicon* by Edward William Lane); hence *khalq* comes to signify the mere act of *the determining of a thing*. The word was used in this sense in pre-Islâmic poetry. The act of *khalq* in the sense of creation cannot be attributed to any being except Allâh. The Arabic Glorious Qur’ân has laid the greatest stress upon this point. It again and again speaks of the Divine Being as *the Creator of everything*, so that there is nothing of which anyone else may be said to be a creator. And of those who are taken as deities by any people, it says in particular that *they do not create anything, while they are themselves created* (16:20; 25:3).

Then there are the two words *tîn* and *nafkh*. Human beings is spoken of as being created from *tîn* or *dust*, which stands for his humble origin, but the *nafkh* or *breathing*

you see any *futûr* (disorder)? Then turn back the eye again and again; your look shall come back to you confused while it is *hasîr* (fatigued, tired, weary or exhausted).”

[Al-Qur’ân 3:27] “You (i.e. Allâh) make the night to pass into the day and You (i.e. Allâh) make the day to pass into the night; and You (i.e. Allâh) bring forth the living from the dead and You (i.e. Allâh) bring forth the dead from the living; and You (i.e. Allâh) give sustenance to whom You (i.e. Allâh) please without measure.”

[Al-Qur’ân 23:99-100] “Until when death overtakes one of them, he says: my Rabb, send me back, that I may do good in that which I have left. By no means! It is but a word that he speaks. And before them is a barrier, until the day they are raised.”

[Al-Qur’ân 16:20-21] “And those whom they call on besides Allâh created naught, while they are themselves created. Dead (are they) not living. And they know not when they will be raised.”

The above few verses contradict the notion that chapter 3 verse 49 is decisive! If on the other hand the verse is allegorical what explanation would there be in order to do so? The answer:

To understand the significance of this passage it is necessary to bear in mind that the chief characteristic

to Muḥammad (Allâh is pleased with him) with which Muslims and whomsoever it reaches may be warned and guided aright.

Now, the verse tells much more, it says that the guidance is not based on mystical or unexplainable teachings. Ponder over each statement of the verse and try to understand the wide meanings conveyed in every part of the verse. In fact, the verse makes clear that no other book besides the **Arabic Glorious Qur’ân** ‘*is the weightiest in testimony*’. Allâh bears witness that there is no other book of revelation besides the **Arabic Glorious Qur’ân** – it further means that the One Who formulated the contents has *absolute knowledge* of everything and every statement made in the **Arabic Glorious Qur’ân**. No other book can stand alongside it, as the **Arabic Glorious Qur’ân** is the only divine guidance for human beings in its original language, in memorisation and in Book form. The Divine and the non divine can never be equal, as is made clear in the **Arabic Glorious Qur’ân**.

“...that if all of humankind and jinns gathered together to produce the like of the Qur’ân, they will not be able to do it even if they helped each other...” (Al-Qur’ân 17: 88)

Allâh claims to be the witness that Muḥammad (Allâh is pleased with him) was given only the Arabic Glorious

Qur'ân! *Look again at the words:*

“Say: Allâh is witness between you and me. And this Qur'ân has been revealed to me that with it I may warn you and whomsoever it reaches.”

Could the Holy Prophet (Allâh is pleased with him) have made any other claim than that which Allâh has instructed him to declare? Ponder again over the words of the verse (6:19), which asks the question: - ‘Do you really bear witness that there are other gods with Allâh?’ Allâh makes the subject clearer when Allâh declares: **“...We have not neglected anything in the Book...”** (Al-Qur'ân 6:38). In other words whatever was needed, and will be needed to guide human beings for all ages including the explanations of the guidance contained in the **Arabic Glorious Qur'ân** is given - nothing has been left out of the **Arabic Glorious Qur'ân** the verse claims. Allâh puts forward another argument as follows:

(2) “Shall I [i.e. Muḥammad] then seek a judge other than Allâh, when He it is Who has sent down to you [i.e. Muḥammad and to everyone] the Book fully explained. And those whom We have given the Book know that it is revealed by your Rabb⁹ with truth, so be not you of the disputers. And the word of your

9 : According to ar-Râghib al-Isfahâni who reveals the following in his Mufradât alfâz al-Qur'ân: That is, ‘the word Rabb originally means, to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion.’ Please note that the word has different meanings when it does not refer to the Creator.

YUSUF ALI: “And (appoint him) a messenger to the Children of Israel, (with this message): “‘I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah’s leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;”

PICKTHAL: “And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah’s leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah’s leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.”

It does not matter whose translation a person uses, the important point is: *in what category does the verse belong?* Is it correct to categorise the verse as decisive just because the majority of Muslim translators explain the verse in a literal sense? Let us analyse the verse from a decisive perspective. In order to comply with the Qur'ânic explanation we need to quote a few verses in order to evaluate our reasoning:

[Al-Qur'ân 67:3-4] “...You see no tafâwut (incongruity) in the creation of the Beneficent. Then look again: Can

This verse is often used by Christian missionaries in support of their God who is called Jesus.¹³ According to the New Testament:

Matthew¹⁴ 11:5: “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.”

According to Christians this verse of the Arabic Glorious Qur’ân is similar to that of their Bible. Most Muslims on the other hand understand that the verse must be taken literally which means, they think that ‘Îsâ¹⁵, (a.s) the messenger to the Children of Isrâ’îl actually created a bird and brought the dead to life with Allâh’s permission. To support this understanding most Muslims use the following translations: (Al-Qur’ân 3:49)

13 : We need to state clearly that the name Jesus is a **Greek** name. It was never given to any prophet of the Children of Isrâ’îl. Our belief is that the fabricated reconstructed Gospels which uses the name Jesus must be referring to a Greek person as his original words are in the Greek language which none of the Isrâ’îlite prophets spoke. Christians believe that this Jesus was born of a union between a (holy) ghost (?) and a (human) female. They also believe that this baby was worshipped while in his mother’s womb and became <god> when he grew up. The **Qur’ân** warns Muslims not to believe in this type of nonsense.

14 : Quote: “It is true that this Gospel was largely dependent upon an earlier Aramaic writing, which tradition assures us was composed by St. Matthew. But this work of St. Matthew no longer exists, and the Gospel which now bears the name of Matthew was written in Greek and based on the work of St. Mark.” Virtue’s Catholic Encyclopedia Editor Mabel Quin Vol. 1,1965, p. 141.

15: In the Arabic Glorious Qur’ân the name is Îsâ as he was a prophet of Bani Israeel.

Rabb has been accomplished¹⁰ truly and justly. There is none who can change His words; and He is the Hearer, the Knower.” (Al-Qur’ân 6:115 -116)

Allâh claims that the Book is ‘*fully explained*’, but many have not read verse 64 of chapter 19, which says: ‘*...and your Rabb is never forgetful*’. Nay, the majority believe that there are also other sources to explain the **Arabic Glorious Qur’ân**. Most are unaware that the above verses are supported by the following verse:

(3) “And certainly We have brought them a Book which We made clear with knowledge, a guidance and a mercy for a people who believe.” (Al-Qur’ân 7:52.)

We know that the words of the above verse will be questioned. Most people cannot see the importance of the words ‘*for a people who believe*’. They think if they say we “believe” without examining every word in order to understand the guidance, they are safe. We quote the following verse to re-enforce our argument about belief:

“The dwellers of the desert say: We believe. Say: You believe not, but say, we submit; and faith has not yet entered into your hearts. And if you obey Allâh and His Messenger, He will not diminish aught of your deeds. Surely Allâh is Forgiving, Merciful.” (Al-Qur’ân 49: 14.)

10 : All the promises and prophecies mentioned in the **Qur’ân** are successfully completed.

The above verse states: *Faith (true belief) had not yet entered into their hearts*, but they were to be regarded as Muslims. Allah says that they have to first submit, but true belief has yet to settle into their hearts through investigation and then only they can claim to believe.

One cannot believe something without understanding the subject. Ponder again over the meaning of the words. We repeat that the verse makes very clear that no other book besides the **Arabic Glorious Qur'ân** '*is the weightiest in testimony*'. We recommend to look up in the dictionaries for the meanings of the words '*testimony* and *witness*', and also *shahâdah*. Please do not forget also to check the meaning of the word *believe*, but more important, check its Arabic equivalent. We quote the next verse in order that one may understand that the subject is systematically explained in the **Arabic Glorious Qur'ân**:

(4) "A Book, whose verses are characterized by wisdom, then they are made plain, from One Wise, Aware." (Al-Qur'ân 11:1)

Nay, most people need further explanations:

(5) "...It is not a narrative which could be forged, but a verification of what is before it, and a distinct explanation of all things, and a guide and a mercy to a people who *believe*." (Al-Qur'ân 12: 111.)

The oft-repeating claim in support is as follows:

(6) "And We have revealed the Book to you explaining all things." (Al-Qur'ân 16: 89)

reason and logic. The following saying is attributed to the Prophet: '*Most certainly knowledge is the cure for ignorance*'.

"Who created the seven samâwât alike. You see no incongruity in the creation of the Beneficent. Then look again: Can you see any disorder? Then turn the ye again and again – thy look will return to thee confused, while it is fatigued.: (Al-Qur'ân 67: 3-4)

There are many other verses with the same information, but we shall restrict it to just this one. As can be understood, the nature in which Allâh has created things follow a prescribed order that He has laid down. This order does not change otherwise there will be disorder.

We shall demonstrate how a verse could be incorrectly understood if the law of chapter 3 verse 7 of the Arabic Glorious Qur'ân is not implemented:

"And (make the Masîh, 'Îsâ, son of Maryam) a messenger to the Children of Isrâ'îl (saying): I have come to you with a sign from your Rabb, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allâh's permission, and I heal the blind and the leprous, and bring the dead to life with Allâh's permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers." (Al-Qur'ân 3: 49)

- 15) No human being can perform a miracle i.e. performing similar acts as the Creator, and neither can he/she bring into existence anything out of nothing.
- 16) All human beings came into existence from a male and female; this is known as procreation.
- 17) It was from human beings that Allâh has chosen His messengers (Allâh is pleased with them) whom He has sent with guidance.
- 18) Most human beings instinctively use their innate faculties to increase their knowledge as they acquire information from child to adult. Some succeed while most follow slavishly what they are taught formally or informally. The system of observation and experiment is one of the most important methods of exploring the world.

From observation, one can thus conclude that human beings behave according to a certain **nature**. All the important characteristics mentioned above are not in contradiction with the teachings of the Arabic Glorious Qur'ân. In fact, the guidance is so designed that a human being may develop to his or her full potential, if the guidance is used appropriately. The Arabic Glorious Qur'ân encourages and stresses the seeking of knowledge hundreds of times in the Qur'ân. The word 'knowledge' and its derivatives are mentioned more than 800 times in the Qur'ân. Knowledge removes superstitions, ignorance and believing slavishly doctrines and belief that go against

Again, the Arabic Glorious Qur'ân makes clear:

(7) ***"And We have explained everything with distinctness."*** (Al-Qur'ân 17:12)

Then Allâh gives more reason as to why the Arabic Glorious Qur'ân can always be the Book which can give the correct explanations to the one who searches for answers:

(8) ***"A Book of which the verses are made plain, an Arabic Qur'ân for a people who know -"*** (Al-Qur'ân 41: 3.)

The information given in the above verse is extremely important. It reveals the reason as to why the message of the Arabic Glorious Qur'ân can be the guidance for all time. It is for the above reasons that Muslims should not accept any other source as divine guidance for a Muslim!

The verse, which states: 'A Book of which *the verses are made plain, an Arabic Qur'ân* for a people who know' is very important. It explains that *Arabic* is the mode to make clear the Divine Message which is not the words of human beings who do not have absolute knowledge of everything. Furthermore, no other language has the same power of meaning which are contained in the Arabic words.

One ought to understand that it is not an Arabic Qur'ân because the Holy Prophet was an Arab; no, it is an Arabic Qur'ân because the Arabic language has the root system, which allows one to extract the meanings from its root word. The reason as to why Arabic was used is because it has the power to give meanings from its words that are

necessary for a Divine Message. Many Arabic words can have up to 180 meanings when one derives the meaning from its root. A one letter word 'waw' 'و' has more than one meaning depending on the context of the verse. Another point which one has to understand is the fact that every verse has information for everyone according to his or her capacity of knowledge. Hence, every translation will depend on the amount of knowledge a translator possesses. One of the renowned scholars of Islâm, Hafiz Ghulam Sarwar stated in his book: "Muhammad-The Holy Prophet"- Reprinted 1967, p. 3.

"But the thing that distinguishes Arabia above all other countries in the world is Arabic. Latin, Greek and Sanskrit are highly inflexional languages. The Arabic language however, is not only inflexional but has another peculiarity of its own not possess by Aryan or Mongolian tongue. In Arabic all words, excepting particles, proper names and names of birds and animals and things for which there can only be one word, are derived from roots which can be moulded to express every kind of meaning which the root is capable of expressing. In this way Arabic is capable of immense expansion without any increase of its roots. And it can express in one word what other languages do in two, three or four words. It appears as if the Arabs, having little agriculture to attend to and less building to erect, have spent all their skill

- 6) A human being cannot stay deep under water (sea) for a very long time without special equipment, in order to maintain the needed human conditions.
- 7) A human being cannot stay in a cave, which is sealed off so that he or she is deprived of getting oxygen and food for a very long time.
- 8) A human being cannot travel into outer space without special equipment in order to maintain the needed human conditions.
- 9) A human being cannot understand a subject without using his or her intellect (brains) or rather their reasoning faculties in a rational manner.
- 10) A sane human being cannot accept an explanation if it is not based on rationality, unless he or she is not concerned if it is the truth or not.
- 11) Most human beings do not reach the age of one hundred and fifty years. However, should a person reach the age of one hundred and fifty years, he or she will in most cases become senile. Normally, most become senile much earlier.
- 12) A human being must **DIE**.
- 13) Once a human being dies, he or she has no contact with people in this life.
- 14) A human being, by its very nature, does not have supernatural powers. He/she can never bring the dead to life.

have become clearer. It is therefore our claim that Arabic is the original language created by Allâh that was not named in the above verse.

The fact that the Arabic language has the power of meaning, so that human beings do not have to coin meanings for the unknown information proves our point. Every necessary understanding of the nature of human beings are clearly articulated in the Arabic Glorious Qur'ân so that one can never be confused about the abilities of a human being. Let us introduce the characteristics of human being as this will ensure that one will analyse the subject from a Qur'ânic perspective:

The characteristics of human beings:-

From the above Qur'ânic guidance one can conclude that a human being male or female, is a mortal. They share *common* characteristics. There is essentially no distinction between males and females, except for their different biological functions. The most *noticeable, commonly known* and *undisputed* characteristics of a all human being are as follows:

- 1) A human being must eat food and drink water.
- 2) A human being must sleep.
- 3) A human being must breathe in oxygen.
- 4) A human being cannot stay without food for a very long time.
- 5) A human being must answer the call of nature.

and all their energy in the building and cultivation of their language.¹¹ Very few historians of Arabia have paid attention to the enormous influence of the Arabic language on the lives of the people of Arabia, but it is a factor which is of the greatest importance in all matters concerning Arabs." (our emphasis)

From the above passage it is clear that Arabic is a very *rich* language. It "is capable of immense expansion without any increases of its roots", "it can express in one word what other languages do in" many more words. In fact, the wealth of information that one word contains is often so vast that its translation depends on the amount of knowledge a translator has and is available. Insight into the meaning of a word grows as more knowledge, experience and wisdom are obtained. Also there are some words which have no roots and *their meanings are extracted from within the subject matter* as it appears in the **Arabic Glorious Qur'ân**. In other words, those words that have been used in the **Arabic Glorious Qur'ân**, which one cannot find its meanings from dictionaries, is explained by the context in which the word appears.

Due to this unique attribute of the Arabic language, and further supported by Divine revelation, made it possible to have in our midst a divine Book that contains information and guidance for the past, present and future

11 : Even this attempt by Sarwar cannot answer the reason as to why Arabic is such a rich language.

until the end of time. The power of the Arabic language enables the **Arabic Glorious Qur'ân** to be a dynamic Book, that is, information being revealed all the time as more knowledge becomes available. One of the titles or names of the **Arabic Glorious Qur'ân** is **Al-Bayân** which means *“that in which is made manifest, clear”*.

Regarding the subject about the meaning of the term *nafs* and examining the above verses and its explanations, it ought to become clear that the dictionary meanings are inadequate. Today, people have progressed intellectually much more than those of previous times which makes it within our grasp to understand the term within the Qur'ânic verses and to give its meaning from the Qur'ânic and scientific discoveries as the DNA. It is important to elaborate on the Arabic language from the Qur'ânic perspective.

The Arabic Glorious Qur'ân draws the attention of *learned people* towards the laws which governs diverse languages. The following verse has a very important bearing on this subject:

“And among His Signs is the creation of the samâwât and the earth and the diversity (وَإِخْتِلَافٌ wahtilâf) of your tongues and colours. In that, surely, are signs for those who possess knowledge.” (Al-Qur'ân 30: 22)

The important guidance of the verse is the fact that Allâh informs human beings that among Allâh's Signs is the creation of the *samâwât*. Firstly, the meaning of the term

certain other faculties – the reference being to the moral and devotional side of man's growth. The several stages in the growth of the human child, as given here, and was unknown then in the 7th century are quite in accordance with scientific investigation. It should be borne in mind that the word *fa*, meaning *then*, as used in *then We clothe the bones ...* does not always imply order. This is clear from the context, which states that there is first a lump of flesh, and the nucleus of the bones is generated in this flesh.

(Nutfah – droplet, minute quantity of liquid. However, it is a comprehensive term which true meaning can only be deduced from Qur'ânic text. It includes the male and female gamets and associated cellular fluid. It is also a descriptive term for fertilized egg, the morula and blastocyst.)

Again in the Arabic language there is the term '*alaq* عَلَقٍ used in the 96th chapter of the Arabic Glorious Qur'ân, which means: *Clot or leech-like clot or hanging object, etc.* In the same manner the Arabic term '*alaq* عَلَقٍ refers to this *evolutionary* development of the baby within the mother. Apart from stating that the primary factor on which Allâh's creative activity is based in love, chapter 96:2 actually reveals that human beings were created from a very small cell (having the characteristics of a clot), which went through a developmental process. Due to the limited knowledge of the early Arabs the scientific implication of the terms *Rabb* and '*alaq* was not immediately apparent. It is only after the scientific discoveries that their meanings

Arabic Glorious Qur'ân, and neither could the primitive Arabs have coined this definition for the term.

The above definition of the term *Rabb* used in the Arabic Glorious Qur'ân as an attribute of Allâh clearly refers to one who oversees a process that resembles *evolution*¹².

“And certainly We create people of an extract of clay, then We make him a small Nutfah in a firm resting-place, then We make the Nutfah a clot, then We make the clot a lump of flesh, then We make (in) the lump of flesh bones, then We clothe the bones with flesh, then We cause it to grow into another creation. So blessed be Allâh, the Best of creators! Then after that you certainly die. Then on the day of Resurrection you will surely be raised up.” (Al-Qur'ân 23: 12-16)

The creation of man is here traced back to earth, for the life-germ in sperma is an extract of food, which is drawn from earth in whatever form it may be. (It should be noted that the first ten verses of chapter 23 speaks of the devotional growth of man). The physical growth is spoken of here, and thus a comparison may be established between the physical and the devotional growth. The addition of the words, *then We cause it to grow into another creation* (v. 14), is to show that man's creation does not end with the completion of the different stages of physical growth, as in the case of other animals, but he is endowed with

samâwât is that everything of the outer space besides the earth is included in the term. This means that it includes black-holes. In the *samâwât* there are numerous types of changes that are happening with the stars, which also include the creation of the black-holes that take place in the *samâwât* which most people are not aware of. Secondly, even the earth also includes changes. This could be simply called '*the diversity*'.

Thereafter, Allâh refers to '*the diversity of your tongues and colours.*' This tells one that just as the one *samâwât* and the one earth in our solar system were created by Allâh and thereafter changes are continuously taking place, so did Allâh create one language and one colour for human beings. Consequently, changes to the **one language** are also subject to changes just as the **one colour** of human beings is also subjected to changes which are taking place with the things mentioned in the verse. Then Allâh inform human beings: '*In that, surely, are signs for those who possess knowledge.*' The first *sign* that a human being must become conscious of is that all the points mentioned in the verse's origin was without the changes that are taking place after it was created. In order for a person to agree or disagree means that one has to research the points mentioned in the verse. When such research is made then one will discover that the most important part of the verse was over looked. ***And that is Allâh is not subjected to change as His creation.***

12 : Whenever we use the term 'evolution' we mean that Allâh is the one Who causes the process according to His prescribed law.

When a study is made of the words **وَإِخْتِلَافٌ** **wahtilâf** which means ‘*and the diversity*’ or ‘*and the difference*’, then it should be understood in the context of the verse that it refers to the variety and not as discrepancies of changes. In the case of ‘*samâwât and the earth*’; ‘*of your tongues and colours*’, the conditions which Allâh has created are inherent to change. The guidance contained in the Divine revelation guides one to avoid conflict which is harmful to human beings.

“O mankind, surely We have created you from a male and a female, and made you tribes and families that you may know each other. Surely the noblest of you with Allâh is the most dutiful of you. Surely Allâh is Knowing, Aware”. (Al-Qur’ân 49: 13)

The principle of the brotherhood of mankind laid down here in this verse is on the broadest basis. The address here is not only to believers, but to mankind in general, who are told that they are all, as it were, members of one family, and their divisions into nations, tribes and families should not lead to estrangement from, but to a better knowledge of each other. The cosmopolitan nature of the *Dîn* of Islâm is an established fact and acknowledged by all hands. Anyone who refuses to accept such a *Dîn* (way of life as prescribed by Allâh) would unfailingly lose in the end. A Muslim accepts the whole truth; the truth as revealed to any prophet anywhere in the world; the followers of other

‘religions’ accept only partial truth, the truth as revealed to them only, not truth as revealed to all mankind.

Superiority of one over another in this vast brotherhood does not depend on nationality, wealth, or rank, but on the careful observance of duty, or moral greatness.

Everyone knows the conflict human beings have caused just because of the different colours of human beings. Once civilised human beings study the reason as to why human beings have different colours, they will find it was caused by the environment they found themselves in and not by the choice of the individual or by his or her making. The languages have a slightly similar reason for the differences. Nevertheless, one will always ponder what that first original language was. Again if one searches for the original language then it will require certain criteria to be used in order for one to make such a discovery as the original language must have some unique qualities. One of the criteria should include the *unknown* element in order to substantiate the fact that language is not man-made.

We shall only use two examples:

In the Arabic language there is the term **Rabb** رَبُّ used in the opening chapter of the Arabic Glorious Qur’ân, which means: ‘*The One who nurtures a thing in such a manner as to make it attain one condition after another until its goal of completion*’. When a study is made of created things one will find this act is the truth. This knowledge could never have been known by people before the revelation of the