



Ladies Managing Committee Presents

Kahoot Quiz on HOLY QUR'AN – THE LIVING MIRACLE to be held on 30th May 2021

This document contains study material for the quiz, all questions will be based on the notes provided below which is divided into two sections.

SECTION A – 20 SURAHS OF HOLY QURAN WITH A BRIEF SUMMARY.

No.	Name of Surah	Surah No.
1	Al Kahf	18
2	Maryam	19
3	Ankabut	29
4	Al Luqman	31
5	Ghafir	40
6	Ad-Dukhan	44
7	Al-Ahqaf	46
8	Muhammad	47
9	Al Hujurat	49
10	An Najm	53
11	Rahman	55
12	Al Hadid	57
13	Al Hashr	59
14	Al Jumuah	62
15	Al Munafiqun	63
16	Mulk	67
17	Al Maarij	70
18	Al Muzzammil	73
19	Al Muddathir	74
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Sūrah al-Kahf



INTRODUCTION

In the Name of Allah, The Beneficent, The Merciful

Sūrah al-Kahf contains 110 verses distributed in 12 Rukus/sections. This Makki Sūrah is positioned from Juz 15 to 16 and contains 1,583 words and 6,425 characters. Although it is only the 18th chapter out of 114, it is positioned in the middle of the Holy Qur'an. In this holy Sūrah, the subject matter of trials and solutions is depicted with the help of the four stories along with some awakening material about Origin and End.

BACKGROUND (SHAAN-E-NUZUL)

'Shaan' means position, incident, context, etc. while 'Nuzul' means revelation. All verses of the Holy Qur'an were revealed in the context of certain incidents and situations. The context for this Sūrah is given below:

The pagans of Quraysh sent some persons from Makkah to Madinah to inquire about the advent of the Holy Prophet (S) and the signs of his truthfulness from the scholars of the Jews who were living there.

The Jewish scholars told those persons, who were sent by the pagans, that they would ask him (S) about three subjects. The Jewish scholars said if Muhammad (S) answered two subjects and restrained from answering the third one, he would be True. Those subjects were: **the Companions of the Cave, Dhul Qarnayn, and the Soul.**

THE VIRTUES OF THE SŪRAH

Among the many virtues is that: whoever recites this Sūrah by the night before Friday, it causes his sins to be forgiven, and he will be involved in Allah's Mercy. Of course, as it has been repeatedly said, recitation of the holy verses of the Qur'an accompanied with understanding and fulfilling them accordingly, is the secret of obtaining the blessings of the Holy Qur'an.

THE ENDING OF THE SŪRAH

Surah al-Kahf ends with the most perfect way to deal with all types of fitnah, and that is to remember the hereafter, something to definitely reflect when we read it every Friday. It is also mentioned that one of the wisdoms behind reading this Sūrah on Jumu'ah is because we are asked to leave the trials of this worldly life and join the congregation. How appropriate!

PROTECTION FROM DAJJĀL

Of the 114 chapters of the Qur'an, Sūrah al-Kahf is the one which affords us protection from the Dajjāl. The Protection from Dajjāl is the greatest of trials as the Prophet (S) said, **"There is not a trial from the time of Adam until the Hour greater than the Dajjāl."** But why is this chapter of the Qur'an so closely connected with the Dajjāl? The answer is because the Dajjāl will bring these same four trials mentioned within this sūrah. Thus by reading, memorizing and understanding the theme of this chapter as well as the solutions contained therein, one can inshā Allah overcome the trials of the Dajjāl.

THE SOLUTION

The solution to dealing with these four trials is to Increase in imān and hold onto the Qur'an and follow the example of the Prophet (S)

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا

THE THEME

Every chapter of the Qur'an has a theme; a central subject matter which it discusses. The verses, stories and main discussion points of the chapter will then all establish that theme. It is for this reason that Allah mentions only certain parts of a story of a particular Prophet in one sūrah and other parts of the same story in another sūrah. The reason is often that only this portion of the story is relevant to the theme. This is also why we find certain similar verses repeated throughout the Qur'an, often with very slight variations; a word added or removed.

1 The People of Cave Verses 09-26

2 The Companion of Gardens Verses 32-44

3 Musa & Khidr Verses 60-82

4 Dhul Qarnayn Verses 83-98

The theme of **Sūrah al-Kahf** revolves around the most common trials faced by the faithful and their solutions.

Lessons from the Trials/Fitnahs in Sūrah al-Kahf

- 1 The Trial of Faith**
If you are faced with a trial because of your faith, the solution is to be patient and to be in the company of the righteous. This will give you strength to persevere.
- 2 The Trial of Wealth**
The way to deal with trial of wealth is to realize the reality of this worldly life. It is temporary, while the hereafter is everlasting
- 3 The Trial of Knowledge**
The way to act when faced with the trial of knowledge is to remain humble and not to let your knowledge delude you.
- 4 The Trial of Power**
The trial of power should be dealt with sincerity in your deeds to Allah.

سورة مريم

Sūrah Maryam is the 19th Sūrah in the Holy Qur'an and was the 44th to be revealed to the Holy Prophet (S). This Makki Sūrah is in the 16th Juz and contains 98 ayaah, 972 words and 3,935 letters divided into 6 rukus. The sūrah is called "Maryam" because it narrates the story of Lady Maryam (A), the mother of Prophet Isa (A). The main message of the sūrah consists of good tidings and warnings to people in terms of stories of various Prophets (A). It is also called "kaf-ha-ya-'ayn-sad" because it opens with these disjointed letters.

One well-known ayah of the sūrah is ayah 96, known as the Ayah of Affection. To persist on reciting Sūrah Maryam makes one needless of life, property, and children.

Sūrah Maryam is characterized by two features: first, when narrating the stories of great prophets (A) and Lady Maryam (A), it uses the word, "udhkur" (remember), and second, the word, "Rehman" (the Most Compassionate) as a Divine attribute occurs 16 times in the sūrah, so as to imply the expanded Mercy or Compassion of Allah (SwT) for all entities and creatures, particularly prophets and believers.

Servitude of God, the only way to attain esteem and blessing

Instances of divine grace for sincere servants
1-65

The world's dependence on God's continuous attention
1-55

The reward for Maryam's worship and serfdom for God
16-40

The reward for Ibrahim's struggles
41-50

The reward for Musa's sincerity
51-53

The reward for Ismael's servitude
54-55

The reward for Idris's honesty
56-58

The reward for repentant people
59-63

The rightfulness of Qur'anic teachings
60-65

The falsity of delusions of sceptics who seek this world
66-95

The centrality of this world and the denial of a new life
66-72

The superiority of wealthy disbelievers over believers
73-76

The increase of their wealth in virtue of their disbelief
77-80

Gaining esteem in virtue of disbelief
81-87

The belief that God has children
88-95

CONCLUSION

The fate of believers and disbelievers in this world
96-98

العنكبوت

VERSES 1-4

Testing people's faith in all times.

VERSES 5-13

Different groups in Divine Trial

- V 05-09** Believers and enduring hardships in the way of God.
- V 10-11** Hypocrites and not enduring hardships in the way of God.
- V 12-13** Disbelievers and creating obstacles in the path of faith.

VERSES 14-44

Consequences of disbelieving the Prophets (A)

- V 14-15** Destiny of the people of Noah (A).
- V 16-27** Destiny of the people of Abraham (A).
- V 28-35** Destiny of the people of Lut (A).
- V 36-37** Destiny of the people of Shu'ayb (A).
- V ... 38** Destiny of the people of 'Ad and Thamud.
- V ... 39** Destiny of Qaroon and Pharaoh.
- V 40-44** Lessons from destinies of previous nations.

VERSES 45-68

Trials of the Prophet (A) opposers

- V 45-47** The Prophet's (S) duties against opposers.
- V 48-55** Excuses of the Prophet's (A) opposers.
- V 56-60** Believers' duties against opposers' pressures.
- V 61-68** Paradoxical beliefs of the Prophet's (A) opposers.

VERSES 69

Achievements of those who do jihad in the way of God from divine mercy and guidance

Sūrah al-'Ankabūt

INTRODUCTION

Sūrah al-'Ankabūt is placed in the 29th position in the Holy Qur'an and was the 85th surah to be revealed. This Makki surah begins in Juz 20 and ends in Juz 21 and contains 69 verses, 683 words and 4,321 letters. Regarding volume, this sura is among Mathani Surahs is little more than one hizb. Its name "al-'Ankabut" (spider) is adopted from the analogy in verse 41. This surah speaks about the unity of God, signs of God in the creation and fighting with polytheism; and to console the few Muslims in the beginning of Islam, it gives reports about the destinies of some previous Prophets (A). Surah al-'Ankabut also speaks about the greatness of the Qur'an and the proofs of rightfulness of the Prophet (A) and the stubbornness of his opposers. Verses 41 and 57 are among the famous verses of this Surah. In verse 41, Allah (SWT) likens the story of disbelievers' reliance on idols to spider and its weak net; and verse 57 warns that every soul shall taste death, then they shall be brought back to their Creator. About the merits of recitation of this surah, it is transmitted from the Prophet (S) that whoever recites Sura al-'Ankabut, he will be rewarded ten rewards for very believer or hypocrite (in the history). This is one of the three surahs highly recommended to be recited during Shab-e-Qadr in the holy month of Ramadan.

MAIN TOPICS

1. Mentioning the "trial", the "condition of hypocrites" in trials and knowing their performance
2. Consoling the Prophet (S) and the few believers in the beginning of Islam by mentioning some parts of the lives of other prophets (A) such as Noah (A), Abraham (A), Lut (A), and Shu'ayb (a).
3. The Unity of God, signs of God in the creation and fighting with polytheism
4. Weakness of idols, describing idol-worshippers as spider, discussing about the greatness of the Qur'an, the proofs

LESSONS FROM STORIES

- Story of Noah (A): 950 years of Noah's (A) prophethood among his people, The flood of Nuh (A)
- Story of Abraham (A): Inviting people to monotheism and avoiding idol-worshipping, Abraham's (A) survival from the fire, continuation of prophethood among descendants of Abraham (A), in prophets Ishaq (A) and Yaqoob (A)
- Story of Lut (A): Lut's faith in Abraham (A), Lut's warning about heinous act of his people, coming of angels to Abraham (A) and informing him of the punishment of the people of Lut, Lut's wife among sinful people
- Prophethood of Shu'ayb (A) and inviting his people, rejection of Shu'ayb, the punishment of his people
- Punishment of the people of 'Ad and Thamud
- Arrogance of Qaroon, Pharaoh and Haman at the time of Moses (A)

Surah Al-Luqman (31)

taken from: www.al-islam.org

Features

In The Name of Allah, The Beneficent, The Merciful

This is one of Meccan Surahs, and it is called Luqman because of the existence of Luqman's name in this Surah. It is among the sixth Surahs which begin with abbreviated letters: A.L.M.

The content of Surah Luqman can be summarized briefly in the following instances:

- The statement of the greatness and importance of the Holy Qur'an concerning the guidance of humankind.
- The division of human beings into the benevolent and the tyrant, and the statement of their fate.
- The advice and wise teachings of Luqman to his son.
- The reasons for the Faith in Origin and Resurrection.
- The statement of Allah's particular knowledge, such as: the time of every one's death and the time of the occurrence of Resurrection.

Virtues

There is a famous tradition narrated from Imam Muhammad Baqir (as) that he said:

"Whoever recites Surah Luqman at night Allah ordains thirty angels to protect him during the night until morning from Satan and his army, and if he recites it in daytime these angels protect him from Satan and his army until evening."

Our scholars have emphasized on many occasions that the recitation of a Surah for the purpose of many virtues, divine rewards, and honor is for the sake that recitation is a preliminary for contemplation, and a thinking which in turn is a preliminary for action. Therefore, we must ponder and act on the teachings to receive those abundant virtues, and not limit ourselves to mere recitation.

The Wise Counsel of Luqman to his son

Do not attribute any partners to God.

Be good to your parents

Be especially conscious of everything

Keep up the prayer as Prayer is our link to Allah

Command what is right; forbid what is wrong

Bear anything that happens to you steadfastly

Do not turn your nose up at people

Do not walk about the place arrogantly

Go at a moderate pace

And lower your voice

A preview of Sūrah Ghāfir

Sūrah Ghāfir is the 40th sūrah of the Holy Qur'an. This Makki sūrah is in the 24th juz' and was the 60th sūrah revealed to the Holy Prophet (S). Sūrah Ghāfir has 85 ayaah, 1,228 words and 5,109 letters and is among the Mathani sūrahs. This sūrah is called "Ghāfir" because it is mentioned in the third ayah. "Ghāfir" is one of the names of God and means "the Forgiver from punishment".

The main theme of this sūrah is invalidating disbelievers' struggle to eliminate the truth (the Qur'an). In this sūrah, the story of Prophet Musa (A) and Pharaoh is also mentioned, and it speaks about the signs proving the Unity of God and the falsehood of polytheism.

One of the famous ayaah of this sūrah is ayah 60, in which, God tells His servants to call Him so that He answers them. In books of exegesis, the interpretation of this ayah includes many hadiths about the importance of supplication and its superiority over worship. These hadiths also speak about the obstacles of the fulfillment of supplications. In a hadith from the Prophet (S), it is mentioned about the merit of reciting Sūrah Ghāfir that if a person recites this sūrah, he will not become hopeless on the Day of Judgment.

سُورَةُ غَافِرٍ
وَقَالَ رَبِّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

Ayaah
21-50

FAILURE OF THE FOLLOWERS OF PHARAOH WHO REJECTED THE SIGNS OF GOD

- Powerlessness of unbelievers against Divine punishment
- Opposition of the followers of Pharaoh with the invitation of Musa (a)
- Opposition of Pharaoh's followers with the arguments of Mu'min Al Fir'awn
- Bringing arguments by Mu'min Al Fir'awn
- The followers of Pharaoh's punishment in the hereafter

TYPES OF HUMANS REGARDING THE SIGNS OF GOD AND THEIR DESTINIES

- Truth of the teachings of the Qur'an
- Unbelievers' criticism about the signs of God
- Believers' encounter with signs of God and their rewards
- Polytheists' encounter with signs of God and punishments
- Servitude of One God, the only way of salvation

FAILURE OF ARROGANT DENIERS BEFORE THE PROPHET OF ISLAM (S)

- Promise to the Prophet's (A) victory over arrogant deniers
- God's power to punish arrogant unbeliever
- Definitude of the punishment of arrogant unbelievers

WARNING DENIERS ABOUT THE SIGNS OF THE UNITY OF GOD

- Signs of the Unity of God in management of the world
- The punishment for denying the signs of the Unity of God
- Undeniability of the signs of God in the creation of cattle
- Destruction of the unbelievers of previous nations
- Fruitlessness of polytheists' faith after meeting the punishment

Ayaah
1-20

Ayaah
51-60

Ayaah
61-85

سُورَةُ الدُّخَانِ

Introduction

Sūrah al-Dukhan is the 44th surah of the Holy Qur'an. This Makki surah is in the 25th Juz and was the 64th surah revealed to the Holy Prophet (S). The surah gets its name from its 10th verse which speaks about affliction of disbelievers with a divine punishment (smoke).

Sūrah al-Dukhan has 59 verses, 346 words and 1,475 letters. Surah al-Dukhan has 59 verses, 346 words, and 1475 letters. It begins with disjoined letters (al-muqatta'a) of Ha-Mim; thus, it has been considered among hawamim surahs. Regarding size, Sūrah al-Dukhan is among al-mathani surahs and less than a hizb.

Surah al-Dukhan mentions that the Qur'an was revealed in the night of al-Qadr and warns disbelievers who doubt the Qur'an. In this surah, the stories of Prophet Musa (A), Israelites and the followers of Pharaoh are mentioned.

Historical Stories and Reports

The story of Prophet Musa (A) and Israelites: The mission of Prophet Musa (A), God's order for the Exodus, crossing the sea and drowning of the followers of Pharaoh, survival of Israelites, their superiority over the world, verses 17 – 32.

Merits and Benefits

According to a hadith from the Prophet (a), whoever recites Surah al-Dukhan on the eve of Friday, his sins will be forgiven.

Also, it is narrated from Imam al-Sadiq (A) that whoever recites Surah al-Dukhan in his obligatory and recommended prayers, God will resurrect him together with believers, will place him in the shadow of His mercy, will be easy on him in reckoning his deeds and they will give his record of deeds to his right hand. In Mafatih al-jinan, recitation of Surah al-Dukhan is mentioned among recommended practices on the eve of Ramadan 23rd (one of the nights of al-Qadr).



Punishment for opposition against the Qur'an and divine signs

Characteristics of the Qur'an [Verses 1-8]

1. The Qur'an clarifies truths [V 1-2]
2. Revelation of the Qur'an by God was at the night of al-Qadr [V 3-5]
3. The Qur'an is the Mercy of God [V 6-8]

Punishment for opposition against divine signs in this world [Verses 9-33]

1. Comprehensive punishment of Quraysh [V 9-16]
2. Destruction of the followers of Pharaoh [V 17-33]

Punishment for opposition against divine signs in the Hereafter [Verses 34-57]

1. Truth of the punishment of disbelievers in this world and in the hereafter [V 34-42]
2. Punishment of disbelievers and sinners in the hereafter [V 43-50]
3. Reward of the God-wary in the hereafter [V 51-57]

Those who fight the Qur'an should await divine punishment [Verses 58-59]

Introduction

Sūrah al-Aḥqāf is the 46th sūrah in the Holy Qur'an and in its order of revelation, it was the 66th sūrah revealed to the Holy Prophet Muhammad (S). It is a Makki sūrah in the 26th juz'. "Aḥqaf" literally means a sandy desert or sand dunes, and it refers to the land of the People of 'Ad—people of the Prophet Hud (A). The land they lived in was a sand desert, and this is why it was called "Aḥqaf" . The term, Aḥqāf, occurs in the verse twenty one of the sūrah. Sūrah al-Aḥqāf has 35 verses, 648 words, and 2,668 letters. With respect to its length, it counts as one of the Mathani suras, which covers exactly one hizb of the Qur'an. Sūrah al-Aḥqāf is concerned with the day of resurrection, the fate of believers and unbelievers on the day of resurrection, the world not being created purposelessly, and God being able to resurrect the dead. The sūrah recommends people to do good to their parents.

Content

- ❖ Resurrection and the condition of believers and unbelievers in the Afterlife
- ❖ A recommendation to do good to one's parents
- ❖ The creation of the sky and the Earth, and the whole world, were not created purposelessly
- ❖ God has the power to bring the dead into life and survive their souls just as He was able to create the sky and the Earth.[5]
- ❖ The sūrah was revealed to warn polytheists who not only denied, but also mocked Islam, the Prophet (s) and the Qur'an. (Allama Tabatabai)

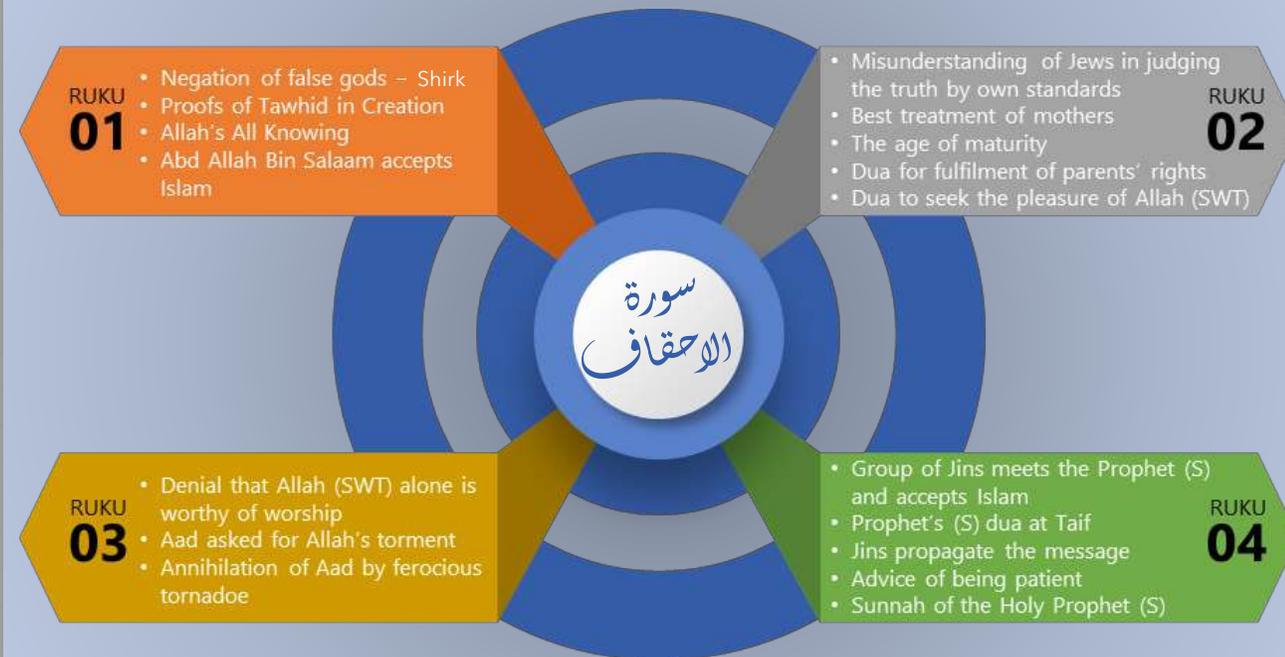
Merits

- ❖ According to one narration, if someone recites Sūrah al-Aḥqāf every night or every Friday, then God will immune him from fears in this world, and will protect him against terrors of the day of resurrection.
- ❖ If one writes down the sūrah and then wash the writing with the water of Zamzam and then drink it, he will be well-reputed and popular and will have a good memory
- ❖ If one writes down the sūrah and hangs it from his neck of his child or infant, or writes it and then washes the writing and drinks the remaining water, then he will have a strong and healthy body, the child will be protected against dangers, and the infant in its cradle will be a source of happiness.

Story

A number of Jins heard the Holy Qur'an, went to their people, and then called them to Islam (verses 29-32)

Sūrah AḤQAF the sand-dunes



General

Surah Muhammad, in the order of revelation, is the 95th surah revealed to the Prophet (S). In the present order of compilation, it is the 47th surah, located in the 26th juz' thereof. It is a Madani surah consisting of 38 verses, 542 words, and 2,424 letters. With regards to the size, it counts as one of the Mathani surahs, which occupies less than one hizb. This surah is called "Muhammad" because the name appears in its second verse. It is also called Surah al-Qital (fight), because a majority of its verses are concerned with jihad. It is also called "alladhina kafaru" (those who disbelieved) because it opens with this phrase.

The main theme of the surah consists in characteristics of believers and disbelievers, and their fate in the afterlife. A well-known verse of the surah is the verse seven concerning how God supports believers. And its fourth verse concerning the prohibition of killing prisoners of wars and their release without a payment or in exchange for a ransom counts as a Jurisprudential Verse. Rewards for the recitation of this surah include immunity from poverty and drinking from Heavenly springs.

Content

The content of this surah is divided into four parts (for your ease) which depicts a comparison of respective fates of believers and disbelievers after resurrection. The surah is also concerned with jihad and battles against enemies of Islam. It deals with issues of fight and jihad because it was revealed during the Battle of Uhud.

The words, "idlal" (wasting) and "ihbat" (rendering worthless), are repeatedly used in the surah referring to actions of disbelievers being eradicated and rendered worthless, which is said to have to do with their disbelief and their abhorrence of the Holy Qur'an.

Given below is a high level summary of the content of this surah:

- ❖ Faith and disbelief, and a comparison of the condition of believers and disbelievers in this world and the afterlife,
- ❖ Jihad with enemies, and an order concerning prisoners of wars,
- ❖ Hypocrites who were sabotaging in Madinah at the time of the revelation of these verses,
- ❖ Recommendation of people to proceed through the earth and investigate the fates of past nations as lessons,
- ❖ Divine test regarding wars,
- ❖ Donation as a kind of jihad.

Surah Muhammad Content

Purpose of Jihad with God's enemies

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ (47:7)



V 1-6 **FIRST GOAL:** Countering the acts of the enemies of God's religion

First subject-matter: verses 1-3

The way of the enemies being wrong, and the way of believers being right

Second subject-matter: verses 4-6

Believers must fight the enemies of the religion

SECOND GOAL: Believers enjoying divine support and reward

V 7-15

First reward: verses 7-11

Victory of the believers and destruction of the enemies

Second reward: verse 12

Believers enjoying eternal Heavenly Blessings

Third reward: verses 13-14

God's support of believers against enemies

Fourth reward: verse 15

Believers enjoying various other Heavenly blessings

V 16-32 **THIRD GOAL:** Disclosing the acts and the nature of hypocrites

First action: verses 16-19

Insulting the Prophet (S) his teachings

Second action: verses 20-24

Failure in performing the command to jihad

Third action: verses 25-28

Hidden cooperation with enemies

Fourth action: verses 29-32

God's methods in revealing the nature of hypocrites

CONCLUSION: Encouraging the believers to go to Jihad in the way of God

V 33-38

First subject-matter: verses 33-35

Consequences of indolence in jihad

Second subject-matter: verses 36-38

Love of this world as a factor of lethargy in jihad

The Objectives pursued by Surah Al-Hujurat

The goal of this Surah is to elucidate upon a series of life-giving commandments of Akhlaq (Ethics and Morality) and social interaction which (if put into practice), would lead to an ideal civilization. These in turn could create and cultivate a pure society that is far removed from all sorts of blameworthy moral traits. This Surah incorporates a series of comprehensive and beneficial commandments for the purification of the soul and spirit for all of humanity. If the conditions and ethical injunctions mentioned in this Surah were acted upon within all societies, then we would definitely be able to bring about a calm and peaceful environment full of consideration (for others) and contentment for all – far removed from all sorts of wicked and evil ethical traits. This Surah gives us an overall view of a pure and uncontaminated society in which not only the tongue and ears of the individuals, rather even their thoughts and reflections are not given complete free reign, such that are free to say whatever they want to say, hear whatever they want to hear, or do whatever they wish to do in relation to other people.

The following is a list summarizing the commandments that are mentioned in this Surah:

1. Having discipline and order, while in the presence of Allah (SWT) and the Messenger (SAWW).
2. The people who have true faith are instructed and commanded how they should speak to their leaders.
3. The people who have true faith are also commanded that when they are given news or testimony about another person from one who commits sins in the open, is known for his wicked ways or is not scared of his transgressions that they must not accept such a testimony from him and must stay away from all forms of rumors and gossip.
4. The general thoughts and opinions of the people have absolutely no value when compared to the orders and directives of the infallible Prophet (SAWW).
5. Each and every person possesses an ethical conscience.
6. It is incumbent upon every Muslim that he strives for peace, and must stand up against the oppressors in order to uphold the truth and maintain the rights of the oppressed.
7. All Muslims are brothers (and sisters) of and equal to one another and it is incumbent that they all endeavor to ensure that peace and happiness are established amongst themselves.
8. A Muslim does not have the right to make fun of another Muslim.
9. It is forbidden to find or pick faults in other people according to the teachings of Islam.
10. A true believer does not have the right to call his brother in faith by a nickname or bad name.
11. It is forbidden (*haram*) to think bad thoughts about a believing brother (or sister).
12. It is expressly forbidden to spy on or pry into the secrets and private life and affairs of other people.
13. It is a major sin to speak bad things behind the back of another Muslim.
14. In this Surah, the issue of racial superiority has also been brought to an end and the only criteria for judging who is better (than another person) is one's merit, piety and abstinence from those things which Allah (SWT) has forbidden and by keeping away from all sins.

LESSONS FROM SURAH AL-HUJURAT



Today, we eat, we sleep, we check social media, we repeat ... without realizing that it isn't real. It has become second nature for us to pick up our phones and log on to our social media profiles immediately after waking up. We mindlessly scroll through hundreds of posts. We comment, we react, we 'like' and we 'share'. Many of us prefer not to think of the disadvantages of social media, because of how dependent we are on it as a form of entertainment — a way to kill boredom.

For many of us, it is an unknown addiction. Just like all other things in life, social media also requires that we are cognizant of etiquettes which are a pre-requisite. Here is a simple exercise that you can go through before you get on social media....



- is it True
- is it Helpful
- is it Inspiring
- is it Necessary
- is it Kind

Sūrah an-Najm is the 53rd surah of the Qur'an in the order of its current compilation and 23rd surah in the order of revelation. This Early Makkan surah is located in the 27th juz'. Sūrah an-Najm has 62 ayaah, 359 words, and 1,432 letters. This surah is among mufassalat surahs and its length is about half of hizb. This surah is one of the four surahs which have obligatory sajdah. It is said that Sūrah an-Najm was the first surah the Prophet (S) recited publicly and loudly in Makkah after revealing his invitation to Islam.

One of the issues mentioned in this surah is the story of the Ascension (Mai'raj). In this surah, Allah (SwT) blames polytheists because of worshipping idols and speaks about the Hereafter.

About the merits of recitation of Sura al-Najm, it is narrated that the reciter will become beloved among people.

سُورَةُ النَّجْمِ

01-18

- Oath by the falling star
- Mai'raj – Ascension of the Holy Prophet (S) to the heavens

19-30

- Stern warning to those who create beliefs from their own assumptions

31-34

- Contrast of punishment for those who do evil with rewards for the righteous

35-62

- Reflection upon creation
- Truths in Qur'an are the same as given to Musa and Ibrahim
- Basic truth do not change over time

سُورَةُ الرَّحْمٰنِ

God's blessings for humans and jinn in this world and in the Hereafter.

1-30

God's blessings for jinn and human in this world

- Teaching Qur'an
- God's blessings in the sky
- God's blessings on the earth
- Creation of Human and Jinn
- Placing two easts and two wests
- God's blessings in the seas
- Preparation of the needs of all creatures

31-78

God's blessings for jinn and human in the Hereafter

- Evaluation of the deeds of all jinn and humans
- Destruction of worldly order and the occurrence of the Resurrection
- Punishing the sinners
- Two gardens for true and sincere believers in the heaven and its blessings
- Two gardens for believers in the heaven

Conclusion

God's blessings are eternal and fruitful

Sūrah ar-Raḥmān, known as the bride of the Qur'an, is the 55th sūrah of the Qur'an which is in the 27th juz'. The sūrah has 78 ayaah, 352 words and 1,648 letters. It is one of the Mufassalat and its 64th ayah is the shortest ayah of the Holy Qur'an. Sūrah ar-Raḥmān is also known as Sūrah al- Ala' and was the 97th chapter to be revealed to our Holy Prophet (S).

A large number of God's blessings in this world and in the hereafter are mentioned in this sūrah along with the resurrection and its features as well as evaluation of deeds. In this sūrah, after mentioning each blessing, God asks His servants the question "فبأي آلاء ربكما تكذبان" (Then, O' Jinn and human, which of your Lord's bounties will you both deny?) which has appeared 31 times in this sūrah .

Sūrah ar-Raḥmān is composed entirely in saj', the rhymed, accent-based prose characteristic of early Arabic poetry. The most notable structural feature of Sūrah ar-Raḥmān is the refrain which is repeated 30 times in the 78 ayaah, all but 9 of which end with the letter, nun. The Sūrah is composed of 26 couplets, 4 tercets, and an introductory stanza of 13 ayaah all ending with this refrain. The final couplet is followed by a blessing of God's name.

According to several narrations if someone recites Sūrah ar-Raḥmān, God will be Merciful to his weaknesses and inabilities and he/she will have the chance of being grateful to His blessings. Also, it is narrated to recites the phrase "لا بئس ما كذبك ربك" (Oh God, I will not deny any of your favors) after reciting the verse "فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ".

INTRODUCTION

Surah al-Hadid is the 57th surah in the current compilation and is in the 27th juz. This Madani surah was the 94th in the order of revelation. It contains 29 ayaah, 576 words and 2,545 letter and is among the Mufassalat surahs (which have several short ayaah). This surah is called al-Hadid because the word "al-hadid" (iron) is mentioned in ayah 25. Topics including the unity of God, God's attributes, greatness of the Qur'an and the condition of believers and hypocrites on the Day of Judgement are discussed in this surah.

In this surah, God urges Muslims to give in the way of God. The ayah about Qard al-Hasana (good loan) is among the famous ayaah of this surah. The Creation in Six Periods is addressed in the Qur'an 7 times, the last of which is in surah al-Hadid. "Day" in these ayaah does not mean a normal day in this world, but it suggests a "period", whether it be short or long, even if it takes millions of years.

STORIES AND HISTORICAL REPORTS

Invitations of Prophets (A): invitation of Noah (A), Abraham (A), and other prophets (A) to monotheism, sending other prophets, the prophethood of Jesus (A) son of Mary (A) and revealing the Gospel to him (ayaah 26 – 27).

MERITS and BENEFITS

Transmitted from the Holy Prophet (S)

Whoever recites Surah al-Hadid, it is upon God to keep him away from the punishment of the hell and give him blessings in the paradise.

If a person is imprisoned and regularly recites this surah, he would be released.

Whoever recites Surah al-Hadid will be considered among those who believed in God and His Prophet (S).

http://en.wikishia.net/view/Sura_al-Hadid

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سُورَةُ الْحَدِيدِ

Causes and grounds for institutionalization of the culture of giving in people's beliefs

01 BELIEVING IN THE LORDSHIP OF ALLAH OVER THE WORLD 09	10 SPIRITUAL REWARDS IN THIS WORLD AND HEREAFTER 15
16 IMPORTANCE OF HUMILITY AND GIVING IN THE WAY OF ALLAH 19	20 THE FIVE FEATURES OF THE LIFE IN THIS WORLD AND BLESSINGS OF PARADISE 21
22 EVERYTHING IS KNOWN IN GOD'S KNOWLEDGE BEFORE IT HAPPENS 24	25 ESTABLISHMENT OF JUSTICE, THE GOAL AND WISDOM BEHIND SENDING PROPHETS AND IRON 27
28 TWO-FOLD PORTION OF ALLAH'S MERCY 28	29 ALL GRACE IS IN ALLAH'S HANDS 29

Sūrah al-Ḥashr is the 59th sūrah of the Holy Qur'an in the current compilation. This Madani sūrah is in the 28th juz' and was 101st sūrah to be revealed to the Holy Prophet (S). This sūrah is called al-Hashr because in the second ayah, it speaks of "al-hashr", i.e. the time of moving and exile of the mass of Jews of Banu Nadhir who fought Muslims and broke their treaty. Thus, another name of this sūrah is "Banu Nadhir". Sūrah al-Hashr has 24 ayaah, 448 words, and 971 letters. This sūrah is among mufassalat and is about half a hizb. This sūrah is one of the musabbihat sūrahs.

Sūrah al-Hashr begins with the praise of God and ends with His glorification. The topics mentioned in this sūrah cover Story of the Jews of Banu Nadhir and their defeat from Muslims and their exile, the rulings about distribution of properties and booties Muslims gained without war, criticism of hypocrites and disclosing their actions, description, and admiration of the Immigrants' sacrifices. There is a special relationship between the beginning and end of the Sūrah al-Hashr as it begins with the praise of God and ends with it.

It is mentioned in hadiths that when a person recites Sūrah al-Hashr, all creatures praise him and send blessings upon him and ask for his forgiveness and if he dies that day or that night, he will be considered a martyr.



FOOD FOR THOUGHT

1. Is there any similarity among the Surahs that are known as Musabbihat?
2. Throughout the Holy Qur'an, many verses end with 2 attributes (names) of Allah (SWT), but the first verse of this Surah ends with 4.
3. Are the four beautiful names of Allah (SWT) in any way tied with the four tasks attributed to the Holy Prophet (SAWW) in the second verse?
4. In verse 5, the verse starts with "Masalul Lazina", but later instead of "Masalul Himare", Allah (SWT) has used the term, "Kamasalil Himare". What could be the reason?
5. In the same verse, the word "Asfaara" has appeared, which is derived from the root "Safar", means travel. How is "traveling through the book" different from "internalizing"?
6. Is the sermon of Jumu'ah, in any way, aligned with the tasks that were manifested upon the Holy Prophet (SAWW)?
7. Another name for the Day of Judgment is Yaum ul-Jama'a, the Day of Gathering. Is this just a co-incident?
8. Please note the term "Fas'au", means to RUSH. What message is in it for us?
9. Another interesting term in the last verse is "Faddhu", means "like shattering of the glass". How is the Qur'an describing the event when the people flocked to the trading caravan?
10. The last verse mentions the term, "Tarakuka Qaayema" means left you (the Holy Prophet SAWW) standing. Is this in any way related to how the Friday sermon has to be delivered?
11. Another interesting sequence in the last verse is the use of terms, "Tijara and Lahwin", which later in the same verse is reversed to "Lahwe and Tijara". What is Allah's wisdom behind it?

Sūrah al-Jumu'ah is the 62nd sūrah of the Holy Qur'an. This Madani sūrah is in the 28th juz and is called "al-Jumu'a" (Friday) because it states the ruling of the Friday Prayers. The sūrah is concerned with the importance of the Friday Prayer, commanding Muslims to avoid sales and purchases during the Friday Prayer. In the order of revelation, it is the 109th sūrah revealed to the Holy Prophet (S). Sūrah al-Jumu'ah has 11 ayaah, 177 words, and 768 letters. Regarding size, it is one of the Mufassilat sūrahs (that is, sūrah with short and numerous verses) and one of the Musabbihat sūrah, that is, those opening with the exaltation (or tasbih) of Allah (SWT). The sūrah is also considered as one of the mumtahinat sūrah because its content bears similarities to that of sūrah al-Mumtahina.

Importance of acting upon religious rulings, particularly the Friday Prayer

Summary

Legislation of religious rulings is a favor God has made to His servants

Ayaah 1-4

God's needlessness of the worships of His servants

Ayah 1

The guiding of humans with the prophethood of the Prophet of Islam

Ayaah 2-4

Reprehension of the Jews because of their failure to act upon the Torah

Ayaah 5-8

Characterization of Jews who did not act upon the Torah

Ayah 5

Racism of the Jews, their failure to act upon the Torah

Ayaah 6-8

Encouragement of Muslims to go to the Friday Prayer

Ayaah 9-11

Obligations of believers as to the Friday Prayer

Ayaah 9-10

Reprehension of failure to perform the Friday Prayer

Ayah 11

سورة الجمعة

سورة المنافقين

Sūrah al-Munafiqūn is the 63rd sūrah of the Holy Qur'an. This Madani sūrah is located in the 28th juz. It contains 11 ayaah, 180 words and 800 letters. It is among Mufassalat sūrahs and is relatively short. Sūrah al-Munafiqūn is about hypocrites and speaks about their actions and characteristics. This sūrah orders the Prophet (S) to be cautious about the danger of hypocrites and advises believers to give in the way of God and keep away from hypocrisy. In Tafsir al-Qummi, it is mentioned that the 8th ayah of this sūrah was revealed about 'Abd Allah b. Ubayy who wanted to expel the Immigrants from Madinah.

MERITS

In Majma' al-bayan, it is transmitted from the Prophet (s) that whoever recites Sūrah al-Munafiqūn, will be cleansed of any hypocrisy. Based on another hadith mentioned in Thawab al-a'mal, it is recommended to recite Sūrahs Jumu'ah and Munafiqūn in Friday prayers. It is also mentioned in this hadith that, whoever does so, is like having done the Prophet's (S) actions and his reward is entering the paradise.

RELIGIOUS NATURE OF HYPOCRITES

Ayaah 1-3

False claim of believing in God and the Prophet (S)

Ayah 4

Pretension

Ayaah 5-6

Arrogant encounter of hypocrites with the Prophet (S)

PLOTS OF HYPOCRITES

Ayah 7

Trying to impose economic sanction on believers

Ayah 8

Trying to subvert the Islamic system

MEANS OF SAVING FAITH FROM HYPOCRISY

Ayah 9

Not to become negligent about God

Ayaah 10-11

Giving in the way of God



INTRODUCTION

Sūrah al-Mulk is the 67th Sūrah of the Qur'an. This Makki Sūrah is located in the 29th juz' and has 30 ayaahs, 330 words and 1,300 letters. Sūrah al-Mulk is the 77th Sūrah revealed to the Prophet (S) and is the 67th Sūrah in the current order of compilation. The Sūrah is called "al-Mulk" and "Tabarak" because these two words occur in the 1st ayah of the Sūrah. "al-Mulk" means the dominion of God over the uniyah. The main theme is the general Lordship of Allah (AwJ) over the whole uniyah and a warning about the resurrection.

VIRTUES AND MERITS

Of the virtues of the recitation of the Sūrah, it is said that if one recites it at night, he will be given a reward equal to that of vigilance at the Night of Qadr.

In some hadiths, the recitation of the Sūrah is said to have effects such as safety, intercession, forgiveness, prevention from sufferings in the grave, and forgiveness of the deceased.

FOOD FOR THOUGHT

The second ayah of this Sūrah warrants contemplation

- Allah has used the word "created" for Death
- "Created the death" precedes "Created the Life"

http://en.wikishia.net/view/Sura_al-Mulk

God's rule and arrangement of the world and the human life

Ayaah 15-30
Signs of God's arrangement of the human life

Ayaah 15-18
Preparation of the Earth for human exploitations

Ayah 19
The flight of birds in the sky

Ayaah 20-22
God's helps for human beings

Ayah 23
Human powers of audition, vision, and intellection

Ayaah 24-27
The human rise (or resurrection) towards God

Ayaah 28-29
God's Mercy for believers

Ayah 30
The flow of water on the Earth

Ayaah 1-5
Reasons for God's dominion over the world of being

Ayaah 6-14
The impact of belief in God's Lordship on one's destiny

Ayah 1
The world's dependence on God's continuous attention

Ayaah 6-11
Punishment of deniers of God's Lordship,

Ayah 2
The wise creation of the human death and life

Ayah 12
Reward for believers in divine Lordship

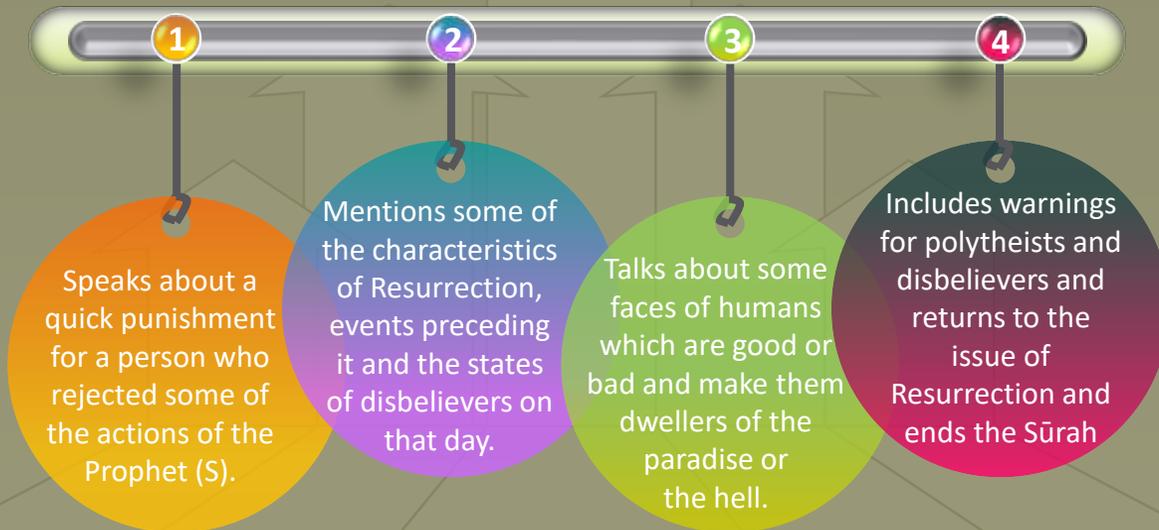
Ayaah 3-5
Harmonious and purposeful creation of the cosmos

Ayaah 13-14
God's awareness of human beliefs

INTRODUCTION: Sūrah al-Ma‘ārij is placed in the 70th position in the Holy Qur'an and is 79th per the order of revelation. This Makki Sūrah is located in the 29th juz and has 44 ayaahs, 217 words and 972 letters. "al-Ma'arij" means "ascending degrees". This Sūrah is called "al-ma'arij" because this word is mentioned in ayah 3 of this Sūrah. Sūrah al-Ma'arij begins with the story of someone who asked God to punish him. Then, it mentions the characteristics of Resurrection and some of the characteristics of believers and the states of disbelievers and finally warns polytheists and disbelievers and speaks about Resurrection. This Sūrah is also called "Sa'ala" and "Waqi", because these two words are mentioned in the first verse. About the occasion of revelation of ayaahs one to three of this Sūrah, it is mentioned that these ayaahs are about the event of Ghadir and a person who doubted and challenged Holy Prophet's (S) declaration of the wilaya of Imam Ali (A).

MERITS: About the merits of recitation of this Sūrah, it is narrated from the Prophet (S) that whoever recites Sūrah al-Ma'arij, Allah (SwT) will give him rewards of those who keep their trusts and promises and those who observe upon performing their daily prayers.

CONTENT



The only way of entering the paradise is servitude of God



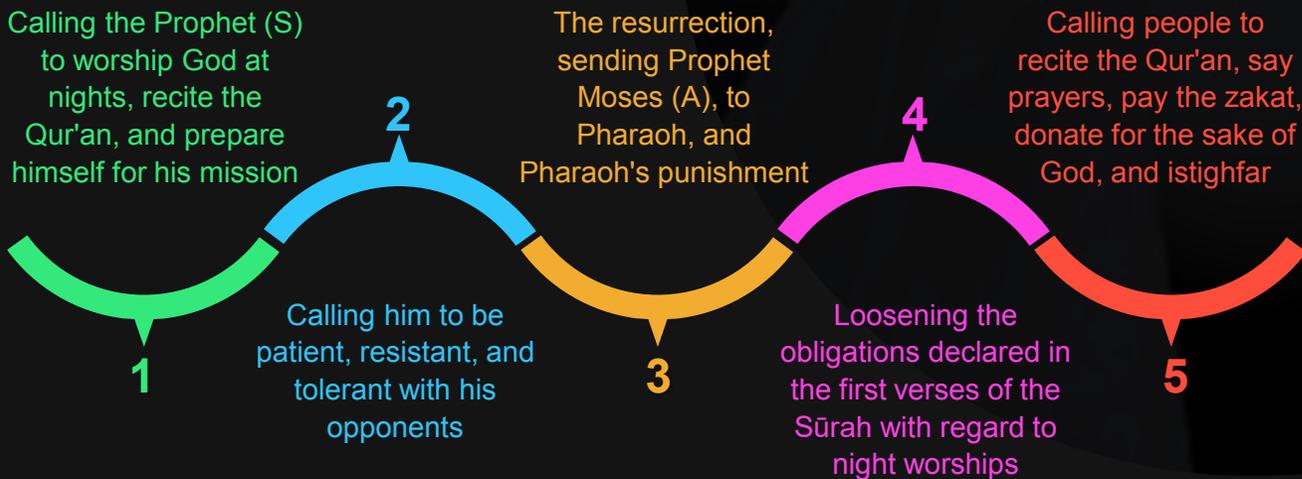
Introduction

Sūrah al-Muzzammil is placed at 73rd place in the Holy Qur'an in the traditional order of compilation and is one of the first Sūrahs of the Qur'an which was revealed to the Prophet Muhammad (S) after Sūrah al-Qalam. This Makki Sūrah is in the 29th juz and is one of the Mufassalat Sūrahs (the ones with short and numerous verses) of the Qur'an. It consists of 20 ayaahs. The Sūrah is called so because the Prophet Muhammad (S) is addressed in its first ayah as "al-Muzzammil" (bundled up), because he had enfolded himself with cloth after the first revelation of the Qur'an. Some believe that the Prophet's (S) was bundled up because of the heavy mission he was assigned after the Bi'that. The main topics of this Sūrah include calling the Prophet (S) and other Muslims to worship Allah (SwT) at nights, recite the Qur'an, and be patient with unbelievers. This beautiful Sūrah contain 300 words and 853 letters.

Virtues and Features

There are some hadiths concerning the virtues of Sūrah al-Muzzammil and people who recite it. For example, the one who recites it will be pure in this world and the Afterlife. Or the recitation of Sūrah al-Muzzammil will ease the difficulties of this world and the Afterlife.

Content Summary



http://en.wikishia.net/view/Sura_al-Muzzammil

Preparing the grounds for the success of the Prophet (S) in preaching the religion



سُورَةُ الْمُزَّمِّلِ

أَوْزِدْ عَلَيْهِ وَرَقِلِ الْقُرْءَانَ تَرْتِيلاً

سُورَةُ الْمُدَّثِّرِ

01

Ayaah
01-10

- Standing and warning the unbelievers
- Remembering the Great God
- Purifying soul and body
- Abstain from all sins
- Refrain from self-complacency
- Being Patient in preaching religion

02

Ayaah
11-48

- Attributing magic and falsehood to the Holy Qur'an
- Ridicule the Qur'an's message about the warders of hell

03

Ayaah
49-56

- Hatred of innate teachings of Qur'an
- Arrogance against God's principles
- Not believing in Hereafter
- Not wanting to take advantage of the Holy Qur'an

Sūrah al-Muddaththir is the 74th surah of the Holy Qur'an. This Makki surah which was revealed to our Holy Prophet (S) at the beginning of his Bi'that is the 4th to be revealed after Sūrah al-Muzzammil and before Sūrah al-Hamd. This surah, which is in the 29th juz', contains 56 ayaah, 256 words and 1,036 letters. The word, "Muddaththir", means wrapped up in clothes, and it refers to the Prophet (S). In the early ayaah of this surah, God orders the Prophet (S) to rise and warn people.

According to many hadiths, part of this surah was revealed about al-Walid b. al-Mughira who had called the Prophet (S) a magician. Walid bin Mughira was a fierce opponent of the Holy Prophet (S). He recognized the Qur'an to be unique and of a supernatural nature which none had come with the likes of. Nevertheless, he chose to remain on rejecting the Qur'an out of arrogance and tribal pride. Walid's nickname was Wahid amongst the Arabs. Wahid has the meaning of 'constantly independent' because he was rich without need of others. God humiliated Wahid by showing that he is not Independent and without need. Rather, he is fully dependent upon God and God will deal with him independently too. So, He said; 'Leave Me to the one I created Wahid (alone)' (Ayah 11).

According to a hadith from the Prophet (S), if a person frequently recites Surah al-Muddaththir, he will receive a great reward, and if he asks God to help him memorize the whole Qur'an, he will not die until he memorizes the whole Qur'an.

Characteristics of servants
of Allah (SwT)

Bounty of Paradise
for servant of
Allah (SwT)

Fountains of
Paradise for the
righteous

The Prophet's (S)
duty to not follow
unbelievers

Other-worldly
punishment of
unbelievers

Secularity is the
reason of
unbelievers to
not follow

Legal and creational
guidance toward
right

Disability of
unbelievers to
overcome the Will
of Allah (SwT)

To equip human with
distinguishing means
to recognize
the right
from birth

Sūrah al-Insān is the 76th sūrah of the Holy Qur'an in accordance to the order of its compilation and the 98th in the order of revelation. This short Madani sūrah is in the 29th juz of the Holy Qur'an and contains 31 ayaah, 243 words and 1,089 letters.

According to Shi'a and 34 Sunni exegetes of the Qur'an, the 8th ayah of this sūrah which is known as al-It'am ayah is a characterization of a virtue of Imam 'Ali (A), Fatima al-Zahra (SA), Imam al-Hasan (A), Imam al-Husayn (A), and their housemaid, Fiddah. They fasted for three consecutive days because of their nadhr, but they gave their breakfast (iftar) to a poor person, an orphan, and a prisoner despite their hunger on three consecutive nights, respectively.

According to a hadith from Prophet Muhammad (S), if a person recites Sūrah al-Insan, he shall be rewarded the Heaven and Houris.

According to another hadith from the Prophet (S): if a person frequently recites Sūrah al-Insan, he will have a strong spirit

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https://en.wikishia.net/view/Sura_al-Insan

سُورَةُ الْإِنْسَانِ

هَلْ آتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا



SECTION – 2 – ARTICLE – THE LIVING MIRACLE

The Living Miracle



Yusuf Fadhl

Al-Islam.org

Article

Foreword

The Glorious Qur'an is a Book whose verses are firmly arranged then distinguished from the Allwise, the All-aware. (Qur'an, 11 :1)

Almighty Allah has revealed to His servant and messenger (peace be upon him and his progeny) that he may be a warner to the worlds.

A Book We have sent down to thee that thou mayest lead men out from the darkness into the light, by their Lord's permission, to the way of the All-mighty, the All-laudable. (Qur'an, 14:11)

The Glorious Qur'an is Allah's eternal message, His clear testimony, final argument, undeniable proof and His eternal living miracle which He has given to the last of His messengers and the Best of His creatures - Muhammad ibn `Abdillah (peace be upon him and his progeny) -as an evidence verifying his prophethood, a proof of his apostleship and a light guiding mankind to the firm religion of Allah and a guide leading towards the right path.

If you be in doubt about what We have sent down to Our servant (Muhammad) then produce a chapter like it, and call your witnesses other than Allah, if you be truthful. (Qur'an, 2:23)

Introduction

Many Muslims seem unaware of the potential of the Qur'an. It is usually read every day without fail but its content is frequently neglected in our reading. The Qur'an reading to the average Muslim today is a formal or traditional custom to which he adheres because of social obligations. It is read in the funeral ceremonies or at the opening of meetings despite the fact sometimes these meetings may be against Islam! The Qur'an is losing ground in the lives of Muslims because of lack of comprehension or misunderstanding. This dangerous trend has been devised by the enemies of Islam and exploited to its furthest extent. The same people have began to belittle the Qur'an and cast doubts on its authenticity and glory.

This phenomenon has done catastrophic damage to society and contributed incalculably to its instability. Many Muslims whether through ignorance or weakness or hypocrisy have been allured by one means or another to join in the battle against Islam. And although some of them still call themselves Muslims, when Islam is mentioned they turn silent or withdraw.

There has been a desperate need for a systematic and thoroughly studied programme to popularize Islamic religious literature. Indeed, there are many obstacles in the way of conscientious Muslims in the Muslim countries towards achieving this goal, for there are neither enough experts to carry out this great task, nor sufficient means and financial support to fulfil this objective. Consequently, the battlefield is strewn with Muslim victims either slaughtered or dispossessed or persuaded to abandon Islam and sometimes to join forces with the enemy.

One of the most basic requirements is to show to Muslims of inquiring mind that the Qur'an is the revelation of Almighty Allah to our Prophet Muhammad (may Allah bless him and his progeny).

What is a Miracle?

Every prophet is granted the power of performing miracles in order to give proof of the authenticity of his message, that it proceeds in fact from the Creator of the universe. A miracle is an act that cannot be performed by the aid of learning and practice.

Miracles must invariably conform to the mentality of the society in which a prophet is sent. Hence, the miracle of Moses (peace be upon him) was magic, because Pharaonic Egypt was expert in magic. Jesus (peace be upon him) cured the leper and the blind from birth, and quickened the dead by the will of Allah. This kind of miracle appealed because his society expected such act as proof of prophethood.

Similarly our Prophet emerged amongst the Arabs who were experts in language and literature, and challenged them in their own art.

The Textual Incorruptibility of the Qur'an

There is one important difference between Muhammad's miracle and the other prophets' miracles. It is the continuity of our Prophet's miracle and its standing challenge for all times and places. In other words, it is alive while other miracles are temporary or dead. Hence, the latter might be questioned or doubted but not our Prophet's miracle. It should be noted that the art of language is not the only miraculous aspect of the Qur'an, and other aspects will be dealt with in sequence.

Nay, but it is a Glorious Qur'an, in a guarded tablet. (Qur'an, 85:21-22)

No impartial learned person denies that the Qur'an has not undergone any alterations whether additions or omissions. It is a well-established fact that the Qur'an was written down as soon as it was revealed and that many Muslims learned it by heart. The principal way in which the enemies of Islam try to cast doubts on the authenticity of the Qur'an is by referring to the story of different readings in Egypt, Syria, Iraq and Medina at the time of the Caliph `Uthman ibn `Affan. Before passing a judgement on this particular story, let us survey briefly the conditions and events that led to this sad incident.

As is well known, the Islamic State extended its borders to remote areas where there were huge populations. The time taken to conquer these areas was short and did not suffice for cultural assimilation; for instance, the language difficulties of non-Arabs who could not comprehend Islam at the time, but who contributed to the deterioration of spoken Arabic. Not to mention the Arabs themselves who fought Islam after the Prophet's death! This shows that Islam was rooted firmly at Medina only.

We all know that the policy of the Caliph `Umar ibn al-Khattab was to keep the companions of the Prophet at Medina. But this meant that the conquered lands were empty of the sources of Islamic knowledge. Nor need we

dilate on the difficulties of communication and the inefficient ways of learning and propagation. In the light of these historical facts we can confidently say that the different readings at Syria, Iraq and Egypt were not reliable. The only reading and copy which can be regarded as reliable is the Medina copy which was the original one. It was Zayd ibn Thabit one of the original transcribers of the Qur'an at the time of revelation and a committee of learned companions, who supervised the great task of compilation.¹

There is no doubt whatsoever that most of the companions who stayed at Medina learned the whole or large portions of the Qur'an by heart. It is also worth noticing that there was no dispute at Medina about this particular topic. Hence even non-Muslims can be sure and confident that the Qur'an is integrally preserved on the ground of these facts. We Muslims believe that the Qur'an has been preserved by Allah. If someone tried to change anything of it, then his attempt would be exposed to all Muslims so that such mischief would prove futile.

It is We who have sent down the Reminder (Qur'an) and We are its Guardian. (Qur'an, 15:9)

(A) Language

The Qur'an was revealed 1,400 years ago at Mecca and Medina. The Arabs used to worship idols of stones of which the most important ones were enshrined in the Ka'bah. The Arabs lived a simple life, though it was savage in many aspects such as the exposure of children because of poverty. They were proud of their language and justifiably so since Arabic is a very rich and sophisticated language. Poets and orators were almost the idols of their tribes. Poems were read and learned by rote, and annual poetry competitions were held at a place called Suq `Ukaz. Thus, the Arabs became past masters at the art of literary competition. The Qur'an came and its miracle was language and art. The Qur'an was a challenge, challenging them to produce a similar Qur'an.

Say: "If the whole of mankind and jinn were to gather together to produce the like thereof even though they collaborated with each other. " (17: 88)

The whole of mankind in co-operation just to produce one book! It is a humiliating challenge and a glaring one. Still the challenge was reduced to ten surahs (chapters) in order to prove to the whole of mankind the unique quality of this book.

Or do they say: "He forged it?" Say, "Bring you then ten surahs forged like unto it, and call (to your aid) whomsoever you can other than Allah, if you speak the truth. " (11:13)

The people of Arabia could not face the humiliating challenge again, and it was further reduced to one surah only. One surah may be one line. Still the proud and eloquent Arabs could not face the divine challenge.

Or do they say, "He forged it?" Say: "Bring then a surah like unto it, and call (to your aid) anyone you can, besides Allah, if you speak the truth. " (10: 38)

You can see the logic of reasoning and the rational approach to convince people of its miraculous quality. A surah may be one line, but the Arabs and non-Arabs could not succeed in their efforts to meet this standing challenge.

The beauty of the Qur'an, the music², its strength of conviction, logic, simplicity, depth, and wisdom are much above of what the Arabs and non-Arabs knew or could wholly conceive.

When the Qur'an was being recited by Muslims, idolators usually closed their ears; some produced noise-whistling and shouting - in order not to hear the Qur'an and be bewitched. Many unbelievers were caught by Islam through simple chance when listening to it whilst passing by.

The leaders of the unbelievers were filled with fear and could not provide any plausible explanation of the irresistible beauty and power of the Qur'an.

However, they had to find some way to put people off and justify their own behaviour. They invented lies and falsehoods.

Therefore proclaim the praises of your Lord for by the grace of your Lord, you are not (vulgar) soothsayer, nor are you one possessed. Or do they say: "A poet! we wait for him some calamity (hatched) by time." (Qur'an, 52:29-30)

That was the only excuse they could find to their failure and helplessness. A non-Arab may rightly pause and ponder the truth of this claim. He may not grasp what it is all about. He cannot read Arabic and did not have the chance to read the Book. This miraculous aspect might not appeal to non-Arabs and even to some extent to the uneducated Arabs. The reason for the latter case is because of the deterioration of spoken Arabic and its deviation from the classical norms.

It is true that we need a miracle in science, telling us what is in the heavens and ourselves during this era. The Qur'an although not a scientific text, reveals many secrets of the wonders in the universe as part of its call to believe in the Creator.

(B) Science

Any person, now, who wants to be a biologist, physicist or astronomer needs to study for at least twenty years aided by sophisticated machines, tools, expert supervision and libraries.

Then he might be able to break through and discover some of the hidden facts of nature. The Qur'an uncovers many secrets of the universe and these are not confined to any special sector of science.

See you not how Allah had created seven heavens in harmony? And has made the moon a light therein and made the sun a lamp? (71:15-16)

The moon is a solid opaque object that reflects light, hence it is a light. But the sun is a source of heat and light so it is a lamp. The sun and the moon follow courses exactly computed. (Qur'an, 55:5)

The sun is not static but moving in a path computed. Remember the once widespread belief that the earth was the centre of the universe and it was flat. Remember that for these beliefs scientists were burned alive and some imprisoned for their observations and research!

The Qur'an declared these facts some 1400 years ago.

And the sun runs this course for a period determined for it. That is the decree of Him the Exalted in Might, the All-knowing. And the moon, We have measured for it mansions to traverse till it returns like the old and withered lower part of a date stalk. It is not permitted to the sun to catch up the moon, nor can the night outstrip the day: each swims along in its own orbit according to law. (36:38-40)

Then turned He to the heaven when it was smoke, and said unto it and unto the earth: "Come both of you, willing or loth." They said: "We come obedient" (Qur'an, 41 : 11)

The heaven was smoke, which means it was dark, containing gas and solid objects: an exact description of the nature of the heavens as the most reliable of recent theories show.

Allah it is who raised the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be service, each runs unto an appointed term; He orders the course; He details the revelations that haply you may be certain of the meeting with your Lord. (Qur'an, 13:2)

The invisible supports most probably means the forces of gravitation, magnetic and others that exist in the universe which hold the planets apart and in relation to each other.

And if We opened unto them a gate of heaven and they kept mounting through it, they would say: "Our sight is wrong nay, but we are folk bewitched. " (Qur'an, 15 :14-15)

Anyone hearing this verse for the first time might exclaim. "Is this really in the Qur'an which was revealed 1400 years ago giving clues to people to travel to the heavens and telling them beforehand of the wonders there and telling them of unusual phenomena and unfamiliar scenes and facts that the world of today is still puzzled by.

O' company of jinn and men, if you have the power to penetrate all the regions of the heavens and earth, then penetrate them ... (Qur'an, 55:33)

This verse provides undoubted encouragement to people and other creatures to explore and travel through the heavens. Here one should pause to reflect on the kind of society in which the Prophet used to live in. The means of transport were camels, horses and donkeys; they lived in tents, and prior to the advent of Islam they worshipped idols. They did not have cars or engines of any kind. Flying was not even thought of. How can the Qur'an be so daring as to encourage people not merely to fly but to travel to other planets? In materialistic thinking this is impossible, because as they say: "human thinking is a reflection of one's material environment." The only possible conclusion, even by using materialistic logic, is that the Qur'an is from Allah.

And among His signs is the creation of the heavens and the earth and the living creatures that He has scattered through them: and He has the power to gather them together when He wills.

(Qur'an, 42:29)

He said: "My Lord knows what is spoken in the heaven and the earth. . . " (Qur'an, 21:4)

And We pried unto the secrets of heaven; but found it filled with stern guards and flaming fire. We used, indeed, to sit there in hidden stations, to steal a hearing; but any one who listens now will find a flaming fire watching him in ambush. (Qur'an, 72:8-9)

When the Qur'an was being recited in the lifetime of the Prophet certain beings had occasionally a chance to listen to it. Some of those creatures disbelieved, but others believed and were fascinated by the Qur'an and the Islamic Message.

Say: "It was revealed to me that a company of the jinn heard (the Qur'an) and said: `We have heard a wonderful Recital. ' (Qur'an, 72:1)

A brief survey of a few Qur'anic verses enables us confidently to affirm that there is about the Qur'an something altogether unique.

Read in the Name of thy Lord, Who created, He created man from a blood clot. (Qur'an, 96: 1 -2) As we know, a clot is a microscopic entity.

You see the mountains and think them firmly fixed. But they shall pass away as the clouds pass away. . . (Qur'an, 27:88)

This refers to the spinning of the earth on its own axis and gives the real picture of these huge mountains moving as clouds move.

Those who disbelieve Our revelation, We shall expose them to the Fire. As often as their skins are consumed, We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is everMighty, Wise. (Qur'an, 4:56)

Nerves in the skin that feel the pain and the torture!

There are numerous other verses of scientific content and many are the volumes dealing with them.

(C) History

The Qur'an contains numerous stories of past nations, their prophets and the response to the call, and then concludes with advice and warnings.

And all that We relate unto you of the story of the messengers is in order that thereby We may make firm your heart. And herein had come unto you the truth and exhortation and a reminder for believers. (Qur'an, 11: 120)

The stories in the Qur'an reveal description and details of events that did not find a mention in any previous book. The acquisition of such knowledge is not possible by any person whether learned or otherwise. It is only the Creator who knows all things, He who has revealed them to our Prophet Muhammad (peace be upon him and his progeny).

It is a well-known fact that the Prophet was an illiterate man (ummi - of course, before the proclamation of his prophethood), living in an uncultured society. It has been alleged that he acquired his knowledge from a priest or a rabbi, according to whether the writer is a Christian or a Jew. But this assertion can be refuted immediately by reviewing their books and the available knowledge of the time. In the Torah (chapter 3) there is an account of Adam and Eve at the beginning of creation. The following are quotations from the story.

"Now the serpent was more subtle than any beast of the field which the Lord God has made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil . . . And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? . . . And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." (Genesis, 3)

Many questions and objections can be raised against the logic and wisdom of every part of the story.

The first objection is the unnatural deeds and intentions attributed to God. Why did God tell Adam and Eve that they will die if they eat of the tree when that was not the case? To put it bluntly, God is a liar in the Torah's view! Secondly, what has the serpent got to do with this anyway?

Thirdly, how is it possible to visualise God or limit His existence to any place or time?

Fourthly, how can man be like God? Fifthly, was God afraid that Adam and Eve might eat of the tree of life?

Lastly, where is the wisdom and purpose in God's deeds? Or is man better than God in wisdom by having a purpose and a plan to arrive at it.

The Qur'an narrates this event thus:

And when thy Lord said to the angels, "I am setting in the earth a viceroy," they said, "What, wilt Thou set therein one who will do corruption there, and shed blood, while we proclaim Thy praise and call Thee Holy?" He said, "Assuredly I know that you know not. "And He taught Adam the names, all of them; then He presented

them unto the angels and said, "Now tell Me the names of these, if you speak the truth. " They said, "Glory be to Thee! We know not save what Thou taught us. Surely Thou art the All-knowing, the All wise. " He said, `Adam, tell them their names. "

And when he had told them their names, He said, "Did I not tell you I know what you know not?

And I know what things your reveal, and what you are hiding. " And when We said to the angels, "Bow yourselves to Adam; "so they bowed themselves, save Iblis; he refused, and waxed proud, and so he became one of the unbelievers. And We said, "Adam, dwell thou, and thy wife, in the garden, and eat thereof easefully where you desire; but draw not nigh this tree, lest you be evildoers. "

Then Satan caused them to slip there from out of that they were in; and We said, "Get you all down, each of you an enemy of each; and in the earth a sojourn shall be yours, and enjoyment for a time. " Therefore Adam received certain words from his Lord, and He turned towards him; truly He turns, and is All-compassionate. We said, "Get you down out of it, all together; yet there shall come to you guidance from Me, and whosoever follows My guidance, no fear shall be on them, neither shall they sorrow. As for the unbelievers who cry lies to Our signs, those shall be the inhabitants of the Fire, therein dwelling forever. " (2:30-39)

There is mention of the same story in other parts of the Qur'an which touches other aspects of the subject. Briefly the purpose of the creation of Adam and Eve was so that man might live on this planet, and all that happened to them was intended as a trial. This story is closely connected with the overall philosophy and the meaning of this life. It explains that this worldly life is a training period for people to achieve a higher standard compatible with the next life. In other words, it shows man his weakness and exhorts him to amend it.

It will be seen that the topic of the two stories is the same, but the first one is distorted and illogical, and contains disrespect to Allah.

The second story is pure and in perfect state, since human hands never interfered with it.

However, there are many differences between the Qur'an and other Scriptures, and to discuss all of them would require a book. We shall confine ourselves to a few examples.

The Torah, Exodus, chapter 32: "And Aaron said unto them, Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters, and bring them unto me. And the people brake off the golden earrings that were in their ears, and brought unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O' Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, tomorrow is a feast to the Lord."

King Solomon had built worshipping places for idols according to the Torah's account. Although King Solomon was an exalted Prophet of Allah! There are many other stories in the Torah that put an intolerable strain on the credulity of the reader.

The Qur'an relates in surah Taha:

"What has sped thee far from thy people, Moses?" "They are upon my tracks," Moses said, "I have hastened, Lord, only that I may please thee. " Said He, "We have tempted thy people since thou didst leave them. The Samaritan has misled them into error. . . " (Qur'an, 20:83-85)

Yet Aaron had aforetime said to them, "O' my people, you have been tempted by this thing, no more; surely your Lord is the All-merciful; therefore follow me, and obey my commandments!" (Qur'an, 20:90)

It was the Samaritan who led the Children of Israel astray. Aaron was angry at their deeds and tried to guide them but his efforts were in vain.

And We verily gave Moses and Aaron the Criterion of right and wrong, and a light and a reminder for the god Baring. (Qur'an, 21:48)

A prophet is a model for people to follow and be guided by. He is chosen because of his good qualities, for there would be no wisdom in sending a corrupted person. Indeed, they are plentiful on the earth, and there is surely no need for increasing corruption. Looking objectively at this subject will lead us to the conclusion that the act of sending prophets is an act of grace, so that people will have a greater chance to see the heavenly light in order to follow the straight path and achieve a state of perfection.

When there has come to them a Messenger from Allah confirming what was with them, a party of them that were given the Book reject the Book of Allah behind their backs, as though they knew not, and they follow what the Satans recited over Solomon's kingdom. Solomon disbelieved not, but the Satans disbelieved, teaching the people sorcery. . . (Qur'an, 2:101-102)

It is clear that the Torah as it stands at present is a distorted version of the original Torah that was revealed to Moses.

And there is a sect of them twist their tongues with the Book, that you may suppose it part of the Book, yet it is not part of the Book; and they say, "It is from Allah, " yet it is not from Allah, and they speak falsehood against Allah, and that wittingly. (Qur'an, 3:78)

Some of the Jews pervert words from their meanings saying, "We have heard and we disobey " and "Hear, and be thou not given to hear " and "Observe us, " twisting with their tongues and traducing religion . . . (Qur'an, 4:46)

Matthew claims that Jesus lay buried after being crucified, for three days and nights. But the other three Gospels state that he stayed in the tomb only the end of Friday and the whole of Saturday - some say Sunday night also. Whereas the Qur'an clarifies this confusion as follows:

... And those who are at variance concerning him surely are in doubt regarding him; they have no knowledge of him, except the following of surmise; and they slew him not of a certainty-no indeed; Allah raised him up to

Him; Allah is All-mighty, All-wise. (Qur'an, 4:157-158) Hence the legends of rabbis or priests cannot have a grain of truth.

(D) System of Life

Islam is not a mere relation between the Creator and man as religion is understood in the West. Islam is a complete and perfect system of life, arranging human relationships with Allah, and of people among themselves, in order that they may win the best of both lives. The Qur'an has not left a small or big, significant or insignificant subject without a code. Economy is adjusted to achieve fair and just transactions so as to preserve the dignity of every individual.

Politics is given special attention since the course and stability of society depends on the leader and administration. Social life is built and bonded strongly to achieve maximum co-operation and cohesion.

Human beings have been striving to live under a system of fair justice, security, dignity and happiness. But these fruits were never tasted under man-made systems. This may be attributed to the limited knowledge that any person would possess at any time. Hence the outcome was always an imperfect system.

Secondly, the influence of the self-interest of the law-giver has serious defects and drawbacks in any existing system.

The Islamic system is free of these defects because the law-giver is Allah. There is no limit for His knowledge whether of the seen or unseen. Secondly, egoism has no place here since Allah is in need of no one. Thus it can be safely concluded that the Islamic system is the best pattern for living.

Dealing with each part of the Islamic system is not an easy task, nor is it possible to give a sufficient account of it within the limited purpose of this survey, and discussion will be confined to a few examples. Generally speaking, the Qur'an dictates two kinds of laws. The first kind aims at immunising society against unfair and harmful transactions, such as gambling, cheating, usury, monopoly, etc.

O' believers, intoxicants and gambling, idols and divination by arrows are an abomination of Satan's handiwork: Eschew such abomination that you may prosper. Satan's plan is to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: Will you not then abstain? (5:90-91)

The second kind of law acts to lessen the accumulation of wealth in a few hands. The Qur'an has imposed taxes on rich people, the revenue of which is spent on the needy and on social welfare.

. . . To give of one's substance, however cherished, to kinsmen, and orphans, the needy, the traveller, beggars, and to ransom the slave, to perform the prayer, to pay the alms . . . (2:177)

It should be noted that some of these laws are compulsory such as alms (zakat), while others are voluntary. However, for an exhaustive and comprehensive study of the economic system in Islam, the unique book *Our Economics* by the reputed Islamic scholar Muhammad Baqir as-Sadr, should be consulted.

In the political field the Qur'an takes a firm stand on the obedience due to the leader, but limits it by the obedience due to Allah.

O' believers, obey Allah and obey the Prophet and those vested with authority among you. (4:59) 3

The leader is elected in some form that shall ensure the healthy course of the society. At the present time election is satisfactory.

But the word 'election' is very wide and can be interpreted or applied in many different ways. According to an eminent Islamic jurisprudent the leader of a Muslim society must be a scholar, a politician and, above all, pious and just. Furthermore, councils of known and widely recognized authorities on different subjects must approve of the leader's nomination.

In addition, Islamic groups ought to nominate him rather than have a person nominate himself.

And those who respond to their Lord, and establish (regular) prayer, and (conduct) their affairs by mutual consultation . . . (Qur'an, 42:38)

The Islamic social system recognizes human nature in both its positive and negative respects. Islam declares that all people proceed from the same origin

O' people, We have created you male and female, and appointed you races and tribes, that you may know one another... (Qur'an, 49:13)

Moreover Islam has abolished all privileges that would result in serious social imbalance in the short or long run

.. . Surely, the noblest among you in the sight of Allah is the most godfearing of you. . . (Qur'an, 49:13)

Therefore, the best people are those who fear Allah most, even if this entails no material reward in this world. Hence, social appreciation of this phenomenon has no effect on the assignments of people if they do not possess the required qualities. Thirdly, the family is considered as the natural unit of society.

And we have charged man concerning his parents -his mother bore him in weakness upon weakness, and his weaning was in two years -Be thankful to Me, and to thy parents; to Me is the homecoming. (Qur'an, 31:14)

Islam has given the family the greatest attention, realizing the importance and weight that it will bear on the whole society. Marriage is formulated in such a way that the rights of both partners are restored and equality is observed. Duties of each member are clarified and the family unit is preserved by ideological forces that give it dignity and tranquillity.

Then, these units are bonded together. The Qur'an provides the bonds that will keep the society coherent and healthy. The orphans are looked after, widows are married, poor people are helped, wayfarers are enabled to reach their homes, old people are respected and looked after, children are treated tenderly and brought up in good conditions.

Turn not thy cheek away from men in scorn, and walk not in the earth exultantly; Allah loves not any, man proud and boastful. (Qur'an, 31:18)

The Qur'anic philosophy of life is that of co-operative and purposeful. Everything in the universe is meant to be of some service to the purpose of life.

... I am setting in the earth a viceroy. . . (Qur'an, 2 : 30)

O' children of Adam! Take your adornment at every place of worship; and eat and drink, but be not prodigal; He loves not the prodigal. Say: "Who has forbidden the ornament of Allah which He brought forth for his servants, and the good things of His providing? . . . (Qur'an, 7:31-32)

It is He who created for you all that is in the earth . . . (Qur'an, 2:29)

This is the feeling that the Qur'an implants in Muslims. We have to understand the forces of nature and instincts of beings so that useful communications and control is exercised between them.

Who assigned to you the earth for a couch, and the heaven for an edifice, and sent down out of heaven water, wherewith He brought forth fruits for your provision... (Qur'an, 2:22)

These are the seeds that germinate in the Muslim soul to produce the good fruit of harmony and peace.

But the Qur'anic philosophy does not rule out the existence of evil, which should be fought and crushed. It is the Devil and his associates who spread corruption on earth. On the other hand, there are certain calamities which can be considered the result of misunderstanding the forces of nature, or which Allah meant to be a punishment for evildoers, or to correct peoples' conduct. The Islamic greeting is 'Peace be upon you'. Our Prophet used to teach people to be kind even to trees and animals. Once he told a group of people, "Be kind to this tree, it is of kin to you." This stands in diametrical contrast to materialist philosophy that assumes continuous war among the forces of the universe.

This view has far reaching consequences in society's structure and relations. Indeed, it may drive the world towards annihilation if people do not reject this false concept of life.

(E) Prophecies

Another miraculous aspect of the Holy Qur'an is prophecy. For instance, the destiny of Abu Lahab and his wife was foretold to be Hell. They both died idolators.

Perish the hands of Abu Lahab, and perish he! His wealth avails him not, neither what he has earned; he shall roast at a flaming fire and his wife, the carrier of the firewood, upon her neck a rope of palm fibre. (Qur'an, 111)

In the Prophet's time a war broke out between the Byzantines and the Persians, and the Byzantines were defeated. It was revealed to the Prophet that the Byzantines would be victorious in the second round.

The Byzantines have been defeated in the nearer part of the land; and, after their defeat, they shall be the victors in a few years. (Qur'an, 30:2-3)

There are many other prophecies, some have been fulfilled while others still await fulfilment in due course.

(F) Logic and Conviction

Basically, the Qur'an is a book of preaching aimed at all people in order to convince them in its Message.

The Qur'anic way of preaching startles by its subtlety. To realize this one must study the Arabic language before one can respond fully to its appeal. However, the translation or interpretations available in English should suffice for our limited purpose.

The Qur'an has a style which is absolutely unique. The variety of topics even in one page fascinates every reader. The book is read again and again, and still the burning desire in the hearts of the believers ever increases.

How do you disbelieve in Allah, seeing you were dead and He gave you life, then He shall make you dead, then He shall give you life (again), then unto Him you shall be returned. (Qur'an, 2:28) The argument is simple but strong, clear but deep, and truly convincing.

And they say, "Allah has taken to Him a son." Glory be to Him! Nay, to Him belongs all that is in the heavens and earth; all obey His will. (Qur'an, 2:116)

Surprise! Allah has begotten a son -- why and how? Is He in need of a son, and if He is, has He a wife? It is degrading and blasphemous to think of Allah in this way. Indeed, it is a puerile conception to imagine Allah as a human being only on a magnified scale. These are fairy tales fit only to cause a smile.

Truly, the likeness of Jesus, in Allah's sight, is as Adam's likeness; He created him of dust, then said He unto him, Be', and he was . . . (Qur'an, 3: 59)

Surely in the creation of the heavens and earth and in the alternation of night and day there are signs for men possessed of minds. Those who remember Allah, standing, sitting and on their sides, and reflect upon the creation of the heavens and the earth: "Our Lord, Thou hast not created this for vanity. Glory be to Thee! Guard us against the chastisement of the Fire. " (Qur'an, 3:190-191)

People possess the power of reasoning which helps them to arrive at some useful observations and conclusions. The world surrounding them is the first thing to impinge upon their sight and engross their attention. The sun, stars, moon, water, animals and air usually put people into a state of meditation. Such as remember Allah have productive thinking which results in glorifying the Lord. In the process of their thought they enjoy a glimpse of the meaning and purpose of the creation. Then they admit that this world is not created in vain, and beg Allah for forgiveness and mercy.

So behold the marks of Allah's mercy, how He quickens the earth after it was dead; surely He is the quickener of the dead, and He is powerful over everything. (Qur'an, 30:50)

Life is given to us as an act of grace, and we ought to be grateful, and Allah reminds of that. Then He solemnly tells of the Day of Judgement and portrays vividly His capacity to create.

Has not man regarded how that We created him of a sperm-drop? Then lo! he is a manifest adversary. And he has struck for Us a similitude and forgotten his (own) creation; he says: "Who shall quicken the bones when they are decayed?" Say: "He shall quicken them, Who originated them for the first time; He knows all creation, who has made for you out of the green tree fire and lo! from it you kindle. " (Qur'an, 36:77-80)

Ah, woe for those servants! Never comes unto them a Messenger, but they mock at him. What! have they not seen how many generations We have destroyed before them, and that it is not unto them that they return? (Qur'an, 36:30-31)

A grave warning, sorrowfully presented, that the lessons of past nations must not be forgotten. The many nations that have been destroyed because of deviation from the heavenly path are salutary warning of our own possible fate.

And when it is said to them, "Follow what Allah has sent down," they say: "No; but we will follow such things as we found our fathers doing. " What? And if their fathers had no understanding of anything, and if they were not guided? (Qur'an, 2:170)

This example is typical of the vigour and directness of Islam's approach. Those who have folded their minds and left them idle are disgraced for not reaching the level of human being! Indeed, it is the development that distinguishes man from animals, and paralysis of this power of imaginative thinking means levelling out both to the same degree.

Or do they say: "He has invented it?" Nay, but they do not believe. Then let them bring a discourse like it, if they speak truly.(Qur'an, 52:33-34)

A simple challenge that has been never faced, in clear words, that leaves no choice but to believe in the Qur'an.

Those (the People of the Book) to whom We have given the Book, recognize him (the Holy Prophet Muhammad) as they recognize their sons; but some of them conceal the truth and that willingly. The truth comes from thy Lord; then be not among the doubters. (Qur'an, 2:146-147)

These verses remove the last vestiges of doubt from the believers' minds by exposing the hidden truth of the People of the Book.

Further, it diverts attention from what these People say, because they argue for the sake of argument, and most of them are insincere.

Had We sent down this Qur'an on a mountain, verily, you would (certainly) have seen it humbled itself and cleave asunder for the fear of Allah ... (Qur'an, 59: 21)

And they say: "None shall enter Paradise except that they be Jews or Christians!" Such are their fancies. Say: `Produce your proof, if you speak truly. "Nay, but whomsoever submits his will to Allah, being a good-doer, his wage is with his Lord, and no fear shall be on them, neither shall they sorrow. (Qur'an, 2:111-112)

Have you not turned your vision to those who claim sanctity for themselves? . . Behold! How they invent a lie against Allah! But that by itself is a manifest sin! (Qur'an, 4:49-50)

In this manner the People of the Book are refuted and their claims shattered. The method of argument is elegant, peaceful and reformatory.

Say: `People of the Book! Come now to a word common between us and you, that we serve none but Allah, and that we associate not aught with Him, and do not some of us take others as Lords, apart from Allah. " And if they turn their backs, say: 'Bear witness that we are Muslims. " (Qur'an, 3:64)

It belongs not to any mortal that Allah should give him the Book, the Judgement, the Prophethood, then he should say to men, `Be you servants to me apart from Allah. " Rather, "Be you masters in that you know the Book, and in that you study. " He never order you to take the angels and the prophets as Lords; what, would He order you to disbelieve, after you have surrendered? (Qur'an, 3:79-80)

(G) The Absence of Discrepancies

Do they not consider the Qur'an with care? Had it been from any other than Allah, they would surely have found therein much discrepancy. (Qur'an, 4:82)

The Qur'an is a large book covering many subjects, and there is some repetition throughout because of the nature of the message aimed at all peoples. However, wherever the Holy Qur'an speaks of any subject it does so with a particular purpose and not merely with the aim of repeating the same matter. But in spite of that there are no contradictions among its passages at all.

Perhaps its most outstanding feature is that there is no weakness between its various parts. However, there is an important fact that must be noted before closing the discussion. The Qur'an can usually be interpreted after mastering the Arabic language. Then to make the interpretation meaningful, the history of the revelation must be known. But for Muslims these conditions are not enough. It is emphasized that the interpreter must be a believer; otherwise, Allah would not give him insight into the knowledge.

It is He who sent down upon thee the Book, wherein are verses clear that are the Essence of the Book, and others ambiguous.

As for those in whose hearts is swerving, they follow the ambiguous part, desiring dissension, and desiring its interpretation; and none knows its interpretation, save only Allah and those firmly rooted in knowledge, they say: "We believe in it; all is from our Lord;" yet none remembers, but men possessed of minds. " (Qur'an, 3:7)

1. This is the opinion of the writer, but the fact is that these readings are not mutawatir reliable. It is (now) generally agreed by Shiite (Islamic) authorities that the Holy Qur'an was collected during the lifetime of the Holy Prophet by his order. For further reference on these two subjects, see al-Bayan by as-Sayyid Abu'l-Qasim al-Khu'i, the great Shiite leader (Editor's note).
2. Here the intention (of the word 'music') is that, the letters and tone of the words of the Holy Qur'an, together with the construction of the words, phrases and verses have a special cadence which cannot be found in any other Arabic neither in poetry nor in prose (Editor's note).
3. The right interpretation of the word "ulil amr" (those invested with authority), as it appears in the Holy Qur'an, applies only to the Imams and the vicegerents (caliphs) appointed by Allah through the Holy Prophet, in which appointment, people have no right (authority) to interfere. But when there is no "wali amr" (one invested with authority) among the people who has been appointed by Allah such as at the present time when our Imam is in seclusion, according to some of the 'ulama ' (Muslims scholars) people can, as long as the requirements and conditions for being a Muslim leader are fulfilled (gathered together) in someone elect that person as their leader. Of course, this election should meet the approval of those who are learned in Islamic law (al fuqaha'). Perhaps the author intends to convey the same meaning here, but his interpretation seems to be somewhat difficult to understand. (Editor's note)