

“AL- MUKARRAMAH” (80:13)

THE MIGHTY INVINCIBLE QUR’ÂN.

WHAT ARE THE CRITERIONS WHICH ONE HAS TO KNOW BEFORE ACCEPTING A DIVINE RELIGIOUS BOOK?

The first criterion which we have considered as very important for a Divine Book, is that the language in which the revelation ought to be revealed in, should be such that it must have the power to give meanings that will provide the source of communication which will be capable to provide meanings beyond the known knowledge of every period until the end of time. We as human beings have advanced in knowledge ever since human beings have become civilized. We know that the advancement of knowledge is so great that one wonders whether the Book which people claim to be their Book of guidance is capable to provide guidance which will cover all facets of creation, and all sorts of activities in which human beings are involved with or will become involved. If no language has such capabilities then the Almighty will have to continue sending guidance in every period! For Muslims their Book of guidance was finalized and Al- Qur’ân is that Book! Prophethood for

Muslims has come to an end with Muḥammad (Allāh is pleased with him) being the last of the messengers!

The second criterion which we have considered as very important for a Divine Book, is that it must give its own history! The reason is very simple to understand. Human beings unfortunately have the bad characteristic to change what they do not like! J. Arthur Findlay in the following words further supports the above view:

“Christianity was the compromise. Conditions then were like conditions now. Philosophy then, as Science now is doing, was killing superstition, and consequently the pagan priesthood opposed it just as the Christian priesthood opposed science. Science has conquered because it had behind it the printing press which philosophy lacked. The people then were turning away from the ancient Religion, the temples were neglected, and the Gods were not worshipped as of old. Something had to be done to preserve the power of the priesthood. Something new but yet the same had to be given to the people to satisfy their longings. Constantine on reaching the throne saw how events were moving within his domain, especially in Rome, and decided that the then little known cult, Christianity, suited best the needs of the

people, provided its differences could be settled and it was brought more into line with pagan thought. Eusebius and Athanasius produced the necessary structure, the former the Nicene Creed and the latter the ideas which ultimately developed into the Athanasian Creed. Eusebius and the other Church fathers, it is reasonable to believe, would not hesitate to make what alterations were necessary in the writings and records of the cult to bring them into line with the creeds they produced. Honesty and accuracy, as we understand them, did not exist in those days. For three hundred years prior to Nicæa no historical records existed, so there was no great difficulty in deluding the people as to the past story of the cult. Any thing could be added to or subtracted from its past beliefs without undue comment" [Our emphases].¹

When one observes creation then one will discover that there is intelligent design and a very sophisticated order in operation. *It could never have happened by mere chance.* It must have been designed by a Higher Intelligent Being who has planned it and brought it into existence. That Being would have also made sure that He would have

1: The Unfolding Universe or The Evolution of Man's Conception of his Place in Nature, 1935, pp. 143-144.

given guidance to His most intelligent creation, i.e. man. Therefore, a Book of the Creator sent to human beings for their guidance must necessarily be protected by The Almighty! He alone must secure its safe keeping! Not only the Book, but also the contents must necessarily have the power of meaning at all times! After years of research we can 100% conclude that the only Book in the world that can provide the above criterion is the Arabic Glorious Qur'ân! Is it not most miraculous that the Arabic Glorious Qur'ân is the only Book that is memorised? This phenomena is a unique characteristic of the Arabic Glorious Qur'ân! It overcomes all the problems of fungi and bacteria and the damage caused by the handling of the fragile type of materials which was used for books before printing was invented in the *fifteenth century*. Studying the Arabic language one finds that this language can express things in complete compliance with the most complicated development that takes place in creation. We will only give one example:

Firstly, we need to give an *appropriate translation* of the verses, namely, chapter 23 verses 12, 13 and 14, which ought to be in conjunction with the facts of the subject:

“And certainly We evolved humankind out of and extract of clay, (نَمُّ) and² after changing his state³, (We) placed him as a (sperm) drop⁴ in an abode⁵ of stability (in the wall of the womb) for a predetermined time, and then We fashioned the

2: The significant point is to realize that the conjunction then (نَمُّ *thumma*) used three times in the passage does not at all capture its full Arabic meaning. Its Arabic equivalent (نَمُّ *thumma*) does not only convey sequence, but embraces the following meanings as well: an interval between events, coincidence and uninterrupted causal connection. Thus besides order, it implies: a) a period between stages, not inactivity but a time interval required for continued development before the next stage becomes recognizable and distinguished from its predecessor, b) coincidence which denotes coordination of activities. The idea is to bring home the point that there are no cut off points between embryonic stages – the formation of tissues and organs gradually merge and coincide with the formation of others. And c) causal link – every event forms the platform for and gives rise to the next.

3 : The Arabic word جَعَلْنَا *J'alnâ* derived from its roots ja'ala means: state or condition.

4: The Arabic word نُطْفَةٌ *Nuṭfah* from its root Nuṭfa means: droplet, minute quantity of liquid. However, it is a comprehensive term which true meaning can only be deduced from Qur'anic text. It includes the male and female gametes and associated cellular fluid. It is also a descriptive term for fertilized egg, the morula and blastocyst.

5: The Arabic word قَرَارٍ *Qarâr* derived from its roots qarâr means: abode of stability; determined time, appointed time.

drop of sperm into a mass⁶ (of cells) attached via a stalk (to the early placenta⁷), then We formed out of it a chewed-like⁸ embryonic mass, then We formed bones within the mass and clothed⁹ the bony framework with (elongated¹⁰) muscle groups attached¹¹ to it, and then We produced out of it a new creation.¹² So blessed be Allâh, the Best of creators!" (Al-Qur'ân 23:12, 13, 14).

Truly this verse brings out the Divine nature of the Arabic language! [*Kindly refer to the following chapters & verses as well: Al-Qur'ân 36:36; 21:30; 21:33; 36:40; 78:6-7; 55:19-20; 25:53; 25:54; 13:3; 51:49; 16:69; 16:66; 96:1-2; 86:5-7; 76:2; 32:8; 39:6; 22:5; 75:3-4: The information in these verses was unknown at the time when the Qur'ân was revealed in the 7th century C.E.]*

6: The Arabic word **عَلَقَةٌ** 'Alaqah derived from its roots - 'aliqabihi - to suspend a thing to another by a rope; attach or cling to.

7: Placenta means: "the structure that unites the unborn mammal to the womb of its mother and establishes a nutritive connexion between them..."

8 : **مُضْغَةً** Mudghah - madaghah - chewed flesh; fetal flesh.

9 : **فَكَسَوْهُ** Fakasawu - 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).

10 : Elongated means: lengthen

11 : **لَحْمًا** Lahamâ - lahamâ - flesh; united, joined.

12 : **آخَرَ** Akhar - akkhara - another, a thing or person other than the former.

The third criterion which we have considered as very important for a Divine Book, is that a Divine Book must necessarily contain the **UNKNOWN!** This factor is very important, as no human being can write the **UNKNOWN!** On this point we will only refer to one well known fact:

“But this day We shall save you (Pharaoh) in your body that you may be a sign to those after you. And surely most of the people are heedless of Our signs.” (Al-Qur’ân 10:92).

This statement refers to the preserved body of Pharaoh (Rameses ii)¹³ who ruled during the time of *nabî*¹⁴ *Mûsâ* (Allâh is pleased with him) and whose body was discovered some twelve hundred years after the Arabic Glorious Qur’ân was revealed amongst the mummies in Egypt.¹⁵ Human beings can uncover the *unknown* only if they start from that which is known.

13 : Encyclopaedia Britannica, 9th edition : volume xvii, page 22, under the heading “Mummy”. The Bible claims that Pharaoh’s body was not preserved as *“there remained not so much as one of them”* (King James Version. Exodus 14:28).

14 : The term nabî means prophet, and Mûsâ is know also in the reconstructed man-made Holy Bible as Moses.

15 : Please note it does not matter if a new discovery reveals that the Pharaoh of nabî Mûsâ was only now discovered, as some are now claiming.

During the lifetime of the Holy Prophet Muḥammad (Allāh is pleased with him) the Arabic Glorious Qur'ân was first put to memory.¹⁶ This was done as it was revealed portion by portion, and recited in their prayers¹⁷. Then it was put to writing under his personal guidance. What is of importance is the fact that the Arabic Glorious Qur'ân contains information about **'Writing'**¹⁸ **collection and arrangement of the text'**.¹⁹ Here follows some *explanatory translations* of the verses. It states:

(1) "Move not your tongue so as to make haste therewith. It is Our (Allâh's) duty to compile (collect and arrange) it and to regulate²⁰ its reading. But once We (Allâh) have regulated its reading, follow you its reading (as regulated). Even it is Our (Allâh's) duty to explain it (as necessary)".

(Al-Qur'ân 75:16-19) (Translation by Dr. Kamal Omar)²¹

16 : Allâh says: "Nay this (Qur'ân is a collection of) self-evident laws, safe within the minds of those induced with knowledge, And none but the unjust reject Our Signs". Al-Qur'ân 29:49. Also: "We shall make you recite so you shall not forget -". Al-Qur'ân 87:6.

17 : Al-Qur'ân chapter 73:1-4.

18 : The verses quoted concerning 'Writing' inform us that the art of writing and the use 'pen' were known at the time of its revelation.

19 : In other words, the form in which the Arabic Glorious Qur'ân is today, is how it was put together. 'Deep into the Qur'an', page 331.

20 : It means: '1 control by rule. 2 subject to restrictions. 3 adapt to requirements.' The Concise Oxford Dictionary 1990.

21 : Correction is ours, and the words in italics.

(2) **“We (i.e., Allâh) have certainly revealed the Message and We (i.e., Allâh) shall assuredly guard it”.** (Al-Qur’ân 15:9) (Translation by Dr. Kamal Omar) [*The words in Italics is ours*]

(3) **“No falsehood shall approach it --- neither that which exists already nor that which appears afterwards. It is sent down by One (i.e., Allâh) full of knowledge, worthy of praise”.** (Al-Qur’ân 41:42) (Translation by Dr. Kamal Omar) [*Italics is ours*]

(4) **“It (i.e. to get a statement reduced to writing) is juster in the sight of Allâh, more suitable as evidence and more convenient to prevent doubts (in future). ---”** (Al-Qur’ân 2:282) (Translation by Dr. Kamal Omar) [*Italics is ours*]

(5) **“Nûn! We (i.e., Allâh) bring to evidence the pen and (the Qur’ân) that is being reduced to writing by the people (*wal-Qalami wa mâ yasturûn*) as a proof that by the grace of your Rabb you are not out of your senses”.** (Al-Qur’ân 68:1-2) (Translation by Dr. Kamal Omar) [*The words in*

italics is ours] Please note that “*Nûn*” is a word of the verse. Some regard it as one of the *muqatta’ât*]²²

22 : A person who is a student ought to understand that most people follow blindly what others have informed them. Most do not even examine the evidence to establish if the sources they use are actually the truth. How could it be that one can make statements about the Holy Companions (Allâh is pleased with them) of the Holy Prophet (Allâh is pleased with him) which cannot be supported with evidence? Even those who go to Universities have to subscribe to the information prescribed for them. This unfortunately, is the basis on which most people claim that they have established “truth”. What is the use of quoting what people have to say about things they do not really understand? If a person does not carefully check the meanings of each word in the Arabic Glorious Qur’ân and be guided by the subject matter, then such a person will never understand the guidance contained in it. The subject matter is the deciding factor, which will determine what meaning of a word ought to be used. One must keep in mind that the meanings of an Arabic word are vast. It is for this reason that emphasis is placed on ‘an Arabic Qur’ân’. One has to keep in mind that it is a Book of guidance and neither a Book of details nor a Story Book. We wonder if there are many people who would be able to understand the following verse: **“Move not your [i.e. Muḥammad] tongue (simultaneously while the Qur’ân is being revealed) so as to make haste therewith. 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). Simultaneously [thumma] it is Our [i.e. Al-lâh’s] duty to explain it (as necessary)”.** (Al-Qur’ân 75:16-19)

Once careful consideration is given to the guidance contained in the above verse, then one ought to understand that those letters at the beginning of certain chapters are not there purposeless, those letters determine the melody or rhythm or tune in which the Arabic Glorious Qur’ân has to be recited. If one listens carefully to the recital of the Arabic Glorious Qur’ân by one who follows the rhythm

(6) “(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 mutahharah*) written by the hands of those who are expert in the art of writing (*bi-‘aydî safaratim kirâmimbararah*) (and who are) noble and reliable”. (Al-Qur’ân 80:13-16) (Translation by Dr. Kamal Omar)

(7) “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’ (*iktatabahâ fahiya tumlâ ‘alayhi bukratanwwa ‘ašîlâ*) (Al-Qur’ân 25:5) (Translation by Dr. Kamal Omar)

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

set by those letters then one will understand the reason it is there. History tells us that the early Muslims were the first to write music. They must have learned it from the Arabic Glorious Qur’ân.

(9) “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)

(10) “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)

(11) “And it is a Qur’ân We have made distinct, so that thou mayest read it to the people by slow degrees, and We have revealed it in portions.”

(Al-Qur’ân 17:106) (Translation by Muhammed Ali).

One of the renowned scholars of Islâm stated:

“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 and all their energy in the building and cultivation of their language.²³ 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."²⁴

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 available at any given time.

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

24: Muhammad the Holy Prophet, by Hafiz Ghulam Sarwar, Reprinted 1967, p. 3.

[Many Arabic words have 100 to 200 meanings]. Insight into the meaning of a word grows as more knowledge, experience and wisdom are obtained. Due to this unique attribute of the Arabic language it is possible to have in our midst a divine Book that contains information and guidance for the past, present and future generations. The power of the Arabic language enables the Arabic Glorious Qur'ân to be a dynamic Book, that is, information is being revealed all the time as more knowledge becomes available.

Here follows some historical information on the subject as pointed out by Mazhat: *“Arabic is the first language taught by Allâh to man and that all other languages are derived from it. This claim may seem to be too dogmatic at the outset, but it is true beyond a shadow of doubt...”* He then completes his introduction with the following words:

“In a word, the origin of language is hidden in the remotest past and is beyond the reach of human knowledge. Speculation and conjecture cannot take the place of proof. Only the Maker could throw light on this important subject through revelation. And this is exactly what the Arabic Glorious Qur'ân has done.”

“The Arabic Glorious Qur’ân and One Language Ideal”

Let us see what guidance the Arabic Glorious Qur’ân offers on this subject.

1. The Arabic Glorious Qur’ân says expressly:

“And He (*Allâh*) taught Âdam²⁵ all the names...”

(Al-Qur’ân 2:32)

It is clear that the verse refutes the onomatopoeic²⁶ and such like theories about the origin of language.

“The Beneficent (*Rahmân*) taught the Qur’ân. He created man, taught him the mode of expression (*Bayân*).” (Al-Qur’ân 55:1-4)

The following points are made out in these verses:

(a) *Rahmân* means Gracious (*Allâh*), Who has made provisions for all the requirements of His creatures out of His perfect bounty and not as a result of human labour and industry. He has provided the sun, the moon, air, water, the earth and all other amenities of

25: Âdam in the first few chapters of the Arabic Glorious Qur’ân really means mankind, except in 3:33.

26 : It means: ‘Onomatopoeic (n) the formation of a word in imitation of the sound of the thing meant: a word so formed (rhet.) the use of words whose sounds help to suggest the meaning.’”

life. Similarly, He has given a language to man out of His bounty. [*Refer also to Al-Qur'ân 17: 110, for Rahmân*]

(b) He taught man a language, which is clear and distinct – *Bayân*. The word *Bayân* means a clear and perfect mode of expression. The word *Bayân* is a complete answer to the theorists like Maxmuller and Herder who say that languages are imperfect and illogical, and hence they are man-made and not God-given.

(c) According to the Arabic Glorious Qur'ân, *Bayân*, or a perfect mode of expression, is the exclusive virtue of Arabic. The following verses emphasize this point:

“This is Arabic language, pure and clear.”

(Al-Qur'ân 16: 103)

“Indeed, there has come to you from Allâh, a Light and a clear Book.” (Al-Qur'ân 5:15)

“These are the verses of revelation, of a Qur'ân that makes things clear.” (Al-Qur'ân 15:1)

“Therein (in the Qur'ân) is made clear every affair full of wisdom.” (Al-Qur'ân 44:4)

And the Qur'ânic teachings being in Arabic are called:

“These are the verses of the Book that makes (things) clear.” (Al-Qur'ân 26:2)

“So We have made it (the Qur'ân) easy in thy tongue (Arabic) that they may be mindful.”
(Al-Qur'ân 44:58)

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

(a) Compare the Qur'ânic language with what the learned Pandit Brahmanand says about the Vedic language:

“Vedic statements cannot correctly be understood by all and that cooperation of the learned men and guidance of virtuous and experienced scholars is at all times necessary to decide upon the meaning.” (*Voice of Vedas*, page 86)

(b) In proof of the claim that Arabic is the parent language, the Arabic Glorious Qur'ân draws the pointed attention of the learned men towards the laws which governs apparently diverse languages. The following verse has a very important bearing on this subject:

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

The following points are inherent in this verse:

Firstly, the verse lays stress upon the study of laws of language as much as the study of laws governing the universe, which lead to the conclusion that there is *one ultimate cause* of creation thereof.

Secondly, the diversity of tongues has been placed on the same footing as the diversity of human race – white, black, etc. This is as much as to say that just as climatic differences have brought about racial differences while human genus is the same, similarly, difference of climate and habits has caused a diversity in the languages, otherwise they belong to the same stock.

Thirdly, the verse draws pointed attention of men of light and learning to resolve linguistic differences keeping in view the principles governing the differences of race and colour, which in fact are differences only in form and not in substance. In the above verse stress is laid upon the word, the ‘learned’ who will find ‘Signs’ of the wisdom of Allâh on a proper approach to the

question. That is to say, one should study the structure of various languages and compare and contrast them on ethnological²⁷ basis; that is why the diversity of languages is placed in juxtaposition²⁸ with the diversity of human races.

In other words, the Arabic Glorious Qur'ân has supplied a key for the solution of linguistic differences and has given an impetus to philological²⁹ research and investigation. Has any other scripture laid so much stress upon scientific approach to this problem?

Fourthly, the verse envisages all the historical periods – past, present and future, wherein the laws of linguistic affiliations will be found to prevail like the laws, which govern the universe. In other words, it will be found to be an everlasting truth.

Languages have changed from time to time. Words have drifted away from their original form and meaning. Spellings have been reformed at various periods of

27 : Ethnological is “the branch of anthropology that deals with races and peoples, their relations to one another, their origins, and their distinctive characteristics etc.” (Collins English Dictionary [Major New Edition 1992])

28 : Meaning: “being placed close together.”

29 : Means: “the science of languages, especially in its historical and comparative aspects.”

history for necessary reasons. But the verse implies that, in spite of all these vicissitudes³⁰ in every age and time, the principle enunciated in the verse will be found to be true. This means that the essential parts of any language will always conform to the parent language, which gave birth to diverse languages. In fact, the verse makes a prophecy that the diverse languages, with the increase of knowledge, will one day be found to have a common origin.

The Language of the Arabic Glorious Qur'ân is a Universal Language

According to the Arabic Glorious Qur'ân its teachings are meant for all mankind and the Prophet of Islâm is a universal Messenger.

The following verses are in point:

(a) "Blessed is He Who sent down the Discrimination upon His servant that he might be a warner to the nations" (Al-Qur'ân 25:2)

(b) "And We have not sent you but as a mercy to the nations." (Al-Qur'ân 21:107)

30: Means: "a change of circumstances, especially variation of fortune."

(c)“And We have not sent you but as a bearer of good news and as a warner to all mankind, but most people know not.” (Al-Qur’ân 34:28)

The Arabic Glorious Qur’ân also lays down as a fundamental principle of divine law that a messenger of Allâh has to deliver the Divine message in the language of the people to whom he has been sent.

“And We sent no messenger but with the language of his people, so that he might explain to them clearly.” (Al-Qur’ân 14:4)

The above verses read together, lead to the logical conclusion that the language of the Holy Prophet of Islâm should be a universal language in as much as his message is universal. This is another way of saying that Arabic is a universal language and all other tongues are its offshoots.

In this context it is very interesting to note that numerous Arabic words, which have been used by the Arabic Glorious Qur’ân, exist in various languages too, so that different nations inhabiting the globe are not unfamiliar with the language of the Arabic Glorious Qur’ân. (*See Arabic The Source of all the Languages by M. A. Mazhat*).

THE LAW OF INTERPRETATION OF THE ARABIC GLORIOUS QUR'ÂN:

The principle of greatest importance to which one has to adhere in interpreting the Arabic Glorious Qur'an is that no word of the Arabic Glorious Book should be interpreted in such a manner as to contradict the plainer teachings of the Arabic Glorious Qur'an, a principle to which the Holy Word has itself called the attention of its reader in Chapter 3: verse 7:

“He it is Who has revealed the Book to you, some of its verses are *Muḥkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law. The basis of the Book and also its protector, hence the ‘*mother of the Book*’); and others are *Mutashâbihât* (allegorical). Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (What it means is that one is not searching for its hidden meanings). And *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.³¹ And none will grasp the message except people of understanding.'** (Al-Qur'ân 3:6)

(I) The *first* part of the verse states: **"He it is (Allâh) Who has revealed the Book to you."**

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

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

"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. Furthermore, it

31: According to Ar-Râghib al-Isfahânî, it means 'to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion' Mufradât alfâz al-Qur'ân by ar-Râghib al-Isfahânî. Please note that the word has different meanings when it does not refer to the Creator.

means the basis of the Book and also its protector, hence the ‘mother of the Book’).”

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

N.B. Since the term ‘mother’ and not “mothers” is used, some argue that the phrase ‘mother of the Book’ does not refer to every *Muḥkamât* verse.³² This is not correct. Firstly, the verse uses the pronoun “they” and not “it”, thus all the *Muḥkamât* are referred to. Secondly, “mother” in this verse is a collective term referring to all the verses and should not be seen as a singular word. The complete statement clearly conveys the message that all the *Muḥkamât* verses provide the necessary protection to safeguard the true rational meaning of the entire Book.

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

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

The Arabic word *Muḥkam* originates from its root word *Hakama* that literally means: he prevented, restrained or withheld. *Aḥkama*, a word derived from *Hakama*, means: “made or rendered a thing firm or stable”, “doing that which is desired” or “preventing wrong doings”. The root word *Hakama* further implies that a thing is so protected that nothing can pervert or break it or interfere with it. Some infinitive verbs derived from *Hakama* are: *al-ihkâm* (= to make precise, to confirm, to strengthen), *at-tahkîm* (= to arbitrate) and *al-ḥukm* (= to judge)...³³ *Muḥkam* could be like a building, made or rendered, firm, stable, strong, solid, compact, etc.; held to be secure, from falling to pieces.

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

Tabarî sees the *Muḥkamât* verses as “Messages that are clear in and by themselves”.³⁴ So by their very nature these verses (i.e., *Muḥkamât* verses) are secured from misinterpretation. In layman’s terms the *Muḥkamât* (decisive) verses contain information that ought to be easily understood by the ordinary thinking individual. They are *consistent* with the Law, the nature and the

33 : Al-Mizan volume 5, p. 27.

34 : The Message of The Qur’ân by Muhammad Asad, see his footnote 5 on page 66.

order of creation. They form the foundation on which the understanding of the rest of the Qur'ân is based and thus are decisive in character. The word 'decisive' is the adjective of the noun "decision" which means:

"**Decision**, *di-sizh'en*, n. the act or product of deciding: settlement: judgment: the quality of being decided in character. - *Adj. decisive* (*-sis'iv*), having the power of deciding: showing decision: final: positive. -*Adv.*"³⁵

It is clear that no single English word is sufficient to convey all the properties of the *Muḥkamât* verses. Nevertheless, for all practical purposes "*Muḥkamât*" will henceforth be translated as "decisive".

When the *Muḥkamât* (decisive) verses are used as a *measuring stick* to uncover the meaning of the allegorical verses, a meaning in line with Divine wisdom emerges.

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

"And others are *Mutashâbihât* (allegorical)."

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

The word *Mutashâbih* is derived from its root word

35 : Chambers Twentieth Century Dictionary.

Shibh that means: Things like or resembling one another or *likeness* or *resemblance*, that *which is co-similar* [like each other] or *conformable in its various parts*. *Mutashâbihât* are therefore *things like or resembling one another*, hence *susceptible to different interpretations*.³⁶

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

The verses referred to, as *Mutashâbih* is susceptible to different interpretations. The meaning of the verses is therefore not to be extracted solely on face value – but that it has to be evaluated with other *Muhkamât* (decisive) verses in order to derive its true message.

The most appropriate English word for *Mutashâbihât*, although maybe not sufficient, is the term “*allegorical*”. It is derived from the word “*allegory*” which means:

“A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a *metaphor* by being longer sustained and more fully carried out in its details,

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

and from *analogy* by the fact that the one appeals to the imagination and the other to reason..."³⁷

The *Mutashâbihât* verses are of different categories.

(a) *The first category*

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

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

This is further supported in chapter 39:23: -

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

Therefore, the *Mutashâbihât* (allegorical) verses must not be seen in isolation, nor can a literal meaning be extracted from them without intense research and conferring them with the *Muhkamât* (decisive) verses contained in the Arabic Glorious Qur'ân, as all Qur'ânic verses are *consistent* and never in conflict

37 : The Encyclopædia Britannica, 14th edition 1929, Vol. 1, p. 645.

with one another. It is important to remember that the literal translation of the phrase *Ummul-Kitâb* is ‘*mother of the book*’. Hence, the *Muhkamât* (decisive) verses should be regarded as protectors and supporters for the meaning of the *Mutashâbihât* (allegorical) verses. The *Muhkamât* (decisive) verses thus act as controllers against misconstruing information about creation. The combination of the *Muhkamât* (decisive) and the *Mutashâbihât* (allegorical and those of which the knowledge are not yet uncovered) verses contains the necessary guidance that provides the “*stimuli*” for research. They are the criteria against which humankind’s findings must be judged to ensure that interpretations of these findings are in accordance with Allâh’s laws. This is supported in the Arabic Glorious Qur’ân as follows:

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

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

(b) The second category

Those verses that refer to an intangible subject for

example: (Allâh) or an object (Hereafter).

An example of a verse referring to an intangible subject - the “being” of Allâh:

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

In another verse it states:

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

This makes it absolutely clear that Allâh is beyond humankind’s visionary ability to comprehend Him. The ‘1926’ “Heisenberg’s Uncertainty Principle”, as conveyed 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” [My emphases].³⁸

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 *Muhkamât* (decisive) verses of the Arabic Glorious Qur’ân, can emerge if the *Muhkamât* (decisive) verses are properly applied. What should be understood is the fact that a Muslim bears witness to the fact that Allâh exists. The basis, on which the witnessing is based, is the fact that Allâh’s creation is subjected to an order. Consequently, human beings know that *order* is planned, but the One who is responsible for the order of creation is not tangible. The *Order* or *Nature* of creation and the revelation of the *unknown* in the Arabic Glorious Qur’ân are the basis on which our witnessing of the Creator is established. Hence, when a Muslim performs the call to prayer and says: “*Ash-hadu an lâ ilâha ill-Allâh*” i.e. I bear witness that nothing deserves to be worshipped except Allâh. What it means is the confirmation of a Muslim’s

38 : Al-Tawhid Vol. IV, No. 4, July-September 1987, p. 66. Concerning The ‘1926’ “Heisenberg’s (1901-76, German physicist) Uncertainty Principle”.

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.

SUMMARY

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

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

“Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. (Meaning, not searching for its hidden meanings which are to be found in the decisive verses)”,

clearly brings home the fact that the *allegorical* verses *should not* be taken literally. If one follows the *allegorical* verses without looking for confirmation of the interpreted meanings within the *decisive* verses, then

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

“Our Rabb, make not our hearts to deviate *after You have guided us* and grant us mercy from You; surely You are the most liberal Giver.” (Al-Qur'ân 3:8.)

(e) The **last** part of the verse holds very important information, which we need to analyse:

“And *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*. And none will grasp the message except people of understanding.”

It is very important that we take note of the meaning of the words *mâ ya'lamu*, as most translate it as “*none knows*” and not as “*none can exhaust its*”. The words “*none knows*” are problematic, as there are some *allegorical* verses of

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

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

The words:

"And those firmly rooted in knowledge, they say, 'We believe in it, it is all from our Rabb. And none will grasp the message except people of understanding.'"

This means that as one progresses in uncovering the *truth* of the contents in the Arabic Glorious

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

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

THERE ARE SOME PEOPLE CLAIMING TO BE MUSLIMS WHO VIOLATE THE FOLLOWING VERSES OF AL-QUR'ÂN BY MALIGNING THE PROPHET'S WIFE, Ā'ISHAH, WHO IS THE MOTHER OF THE BELIEVERS AS MENTIONED IN THE ARABIC GLORIOUS QUR'ÂN IN CHAPTER 33 VERSE 6; AND THE COMPANIONS OF THE PROPHET, CHAPTER 9 VERSE 100; [ALLĀH IS PLEASED WITH THEM] AND STILL WANT TO BE KNOWN AS MUSLIMS.

Allâh has made special mention in various verses of the Arabic Glorious Qur'ân of the companions of the Prophet and His pleasure of them. We quote just 13 verses which strengthen Muslims' belief in the companions and to honour them as is their Allâh given right.

(1) "...He [Allâh] it is Who strengthened you (Muhammad) with the help and with the (company of) believers [the companions]." (Al-Qur'ân 8:62)

(2) "And He [Allâh] has united their [his companions] hearts. If you (Muhammad) have spent all that is in the earth, you (Muhammad) could not have united their hearts [i.e. of his companions], but Allâh united them. Surely He [Allâh] is Mighty, Wise." (Al-Qur'ân 8:63)

(3) "O Prophet, Allâh is sufficient for you and those who follow you of the believers [i.e. his companions]." (Al-Qur'ân 8:64.)

(4) "...And [one who] follows a path other than that chosen by the believers [i.e. his companions], We (i.e. Allâh) shall leave him

in the path he has chosen and make him enter hell - and it is an evil resort." (Al-Qur'ân 4:115.)

(5) "And those [i.e. his first companions of Mak_kâh] who believed and fled and struggled hard in Allâh's way, and those [i.e. his companions of Madînah] who gave shelter and helped, these are the believers truly. For them is forgiveness and an honourable provision." (Al-Qur'ân 8:74.)

(6) "And the foremost, the first of the Emigrants (*Mu'hâjirs of Mak_kâh*), and the Helpers (*Ansârs of Madînâh*), and those who followed them in goodness - Allâh is well pleased with and they are well pleased with Him, and He has prepared for them gardens wherein flow rivers, abiding therein for ever. That is the mighty achievement." (Al-Qur'ân 9:100.)

(7) "*Muhammadur-Rasûlullâh* (Muhammad is the Messenger of Allâh): and his companions are strong and firm (like a rock) against the disbelievers [but] compassionate among themselves. You will see them bow and prostrate themselves, before Allâh [to bear their responsibilities. *They are not like hermits who lead a parasitic life but*] they strove hard seeking bounty from Allâh and seeking

His pleasure [by acting according to His laws]. On their faces are their marks [of satisfaction, peace of mind and pleasure] signifying their obedience to the laws of Allâh. This is their similitude in (the) at-Taurât³⁹ - and their similitude in (the) al-Injîl is like seed, which sends forth its blade, then makes it strong; it then becomes thick and it stands on its own [filling] the sowers with wonder and delight. As a result it fills the unbelievers with rage at them. Allâh has promised protection and good reward to those who believe and perform deeds consistent with the divine laws.” (Al-Qur’ân 48:29).

(Translation by Sayed Abdul Wadud) [Our emphases and changes]

(8) “Surely they who concocted the lie (against ‘Ā’ishah; one of the wives of the Prophet) are a party from among you. Deem it not an evil to you. Nay, it is good for you. For every man of them is what he has earned of sin; and as for him among them who took upon himself the main part thereof, he shall have a grievous punishment.” (Al-Qur’ân 24:11)

39 : Please note that we did not translate the names of the two Books, as it is lost. Hence, we cannot describe it. According ar-Râghîb al-Isfahânî the (t) at the beginning and the (t) at the end of the word at-Taurât ought to be pronounced, - (Mufradât alfâz al-Qur’ân).

(9) "Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?" (Al-Qur'ân 24:12)

(10) "Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and for them is a grievous chastisement " (Al-Qur'ân 24:23)

(11) "If you help him (the Prophet) not, Allâh certainly helped him (the Prophet) when those who disbelieved expelled him – he being the second of the two; when they were both in the cave, when he said to his companion (Abu Bakr) : Grieve not, surely Allâh is with us. So Allâh sent down His tranquillity on him and strengthened him with hosts which you saw not, and made lowest the word of those who disbelieved. And the word of Allâh, that is the uppermost. And Allâh is Mighty, Wise." (Al-Qur'ân 9:40)

(12) "The Prophet is closer to the faithful than their own selves, and his wives are (as) their mothers" (Al-Qur'ân 33:6)

(13) “ Of the believers are men who are true to the covenant they made with Allâh; so of them is he who has accomplished his vow, and of them is he who yet waits, and they have not changed in the least.”^a (Al-Qur’ân 33:23) [*a. Some of the believers had become martyrs in the cause of truth; others yet waited, anxious to lay down their lives in the same cause*].

One needs to understand that many of the companions (*the Sahâbah*) of the Holy Prophet willingly gave up their lives in the defence of the life of the Holy Prophet and the message he brought -i.e. The Arabic Glorious Qur’ân, because they understood the message and knew that the words of the message was from the Creator. That is why **Allâh has praised them in the Arabic Glorious Qur’ân** so that succeeding generations can be witnesses to their status in the sight of Allâh.

**ANY PERSON WHO REJECTS ANY VERSE OF THE
QUR’ÂN CANNOT BE A MUSLIM!**

END

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