

## FROM THE ARABIC GLORIOUS QUR'AN:

### (1) BEGINNING OF CREATION (2) CREATION OF HUMAN BEINGS (3) LIFE ON EARTH (3) DEATH, (4) BARZAKH AND RESURRECTION

2-111<sup>1</sup>: “...Produce your proof if you are truthful.” 37-156: “Or have you an authority manifest”?

[Linked verses: 21-24; 27-64; 28-75]

25-33: “And no question do they bring to thee (*i.e.* Muḥammad) but We (*i.e.* Allāh) reveal to thee (*i.e.* Muḥammad) the truth and the best explanation (thereof).” 6-38: “.....Nothing have We (*i.e.* Allāh) omitted from the Book- (Arabic Al-Qur’ān), and they (all) shall be gathered to their Rabb<sup>2</sup> in the end.”

**54-17, 22, 40: (3 vs. in 1 chapter) “And We (*i.e.* Allāh) have indeed made the Qur’ān easy to understand and remember:**

17-89: “And We (*i.e.* Allāh) have explained to mankind, in this Qur’ān, every kind of similitude (through various facets and symbols): yet the greater part of mankind refuses (to receive it) except with ingratitude!” (Additional references 6-105; 14-25; 39-27,28; 30-58) [Note: Additional linked references of chapter and verses not quoted are in brackets. Only a few are quoted in this treatise, the Qur’ān has many verses on the same topic to make things lucid, using **Tasrīf**, and the reader is encouraged to read the Qur’ān to understand the message- verses pertaining to **Tasrīf**: 17-41, 89; 6-46; 65-105; 18-54; 6-105; 20-113; 25-50 etc]

#### BEGINNING OF CREATION

21-30: “Do not those who deny the existence of Allāh see that **the heavens and earth were (once) closed up as one unit of creation devoid of space**, which We (*i.e.* Allāh) then parted (creating) space (and time)? And We (*i.e.* Allāh) made from water every living thing. Will they (the unbelievers) not then believe?”

#### CREATION OF HUMAN BEINGS

76-1/2: “Has there not been over man a long period of time, **when he was nothing** - (not even) mentioned? **Verily We (*i.e.* Allāh) created man from a drop of mingled sperm**, in order to try him: so We (*i.e.* Allāh) gave him (the gifts), of hearing and sight.” 19-67: “**But does not man call to mind that We (*i.e.* Allāh) created him before out of nothing?**”

2-28: “**How can you deny the existence of Allāh seeing that you were lifeless (matter), and He (*i.e.* Allāh) gave you the faculty of growth,<sup>3</sup> of sensation and intellect...?**” [Given life the 1<sup>st</sup> time;- for the 2<sup>nd</sup> time refer 56-61; 21-104; 14-48]

71-17: “**And Allāh has produced you (human kind) from the earth growing** (gradually as a tree),”

23-12, 13, 14: “**And certainly We (*i.e.* Allāh) evolved man out of an extract of clay.** And after changing his state, (We) placed him as a (**sperm**) **drop<sup>4</sup>** in an abode<sup>5</sup> of stability (in the wall of the womb) for a predetermined time; And then We (*i.e.* Allāh) fashioned the drop of sperm into a mass (of cells) attached<sup>6</sup> via a stalk (to the early placenta); then We (*i.e.* Allāh) formed out of it a **chewed-like<sup>7</sup> embryonic mass**; then We (*i.e.* Allāh) formed bones **within the mass and clothed<sup>8</sup> the bony framework with**

<sup>1</sup> The dash (-) separates chapter and verse numbers. The verse numbers may vary by 1 or 2 depending on the translators’ method of numbering.

<sup>2</sup> According to Ar-Rāghib al-Isfahānī, it means ‘to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion’ Mufradāt al-fāz al-Qur’ān by ar-Rāghib al-Isfahānī. (*i.e.* Allāh is the Evolver)! (Refer Al-Qur’ān chapter 87-1, 2,3)

<sup>3</sup> : **Hayāt** – faculty of growth, of sensation, of intellect.

<sup>4</sup> : **Nutfah**

<sup>5</sup> : **Qarār** – from the root **qarara** – abode of stability; determined time, appointed time.

<sup>6</sup> : **Alaqah** – from the root **‘alaqai** – to suspend a thing to another by a rope; attach or cling to.

<sup>7</sup> : **Mūdgħah** – from the root **madagħha** – chewed flesh; foetal flesh.

(elongated) muscle groups attached<sup>9</sup> to it. Then We (*i.e.* Allâh) produced out of it a new creation<sup>10</sup> [This translation is from Dr. Joseph Noor's book 'Document X', Direct Evidence of God's Existence. Please visit his website: [www.documentX.net](http://www.documentX.net)]

75-39: "And of (from) the male He (*i.e.* Allâh) made two sexes, male and female." [The male sperm determines the gender of the child, as he has the Y chromosome. This discovery is fairly recent, as it was believed in past times that the woman was responsible for the gender of the child. The Qur'ân stated this information in the 7<sup>th</sup> century]

42-11: "(Allâh) the Creator of the heavens and the earth: He (*i.e.* Allâh) has made for you pairs from among yourselves, and pairs among cattle: by this means does He (*i.e.* Allâh) multiply you: there is nothing whatever like unto him ..." [additional refs: 76-1/2; 96-2; 36-77; 16-4; 32-8; 22-5; 55-14; 56-62; 40-67; 30-20; 37-11; 11-82; 6-96]

## OLD AGE AND DEATH

36-68: "If We (*i.e.* Allâh) grant long life to any (human being), We (*i.e.* Allâh) cause him (human being, whether male or female) to be reversed in nature: will they not then understand?"

30-54: "It is Allâh who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave you (weakness) and a hoary head: He (*i.e.* Allâh) creates as He (*i.e.* Allâh) wills, and it is He (*i.e.* Allâh) who has all knowledge and power." [Additional references: 16-70; 23-15; 56-60; 22-5]

21-7, 8: "Before you (*i.e.* Muḥammad), also, all the apostles We (*i.e.* Allâh) sent were but men (mortals with bodies), to whom We (*i.e.* Allâh) granted inspiration: if you realise this not, ask of those who possess the Message; nor did We (*i.e.* Allâh) give them bodies that ate no food, nor were they exempt from death." (Linked to 18-110)

## AT THE TIME OF DEATH

23-99,100: "(In falsehood will they be) until, when death comes to one of them (he will) say: "O my Rabb! - send me back (to life in this world),- in order that I may work righteousness in the things I neglected." – "By no means! It is but a word he says."- before them is a Barzakh (Partition) till the Day they are raised up (to life again)." [At the time of death one is shown one's future abode in the hereafter, and no one can return to this world ever again -refer also to: 35-22; 6-122; 36-51/52; 32-21]

20-55: "From the (earth) did We (*i.e.* Allâh) create you, and into it shall We (*i.e.* Allâh) return you, and from it shall We (*i.e.* Allâh) bring you out once again." [Linked verses 14-48; 21-104]

## NO FORGIVENESS AT THE TIME OF DEATH

4-18: "Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting faith: for them have We (*i.e.* Allâh) prepared a punishment most grievous." [Linked: 50-19; 56-87; 38-3; 40-84, 85; 4-97; 45-21; 75-26, 27, 28]

[Note: Verses 4-18; 23-99/100; 40-11; 10-90/92 informs us in no uncertain terms that every human being will see his/her abode of the hereafter just before one's death, - the realty- hence his/ her pleading to be sent back to make amends and do righteousness and to believe in the Qur'ân! However it will be too late as we have been given our chance to study the Qur'ân and make our choice.]

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<sup>8</sup> : *Fakasowna* – from the root *kasawa* – oblong piece of cloth, of a single piece; wrapping garments (the clothing material is obviously the muscle hence my description of it as elongated).

<sup>9</sup> : *Lah'mâ* – from the root *lahama* – flesh; united, joined.

<sup>10</sup> : *Ākhar* – from the root *akharā* – another, a thing or person other than the former.

40-11: “They (the unbelievers, rejectors of truth) will say: “**Our Rabb! Twice hast Thou (i.e. Allâh) made us without life, and twice hast Thou (i.e. Allâh) given us life!** Now have we recognised our sins: is there any way out (of this)?””  
[Linked to 2-28; 21-104; 20-55; 56-61]

#### PHARAOH OF MUSÂ’S TIME TRIED HIS LUCK TO NO AVAIL

10-90, 91, 92: “...Pharaoh 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). (It was said to him): “**Ah, only now!- but a little while before, wast thou in rebellion!-** and thou didst mischief (and violence)! This day shall We (i.e. Allâh) save thy body, that thou mayest be a sign to those who come after thee!  
**But verily, many among mankind are heedless of Our (i.e. Allâh) signs!”**

#### THE DEAD IN GRAVES AND DAY OF RESURRECTION

35-22: “**Nor are alike those that are living and those that are dead.** Allâh can make any that He (i.e. Allâh) wills to hear; **but thou (human beings) canst not make those to hear who are (buried) in graves.”**

36-52: “They will say: “**Ah! Woe unto us! Who hath raised us up from our beds of repose?”**... (a voice will say) “This is what (i.e. Allâh) Most gracious had promised. And true was the word of the apostles!”

79-14: “When, behold, **they will be in the (full) awakening** (to Judgment).”

20-103,104: “In whispers will **they consult each other**: “Ye tarried not longer than ten (days); We (i.e. Allâh) know best what they will say, when their leader most eminent in conduct will say”: “**Ye tarried not longer than a day!**” [71-18; 36-53; 23-16]

39-42: “It is Allâh that takes the *nafs*<sup>11</sup> (of human beings) at death; and those that die not (Allâh) during their sleep: **those on whom He (i.e. Allâh) has passed the decree of death, He (i.e. Allâh) keeps back (from returning to life), but the rest He (i.e. Allâh) sends (to their bodies) for a term appointed.** Verily in this are signs for those who reflect.”

[Note: according to the Qur’an there is no punishment in the grave. Verses 36-52, 79-14, 23-100, 39-42 and 20-103-104 etc make that very clear. In the intermediate stage called *Barzakh* [barrier, partition] the dead will be in a state of ‘a sleep of death’ or ‘unconsciousness’ –as the verses of the Qur’an make clear. If there had been any kind of punishment (or happiness) in the grave then the Qur’an would have stated that; but the words of the above verses disprove that! Refer 6-38: “.....**Nothing have We (i.e. Allâh) omitted from the Book-**]. According to the Glorious Arabic Qur’ân **only after accountability** of each person on the Day of Resurrection will punishment in Hell or bliss of Paradise begin and not before.

**17-14: “(It will be said) “Read thine (own) record: sufficient is thy *nafs* this Day to make out an account against thee.”**

44-56: “Nor will they there taste death, **except the first death**; and He (i.e. Allâh) will preserve them (the believers) from the penalty of the Blazing Fire”-

21-104: “**The Day that We (i.e. Allâh) roll up the heavens like a scroll rolled up for Books (completed),- even as We (i.e. Allâh) produced the first creation, so shall We (i.e. Allâh) produce a new one:** a promise We (i.e. Allâh) have undertaken: truly shall We (i.e. Allâh) will fulfill it.”

14-48: “**One day the earth will be changed to a different earth, and so will be the heavens and human beings** (be changed) and will be marshalled forth, before Allâh, the One, and the Irresistible;”

56-61: “**From changing your forms and recreating you (again) in (forms) that ye know not.”**

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<sup>11</sup> *Nafs* – from the root *nafasa* – ‘soul, spirit’, vital principle, life essence, living entity.

84-19: “Ye (human kind) shall surely **travel from stage to stage** (evolving further as Allâh wills).”

وَمِنَ النَّاسِ مَنْ يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ

31-6: “But there are, among mankind, those who purchase idle tales, (LÂH’WÂL-HADÎTH) without knowledge (or meaning), to mislead (mankind) from the path of Allâh and throw ridicule (on the path of truth *i.e.* Al-Qurân) - for such there will be a humiliating penalty.” (The Qur’ân contains all the guidance necessary for humankind- 2-2, 3, 4, 5).

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ

68-44: “Then leave Me (*i.e.* Allâh) alone with such as reject this HADÎTH (Allâh’s Qur’ânic message): by degrees We (*i.e.* Allâh) will punish them (*i.e.* the rejecters of Allâh’s Qur’ânic message) from directions they perceive not.” [Additional linked verses: 69-43 to 47; 45-6; 7-185; 13-40; 5-99; 4-41; 25-30; 6-159; 53-29; 77-50]

5- 44, 45: ..... “if any do fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) unbelievers. .... “and if any fail to judge by (the light of the Qur’ân) what Allâh hath revealed, they are (no better than) wrong-doers.” 5/47. .... “if any do fail to judge by (the light of) what Allâh hath revealed, they are (no better than) those who rebel.”

33-67, 68: “And they (the disbelievers) would say: “Our Rabb, we obeyed our chiefs and our great ones, and they misled us as to the (right) path (of the Qur’ân). Our Rabb, give them double penalty and curse them with a very great Curse!” [Linked: 7-146; 10-28, 29, 30; 10-35; 5-103 &104]

42-48: “If then they turn away, We (*i.e.* Allâh) have not sent thee (*i.e.* Muḥammad) as a guard over them. Thy (*i.e.* Muḥammad’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; 24/54-56; 27/92; 42/30; 42/58]

4-41: “How then when We (*i.e.* Allâh) brought from each people a witness, and We (*i.e.* Allâh) brought thee (*i.e.* Muḥammad) as a witness against these people!”

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

25-30: “Then the Messenger (*i.e.* Muḥammad) will say: “O my Rabb! Truly my people took this Qur’ân for just foolish nonsense.”

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