

MIRACLES

A QUR'ĀNIC APPROACH TO MIRACLES

© Ahmed Yousuf Moosa

Email: ymoosa786@hotmail.com

10 Haywood Rd, Crawford, 7780. Cape Town

First published 2008

Revised 2021

ISBN: (e-book)

Acknowledgements

Ustāz Sulaimān Ismā'īl Ibrāhīm Nabībukhsh: for his

Guidelines: Understanding Al-Qur'ān and Miracles

A note on the use of Qur'ānic pronouns in reference to Allāh:

Western critics of the Qur'ān frequently point to the allegedly 'incoherent' references to Allāh – often in one and the same phrase – as 'He', 'Allāh', 'We' or 'I', with the corresponding changes of the pronoun from 'His' to 'Ours' or 'My', or from 'Him' to 'Us' or 'Me'. They seem to be unaware that these changes are not accidental, and not even what one might describe as 'poetic licence', but are obviously deliberate, a linguistic device meant to stress the idea that Allāh is not a 'person' and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

Imam Ghazzali, in his book *The Revival of the Religious Sciences Vol 1*,¹ states:

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

¹ Karim, F. (translator) (1982) *Imam Ghazzali's Ihya Ulum-id-Din, Book 1, New Delhi: Kitab Bhavan, p. 131*

CONTENTS

INTRODUCTION	3
True believers in Al-Qur'ān, Tafseer and Tashreef	3
Truth is established through the divine words of Al-Qur'ān:	4
“Miracles in Islam”	5
The Divine Laws for the interpretation Of the Arabic glorious Qur'ān	13
Reader's statements and objections:	
Muhammad (Sallallahu alaihi wasallam) split the moon with his finger?! Irrational?	20
Eesah (Eesā) ² (Alayhissalaam) healed the blind and raised the dead! Irrational?	23
Moosa (Mūsā) (Alayhissalaam) had a staff which turned into a serpent! Irrational?	33
Ebrahim (Ibrāhīm) (Alayhissalaam) was thrown into a raging inferno and yet survived unscathed!” Read the Holy Qur'ān and you will find narrated therein truly miraculous events....”	50
AL-ISLĀM	52
Addendum	55

² : Please note Eesā = Jesus; also in (3) Mūsā = Moses and in (4) Ibrāhīm = Abraham [peace be upon them].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I seek the assistance of Allāh³, the Beneficent Creator the Merciful Bounty Giver.⁴

INTRODUCTION

The Law informing us about the nature of human beings is in [30:30] that is: -

“Fitrat Allāh illatī faṭaran-nāsa‘alayhâ lâ tabdila li-khalqillâh: meaning the nature in which Allāh has created human beings, there is no altering (or change in) Allāh’s ways of creation.”

A Pamphlet titled “WAKE UP TO THE NATURAL WAY OF LIFE” was published by an organisation known as the ‘Islam To The World Organisation’. Under various headings it very briefly deals with certain aspects of Islâm⁵. It concludes by urging readers in search of the truth and the necessity to change their lives, to write to the organisation for a free booklet.

An article in the pamphlet on the subject of miracles, which is headed **Miracles in Islam** correctly states that **only Almighty Allāh’s creations** can be regarded as **Miracles**. A reader who responded and posed certain allegorical questions refutes the statement. Furthermore, by placing a question mark next to three of the questions enquire whether the events referred to therein could be regarded as **Irrational**. We shall attempt to provide some clarity on the matter with guidance from the Arabic Glorious Qur’ān, as who are the true believers, who explains The Glorious Arabic Qur’ān etc.

TRUE BELIEVERS IN AL-QUR’ĀN, TAFSEER AND TASHREEF

True Believers In Al-Qur’ān Are Defined In The Following Verse:

Al-Qur’ān chapter 2 verse 121: [2:121] “Those⁶ to whom We (*i.e.* Allāh) have sent the Book study IT as IT (*i.e.* Qur’ān) should be studied: THEY ARE THE ONES THAT BELIEVE THEREIN (*i.e.* Qur’ān): those who reject imân⁷ (faith) therein (*i.e.* Qur’ān), - the loss is their own.”

The Explanation / Tafseer Of Al-Qur’ān Is By Allāh Alone:

³ : Allāh is the proper name of God. One of His main attributes is **Rabb**: meaning- the Creator, Sustainer and Nourisher of everything in existence. In other words He is the Evolver. The word **Rabb**, referring to Allāh, means ‘the One who evolves things’. This word Rabb, the Evolver, appears more than one thousand times in the Divine Book. No such word existed in any other language at the time of inception of the Qur’ān. ‘Evolution’ is a word that was coined only in the 17th century. If English was the Qur’ānic medium of expression, how was it supposed to convey its message of evolution in the 6th / 7th century when only the Arabic language could do so at the time? There are numerous such examples.

⁴ : The common translation does not convey the correct meaning.

⁵ See further on for the definition of Islam

⁶ [14: 1] “Alif. Lām. Râ. A Book (*i.e.* Al-Qur’ān) which We (*i.e.* Allāh) have revealed unto thee (*i.e.* Muhammad), in order that thou (*i.e.* Muhammad) mightest lead mankind out of the depths of darkness into light - by the leave of their Rabb - to the way of the Exalted in power, worthy of all praise!”

⁷ Imân (faith) refers to Al-Qur’ān as stated in [2:121]. When one studies the Book then only one will realize that it is truly from the Creator, because the information / knowledge IT contains will make that absolutely clear. (Cf [42: 52])

Chapter 25 verse 33: [25:33] “And no question do they bring to thee (*i.e.* Muhammad⁸) but **We (*i.e.* Allāh) Reveal to thee (*i.e.* Muhammad) the Truth and the Ah’sanal Tafseer** (best explanation) (thereof).” تَفْسِيرًا وَأَحْسَنَ بِالْحَقِّ

Important to note: The Arabic words at the end of this verse are **Ah’sanal Tafseer!** Tafseer in this context and verse means the Best Explanation and Interpretation. In other words, the best explanation, interpretation and expounding of the verses of Al-Qur’ān is by Allāh alone through the method of Tashreef: *i.e.* repeating the explanation of the same subject or issue in various ways to make it absolutely clear. The Qur’ān is its own best commentary and dictionary, and this becomes evident to those who study the Book.

[17:41] “We (*i.e.* Allāh) have explained⁹ (things) **in various (ways) (Sâr’rafnâ)** صَرَّفْنَا in this Qur’ān, in order that they may receive admonition, but it only increases their flight (from the Truth)!”

[11:1] “Alif. Lām. Râ. (This is) a Book (*i.e.* Qur’ān), with verses basic or fundamental (of established meaning), **further explained in detail, - from One Who is Wise (*i.e.* Allāh) and well-acquainted (with all things):”**

Truth Is Established Through The Divine Words Of Al-Qur’ān:

[4:166] “But Allāh beareth witness that what He (Allāh) hath sent unto thee (Muhammad) He (Allāh) hath sent from His (own) knowledge, and the malā’ikah (angels) bear witness: but enough is Allāh for a witness.” (Cf: [6:19] not quoted)

[7:52] “For We (Allāh) had certainly sent unto them a Book, based on knowledge, which We (Allāh) explained in detail, - a Guide and a Mercy to all who believe.”

[10:82] “And Allāh by his words (*i.e.* Al-Qur’ān) doth prove and establish his (*i.e.* Allāh’s) Truth, however much the sinners may hate it!”

[42:24] “[...] And Allāh blots out vanity, and proves the Truth by his words (*i.e.* Qur’ān). For He (*i.e.* Allāh) knows well the secrets of all hearts.”

⁸ [37: 181] “And Peace Upon All The Messengers!” (Allāh has already placed peace on all His messengers- there is no distinction among Allāh’s messengers as stated in [2:136], [3:84], [2:285], [4:150 to152], not quoted)

⁹ [6: 154] “Moreover, We (*i.e.* Allāh) gave Mûsâ the Book (*i.e.* At-Taûrât), completing (Our favour) to those who would do right, and Explaining All Things in Detail, - and as a Guide and a Mercy, that they might believe in the meeting with their Rabb.” (Cf: [16: 89], [42:10], [3:109] all questions go back to Allāh for answers and explanations - not quoted)

“MIRACLES IN ISLAM”

ISLAM IS A RATIONAL RELIGION.

Islam as stated is a rational religion. There is no place for miracles or superstitions. The only miracles according to Islam are to be found in God’s creation e.g. the creation of the earth, the sun, the various animals, the human body, the birth of a baby etc., such are the miracles.” (Cf: [21:30], [23:12-16], [22:5], not quoted)

The response from the reader posed the following to the writers of the pamphlet:

“Even professors, academics and geniuses can still fit the Islamic definition of a “Jaahil” i.e. one who sees not the light of Islam, despite the intelligence which has (been) given him.”

Take for example miracles.

- 1) Muhammad (Sallallahu alaihi wasallam) split the moon with his finger?! **Irrational?**
- 2) Eesah (Eesā)¹⁰ (Alayhissalaam) healed the blind and raised the dead! **Irrational?**
- 3) Moosa (Mūsā) (Alayhissalaam) had a staff which turned into a serpent! **Irrational?**
- 4) Ebrahim (Ibrāhīm) (Alayhissalaam) was thrown into a raging inferno and yet survived unscathed!” Read the Holy Qur’ān and you will find narrated therein truly miraculous events....”

Before we continue with the analyses of the above, we have to state that the four questions are based on common understandings. Generally, when one question the above claims, the answer would be, Allāh can do anything, which He wants to happen. (Please note that no one can question Allāh’s ability. However, to understand what Allāh wants us to know about His creation is revealed in the Arabic Glorious Qur’ān. Therefore, we must take cognisance that one should be in compliance with the laws revealed in the Arabic Glorious Qur’ān, as it would prevent one from making non-sensible statements). Most believe that Allāh’s laws are not applicable when it is something they believe is a miracle. (Please note that we will give a full explanation of what we understand the term miracle means further on).

What most human beings do not understand is that the Laws (and order) put in place will uncover the truth about His (Allāh’s) creation when studied by those who are learned, i.e. **ulamā** -scientists mentioned in [35:27-28]. The most common reason for people not being able to uncover the truth is that most have not read the Arabic Glorious Qur’ān in order to understand it. Yes, in Arabic, many can read and have recited the Arabic Glorious Qur’ān, even, memorised IT completely without being able to understand what they have recited. Most people like to hear stories without verifying if it is the truth. This is the reason as to why it is difficult to undo the beliefs of the common stories or lah’wal

¹⁰ : Please note Eesā = Jesus; also in (3) Mūsā = Moses and in (4) Ibrāhīm = Abraham [peace be upon them].

hadith (idle tales) as stated in [31:6] not quoted. Should people return to read the Arabic Glorious Qur'ān with understanding, it will become easy for them to see the truth. (Cf: [2:121], [23:71], [21:21], not quoted).

MIRACLES

The subject concerning **miracles** is often misunderstood and misinterpreted by certain people who have a tendency to misconstrue (deliberately or otherwise) what is contained in the Arabic Glorious Qur'ān. It is these misinterpretations that create confusion amongst people and so encourage them to subscribe to religious¹¹ beliefs, which are incorrect, and not in conformity with the teachings of the Arabic Glorious Qur'ān.

The following question was posed by the unbelievers to Muhammad ¹²ﷺ:

Question: [29:50] “They (the unbelievers) say: “why are not Signs (proofs, evidences, Revelation) sent down to him (Muhammad) from his Rabb (Lord)?” **Say: “the Signs (proofs, evidences, Revelation) are indeed with Allāh. And I (Muhammad) am indeed a Clear Warner.”**

Answer: [29:51] **“And is it not enough for them that We (Allāh) have sent down to thee (Muhammad) the Book (Al-Qur'ān) which is rehearsed to them? Verily, in IT is Mercy and a Reminder to those who believe.”**

[29:52] **“Say: Enough is Allāh for a Witness between me (Muhammad) and you:** He (Allāh) knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allāh that will perish (in the end).”

[6:19] **“Say: “What thing is Most weighty in evidence?” Say: "(Allāh) is Witness between me (Muhammad) and you; this Qur'ān hath been revealed to me (Muhammad) by wāhy (inspiration), that I (Muhammad) may warn you and all whom IT (Al-Qur'ān) reaches...”**

In attempting to clarify the subject of **miracles**, it is absolutely necessary to be able to define and understand certain principles. These principles are clearly defined in the Arabic Glorious Qur'ān, which lays down the rules for its own interpretation¹³. “Divine Reason” and understanding is conveyed in the following verse of the Arabic Glorious Qur'ān:

[6:101] “Wonderful Originator of the samāwāt (the entire universe excluding the earth) and the Earth! **How** could He (Allāh) have a son when He (Allāh) has no **sâ-hibah** (mate)? And He (Allāh) created everything, and He (Allāh) is the Knower of all things.”¹⁴

¹¹ : Please note that the word ‘religious’ is a term used by those who conform to man-made theories.

¹² ﷺ: Peace is upon the Messenger Muhammad

¹³ : [18:54] “We have explained in detail (**sâr'rafnā**) in this Qur'ān for the benefit of mankind, every kind of similitude: but man is, more than anything contentious.” (Cf: [3:7] Law of Interpretation: see further on)

¹⁴ : Please note that in most cases we referred to the Translations of M. H. Shakir, and Yusuf Ali. We have modified the

The above verse confirms that **only Almighty Allāh** has the power to create from nothing and has created everything Himself in conformity with His own **natural laws and order** and has ordained the same laws for His entire creation. This is clear from the above verse, which says (“How could He (Allāh) have a son when He (Allāh) has no mate?”). The implication is that **Allāh’s natural laws** are in complete accord with nature and “Divine Reason”. In other words, it is impossible to have a son without a mate. This would be in conflict with “Divine Reason” to conceive that whilst on the one hand **Allāh** subjects Himself to His **natural laws** of creation, He would, on the other hand, subject His creation to absurd and unnatural laws. Islām should therefore be reasonable and understood by “those well-grounded in Islamic Knowledge (Ilm)” and who believe in the Divine **natural Laws** as laid down in the Arabic Glorious Qur’ān.

The reader says that the article on **Miracles** in Islām is misleading. He does not however provide any explanation as to why he finds it so. He continues by saying that Islām is a “rational religion” yet questions whether the allegorical information, which is the subject matter of his questions, is irrational.

It seems obvious, in our opinion, that he has not conducted a thorough research into the matter nor referred to the Arabic Glorious Qur’ān for guidance. He also does not appear to understand the correct meaning of the word **Irrational**. It is therefore necessary to clarify the meaning of the word **Irrational**. We commence by firstly defining the word **Irrational**, which according to an English dictionary means:

“1. inconsistent with reason or logic; illogical; absurd. 2. incapable of reasoning...”¹⁵

His use of the word **Irrational** after each of his questions implies that he believes that the face value or literal interpretation of the content can be regarded as decisive. He does not appear to understand the difference between the two types of verses contained in the Arabic Glorious Qur’ān (**Mutashābihāt** =Allegorical and **Muḥkamāt** =Decisive). The Arabic Glorious Qur’ān, which is quite clear on the matter, commands that the allegorical information contained therein be analysed in conjunction with its decisive verses in order for it to be understood and make sense. Unless we understand how this is implemented, we will forever be left in a state of utter confusion and darkness. This subject is explained later in more detail.

The word “miracle” also needs to be clarified. ‘The Encyclopaedia Britannica (1929) version defines it as follows:

Miracle, anything wonderful, beyond human power, and deviating from the common action of nature, a supernatural event. The term is particularly associated with the supernatural factors in Christianity.”¹⁶

translation where we thought necessary, based on the actual Arabic word usage.

¹⁵ : The New Collins Concise Dictionary 1985.

The first part of the above description of the word **miracle** according to the Encyclopaedia Britannica (1929 version) is reasonable and logical whilst the second part pertains to supernatural acts supposedly performed by human beings and is in line with Christian dogma. This concept (which is in conformity with Christian dogma) is not in conformity with the teachings of the Arabic Glorious Qur’ān and is also not in compliance with the **natural laws** of Allāh.

The Arabic word for **miracle** is *mu‘jizah* and a lexicologist describes it as follows:

“[A miracle performed by a prophet; distinguished from (*karāmah*), which signifies one performed by a saint, or righteous man, not claiming to be a prophet;] that by which a prophet disables the opponent in a contest; the implying intensiveness; (k = the “*Kámoos*”) as defined by the Muslim theologians, an event at variance with the usual course [of nature], produced by means of one who lays claim to the office of a prophet, in contending with those who disacknowledge [his claim], in such a manner as renders them unable to produce the like thereof; (O = The “ ‘*Obáb*” of *Eṣ-Ṣaghánee*) or an event breaking through, or infringing, the usual course [of nature] (*amrun khâriqun lil-‘âdah*), inviting to good and happiness, coupled with a claim to prophetic office, and intended to manifest the veracity of him who claims to be an apostle of God : (KT = The “*Kitáb et-Taareefát*” :) pl. *mu‘jizât* ” .¹⁷ [Please note, under the “K” which is the abbreviation for *Kámoos*, (in the original a dot appears), and also under the “s” of “*Es-*” which we have underlined].

The definition of the Arabic word *mu‘jizah* as translated above is also not consistent with the **natural laws** of Allāh as laid down in the Arabic Glorious Qur’ān [30:30], [67:2-3]. Only Almighty Allāh has the power to perform **miracles**. Hence, the events referred to in the above description are not applicable to human beings, as they do not conform to the **nature** of human beings. The Arabic Glorious Qur’ān rejects the concept of anything that is contrary to its laws, meaning that all creation is in complete compliance with nature (**Divine natural laws**) and that human beings will never be able to perform the same acts as Almighty Allāh.

After a careful and thorough examination of the above two descriptions of the word **Miracle** (Encyclopaedia Britannica and Arabic-English Lexicon) and comparing it to what the Arabic Glorious Qur’ān has to say, we have arrived at the following understanding of the word:

A miracle is a supernatural event, something, which exists and can be examined, analysed and appreciated. It can never be performed or substituted by any human being. For example, human beings, with all their capacity and knowledge of the sciences, may comprehend everything there is to know about a particular seed, **even understand what each component consists of**, yet it is impossible for them to create (from nothing) even one minute atom or part of it. Furthermore, they

¹⁶ : The Encyclopædia Britannica 14th edition. 1929. Vol. 15, p. 587.

¹⁷ : Arabic-English Lexicon, by E. W. Lane, Vol. 2, (Cambridge Islamic Text Society Trust, 1984), p. 1961, and Hans Wehr A dictionary of Modern Written Arabic by J Million Cowman Fourth Edition.

will never be able to provide it with **life**, which is something that only Almighty Allāh has the power to do.

The following verses of the Arabic Glorious Qur’ān clarify the matter further:

- 1) Al-Qur’ān [30:30] “So set thy face for Dīn (the way of life as prescribed by Allāh), being upright, the **fiṭrah (nature)** made by Allāh in which He (Allāh) has created human beings. There is no **altering** Allāh’s creation. That is the right Dīn (the way of life as prescribed by Allāh) - **but most people know not.**”
- 2) [22:73] “O people, a parable is set forth, so listen to it. **Surely those whom you call upon besides Allāh cannot create a fly, though they should all gather for it.** And if the fly carries off ought from them, they cannot take it back from it. Weak are (both) the invoker and the invoked.”
- 3) [16:20-21] “And those whom they call on besides Allāh created naught, while they¹⁸ are themselves created. Dead (are they), not living. And they know not when they will be raised.”
- 4) [67:3-4] “He (Allāh) who created the seven heavens one above another: **no want of proportion wilt you see in the creation of (Allah) Most Gracious.** So turn your vision **again:** do you see any flaw? **Again** turn your vision a second time: (thy) vision will come back to you dull and discomfited, in a state worn out.”
- 5) [21:21] “**Or have they taken (for worship) gods from the earth who can raise (the dead)?**”

The verses quoted above provide a clear direction as to the nature and capabilities of a human being. From (1) **verse** [30:30] above we deduce that most human beings do not **know** that they share a common nature: (“**there is no altering Allāh’s creation**”). Of importance in this regard, is the Law informing us about the nature of human beings:

[30:30] “**FiṭratAllāh illatī faṭaran-nāsa’alayhâ lâ tabdîla li-khalqillâh:** the **nature** (and order) made by Allāh in which He (Allāh) has created human beings. There is no **altering** (or change in) Allāh’s ways of creation.”

In other words no human being is able to perform any act, which is **impossible** for another to do.

This fact is further endorsed in chapter 21 verses 1 to 6 which informs us that even during the time of the Prophet Muhammad (ﷺ) people regarded the messengers (salaamūn al’lal’mursaleen= [37:181]) of the past as superhuman beings. In this regard the Arabic Glorious Qur’ān states:

[21:1-6] “Their reckoning draws nigh to people, and they turn away in heedlessness. There comes not to them a new Reminder from their Rabb (Lord) but they hear it while they sport - their hearts trifling. And they - the wrongdoers - counsel in secret: **He is nothing but a mortal like yourselves;** will you

¹⁸ : “They” means, for example Buddha; Krishna; Jesus and all others whom people worship directly or indirectly.

then yield to enchantment **سحر** while you see? He (Muhammad) said: My Rabb (Lord) knows (every) utterance in the **samâ'** (heavens) and the Earth and He (Allāh) is the Hearer, the Knower. Nay, say they (the wrongdoers): Medleys of dreams! Nay, he (Muhammad) has forged it! Nay, he is a poet! So let him bring to us **a sign** such as the former (messengers) were sent (with). Not a town believed before them, which We (Allāh) destroyed: will they then believe?" (Cf: [41:6], [18:110]). (Cf: [21:25] not quoted)

What is clear is the fact that the people wanted '**a sign**' which they believed the Holy Prophet (ﷺ) could not perform. This is the implication of the words: "**He is nothing but a mortal like yourselves.**" Hence, in the context in which the word '**sign**' was used (in the above verse) implies that they meant a "miracle-type" of an event - which they claimed the 'former' messengers were able to perform. In other words, they wanted something a mortal like them-selves could not do. Therefore, Allāh's reply in the same chapter refutes their claim. It states:

[21:7-8] "And We (Allāh) sent not before thee (Muhammad) any but **rijālan (men)** to whom We (Allāh) sent Revelation; so ask the followers of the Reminder if you know not. Nor did We (Allāh) give them bodies not eating food, nor did they abide."

Allāh commands Nabî Muhammad to Say (Qūl): [18:110] "Say: I (Muhammad) am only a **mortal** like you – it is revealed to me that your Allāh is one Allāh. So whoever hopes to meet his Rabb (Lord) - he should do good deeds - and join no one in the service of his Rabb (Lord)."

The answer, which states: "And We (Allāh) sent not before thee (Muhammad) any but **men** to whom We (Allāh) sent revelation..." should be sufficient to prove that there was no difference / distinction amongst any of the messengers of Allāh [2:285], [3:84], [4:150-152], [37:181]. It also clarifies that their abilities were the same as all **men**. Nevertheless, we shall take the argument further and analyse the verse, which states:

[3:48] "...And I (Eesā - Jesus) ... bring the dead to life with Allāh's permission..."

This statement could become misleading if the statement is taken literally, as it would contradict the verses which state:

[21:21-22] "Or have they taken gods from the Earth who gives life (to the dead)? If there were in them (meaning in the samâwât (heavens) and the Earth) gods besides Allāh, they would both have been in disorder..." (Please keep in mind that the Christians take Jesus as a god).

The **second verse** in item (2) [22:73] quoted above reaffirms that Allāh alone can create. Number (3) [16:20-21] quoted above states clearly that all those whom people invoked as gods created naught and are themselves created, and are dead and lifeless¹⁹.

¹⁹ [16:20-21] is clear. During the time that these verses were Revealed to Prophet Muhammad, Eesā was dead. (Cf: [3:144], [5:75 past tense], [5:116-119 Eesā on the Day of Judgment])

It is important that we define the term āyâh (see [3:49]) (āyât²⁰ plural- [2:39]) as it could be misconstrued. Every verse (āyâh) of the Arabic Glorious Qur’ān is a miracle (or rather, it is in fact a Divine statement) as it also contains information unknown to human beings (Cf. [52:41], [68:47] not quoted)! Hence, it is not possible for human beings to formulate a (verse) āyâh like that of the Arabic Glorious Qur’ān. Therefore, we are using the following example of chapter 42: verse 29, it states:

[42:29] “And of His (Allāh’s) āyât (signs) is the creation of the samâwât²¹ (the entire universe excluding the earth) and the Earth and what He (Allāh) has spread forth in both of them of **dābbah (living beings or creatures)**. And He (Allāh) is All-powerful to **gather them (jam-‘ihim)** together, when He (Allāh) will.”

Firstly, this statement appears to be in clear words, yet no one has found any life elsewhere. Whatever the commentators are saying, the fact remains that no- one has yet found life on other planets or galaxies. Therefore, all contemporary commentaries on this verse are temporary explanations, thus **Mutashābihāt** *i.e.* ‘allegorical’. For example, we could say that the “living creatures” or rather **dābbah** could also refer to the substance from which life is made, and so on. The reason for such a conclusion is that the Arabic Glorious Qur’ān’s guidance is based on the fact that it always guides humankind in a ‘decisive’ manner, irrespective of what is known or not known.

Secondly, today, a very strong belief exists that life will be found in outer space, but as yet it has not yet been found. It should also be made known that the Arabic Glorious Qur’ān does possess information regarding the unknown [68:47] not quoted. Therefore, just as we have dealt with other verses in the past, with similar kind of information, for example, [10:92] of which we had no evidence or proof for twelve hundred years after the revelation of the Arabic Glorious Qur’ān, that Pharaoh’s body was preserved. However, the exploration to find life elsewhere is going on [42:29] not quoted. Therefore, we shall have to wait for the evidence in support of the above claim in order for it to become a decisive verse. The difference between Pharaoh’s case and that of ‘**living beings or**

²⁰ [41:44] “Had We (Allāh) sent this as a Qur’ān (in the language) other than Arabic, they would have said: "why are not its verses (āyât) explained in detail? What! (A Book) not in Arabic and (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not, there is deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!" (Cf: [10:57] not quoted)

²¹ : Please note that this verse makes the meaning of the word **as-samâwât** very wide. The word **Samâ’** means according to the Arabic-English Lexicon by E. W. Lane: “**The higher, or highest, or uppermost, part of anything....**Er-Râghib says that the Samâ’ as opposed to the ‘arḍ is fem., and sometimes masculine...” According to the Tâj al-‘Arûs it is also the: “Canopy of the earth.” Hence, As-samâwât ought to include the known and the unknown parts which comprise the English word universe. It means more than just the heavens. The word ‘heaven’ is also regarded as a place where God and the angels live. This is rejected in Islām, as Allāh does not occupy a place. The English word ‘universe’ which means the entire universe including the earth, cannot be applicable in this instance. The reason for this is that the words wal’arḍ (and the earth) indicates that the earth is excluded from the word As-samâwât. It could be that the Arabic word may have some other meanings. The words wal’arḍ may have been used as one can examine or understand some of the secrets or rather the order of some of the earth’s components. Most of the universe excluding the earth cannot be examined right now or right from the time the verse was revealed. As-samâwât could also refer to the many solar systems. [Please note that the English word ‘heavens’ is not the equivalent of samâwât - according to the English dictionary one ought to understand the ‘heavens’ to mean the abodes of God and the angels, although it also means: “the firmament surrounding the earth”].

creatures' is the fact that, a belief already exists that "life" or its source will be found which is based on certain theories. Hence, there is a strong possibility for "life" to be found in outer space - whereas most people before believed that Pharaoh's body was never found. (The Bible in Exodus 14:28, states that his body was never found after he drowned.) In [10:90-92] The Qur'an says his body will be preserved as a sign for future generations and is a proven fact.

According to the Arabic-English Lexicon²² *āyah* means: "...a sign, token, or mark, by which a person or thing might be known." It also means direction or a verse. The word also means a Divine message or communication or revelation, (see chapter 16:101). Ar-Râghib al-Isfahânî writes: "*al-āyah hiya al-'alāmah az-zāhirah*" which means: "The *āyah* is the apparent sign or mark."²³ None of these terms includes a meaning without proof. In other words, no 'sign, token, mark' or whatever one wants to be made known, by using the term *āyah* could be performed or implemented without giving clear reasons or evidence, in order for anyone to become able to explain it rationally.

The reader further stated:

"Of course a Jaahil will dismiss these Truths as "irrational", but those well-grounded in Ilm [knowledge] find these events ["miracles"] to be perfectly rational, due to one simple reason. They have full understanding and conviction (yaqeen) that Allāh is powerful over all things, including the physical laws which govern nature. Why should it not be so after all when it is Allāh whom (sic) devised the physical laws in the first place!"

The **first** point, which needs to be analysed, is the following:

"...Those well-grounded in Ilm [knowledge] find these events ["miracles"] to be perfectly rational, due to one simple reason..."

The above claim took no cognisance of the fact that Allāh has made everything within the framework of an order and nature or law. It is the **order and nature**, which makes a subject understandable. Allāh has given humankind the ability to uncover what He wants human beings to know until the end of time. The ones who are defined as learned in The Qur'an are scientists who study nature.

[35:27-28] "Seest thou not that Allāh sends down rain from the sky? With it We (Allāh) then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue. And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allāh, among His servants, who have knowledge (**Ulamā**): for Allāh is Exalted in Might, Oft-Forgiving."

The **second** phrase, which purports to give the answer, needs to be analysed. It states:

²² : Arabic-English Lexicon, by E. W. Lane, op. cit.

²³ : See the book: 'Kitāb Mufradāt Alfāz al-Qur'an', p. 28.

“...They have full understanding and conviction (yaqeen) that Allāh is powerful over all things, including the physical laws which govern nature...”

Only those who have studied the subject could be in a position to understand the **order** and nature of created things. Those who have acquired knowledge and understood the necessary information about a subject may comment on it. They have reason to be of those who have “understanding and conviction²⁴ (yaqeen) that Allāh is powerful over all things.” They know what it means when they read the following âyah (verse):

[30:30] “So set thy face for dîn (the way of life as prescribed by Allāh), being upright, the **nature** made by Allāh in which He has created human beings. There is no **altering** Allāh’s creation. That is the right dîn (the way of life as prescribed by Allāh) - but most people know not.”

THE DIVINE LAWS FOR THE INTERPRETATION OF THE ARABIC GLORIOUS QUR’ĀN

[2:121] “Those to whom We (Allāh) have given the Book follow IT (Al-Qur’ān) as it ought to be followed, they are the ones that believe (îmān) therein. And who so disbelieves in IT, those are they who are the losers”

The Arabic Glorious Qur’ān itself provides the guidance for interpreting its own law. Please take note of the words, “**its own Law**”. When one journeys through the Arabic Glorious Qur’ān in an attempt to understand its true message, it is important to take cognisance of the following:

1. The meaning of the verses in the Arabic Glorious Qur’ān cannot be changed to suit the whims of people.

[4:59] “O you âmanû (i.e. those who have carefully studied and analysed a subject and has found the truth about it - then, as a result of the findings believes in its truth, and acted upon it), obey Allāh and obey the Messenger and those in authority from among you; then if you differ (or quarrel) about anything, refer it to Allāh (the Qur’ān) and the Messenger (Muhammad followed only Al-Qur’ān - 12:108, 33:2, 6:19), if you believe in Allāh and the Last Day. *Dhâlika khayruñ wa’ahsanu ta’wîlâ* (This is better and more suitable to arrive at the best understanding of the subject matter).” (Cf: [16:64], [29:51-52], [28:85], [33:2], [6:50], [12:108] not quoted)

The important **order**, which is laid down in the above command, is that any problem must **first** be examined **from what the Arabic Glorious Qur’ān directs**. There is no ‘better explanation’ than what is contained in the Arabic Glorious Qur’ān, as is confirmed by:

²⁴ : Conviction means: ‘The state of being convinced’.

[25:33] “And they cannot bring thee (Muḥammad) a **mathalin** (description by way of comparison or example or question²⁵), but We (Allāh) have brought the **Al-Haq (truth)** and the **’ahsān Tafseer (better or best) explanation.**”

“Those in authority from among you,” refers to those who have technical knowledge about the subject matter. The following verse, which stresses the importance of understanding and knowledge, supports this concept.

[39:9] “Say: Are those who know and those who know not alike? Only **’ulul-’albâb** (people of understanding or intelligence) will mind.” (Cf: 17:36] not quoted)

Please note that one must not assume that all teachers belong to the group of people termed the **’ulul-’albâb**. It is thus clear that the Arabic Glorious Qur’ān rules supreme over all other authorities. The interpretation of its verses cannot be made subject to the opinions of people. (Cf: [4:166], [7:52], [3:60], [2:147], [6:19], [10:82], [42:24])

2. None of the verses of the Arabic Glorious Qur’ān are or will ever be redundant, i.e., useless and irrelevant. This is confirmed by the following verses:

[2:2] “This Book, there is no doubt in it (Al-Qur’ān), is a guide to those who keep their duty.”

[4:82] “Will they not then meditate on the Qur’ān? And if it were from any other than Allāh, they would have found in it many a discrepancy.” (Cf: [47:24], [38:29])

Some interpret [2:106] to imply that certain verses, which occur in the Arabic Glorious Qur’ān, have been abrogated. It states:

“**Mâ nansakh min ’āyatin ’aw nunsihâ na’ti bikhayrim-minhâ ’aw mithlihâ** (Whatever message We (Allāh) abrogate or cause to be forgotten, **We (Allāh) bring one better than it or one like it.** Knowest thou not that Allāh is Possessor of power over all things?”

However, when one reads chapter [16:101], it becomes clear that the “message” in the above verse refers to the previous revelations. It states:

“And when We (Allāh) change an āyât (message) for an āyât (message)²⁶ - and Allāh knows best what He reveals - they (the rejecters) say: Thou (Muhammad) art only a forger. Nay, most of them know not.”

Now that we have established that the first source for understanding the Arabic Glorious Qur’ān is the Qur’ān itself, let us examine more closely the guidance that the Arabic Glorious Qur’ān provides for its interpretation. The verse of the Arabic Glorious Qur’ān, which deals with this guidance, is as follows:

²⁵ : See A. Yusuf Ali’s translation of The Holy Qur’ān.

²⁶ The verses that are referred to are the following: not quoted: [3:93], [6:146], [4:160], [16:124], [62:9], [7:157-158].

LAW OF THE INTERPRETATION OF AL-QUR'ĀN:

[3:7] “It is He (Allāh) Who has revealed the Book to you, some of its verses is **Muḥkamāt** (absolutely clear and lucid, decisive); they are Ummul-Kitāb (the core of the original foundation of all revelation; the Essence of Allāh’s Will and Law. It also means the basis of the Book and also its protector, hence the ‘mother of the Book’); and others are **Mutashābihāt** (allegorical). **Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead and seeking to give it (their own) interpretation.** (What it means is that people are not searching for its hidden meanings). And māya‘lamu (none can exhaust its) ta’wīlahu ‘illAllāh (**ta’wīlahu** = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ānic teachings]), save Allāh. And those firmly rooted in knowledge, they say- ‘we believe in IT, IT is all from our Rabb.’²⁷ And none will grasp the message except people of understanding.”

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

“It is He (Allāh) Who has revealed the Book to you.”

This is true and cannot be disputed, as Allāh is the only One “Who knows as-sir (literally it means: **The secret**, and in the Qur’ānic technical sense, it means the order and the functions of the unknown and known of creation) of the samāwāt²⁸ (the entire universe excluding the earth) and the earth.”[25:6, not quoted]

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

“Some of its verses are Muḥkamāt (absolutely clear and lucid, decisive); they are Ummul-Kitāb (the core of the original foundation of all revelation; the Essence of Allāh’s Will and Law. It also means the basis of the Book and also its protector, hence the ‘mother of the Book’).”

²⁷ : According to ar-Rāghib al-Isfahānī who reveals the following in his Mufradāt alfāz al-Qur’ān: That the word Rabb originally means, to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion. Please note that the word has different meanings when it does not refer to the Creator.

²⁸ : The word Samā’ means according to the Arabic-English Lexicon by E. W. Lane: “The higher, or highest, or uppermost, part of anything....Er-Rāghib says that the Samā’ as opposed to the ‘ard is fem., and sometimes masculine...” According to the Tāj al-‘Arūs it is also the: “Canopy of the earth.” Hence, As-samāwāt ought to include the known and the unknown parts which comprise the English word universe. It means more than just the heavens. The word ‘heaven’ is also regarded as a place where God and the angels live. This is rejected in Islām, as Allāh does not occupy a place. The English word ‘universe’ which means the entire universe including the earth, cannot be applicable in this instance. The reason for this is that the words wal’ard (and the earth) indicates that the earth is excluded from the word As-samāwāt. It could be that the Arabic word may have some other meanings. The words wal’ard may have been used as one can examine or understand some of the secrets or rather the order of some of the earth’s components. Most of the universe excluding the earth cannot be examined right now or right from the time the verse was revealed. As-samāwāt could also refer to the many solar systems. [Please note that the English word ‘heavens’ is not the equivalent of samāwāt - according to the English dictionary one ought to understand the ‘heavens’ to mean the abodes of God and the angels, although it also means: “the firmament surrounding the earth”].

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

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

(ii) The meaning of the Arabic word Muḥkamât:

The Arabic word Muḥkam originates from its root word Hakama that literally means: he prevented, restrained or withheld. Ahkama, a word derived from Hakama, means: “made or rendered a thing firm or stable”, “doing that which is desired” or “preventing wrong doings”. The root word Hakama further implies that a thing is so protected that nothing can pervert or break it or interfere with it. Some infinitive verbs derived from Hakama are: al-ihkâm (= to make precise, to confirm, to strengthen), at-tahkîm (= to arbitrate) and al-hukm (= to judge)...”²⁹ Muḥkam could be like a building, made or rendered, firm, stable, strong, solid, compact, etc.; held to be secure, from falling to pieces.

(iii) The meaning of “Muḥkamât verses”:

The Muḥkamât verses as “Messages that are clear in and by themselves” [4:174], [11:1] not quoted]. So by their very nature these verses (i.e., Muḥkamât verses) are secured from misinterpretation. In layman’s terms the Muḥkamât (decisive) verses contain information that ought to be easily understood by the ordinary thinking individual and who have knowledge of the subject matter. The Muḥkamât (decisive) verses are **consistent** with the Law, the nature and the order of creation. They form the foundation on which the understanding of the rest of the Qur’ān is based and thus are decisive in character. The word ‘decisive’ is the adjective of the noun “decision” which means:

“**Decision**, di-sizh’en, n. the act or product of deciding: settlement: judgment: the quality of being decided in character. - Adj. **decisive** (-sis’iv), having the power of deciding: showing decision: final: positive. -Adv.”³⁰

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

²⁹ : Al-Mizan volume 5, p. 27.

³⁰ : Chambers Twentieth Century Dictionary.

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

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

“And others are Mutashâbihât (allegorical).”

(i) The meaning of the Arabic word Mutashâbih:

The word Mutashâbih is derived from its root word Shibh that means: Things like or resembling one another or likeness or resemblance, that which is co-similar [like each other] or conformable in its various parts. Mutashâbihât are therefore things like or resembling one another, hence susceptible to different interpretations.³¹

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

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

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

“A figurative representation conveying a meaning other than and in addition to the literal. ...The etymological meaning of the word is wider than which it bears in actual use. An allegory is distinguished from a metaphor by being longer sustained and more fully carried out in its details, and from analogy by the fact that the one appeals to the imagination and the other to reason...”³²

The Mutashâbihât verses are of different categories.

(a) **The first category**

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

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

This is further supported in [39:23] “Allāh has revealed (from time to time) **(AH’SANAL HADĪTH)** the **MOST BEAUTIFUL HADĪTH** (message) in the form of A BOOK, (*i.e.* Al-Qur’ān) **CONSISTENT WITH ITSELF**, (yet) **REPEATING** (its teaching in various aspects): the skins of those who fear their Rabb tremble thereat; then their skins and their hearts do soften to the celebration

³¹ : Arabic-English Lexicon, by E. W. Lane, Vol. 1, op. cit., and Hans Wehr A dictionary of Modern Written Arabic by J Milton Cowan Fourth Edition.

³² : The Encyclopædia Britannica 14th edition 1929, Vol. 1, p. 645.

of Allāh’s praises. **SUCH IS THE GUIDANCE OF ALLĀH.** He (*i.e.* Allāh’s) guides therewith whom He (*i.e.* Allāh’s) pleases, but such as Allāh leaves to stray, can have none to guide.”

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

[75:17] “It is for Us (Allāh) to collect (compile) IT (Al-Qur’ān) and to promulgate IT:”

[75:19] “Then it is for Us (Allāh) to make IT (Al-Qur’ān) clear to you.” (Cf. [11:1])

Allāh Himself has arranged (compiled in the specific order) the verses and the chapters into one Book. He has formulated the Arabic Glorious Qur’ān in a manner that will enable us to extract the meaning from the Book itself.

(b) The second category:

Are those verses that refer to an intangible subject (e.g. Allāh) or an object (e.g. hereafter).

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

[6:103] “Vision comprehends Him (Allāh) not, and He (Allāh) comprehends (all) vision; and He (Allāh) is above all comprehension, the aware.”

In another verse it states:

[42:11] “There is nothing like unto Him (Allāh)”

This makes it absolutely clear that Allāh is beyond humankind’s visionary ability to comprehend Him. The ‘1926’ “Heisenberg’s Uncertainty Principle”, as conveyed in the quote below, supports the notion that if something cannot be observed experimentally, it does not necessarily imply that it is non-existent.

“...No physical measurements can tell you that there is an electron on this table and that it is also lying still. Experiments can be made to discover where the electron is; these experiments will then destroy any possibility of finding simultaneously whether the electron is moving and if so at what speed. And

conversely there is an inherent limitation on our knowledge, which appears to have been decreed “in the nature of things”.³³

The above-mentioned verses are of such a nature that the subject/object cannot be explained in tangible terms. However, an understanding of these Mutashâbihât (allegorical) verses, in consonance with the spirit of the Arabic Glorious Qur’ân, can emerge if the Muḥkamât (decisive) verses are properly applied.

SUMMARY:

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

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

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

Clearly brings home the fact that the allegorical verses should not be taken literally. If one follows the allegorical verses without looking for confirmation of the interpreted meanings within the decisive verses, then one will be committing sin. A consequence of this sin would be retardation of one’s understanding of the Arabic Glorious Qur’ân. - A penance for rejecting the guidance from Allāh. This is made clear:

[3:8] **“Our Rabb, make not our hearts to deviate after Thou (Allāh) hast guided us and grant us mercy from Thee; surely Thou (Allāh) are the most liberal Giver.”**

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

“And mâya‘lamu (none can exhaust it’s :) ta’wîlahu ’illAllāh (**ta’wîlahu** = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allāh. And those firmly rooted in knowledge, they say, ‘we believe in it, it is all from our Rabb’. And none will grasp the message except people of understanding.”

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

³³ : Al-Tawhid Vol. IV, No. 4, July-September 1987, p. 66. Concerning The ‘1926’ “Heisenberg’s (1901-76, German physicist) Uncertainty Principle”.

not the point. What is of importance is that no one has the capacity of knowledge to be on par with the knowledge of Almighty Allāh. Hence, it is not possible for anyone to exhaust the ‘ta’wīlahu’ of the Arabic Glorious Qur’ān. What does it mean? It means that the inner secrets of creation are so vast that no one will ever be able to uncover everything about it in his or her lifetime [17:88], [2:23], [10:37], not quoted). There is simply too much to know. Hence, we have translated the words ‘māya‘lamu’ as none can exhaust it’s ‘ta’wīlahu ’illAllāh’ which means:

‘The discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ānic teachings]), save Allāh.’

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

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

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

THE FIRST OBJECTION

We shall now expound on the first objection, which is **number 1**. It states:

“Muhammad (Sallallahu alaihi wasallam) split the moon with his finger! Irrational?”

Firstly, the above claim is an exaggeration, which finds no support in the Arabic Glorious Qur’ān. The two translations below make clear the event will take place in the future, i.e. before the destruction of the universe [21:104] not quoted).

[54:1] Surah Al-Qamar

اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

“The Hour (of Judgment) is nigh, and the moon is cleft asunder.” (English - Yusuf Ali)

[54:1] Surah Al-Qamar

اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

“The Last Hour draws near, and the moon is split asunder!” (English - Mohd Asad)

The Qur’ānic Arabic word is السَّاعَةُ –

The word **as-sâ‘ah** in this verse and context cannot refer to an ‘hour’ (60 minutes) as commonly translated and understood. There were no time pieces to measure time during the Prophet’s lifetime. The Muslims invented the clock long after the revelation of the Arabic Glorious Qur’ān (in the 13th Century). The word السَّاعَةُ is used about 48 times in the Divine Book. A few examples: [6:31], [6:40], [7:34], [7:187], [9:117], [10:45], [10:49] not quoted. Depending on the subject السَّاعَةُ means: the time / Day of Judgment, a term, a period, an epoch, an era, a stage.

Before we comment, it is necessary that we first refer to the decisive verses of the Arabic Glorious Qur’ān in order to understand the order of the Moon. Let us quote some verses of the Arabic Glorious Qur’ān concerning the moon, (and sun) in order to understand what the contents of its messages are all about:

- (1). [2:189] “They ask thee (Muhammad) of the **new crescents**. Say (Qūl): They are **mawâqîf** (fixed times appointed for periods) for human beings, and (for) the Pilgrimage (**Hajj**).”
- (2). [6:96] “He (Allāh) is the Cleaver of the daybreak; and He (Allāh) has made the night for rest, and the **sun** and the **moon** for reckoning. That is the measuring of the Mighty, the Knowing.”
- (3). [7:54] “Surely your Rabb (Lord) is Allāh, Who created the **samâwât** (the entire universe excluding the earth) and the earth in **six periods (sit-tāfī al-yaūm)**, and He (Allāh) is established on the Throne of Power. He (Allāh) makes the night cover the day, which it pursues incessantly. And (Allāh created) the **sun**, the **moon** and the **stars**, made subservient by His (Allāh’s) command. Surely His (Allāh’s) is the creation and the command. Blessed is Allāh, the Rabb (Lord) of the worlds!”
- (4). [10:5-6] “He (Allāh) it is Who made the **sun** a shining brightness, and the **moon** a light, and ordained for it stages that you might know the computation of years³⁴ and the count (of time). Allāh created not this but with truth. He (Allāh) makes the signs manifest for a people who know. Surely in the **ikhtilâfil-layli wan-nahâri** (variation of the duration of the darkness and the duration of the sunlight), and that which Allāh has created in the samâwât (the entire universe excluding the earth) and the earth, there (in) are signs for a people who keep their duty.”
- (5). [13:2-3] “Allāh is He who raised the samâwât (the entire universe excluding the earth) without any pillars that you can see, and He (Allāh) is established on the Throne of Power, and He (Allāh) made the **sun** and the **moon** subservient (to you). Each one runs to an appointed term. He (Allāh) regulates the affair, making clear the message that you may be certain of the meeting with

³⁴ [9:36] “The number of months in the sight of Allāh is twelve (in a year) - so ordained by Him (Allāh) the Day (yāwm – a period, an epoch, an era) He (Allāh) created the heavens and the earth; of them four (months) are sacred: that is the straight usage.”

your Rabb. And He (Allāh) it is who spread the earth, and made in it firm mountains and rivers. And of all fruits He (Allāh) has made in it **pairs** two (of every kind). He (Allāh) makes the night cover the day. Surely there are signs in this for a people who reflect.” (Cf: [36:36], [42:11] everything created in pairs)

(6). [14:33] “And He (Allāh) has made subservient to you the **sun** and the **moon**, pursuing their courses; and He (Allāh) has made subservient to you the night and the day.”

(7). [16:12] “And He (Allāh) has made subservient for you the night and the day and the **sun** and the **moon**. And the **stars** are made subservient by His command. Surely there are signs in this for a people who understand.” (Cf: [6:97] Guide us by the stars)

(8). [21:33] “And He (Allāh) it is Who created the night and the day and the **sun** and the **moon**. All (celestial bodies) swim along, each in its rounded course (orbits).”

(9). [29:61] “And if thou ask them, who created the samâwât (the entire universe excluding the earth) and the earth, and made the **sun** and the **moon** subservient? They would say, Allāh. Whence are they then turned away?”

(10). [31:29] “Seeth thou not that Allāh makes the night to enter into the day, and He (Allāh) makes the day to enter into the night, and He (Allāh) has made the **sun** and the **moon** subservient (to you) - each pursues its course till an appointed time - and that Allāh is Aware of what you do?”

(11). [35:13] “He (Allāh) causes the night to enter in upon the day, and causes the day to enter in upon the night, and He (Allāh) has made subservient the **sun** and the **moon**, each one moves to an appointed time. This is Allāh, your Rabb (Lord); His is the kingdom and dominion. And those whom you invoke besides Him (Allāh) have not the least power.”

(12). [36:40] “Neither is it for the **sun** to overtake the **moon**, nor can the night outstrip the day. Each (just) swims along in (its own) orbit (according to Law).”

(13). [39:5] “He (Allāh) has created the samâwât (the entire universe excluding the earth) and the earth in true (proportions): He (Allāh) makes the night overlap the day, and makes the day overlap the night: He (Allāh) has subjected the **sun** and the **moon** (to His Law): each one follows a course for a time appointed. Is not He the Exalted in Power – He (Allāh) Who forgives again and again?”

(14). [55:5] “The **sun** and the **moon** follow courses (exactly) computed.”

Look at the sequence of the messages - but what is very important is the mass of information contained in the Arabic words - and how the phrases are constructed in these verses. What is clear is the fact that an order and nature does exist. Think if the moon were split into two, would the laws of Allāh have remained intact? The Arabic Glorious Qur’ān rules supreme over everything. We end with the following statements of truth:

[2:2] “This Book (Al-Qur’ān), there is no doubt in IT, IT is a guide to those who keep their duty (the Allāh conscious).

[3:60] “The truth (comes) from Allāh alone; so be not of those who doubt.” (Cf: [2:147]).

[4:166] “But Allāh beareth witness that what He (Allāh) hath sent unto thee (Muhammad) He (Allāh) hath sent from His (own) knowledge, and the malā’ikah (angels) bear witness: but enough is Allāh for a witness.” (Cf: [7:52])

THE SECOND OBJECTION

“Indeed, there has come to you from Allāh, a Light and kitābum-mubîn (i.e., a ‘clear, plain, evident, obvious, perspicuous’³⁵, Book or ‘that [Book which] makes manifest all that is required [to be known’].”³⁶

The next is **number 2**, which states:

“Eesah (Eesā) (Alayhissalaam) healed the blind and raised the dead! **Irrational?**”

This idea could have been derived from the following verses:

[3:48-49] “And He (Allāh) will teach him (Nabî [prophet] Eesā³⁷) the **Book** and (**al-Hikmah**) the **Wisdom** and (the) **at-Taurât**³⁸ and (the) **al-Injîl**³⁹: And (make him) a **messenger** to the Children of Isrâ’îl (saying): I (‘Eesā) have come to you with an âyah (a sign, which indicates a fact, condition, etc., or that which is not immediately or outwardly observable) from your Rabb, **that I (‘Eesā) akhluqu (determine or design or make) for you out of at-tîn (dust or clay) the form of a at-tayr (bird), then I (‘Eesā) ânfukh (breathe) into it and it becomes a at-tayr (bird) with Allāh’s permission, and I (‘Eesā) heal al-akmah (the blind) and al-abras (the leprous), and bring al-motâ (the dead) to life with Allāh’s permission; and I (‘Eesā) inform you of what you should eat and what you should store in your houses. Surely there is a sign in this for you, if you are believers.**”

The question that we need to answer is the following: Are these verses (3:48-49) **Muhkamât** (decisive) or **Mutashâbihât** (allegorical) which is in bold above, decisive? (Please note this is the

³⁵ : The word perspicuous means: ‘easily understood; clearly expressed.’

³⁶ : Al-Qur’ān 5:15. The dictionary meanings were extracted from the Arabic-English Lexicon, by E. W. Lane, Vol. 1, op. cit., and Hans Wehr A dictionary of Modern Written Arabic by J Milton Cowan Fourth Edition.

³⁷ : Eesā is known to the Christians as Jesus.

³⁸ : At-Taurât refers to the original book which was given to Nabî Mûsâ and is now included in Al-Qur’ān. Refer to [20:133], [35:31], [3:3], [2:4], [5:48] not quoted. Please note that according ar-Râghib al-Isfahânî the (t) at the beginning and the (t) at the end of the word At-Taūrât ought to be pronounced, - (Mufradât alfâz al-Qur’ān).

³⁹ : Al-Injîl refers to a book which was given to Nabî Eesā and is now included in Al-Qur’ān. Refer to [20:133], [35:31], [3:3], [2:4], [5:48], [10:37] not quoted.

portion, which we will analyse). The reason for the question⁴⁰ is if it is said to be decisive, then, are we not of those of whom it is said in: [3:7]:

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

In other words, if we say that the two verses above are completely decisive, then, are we not causing a contradiction to emerge within the Arabic Glorious Qur’ān itself?

[4:82] “Do they not consider the Qur’ān (with care)? Had IT been from other than Allāh, they would surely have found therein much discrepancy (inconsistency).”

Let us make the point very clear, by analysing the following verses:

(1). [16:17] “Is He (Allāh) then Who creates like him who creates not? Do you not then mind?”

Allāh creates what He wills but Allāh’s will is purposeful, and whatever He (Allāh) creates manifest a rationale. Creation is the objectification of Allāh. **Therefore, there is no one like Him** [112:4]. Working in accordance to laws of nature is the essence of rationality, and if rationality is good we cannot object to the implacability and certainty of the laws of nature.

(2). [16:20-21] “And those whom they call on besides Allāh created **naught**, while they are themselves created. **Dead (are they), lifeless**, and they know not when they will be raised up.”

(3). [3:27] “Thou (Allāh) causest the night to gain on the Day, and Thou (Allāh) causest the Day to gain on the night; **Thou (Allāh) bringest the living out of the dead, and Thou (Allāh) bringest the dead out of the Living**; and Thou (Allāh) givest sustenance to whom Thou (Allāh) pleasest, without measure.”

The reason no one can create like Allāh is that the whole process is consciously planned, and serves a definite purpose, which would never be contrary to knowledge and power. The deficiency of humankind’s knowledge is the proof for our claim.

It would be more appropriate for us to put the Reader’s question in much easier words:

2. “Eesāh (Eesā) (alayhissalaam) healed the blind and raised the dead!” Is this inconsistent with reason or logic or is it illogical or is it absurd or are such acts incapable of reasoning?

The manner, in which the Reader has made his approach, tells us that he purports to have knowledge and understanding! Therefore, we believe that he ought to have known about the principle of the **known to the unknown**,⁴¹ in other words, the procedure to enable us to uncover the unknown. Hence, the Reader’s belief must be based on what was or is known. Please note that we are not trying to be funny - but think of the consequences if Christians or Hindus apply the Reader’s principle of

⁴⁰ [3:109] “To Allāh do all questions go back (for decision).” (Cf: [42:10], [16:64] not quoted)

⁴¹ : This principle was discovered soon after the revelation of the Arabic Glorious Qur’ān.

understanding. Would he then be able to argue with them? For this reason, we put the argument of a Christian's belief concerning the 'Son of God': they claim that Jesus is the only begotten Son of God, because God can do what he wills. What is a Muslim's answer to this? As a Muslim, we think that the Reader would not agree with them! As a Muslim, he may even quote the following verse of the Arabic Glorious Qur'ān to support his argument:

[6:101] "Wonderful Originator of the samâwât (entire universe excluding the earth) and the earth! How can He (Allāh) have a son when He (Allāh) has no consort? And He (Allāh) created everything, and He (Allāh) is the Knower of all things."

Ponder again over the Reader's claim:

"... Those well-grounded in Ilm [knowledge] find these events ["miracles"] to be perfectly rational, due to one simple reason. They have full understanding and conviction (yaqeen) that Allāh is powerful over all things, including the physical laws which govern nature. Why should it not be so after all when it is Allāh whom (sic) devised the physical laws in the first place!"

If Christians or Hindus use the above principle will a Muslim object? Yes, we think so! Therefore, after we have analysed chapter 3 verse 49, the portion relating to the subject, (on which the Reader may have based his argument), then the point may become clear. It states:

"I (Eesā) have come to you with an âyah (a sign, which indicates a fact, condition, etc., or that which is not immediately or outwardly observable) from your Rabb, **that I (Eesā) akhluqu (determine or design or make) for you out of at-tīn (dust or clay) the form of a at-tayr (the bird), then I (Eesā) ânfukh (breathe) into it and it becomes at-tayr (the bird) with Allāh 's permission; and I (Eesā) heal al-akmah (the blind) and al-abras (the leprous), and bring al-motâ (the dead) to life with Allāh's permission...**"

We need to ask again: 'is the portion in bold an allegorical (**Mutashâbihât**) statement? All known theories, laws and principles prevent us from defining this statement to be decisive! From the Arabic Glorious Qur'ān and the **reconstructed New Testament**, (Jesus) Eesā's message appears to be either in allegorical phraseology or in parables. Therefore, it ought not to be difficult to understand the above portion of the verse of the Arabic Glorious Qur'ān which states:

"...That I (Eesā) akhluqu (determine or design or make) for you out of at-tīn (dust or clay) the form of at-tayr (the bird), then I (Eesā) ânfukh (breathe) into it and it becomes at-tayr (the bird) with Allāh's permission..."

This statement needs to be thoroughly examined. The first Arabic word in the above-translated verse tells a researcher that this is an allegorical statement; hence the word '**Akhluqu**' which comes from its root **Khalq** that is also an attribute of Allāh which makes it clear that the verse must be allegorical. This function of **Khalq** when used in the Arabic Glorious Qur'ān is referring to the attribute of Allāh,

Who alone has the power to **create anything out of nothing**. It is for this reason that the Divine Book says:

[25:3] “And they take besides Him (Allāh) gods who **created naught**, while they are themselves created, and they control for themselves no harm or profit, and they control not death, nor life, nor rising to life.”

In simple language, the whole meaning is that Nabî Eesā used the āyâh signs (āyât – messages, proofs, Revelations) of Allāh to awaken them intellectually. This made his followers understand the inner meanings of Allāh’s guidance. Thereby healing their blindness of the truth and stopped them spreading the disease of their evil activities. Hence, bringing the spiritually⁴² dead people back to the straight path, this made them attain new heights like a bird, with Allāh’s permission.

It could be argued, that one could say that the above interpretation is not based on the correct procedure. Therefore, it is important that we analyse the fourth portion of the first verse, which we are using as the criteria to interpret the verses of the Arabic Glorious Qur’ān and to answer the objection. It further states:

“...And mâya‘lamu (none can exhaust its) ta’wîlahu ’illAllāh (**ta’wîlahu** = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ānic teachings]), save Allāh .”

It is a conceded fact that no one has the capacity of knowledge to be on par with the knowledge of The Almighty Allāh. Hence, it is not possible for anyone to exhaust the ‘**ta’wîlahu**’ of the Arabic Glorious Qur’ān. What does it mean? It means that the inner secrets of creation are so vast that no one will ever be able to uncover everything about it in his or her lifetime. The reason for one person not being able to understand the entire creation is that everything functions with a specific order. Hence, we have translated the words ‘mâya‘lamu’ as none can exhaust it’s ‘ta’wîlahu ’illAllāh’ which means:

‘The discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ānic teachings]), save Allāh.’

⁴² : The terms: “Spiritual”, “spirit” and “soul” are problematic terms, as it includes meanings which cannot be defined with factual information. Furthermore, one finds difficulty in moving away from its pagan connotations. The terms “spirit” or “spiritual” must be applied and understood correctly. The meaning of the term ‘spiritual’ as used above is to try and clarify that the “self” is not a separate development of the body. The best meaning according to the popular understanding is ‘The life-giving and immaterial part of human beings’ or ‘a rational being considered apart from his or her material body’, or the ‘Vital Principle’. The meaning of the term ‘spiritually’ as used above is that, those who have lost the urge to use their faculties in finding the truth about the Creator. In other words, according to our understanding, the term means the using of ones faculties to establish the truth of the existence of the Creator. It should be noted that in this discourse these terms are not used in accordance with the common linguistic meaning. Furthermore, should one uses the term ‘spiritual’ it ought to refer to the One Who is supreme in excellence surpassing everyone, the One Who alone has absolute knowledge, the One with whom no-one can be compared.

However, the important point, which one ought not to lose sight of, is the fact that nature and order are factors which humankind uncover as time goes on. Consequently, whatever is in the Arabic Glorious Qur’ān is subjected to the order, which Allāh has made. It is for this reason that the Arabic Glorious Qur’ān states:

[67:3] “...thou seest no **tafāwut** (incongruity) in the creation of the Beneficent. Then look: canst thou see any **fuṭūr** (disorder)?”

There is more to it than what is said in most translations, as the word **tafāwut** means:

“Any incongruity, or discordance, or any fault, defect, or imperfection.”⁴³

Therefore, our commentary complies with the **known** order of the created things of Allāh.

Furthermore, it is necessary that we quote the following information:

[5:78] “The Messiah (Eesā), son of Maryam (Mary), was **only (no more than)** a messenger...”

Nabî Muhammad ﷺ was also commanded to reveal the same: [18:110] “Say: I am only **a mortal like you.**” [It is true that **mortal** means: “**1.** (of living **beings**, esp. human beings) subject to death. **2.** of or involving life or the world”].⁴⁴ In other words as the ‘Invincible Book’ states:

[17:94-95] “And nothing prevents people from believing, when the guidance comes to them, except that they say: has Allāh raised up a mortal to be a messenger? Say: had there been in the earth malâ’ikah walking about secure, We (Allāh) would have sent down to them from (the) as-samâ’ a malāk as messenger.”⁴⁵

According to the above verse, could it be that any Messenger had powers that were not given to the Nabî Muhammad or the other way around; or did any Messenger have supernatural powers, which all other mortals do not possess? To this question the Arabic Glorious Qur’ān gives the following answer:

[2:285] “The Messenger (Muhammad) believes in what has been revealed to him from his Rabb (Lord) and (so do) the believers. They all (the Messenger and the believers together) believe in Allāh and His malâ’ikah and His Books and His messengers. **We** (the Messenger and the believers together) **make lānufarriqu (no difference or distinction) amongst any of His (Allāh’s) messengers...**”

However, the important point to understand is: what was the duty of the Messengers of Allāh? The Arabic Glorious Qur’ān reveals the following:

⁴³ : Arabic-English Lexicon, by E. W. Lane, op. cit.

⁴⁴ : The New Collins Concise Dictionary 1985.

⁴⁵ : Al-Qur’ān [17:94-95]. Please note that we shall later explain the term malâ’ikah.

[16:35] “But have the messengers any duty except a plain delivery (of the message)?”⁴⁶

It is necessary that we examine the following portion of the verse from another point of view:

“...And **mâya‘lamu** (none can exhaust its) ta‘wîlahu ‘illAllâh (**ta‘wîlahu** = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduced or that which it may come to be, [within the framework of the Qur’ānic teachings]), save Allâh .”

If one want to argue that the portion of the verse as translated above has a completely different meaning then it automatically puts the argument in our favour. In other words if we say it means: “But only Allâh knows how to interpret it.” Or: “But none knows its hidden meaning, save Allâh.”

Hence, the fact remains that no one may interpret any verse of the Arabic Glorious Qur’ān, unless such interpretation is derived from a source, which is in compliance with the order of the Muḥkamât (decisive) verses! Therefore, all our interpretations are based on the guidance of the ‘Invincible Book’. Nevertheless, let us analyse the argument from another viewpoint. The important factors are to understand the meanings of the following words:

(1) The well-known meaning of the word **ṭīn** is as follows:

“Clay, earth, mould, soil, or mud: ... it differs in different layers, or strata, of the earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; **and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown...**” [Our emphasis]⁴⁷

(2) The complex word **ṭayr**, taking it from its root, [please note that under the (‘t’) in the original book is a dot], according to the dictionary means:

“1. [**ṭâre**] He (a winged creature) moved in the air by means of his wings; flew; ... moved in the air as a beast does upon the ground.”⁴⁸

The tenth form is the one we need to understand, as it has two spellings. It starts with the word: [**istaṭâre**] [He made a thing to fly...’ Then one with a yā which give the sound of the ay in the word **ṭayr**, and one without the yā but have a Hamza in its place. Yet both are said to mean “A flying thing [whether bird or insect]: ... **ṭâ’ir** is originally an inf. n. of **ṭâr**: or an epithet contracted from **ṭayyirun**...”⁴⁹ The word **ṭâ’ir** with a Hamza also means ‘fortune’ (omens).⁵⁰ According to the translation of [7:131] in The Noble Qur’an (op.cit.) the word **ṭâ’ir** means: ‘omens’. The word

⁴⁶ : Al-Qur’ān [16:35]. There are more than 90 verses that state that every Messenger’s duty was only to deliver the message. [51:50-51], [35:23-24], [5:99], [6:19], [5:67], [6:48], [21:45] etc

⁴⁷ : E. W. Lane, Arabic-English Lexicon, op. cit.

⁴⁸ : ibid.

⁴⁹ : ibid.

⁵⁰ : ibid.

according to the Hans Wehr - A Dictionary of Modern written Arabic means: “tâ’ir flying; flyer, aviatot, pilot; (pl. -ât, tair) bird; omen...”

To avoid confusion, it is necessary that we take note of the above meanings, as it would enable us to understand how to develop our interpretations. The reason being is that the verse, which deals with the law of interpretation, could only then be properly used. Therefore, we refer again to the verse, which we are analysing:

“I (Eesā) have come to you with an âyah (a sign, or that which indicates a fact, condition, etc., or that which is not immediately or outwardly observable) from your Rabb - (meaning the One Who fosters a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion), **that I (Eesā) akhluqu (determine or design or make) for you out of at-tîn (dust or clay) the form of a at-tayr (bird), then I (Eesā) ânfukh (breathe) into it and it becomes at-tayr (bird) with Allāh’s permission, and I (Eesā) heal al-akmah (the blind) and al-abras (the leprous), and bring al-motâ (the dead) to life with Allāh’s permission;** and I (Eesā) inform you of what you should eat and what you should store in your house. Surely there is a sign in this for you, if you are believers.”

Think very carefully what the verse could literally be claiming, if it is taken as a decisive verse. It could mean that Nabî Eesā was a possessor of a creative quality of Allāh, even if it means just for a split of a second⁵¹. This idea could be drawn from the literal words: “I breathe into it and it becomes a bird with Allāh’s permission.” This, ought not to be accepted, as it is not a correct Muslim understanding. Furthermore, it would debar Nabî Eesā from being an exemplar for humankind, as none of them could follow such an act.

If one ponders over the original Arabic words, which we have inserted in our translated verse above, then it ought to be clear that a more enriched rational interpretation could emerge. For example:

“I (Eesā) have come to you with a clear message of the One Who fosters a thing in such a manner as to make it attain one condition after another until it reaches its goal of completion - hence I (**akhluqu**) formulate for you out of (**at-tîn**) the source which prevents corruption, with pure uncorrupted arguments in order for you to reach new (**at-tayr**) heights of intelligence and righteousness, with Allāh’s permission⁵² - I (Eesā) (**’ubri**) fashioned the clear message for those in the (**al-’akmah**) dark (who seems not to let go their forefathers’ evil beliefs) and the (**al-abras**)

⁵¹ [21:21-22] “Or have they taken (for worship) gods from the earth who can raise (the dead)? If there were in the heavens and the earth, other gods besides Allāh, there would have been confusion in both! But glory to Allāh, the Lord of the Throne: (High is He) above what they attribute to Him!”

⁵² : Please note that the word ‘permission’ must be understood in terms of chapter [40:78] : “And certainly We (Allāh) sent messengers before thee - of them are those We (Allāh) have mentioned to thee and of them are those We (Allāh) have not mentioned to thee. Nor was it possible for a messenger to bring a sign (Revelation, Evidence, Proofs) except with Allāh’s **permission**; so when Allāh’s command comes, judgement is given with truth, and those who treat (it) as a lie are lost.” (Refer [42:51] 3 methods of communication-not quoted.)

extremely evil transgressors (of whom was thought could not to be curable) in order for them to reform, with Allāh’s permission...”

“And I (Eesā) bring those (who most thought could not be brought back to the straight path), back to the path with Allāh’s permission.”

Before we comment on the rest of verse 49 of chapter 3, it is necessary that we first refer to verses 48-49 of chapter 3. It states:

“And He (Allāh) will teach him (Nabî Eesā) the **Book** and **al-Hikmah** (the **Wisdom**) and (the) **at-Taurât** and (the) **al-Injîl** [these two Books are included in Al-Qur’ân. Refer to [20:133], [35:31], [3:3], [2:4], [10:37], [5:48] not quoted]: And (make him) a **messenger** to the Children of Isrâ’îl...”

The verse gives us **five** important factors, which we need to understand and to take note of them:

- (1). Allāh will teach him the **Book**.
- (2). Allāh will teach him the **Wisdom**.
- (3). Allāh will teach him (the) **at-Taurât**.
- (4). Allāh will teach him (the) **al-Injîl**.
- (5). Allāh will make him a **messenger**.

There is no mention of anything about the teaching of **miracles**!

Verse 49 clarifies who the speaker is of the rest of the verse - after Eesā became a prophet of Allāh. It states:

“...I (Eesā) have come to you with an **âyah** (a sign or that which indicates a fact, condition, etc., or that which is not immediately or outwardly observable) from your Rabb...”

It is clear that it was not Allāh Who has spoken the words of the rest of the verse - although the whole Qur’ân is His words! Allāh reveals what the content of ‘Eesā’s message was, in order for us to understand the reality. With this background, we may continue with the point of his raising the “dead”:

“And I (Eesā) bring the dead to life with Allāh’s permission”

To understand what is being said, one needs to be aware of the natural order and have some good knowledge of Allāh’s Laws. Therefore, we shall refer to the main chapter, which explains the Law concerning the subject:

[23:99-100] “Until when death overtakes one of them, he (evil doers or anyone else) says: My Rabb, send me back, “that I may do good in that which I have left. By no means! It is but a word that he speaks. **And before them is a barzakh (barrier), until the day they are raised.**”

[35:37] “Therein will they cry aloud (for assistance): "Our Rabb (Lord)! Bring us out: we shall work righteousness, not the (deeds) we used to do!" – (the reply to them will be) "did We (Allāh) not give you long enough life so that he that would should receive admonition? And (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper.”

Once a person is dead, there is no return to **this** life! Remember Nabî Eesā got five gems as stated above from which to draw, in order to perform his duties. Surely he could not have been taught something which would cause a contradiction [4:82] within the Holy Book! Therefore, the statement must be an allegorical (Mutashâbihât) one. Hence, the following verses clarify “the bringing the dead to life.”

[8:24] “O ye who believe! Give your response to Allāh and His Messenger, **when He calleth you to that which will give you life**; and know that Allāh cometh in between a man and his heart, and that it is He (Allāh) to whom ye shall (all) be gathered.”

[6:122] “**Can he who was dead, to whom We (Allāh) gave life, and a LIGHT (Al-Qur’ān) whereby he can walk amongst men, be like him who is in the depths of darkness**, from which he can never come out? Thus to those without Faith their own deeds seem pleasing.” (Cf: [7:157], [61:8])

It is clear that the above interpretations are based on what the Divine Book teaches. However, the following verse (which is translated literally) gives more support to our argument:

[57:25] “**Certainly We (Allāh) sent Our messengers with bayyinât (clear arguments)**, and sent down with them the Book and **al-Mîzân** (measure or balance or a standard), that humankind may conduct themselves with **bilqist** (equity).”

If we claim the above verse to be decisive, and its message must be understood in its literal sense, then it could be argued that: Allāh sent His **messengers down** with the **Book** and **al-Mîzân**. One could further argue that the messengers were not born on earth but that they came down as ready-made. That would go against the following verse and many more similar verses explaining the creation of human beings from the earth:

[20:55] “From the (earth) did We (Allāh) create you, and into it shall We (Allāh) return you, and from it shall We (Allāh) bring you out once again.” (Cf: [21:104], [14:48], [56:61], [39:69], [57:21], [35:11], [23:12-16], [22:5], [25:54], not quoted)

These silly arguments could emerge if we say that the verse is a Muḥkamât (decisive) statement, which needs no interpretation. Therefore, the verse needs to be carefully analysed in order to make sense. The words “**...and sent down with them...**” could be misunderstood to mean that the messengers came from “above” with the Book and **al-Mîzân** as already stated. Therefore, these words

have to be subjected to interpretation, as a literal meaning would go against the nature and order of the things, which Allāh has created. Hence, it could have the following meaning, or rather, message:

Certainly We (Allāh) sent Our messengers with clear arguments, and each one of them had the Book, and **al-Mîzân** (the **measure**) that works in nature and in the order of creation. Hence, if understood in its proper context, it will cause a **objective** understanding. This is the universal **standard**, which functions throughout the entire creation, which no one can alter. This causes human beings to be able to uncover the truth in all ages), so that people may conduct themselves with **bilqist** (equity - or rather to be able to overcome the old irrational traditions of their forefathers, which **actually** became the common laws of the people. With **bilqist** and the understanding of **al-Mîzân** the process of intellectual development could begin). Allāh knows what their intentions are and how they wish to enhance or disregard His guidance concerning the Book, and **al-Mîzân**, which His messengers brought, whether their actions are hidden or not. Surely Allāh is Strong, Mighty.

The above commentary is supported by the following verse, which states:

This is the reason for our interpretation as given above. Furthermore, the word **nuzûl** ought not to be misunderstood, as its usage in the Arabic language is very broad. The term ‘**sent down**’ is a common expression in the Arabic Glorious Qur’ân:

1. We are told in [39:6] “And He (Allāh) has **sent down** for you eight pairs of **cattle**.”

This does not mean that cattle fell from the sky.

2. Again in [7:26]: “We (Allāh) have indeed **sent down** to you **clothing** to cover your shame...”

This proves that these verses must be subjected to interpretation.

It ought to be clear that any statement in the Arabic Glorious Qur’ân, if it appears to be in contradiction [4:82] with the known nature and order, ought to be regarded as an allegorical verse or statement. It is understandable that whatever cannot be substantiated by facts is against all principles of rational interpretation. If this principle is not applied, then such literal meaning would not convey the true Qur’ānic message. In the words of the ‘Invincible Book’: “Then those in whose hearts is perversity follow the part of it, which is allegorical, seeking to mislead...” This viewpoint is made very clear in the ‘Invincible Book’ where it states:

“...Some of its verses are Muḥkamât (absolutely clear and lucid, decisive); they are Ummul-Kitâb [the] (mother of the Book) and others are Mutashâbihât (allegorical).”

We conclude our response to objection number 2, with the following verses of the Arabic Glorious Qur’ân:

[44:56] “**Nor will they there taste death, EXCEPT THE FIRST DEATH; and He (Allāh) will preserve them from the penalty of the Blazing Fire,**”-

There is only one death for every human being (and every living creature)! If Nabî Eesâ brought any dead person alive then it means that person will die twice, which is against this Muḥkamât (absolutely clear and lucid, decisive) verse.

[39:9] “Say: Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition.”

THE NEXT OBJECTION that we will attempt to answer is **number 3**, which states:

“Moosa [Mūsā] (Alayhissalaam) had a staff which turned into a serpent! **Irrational?**”

To begin the analysis, one must first have an understanding of the conditions and the circumstances under which the message was revealed. We have stated that Nabî Eesâ’s message appears to be delivered in allegorical phraseology or in parables, and in idiomatic language, therefore it needs interpretation. In the same style, all Prophets used idioms⁵³ to express certain teachings. Nevertheless, with an **Arabic Glorious Qur’ān**, humankind today can uncover the meaning of such statements though it appears to be difficult. Hence, we shall first explain how Allāh communicates with human beings:

Allāh’s communication with human beings: **“The Angels” - Al-Malâ’ikah**

The term al-malâ’ikah is translated as “the angels” (singular: angel) in English and defined as follows:

“**Angel, n.** a divine messenger: a ministering spirit: an attendant or guardian spirit: a person possessing the qualities attributed to these-- gentleness, purity, etc.: a dead person regarded as received into heaven: one supposed to have a special commission, as the head of the Church in Rev. ii and iii: in the Catholic Apostolic Church, one who corresponds in a limited sense to a bishop: a messenger generally...”⁵⁴

The meaning of the Arabic word **malak** or its plural **malâ’ikah** is as follows:

“ma’lak is said to be the original form of malak [an angel; so called because he conveyed, or communicates, the message from God; (K, {= The Kámoos}. TA, {= The “Táj el-‘Aroos.”} in art. la-’aka]; derived from ’alûk; (Msb, K, TA; [but in the CK {= The Calcutta edition of the “Kámoos.”} is a mistake here, pointed out above, voce ’alûk ;]) so that the measure of malak is ma’al: (Msb;) {= The “Misbáh.” of El-Feiyoomee.} malak is both sing. and pl. : Ks says that it is originally ma’lak, from ’alûk signifying “a message;” then, by transposition, mal’ak, a form also in use; and then, in consequence of frequency of usage, the hemzeh (that is the first Arabic letter) is suppressed, so that it becomes malak; but in forming the pl. they restore it to mal’ak, saying malâ’ika, and malâ’ika also : (S in art. malak: or, accord. to some, it is from la’aka “he sent;” so that the measure of malak is mafal:

⁵³ Idiom: a form of language peculiar to a particular place, particular time and to a particular people. A group of words established by usage as having meanings not deducible from those of the individual words.

⁵⁴ : Chambers Twentieth Century Dictionary.

and there are other opinions respecting it : (Msb:) some say that its meem is a radical : see art. malak. (TA in art. la'aka")⁵⁵ [Please note where in the original there was a dot under a letter we have underlined the letter].

From the above definitions one can conclude that the literal meaning of an "angel" is a "spirit" who communicates the Creator's word or message. Since the term "Angel", is used in translations of the Arabic Glorious Qur'an, it has been interpreted literally in accordance with the following common understanding, which exists. We refer to the well-known book by the late Moulana Mohammed Abdul Aleem Siddiqui called "Elementary Teachings of Islam". On page 13 it states, and we quote:

1) **Q.** What kind of creatures are the Angels?

A. Angels are **spiritual creatures of Allah**, ever obedient to His Will and Commands. They are neither males nor females; they have neither parents, nor wives nor husbands, nor sons nor daughters. They have no material bodies, **but can assume any forms they like.**

2) **Q.** Do Angels eat and drink like human beings?

A. Angels do not eat and drink like human beings, nor do they enjoy sleep.

3) **Q.** Can you name some of the most important Angels of Allah?

A. Yes, the most important Angels of Allah are four in number, viz.:

(1) Jibreel...

(2) Mikaeel...

(3) Israfeel...⁵⁶

(4) 'Izrael...⁵⁷

4) **Q.** Are there any other Angels besides those enumerated?

A. Yes, there are many other Angels, some of whom mentioned in the Quran are known to us, but we have no knowledge about the number, names and duties of others, which are known only to Allah.

5) **Q.** What do you know about Angel Jibreel?

A. Angel Jibreel was employed by Allah to convey His Messages to His Ones on earth, the Apostles and the Prophets who appeared in all ages and all climes. It was the Angel Jibreel who communicated the revelations of Allah to our Prophet Mohammed (May Peace and blessings of Allah be upon him).

⁵⁵ : Arabic-English Lexicon, By E. W. Lane, Vol. 1, (Cambridge Islamic Text Society Trust, 1984), p. 82 and Hans Wehr A dictionary of Modern Written Arabic by J Milton Cowan Fourth Edition.

⁵⁶ This name is not mentioned in The Qur'an

⁵⁷ This name is not mentioned in The Qur'an

6) **Q.** Can you name some of the qualities of Angels?

A. Yes, the main qualities of Angels are purity, righteousness, truthfulness and obedience to the Will and Commands of Allah.

7) **Q.** Can Angels do anything on earth without the express permission of Allah?

A. No, the Angels **only act in obedience to the Commands of Allah**; hence they cannot do anything on earth without His order.

8) **Q.** Do you worship Angels?

A. No, I do not worship the Angels at all. I adore and pray Allah alone. Angels are the servants of Allah and they too worship Him. The Holy Quran explicitly says that we should neither worship anyone but Allah nor should we associate any partner with Him (our emphasis).”

(NB. No. 1 contradicts No. 7)

The above interpretation of “angels” is not in compliance with the concept conveyed by:

[50:16] “And certainly We (Allāh) created man, and We (Allāh) know what his mind suggests to him- **and We (Allāh) are nearer to him than his life-vein.**”⁵⁸ (Cf: [21:4], [2:284], [7:7] not quoted)

This verse emphasises the closeness between Allāh and human beings. If Allāh is closer to human beings than life itself, as this verse suggests, then He (Allāh) certainly does not need to send “invisible creatures” to communicate with human beings on His behalf. The term **malā’ikah**, as used in the Arabic Glorious Qur’ān, is thus clearly allegorical and thus open to an interpretation guided by the decisive verses in the Arabic Glorious Qur’ān.

Firstly, [16:49], “And to Allāh **yasjudu** (submit) all that is in the samāwāt⁵⁹ (the entire universe excluding the earth) and that is in the earth, of living creatures and the **malā’ikah**: for none are arrogant (before their Rabb).”

‘**Malā’ikah**’ are everything in the universe, other than the living creatures, that submit to the will of Allāh. They obey Allāh’s command.

We suggest that,

⁵⁸ : Or jugular vein. Al-Qur’ān [50:16].

⁵⁹ The word Samā’ (singular) means according to the Arabic-English Lexicon by E. W. Lane: “the higher, or highest, or uppermost, part of anything...Er-Rāghib says that the Samā’ as opposed to the ‘ard is fem., and sometimes masc. ...” According to the Tāj al-‘Arūs it is also the: “Canopy of the earth.” Hence, As-samāwāt (plural) ought to include the known and the unknown parts which comprise the English word universe.

1) The forces of nature, which we see in operation around us, can be considered ‘malâ’ikah’ since these are non-living and obey the will of Allāh.

2) ‘Malâ’ikah’ is the medium through which Allāh interacts with human beings. This interaction is,

(a) That of observation, whereby Allāh is aware of everything that man does,

(b) That of communicating His message to man. [2:97-98], [26:192-195] not quoted.

An explanation for suggesting (a) comes from [82 verses 10-12] and [10: 61]:

Some people interpret or translate [82 verses 10-12] as follows:

“But verily, over you (are appointed malâ’ikah (angels) in charge of mankind) to watch you, Kirâman - Kâtibîn [honourable (in Allah’s Sight), - writing down (your deeds)]. They know all that you do”

The literal translation of this verse implies that there are “spiritual creatures” that record our deeds so that Allāh may read it.

However, [10:61] states: “And thou art not (engaged) in any affair and thou recitest not concerning it any portion of the Qur’ân, and you do no work, but We (Allāh) are Witness of you when you are engaged therein. And not the weight of an atom in the earth or in (the) as-samâ’ is hidden from thy Rabb, nor anything less than that nor greater, but it is (all) in a clear book.” (Cf: [34:3] not quoted)

Here Allāh says that He witnesses everything that we do. This implies that He does not have to read it from anywhere. Also, He (Allāh) does not need anyone to watch and record when He knows everything that transpires. Yet again “a clear book” is referred to.

Clearly [82:10-12] and the last part of [10:61] are allegorical. In other words, “watch over you”, “writing down” and “a clear book” should not be interpreted literally. Instead, “writing down” by the ‘malâ’ikah’ into “a clear book” is better suited to refer to a medium through which Allāh has immediate access to our deeds and thoughts [2:284] and through which He is then able to witness everything in the universe, down to the “weight of an atom”.

[13:33] “Is then He (Allāh) who standeth over every (nāfs) soul (and knoweth) all that it doth, (like any others)?”

An explanation for suggesting (b):

The Arabic Glorious Qur’ân states the following:

[42:51] “And it is not vouchsafed to a bashar (human being or mortal) that Allāh should **speak** to (one of them), **except by Revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases.** Surely He (Allāh) is High, Wise.”

The very first point, which one ought to take note of, is the term kalimah, which is translated as ‘speak’ in this verse. The term “speak” is subject to interpretation, as Allāh does not “speak” like

human beings. The term should therefore be interpreted as “communicate”. The verse thus informs us of the different modes through which Allāh communicates with human beings.

Three modes of communication are mentioned in this verse, namely:

The first is **wahy**: Although **wahy** is generally translated as ‘**revelation**’, in the context of this verse it specifically refers to ‘**revelation**’ through ‘**inspiration**’, or a ‘hasty suggestion’⁶⁰. ‘Wahy’ is thus something, which is not tangible (capable of being touched etc.). This mode of communication is one that is experienced by many people. The source of it is often not recognised and the message is subject to interpretation by the recipient. The recipient must use his/her discretion as to how and where the inspiration must be applied.

The second is “from behind a **hijāb**”: The literal meaning of ‘**hijāb**’ is “veil” or “covering”. A literal interpretation of the phrase, “from behind a veil”, implies that if the veil is taken away, one would literally find Allāh. Allāh is omnipresent: How does a veil cover something that is omnipresent? The literal meaning now becomes cynical. Thus the phrase is allegorical and the figurative meaning of the phrase, “from behind a veil”, is more appropriate. In the figurative meaning “veil” or “covering” is anything, which hides masks or covers the source. An example of how a message is communicated in this mode: A ‘vision’ in which a scene is shown that carries a deeper significance or words are spoken without the source being seen. Again this mode excludes the tangible aspect because its source cannot be seen or touched. The source may or may not be recognised. However, if it is recognised it is still “veiled” (hidden from sight). Once again the message is subject to interpretation by the recipient. In fact, although more information is given than in the first mode- **wahy**- “from behind a veil” implies that not only is the source obscure, but not all the information about the revelation itself is given. Some information is still “veiled”.

Examples:

1. Inspiration to Nabî Mūsā’s mother: [20:37-40] not quoted
2. Inspiration to Nabî Eesā’s mother: [3: 45-49], [19:23-29] not quoted

⁶⁰ ‘*hasty suggestion*’ cannot be applicable to the Divine Revelation. The following verses state clearly that Al-Qur’ān was Revealed gradually and in stages to the Prophet Muhammad. [17:82], [17:106], [25:32].

[17:106] “(It is) a Qur’ān which We (Allāh) have divided (into parts from time to time), in order that thou (Muhammad) mightest recite it to mankind at intervals: We (Allāh) have revealed it by stages.” (Cf. [17:82])

[25:32] “Those who reject Faith say: “Why is not the Qur’ān revealed to him (Muhammad) all at once? Thus (is it revealed), that We (Allāh) may strengthen thy heart thereby, and We (Allāh) have rehearsed it to thee (Muhammad) in slow, well-arranged stages, gradually.” (Cf: [87:6] not quoted)

The third is “sending a rasul”: The word “rasul” is commonly translated as ‘**messenger**’. We suggest that this mode of communication has been personified; hence the term ‘messenger’ is used. The reason for the personification is to convey in no uncertain terms the concrete nature of this mode of communication. When compared with the other two modes, it is (1) more direct, (2) more definite, conclusive and bold. There is no doubt of its source and its aim. The message is clear and free from ambiguity. It contains the laws necessary to interpret it self and, is thus not subject to the recipient’s interpretation. The term ‘messenger’ is commonly thought to refer to an “Angel”. One of the reasons could be that the words in [26:192-194] are **commonly** translated as ‘the faithful spirit has brought it’. However, the words **al-rûhul’Amîn** are better translated as, “**the non-failing Divine Scheme**”. Hence, we have translated the verse to mean “It came within the non-failing Divine Scheme.” The message is thus faultless and free of error. This is the highest mode of revelation and is the mode in which the Prophets received Revelation (**wahy**).

[2:97] “Say: Whoever is an enemy to **Jibrîl** - for surely **he revealed it to thy heart by Allāh’s command**, verifying that which is before it and guidance and glad tidings for the believers”,

[26:193-194]. “With IT came down the **al- rûhul’Amîn** - to thy heart and mind, that thou (Muhammad) mayest admonish.”

reveals that this Revelation is instilled into the mind of the recipient, [87:6] metaphorically referred to as the “heart” of the recipient. This mode of revelation is thus not subject to the physical eyes or ears of the recipient. It is **in** the devout (non-physical) state of mind that an individual receives it. Again this mode of communication is not subject to the tangible aspect of things.

SUMMARY:

When [42:51], [2:97-98] and [2:284] are translated literally, they convey the understanding that ‘**malâ’ikah**’ are living entities that communicate Allāh’s message to human beings. But, chapter [50:16] states that Allāh is ‘nearer to him than his life-vein’. This verse implies that Allāh does not need any physical messengers to convey His message. Hence, [42:51], [2:97-98] and [2:284] are allegorical verses and should be interpreted according to the guidelines set by the decisive verses, [50:16] and [16:49]. Consequently, ‘**malâ’ikah**’ can be interpreted as **media** through which Allāh interacts with human beings. These media are non-living and cannot be seen. They have no will of their own [16:49]. ‘**Malâ’ikah**’ can also be the different **ways/media** through which Allāh executes His commands, like the **forces of nature**. The fact that the Arabic Glorious Qur’ān does not give any information with regard to the origin of ‘**malâ’ikah**’ supports the above interpretation.

Those who still maintain that ‘**malâ’ikah**’ are “winged” creatures, based on chapter [35:1]:

(1). “Praise be to Allāh, the Originator of the samâwât (the entire universe excluding the earth) and the earth. The Maker of the **malâ’ikah** (the medium with which Allāh communicates and interacts

with human beings), rusulan 'ûlî 'ajnihatim-mathnâ wa thulâtha wa rubâ'(Who made the messengers with wings - two and three and four). He (Allāh) increases in creation what He (Allāh) pleases. Surely Allāh is Possessor of power over all things”,

must interpret “wings” in the context of the following verses:

- 1) “Strain not thine eyes at what We (Allāh) have given certain classes of them to enjoy, and grieve not for them, but lower thy janâha (wing) to the believers.” (Al-Qur’ân 15:88).
- 2) “And lower to them (parents) the janâha (wing) of humility out of mercy, and say: My Rabb, have mercy on them, as they brought me up when I was small.” (Al-Qur’ân 17:24)
- 3) “And lower thy janâha (wing) to the believers who follow thee.” (Al-Qur’ân 26:215)

Clearly “wings” in the above verses are used in a metaphorical sense: ‘to have wings’ means ‘to have more’. As a result, you think that you are better than the next person is. We are encouraged to lower our “wings”, and hence our pride - to be humble.

- 4) “Nor walk on the earth with insolence: for you cannot rend the earth asunder, nor reach the mountains in height.” (Al-Qur’ân 17:37)

The words ‘ûlî [possessing] wings, two and three, and four - means the following. He (Allāh) increases in creation what He pleases.’ In [35:1] it could further mean that the ‘wings’ refer to the rewards of our prayers. Our deduction is based on the words of [17:79] which states, ‘**asâ-an (be hopeful that) thy Rabb will raise thee to a position of great glory.**’

Therefore, what was heard and seen in a communication with a prophet could not have been subjected to the tangible aspect of things. In simpler words, if we analyse the verse relating to the ‘serpent’ then it could not have been a real ‘serpent gliding.’ Yes! We do understand that this explanation appears to be too simple. Hence, we shall now begin with the third objection in a more detail explanation:

THE THIRD OBJECTION

The claim of the third objection states:

“Moosa [Mūsā] (Alayhissalaam) had a staff which turned into a serpent! **Irrational?**”

To explain the subject in more detail, we shall have to first define the term ‘**Aṣâ**’:

The word is mostly translated in its secondary sense, which means: **staff, stick or rod.**

“The primary signification of (al-‘aṣâ) is the state of combination and union...”⁶¹

It is for this reason that the word is metaphorically used to speak of a community:

⁶¹ : Arabic-English Lexicon, by E. W. Lane, op. cit.

“This is the meaning in the saying, respecting the {Khwârij = a Muslim sect} [khârijî] **ad shaqqû ‘aşâ al-muslimîn** [They have made a schism in the state of combination and union, or in the communion, of the Muslims].”⁶²

In other words, in this case the literal meaning is not the correct application - as its literal translation is as follows: They broke the **staff** (unity) of the Muslims.

Before we refer to the relevant verses of the Arabic Glorious Qur’ân, it is necessary that we first refer to the rule of interpretation (we have constantly remind ourselves of [3:7] so that we do not give our interpretation) as related in the Arabic Glorious Qur’ân. It should always be borne in mind that human beings have not laid down the rule for the interpretation of the Arabic Glorious Qur’ân. Allâh introduced the **Muḥkamât** (decisive) verses, which contain the most important information for human beings to be able to understand Allâh’s guidance. Allâh makes it very clear that these verses constitute the ‘**mother of the Book.**’ Many a scholar, particularly the translators, has read [3:7], which seemingly still remains misunderstood. Moreover, a person who renders the Arabic text of the Divine Book into another language only relates his or her own understanding of it. It has been revealed that Allâh is the only One “Who knows **as-sir** (literally it means: the secrets / mysteries, and in the Qur’ânic technical sense, it means the order and the function of the unknown and known of creation) of the samâwât (the entire universe excluding the earth) and the earth.”⁶³ Hence, an absolute understanding of the Universe and earth on the part of humankind does not exist. Only Allâh knows every minute detail regarding His Creation. The human beings’ capacity to uncover or understand everything all at once is not possible. This is aptly explained in [3:7]:

“...And mâya’lamu (none can exhaust its) ta’wîlahu ‘illAllâh (ta’wîlahu = the discovering, detecting, revealing, developing or disclosing or the explaining, expounding or interpreting of which a thing is or may be reduce or that which it may come to be, [within the framework of the Qur’ânic teachings]), save Allâh ...”

This by no means implies that the meaning of the Qur’ânic text is inaccessible to humankind who strives to understand it through sincere effort, jihâd (constant striving) to exert oneself to the best of ones ability trying to uncover the actual truth. In other words, the message or guidance of the Arabic Glorious Qur’ân is such that it excludes that which is totally impossible for humankind to understand. This viewpoint is derived from the same verse as stated above, concerning the verses, which are, called the ‘**mother of the Book.**’ The important warning which we have to be constantly aware of, states:

[2:42] “And mix not up truth with falsehood, nor hide the truth while you know.”

⁶² : ibid.

⁶³ : Al-Qur’ân [25:6].

[2:159] “Those who conceal the Clear (ayāt- signs, proofs, evidences) We (Allāh) have sent down⁶⁴, and the guidance, after We (Allāh) have made it Clear for the people in the Book,-on them shall be Allāh’s curse, and the curse of those entitled to curse,”-

If one is aware of certain evidence that can throw light on a subject, then such evidence should not be concealed. Hence, we shall analyse the common translation of the following verse:

(1). [2:60] “And (remember) when Moses asked for water for his people, We (Allāh) said: “**Strike the stone with your stick**” Then gushed forth there-from twelve springs. Each (group of) people knew his or her own place for water. “Eat and drink of that which Allāh has provided and do not act corruptly, making mischief on the earth.”

The above portion of the verse which is in bold is a literal translation. The second (as we numbered it) is also in compliance with the meaning of the Arabic words:

(2). [2:60] “And when Mūsā prayed for water for his people, We (Allāh) said: **idrib bi’asâ ka-l-hajara (march on to the rock with thy staff). So there flowed from it twelve springs.** Each tribe knew their drinking-place. Eat and drink of the provisions of Allāh, and act not corruptly, making mischief in the land.”

If we analyse the above verses (here we only refer to the portions in bold) in order to establish which one complies with the law of Qur’ānic interpretation, then one has to be sure if the message of these verses of the Arabic Glorious Qur’ān needs to be interpreted. If it is needed, then we will have to apply the law of [3: 7].

It ought to be remembered that we are only trying to establish the function of a “stick.”

In [20:18] the word ‘**Asâ**’ appears to be clearly defined as a ‘**staff**’ or ‘**stick**’ - that is, if one forgets the condition under which **Allāh communicates [42:51] with His messengers**. Hence, one should not lose sight of the fact that **the discussions took place when Nabî Mūsā (Moses) received Revelation**. Let us analyse [2:60], as in this verse the term ‘**Asâ**’ is used in such a manner that it makes it easier to uncover its deeper meaning, which the message contains. Our **understanding** of the message is as follows:

[2:60] “And when Mūsā prayed for **istasqâ** (the source which promotes the growth of knowledge) for his people, We (Allāh) said: **idrib** (March on) **bi’asâ** (with thy people) **al-hajar** (with steadfastness). So there flowed from it **ithnatâ ‘ashrah** (an abundance of good). Some people benefited from their good. Examine and make use of Allāh’s provisions, and act not corruptly, making mischief in the earth.”

⁶⁴ [2:38] “We (Allāh) said: “Get ye down all from here; and if, as is sure, there comes to you guidance from Me (Allāh), whosoever follows My (Allāh’s) guidance, on them shall be no fear, nor shall they grieve.”

The ‘Aṣḥā (community) of Nabî Mūsā were the slaves of the Egyptians, and under such conditions, they were deprived of new Divine Guidance or to practise what was known by them before. Hence, the terms **ḥayyatuñ-tas‘â** (serpent gliding) in chapter 20 verse 20 actually refer to their (would be) future active state by becoming beneficiaries of new Divine Guidance through the agency of Nabî Mūsā. In [27:10] the words ‘**as if it were a serpent**’ confirm our interpretations. However, should one argue about the statement in [26:32-33], which are allegorical verses and is translated as follow: -

“So he cast down his ‘aṣḥā (rod), and lo! It was an **obvious serpent**; and he drew forth his yad (hand), and lo! It appeared **bayḍâ**’ (white) to the beholders.”

One might be inclined to say that these verses are decisive. But any clear thinking person would agree that such an interpretation would be nonsensical. One of our oldest Arabic Dictionaries the Tâj al-‘Arūs, states that the meaning of the words: “**yad bayḍâ**’- a white hand, literally signifies **an argument made very clear.**”

That is why Pharaoh and his chiefs when confronted with Clear arguments and proofs said:

[28:36] “When Mūsā (Moses) came to them with Our Clear Ayāt (Signs, proofs, evidences, Revelations) they said: “this is nothing but sorcery faked up: **never did we HEAR the like among our fathers of old!**” (Note: they never HEAR)

[40:23] “Of old We (Allāh) sent Mūsā (Moses), with Our Ayāt (Signs, proofs, evidences, Revelations) and an authority manifest,

[40: 24] to Pharaoh, Haman, and Qarun; but they called (Mūsā)" a sorcerer telling lies!"...

[40: 25] now, when he (Mūsā) came to them in truth, from Us (Allāh), they said, "slay the sons of those who believe with him, and keep alive their females," but the plots of unbelievers (end) in nothing but errors (and delusions)!...

[40:26] said Pharaoh: “Leave me to slay Mūsā (Moses); and let him call on his Rabb (Lord)! What I fear is lest he (Mūsā) should change your religion, or lest he should cause mischief to appear in the land!”

[40:27] Mūsā (Moses) said: “I have indeed called upon my Rabb (Lord) and your Rabb (Lord) (for protection) from every arrogant one who believes not in the Day of Account!”

[40:28] a believer, a man from among the people of Pharaoh, who had concealed his Faith, said: "Will ye slay a man because he says, 'My Rabb (Lord) is **Allāh**? - when he has indeed come to you with Clear (Ayāt) from your Rabb (Lord)? **And if he (Mūsā) be a liar, on him is (the sin of) his lie: But, if He is telling the truth,** then will fall on you something of the (calamity) of which he (Mūsā) warns you: truly Allāh guides not one who transgresses and lies!

[40: 29] “O my people! Yours is the dominion this Day: ye have the upper hand in the land: but who will help us from the punishment of Allāh, should it befall us?” Pharaoh said: "I but point out to you that which I see (myself); nor do I guide you but to the path of right!"

[40: 30] then said the man who believed: "O my people! Truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)!-

[40: 31] “Something like the fate of the people of Nūh (Noah), the 'Ad, and the Thamud, and those who came after them: but Allāh never wishes injustice to His servants.

[40: 32] “And O my people! I fear for you a Day when there will be mutual calling (and wailing),-

[40: 33] “A Day when ye shall turn your backs and flee: no defender shall ye have from Allāh. Any whom Allāh leaves to stray, there is none to guide...

[40: 34] "And to you there came Joseph In times gone by, with Clear Signs, but ye ceased not to doubt of the (mission) for which He had come: at length, when He died, ye said: 'No apostle will Allah send after him.' Thus doth Allah leave to stray such As transgress and live In doubt,-

[40: 35] “(such) as dispute about the Ayāt of Allāh, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allāh and of the believers. Thus doth Allāh, seal up every heart - of arrogant and obstinate Transgressors.”

[40:36] Pharaoh said: "O Haman! build me a lofty palace, that I may attain the ways and means-

[40:37] “The ways and means of (reaching) the heavens and that I (Pharaoh) may mount up to the Allāh of Mūsā (Moses): **but as far as I (Pharaoh) am concerned, I think (Mūsā) is a liar!**” Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the path; and the plot of Pharaoh led to nothing but perdition (for him). [10:90-92]

[40:38] the man who believed said further: "O my people! follow Me: I will lead you to the path of right.

[40:39] "O my people! This life of the present is nothing but (temporary) convenience: it is the Hereafter that is the home that will last.

[40:40] “he (or she) that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): therein will They have abundance without measure.

[40:41] "And O My people! How (strange) it is for me to call you to salvation while ye call me to the Fire!

[40:42] "Ye do call upon me to blaspheme against Allāh and to join with Him partners of whom I have no knowledge; and I call you to the Exalted In power, who forgives again and again!"

[40:43] "Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allāh. And the transgressors will be companions of the Fire!

[40:44] "Soon will ye remember what I say to you (now), my (own) affair I commit to Allāh. For Allāh (ever) watches over His Servants."

[40:45] then Allāh saved him from (every) ill that they plotted (against him), but the brunt of the penalty encompassed on all sides the people of Pharaoh.

[29:39] "(Remember also) Qārūn, Pharaoh, and Hamān: there came to them Mūsā (Moses) **with bīl'bay'yi-nāt** (Clear Signs, proofs, evidences, Revelations) but they behaved with insolence on the earth; yet they could not overreach (Us)."

[17:101-102] "To Mūsā (Moses) We (Allāh) did give Nine (Clear signs) **Ayāt bīl'bay'yi-nāt**: ask the Children of Isrā'īl: when he (Mūsā) came to them, Pharaoh said to him: "O Mūsā (Moses)! I (Pharaoh) consider thee (Mūsā), indeed, to have been worked upon by sorcery! Mūsā (Moses) said, "**thou knowest well that these things have been sent down by none but the Rabb (Lord) of the heavens and the earth as eye-opening evidence**: and I (Mūsā) consider you, indeed, O Pharaoh, to be one doomed to destruction!"

While we are still pondering over the words 'obvious serpent,' let us refer to the following **Mutashābihāt** verses of the same chapter - but including the explanations in brackets:

[26:43-45] "Nabī Mūsā said to them: Cast (in other words put forward your arguments) what you are going to (put forward) cast. So they cast down their cords and their rods (meaning all their arguments well documented) and said by Pharaoh's power (meaning by his guidance) we shall most surely be victorious. Then Mūsā cast down his rod (meaning Mūsā put forward the Divine Guidance, and lo! it swallowed up (meaning it was far superior to any of their man-made ideas and) their fabrication."

The arguments in [26:33], [29:39], [17:101-102], [28:36], [40:23-25] makes it very clear that it was clear arguments, with evidences which were 'cast at them.' That is why Pharaoh said: '**never did we hear' and 'Mūsā telling lies'.**

This Ayāt bayyī-nah (clear proofs, evidences, Revelations) is supported in the clearest words, it states including our explanations:

"And Mūsā said: O Pharaoh, surely I (Mūsā) am a messenger from the Rabb of the worlds, worthy of not saying anything about Allāh except the truth. I have come to you indeed with **clear proofs** from your Rabb; so let the Children of Isrā'īl go with me. He (Pharaoh) said: If thou (Mūsā) hast come with a sign,⁶⁵ produce it, if thou art truthful. So he (Mūsā) threw his rod (meaning, that he

⁶⁵ : āyāt = (proofs, evidences, verses, lessons, signs, revelations)"

put forward his Divine support of Truth which is called ‘clear proof’), then lo! It was a serpent manifest (meaning, that its Truth was so clear that no one could dispute it), and he drew forth (meaning, indicating with) his hand, and lo! It was white (meaning, that he referred to his arguments which were indisputably very clear proof) to the **beholders.**”

Lastly, ponder over the following verses, which include our explanations:

“They (Pharaoh’s men) said: O Mūsā, wilt thou cast (meaning, if he will put forward his arguments), or shall we cast (meaning, must we put forward ours first)? He (Mūsā) said: Cast. So when they cast, they deceived the people’s eyes and overawed them, and they produced a mighty enchantment (meaning they confused the people with untruths). And We (Allāh) revealed to Mūsā: Cast thy ‘aṣā (meaning, put forward you’re Divine Truth). Then lo! **It swallowed up their lies.**”

Therefore, no stick or staff turned into a serpent. We end the subject with the following reminder:

[21:10] “We (Allāh) have revealed for you (O mankind!) A Book (Al-Qur’ān) in which is a Message for you: will ye not then understand?”

We quote the following verses related to Nabī Mūsā and Pharaoh (Firoun) in Chapter 7:

[7: 104-126] “Mūsā (Moses) said: “O Pharaoh! I (Mūsā) am a messenger from the Rabb (Lord) of the worlds,-

[7-105] One for Whom it is right to say nothing but truth about Allāh. Now have I (Mūsā) come unto you (people), from your Rabb, with a Clear (āyat): so let the Children of Isrā’īl depart along with me.

[7-106] (Pharaoh) said: "If indeed thou hast come with a sign, show it forth, - if thou tellest the truth."

[7-107] then (Mūsā) threw his rod, and behold! It was a serpent, plain (for all to see)!

[7-108] and he (Mūsā) drew out his hand, and behold! It was white to all beholders!

[7-109] said the chiefs of the people of Pharaoh: “this is indeed a sorcerer well- versed.

[7-110] his plan is to get you out of your land: then what is it ye counsel?”

[7-111] they said: “keep him (Mūsā) and his brother in suspense (for a while); and send to the cities men to collect-

[7-112] and bring up to thee (Pharaoh) all (our) sorcerers (sahāra-tūn) well-versed.”

[7-113] so there came the sorcerers (sahāra-tūn) to Pharaoh: they said, "of course we shall have a (suitable) reward if we win!"

[7-114] He (Pharaoh) said: “yea, (and more), - for ye shall in that case be (raised to posts) nearest (to my person).”

[7-115] they said: "O Mūsā! will thou throw (first), or shall we have the (first) throw?"

[7-116] said Mūsā: "throw you (first)." so when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic **سحر** ”

[7-117] We (Allāh) put it into Mūsā’s mind by inspiration: "throw (now) thy rod": and behold! It swallows up straight away all the falsehoods which they fake!

[7-118] **Thus truth was confirmed, and all that they did was made of no effect.** (Cf: [10:82], [42:24] truth confirmed by Allāh’s words)

[7-119] so the (great ones) were vanquished there and then, and were made to look small.

[7-120] **but the sorcerers fell down prostrate in adoration.**

[7-121] **saying: "we (sorcerers) believe in the Rabb (Lord) of the worlds,-**

[7-122] "The Rabb of Mūsā and Harūn."

[7-123] said Pharaoh: "believe ye in Him (Allāh) before I (Pharaoh) give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences).

[7-124] “be sure I (Pharaoh) will cut off your hands and your feet on opposite sides, and I (Pharaoh) will cause you all (the sorcerers) to die on the cross.”

[7-125] they (the sorcerers) said: "for us, we are but sent back unto Our Rabb:

[7-126] "But thou (Pharaoh) dost wreak thy vengeance on us simply because we believed in the Ayāt (proofs, evidences, Revelations) of Our Rabb when they reached us! Our Rabb! pour out on us patience and constancy, and take our souls unto Thee (Allāh) as Muslims (who bow to Thy will)!”

Chapter 20: the story is repeated:

[20-56] “and We (Allāh) showed Pharaoh all Our Ayāt (Allāh’s proofs, evidences, Revelations), but he (Pharaoh) did reject and refuse.

[20-57] he (Pharaoh) said: "hast thou (Mūsā) come to drive us out of our land with thy magic **سحر**, O Mūsā (Moses)?"

[20-58] "But we can surely produce magic **سحر** to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."

[20-59] Mūsā said: “your tryst is the Day of the Festival, and let the people be assembled when the sun is well up.”

[20-60] so Pharaoh withdrew: he concerted his plan, and then came (back).

[20-61. **Mūsā said to him: woe to you! forge not ye a lie against Allāh**, lest He (Allāh) destroy you (at once) utterly by chastisement: the forger must suffer frustration!"

[20-62] so they disputed, one with another, over their affair, but they kept their talk secret.

[20- 63] **they said: "these two are certainly (expert) magicians: their object is to drive you out from your land with their magic, سحر and to do away with your most cherished institutions.**

[20-64] **"therefore concert your plan**, and then assemble in (serried) ranks: he wins (all along) today who gains the upper hand."

[20-65] they said: "O Mūsā! whether wilt thou that thou throw (first) or that we be the first to throw?"

[20-66] He (Mūsā) said, "nay, throw ye first!" then behold their ropes and their rods-so it seemed to him on account of their magic - began to be in lively motion!

[20-67] so Mūsā conceived in his mind a (sort of) fear.

[20-68] "We (Allāh) said: "fear not! For thou (Mūsā) hast indeed the upper hand:

[20-69] "throw that which is in thy right hand: **quickly will it swallow up that which they have faked** what they have faked is but a magician's trick: and the magician thrives not, (no matter) where he goes."

[20-70] **so the magicians were thrown down to prostration: they said, "we believe in the Rabb of Harūn and Mūsā"**

[20-71] (Pharaoh) said: "Believe ye in Him (Allāh) before I give you permission? Surely this must be your leader, who has taught you magic! Be sure I (Pharaoh) will cut off your hands and feet on opposite sides, and I (Pharaoh) will have you crucified on trunks of palm-trees: so shall ye know for certain, which of us can give the more severe and the more lasting punishment!"

[20-72] they (the magicians) said: **"never shall we regard thee (Pharaoh) as more than the Clear Ayāt (proofs, evidences, Revelation) that have come to us, or than Him (Allāh) who created us!** So decree whatever thou (Pharaoh) desirest to decree: for thou canst only decree (touching) the life of this world."

[20-73] "For us, we have believed in our Rabb: may He (Allāh) forgive us our faults, and the magic to which thou (Pharaoh) didst compel us: for Allāh is Best and Most Abiding."

[28-36] "When Mūsā came to them with Our Clear Ayāt (proofs, evidences), they said: **"this is nothing but sorcery سحر faked up: never did we HEAR the like among our fathers of old!"**

[43-46] "We (Allāh) did send Mūsā (Moses) aforetime, with Our Ayāt (Signs, proofs, evidences, Revelations), to Pharaoh and his chiefs: he (Mūsā) said, "I am a messenger of the Rabb (Lord) of the Worlds."

[43-47] but when he (Mūsā) came to them with Our Ayāt (Signs, proofs, evidences, Revelations), behold they ridiculed them.

[43-48] We (Allāh) showed them Ayāt (proof) after Ayāt (proof) , each greater than its fellow, and We (Allāh) seized them with punishment, in order that they might turn (to Us).

[43-49] and they said, "O Thou sorcerer! Invoke Thy Rabb (Lord) for us according to His Covenant with thee (Mūsā); for we shall truly accept Guidance."

[43-50] but when We (Allāh) removed the penalty from them, behold, they broke their word.

[43-51] and Pharaoh proclaimed among his people, saying: "O my people! does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then?"

[43-52] "Am I not better than this (Mūsā), who is a contemptible wretch and can scarcely express himself clearly?"

[43-53] "Then why are not gold bracelets bestowed on him, or (why) come (not) with him malā'ikāh (angels) accompanying him in procession?"

[43-54] thus did he (Pharaoh) make fools of his people, and they obeyed him: truly were they a people rebellious (against Allāh)

[43-55] when at length they provoked Us, We (Allāh) exacted retribution from them, and We (Allāh) drowned them all.

[10-90] We (Allāh) took the Children of Isrâ'îl across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he (Pharaoh) said: "I believe that there is no god except Him (Allāh) whom the Children of Isrâ'îl believe in: I (Pharaoh) am of those who submit (to Allāh in Islam)." (Cf: [40:84-85] not quoted)

[10-91] (it was said to him): "Ah now! - But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!"

[10-92] **"This day shall We (Allāh) save thee (Pharaoh) in the body, that thou mayest be a Sign to those who come after thee! But verily, many among mankind are heedless of Our (Allāh's) signs!"**

[40:35] (such) as dispute about the Ayāt (Signs) of Allāh, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allāh and of the believers. Thus doth

Allāh seal up every heart - of arrogant and obstinate transgressors.” (Cf: [13:31], [7:146-147], [16:104-105] not quoted)

To summarize:

The language spoken during the time of Mūsā and Pharaoh was in idiomatic manner: **idiom**: a mode of expression, esp. an irregular use of words, peculiar to a language at a place and period of time.

In [28:36] Pharaoh says: **never did we HEAR the like among our fathers of old!** So we understand that the proofs, evidences, Revelations were conveyed were in words.

Sorcery: translated as magic: the Qur’ān clarifies the meaning with the words of Pharaoh: it means: **to do away with your most cherished institutions**. The evidences of the message to Pharaoh showed him up to be a normal human being and not a god as his people took him for. That is why the sorcerers said: **"never shall we regard thee (Pharaoh) as more than the Clear Ayāt (proofs, evidences, Revelation) that have come to us, or than Him (Allāh) who created us!** In other words they now realised that Pharaoh was just an ordinary human being, and not a God. (Cf: 11:87)

Allāh establishes His Truth by His words:

[2:147] **“The TRUTH is from thy Rabb; so be not at all in doubt.”**

[3:60] **“The TRUTH (comes) from Allāh alone; so be not of those who doubt.”**

[10:82] **“And Allāh by HIS WORDS doth prove and ESTABLISH His TRUTH, however much the sinners may hate it!”**

[42:24] **“... and Allāh blots out vanity, and PROVES THE TRUTH BY HIS WORDS.”**

The sorcerers (sahāra-tūn) said [7-121]: **"we believe in the Rabb of the worlds, - [7-122] "The Rabb of Mūsā and Harūn."**

They did not say: we believe in Mūsā and Harūn as being better than us in magic **سحر** so we shall worship them. Rather they said: we believe in Allāh, The Rabb of Mūsā and Harūn.

The word **سحر** is used also in [61:6] by the unbelievers against Nabî Eesā when he came with the news of the coming of Ahmad in the future: “And remember, Eesā, the son of Maryam, said: "O Children of Isrā’îl! I (Eesā) am the messenger of Allāh (sent) to you, **confirming the At-Taūrāt (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.**" But when he came to them with Clear Ayāt (evidences, proofs, Revelation), they said, "this is evident sorcery **سحر!**"

THE FOURTH OBJECTION

This brings us to the last objection, which is:

“...Ebrahim (Ibrâhîm) (Alayhissalaam) was thrown into a raging inferno and yet survived unscathed! Read the Holy Qur’ân and you will find narrated therein truly miraculous events. Of course a Jaahil will dismiss these Truths as “irrational”, but those well-grounded in Ilm find these events to be perfectly rational, due to one simple reason: They have full understanding and conviction (yaqeen) that Allâh is powerful over all things, including the physical laws which govern nature. Why should it not be so after all when it is Allâh whom (sic) devised the physical laws in the first place!”

We have shown that there exists a rule for the interpretation of the Arabic Glorious Qur’ân [3:7], and that the meaning of words could change when it is in an allegorical verse. Furthermore, any of the created things, which are shown in Revelation, could indicate or could be referring to something else. It is for this reason that we shall examine the verses from which the claim may have been extracted. However, it appears that the claim may have been made due to lack of understanding as how one ought to use the Arabic Glorious Qur’ân. This necessitates the rendering of the full account of the event as revealed in the Arabic Glorious Qur’ân:

“And certainly We (Allâh) gave Ibrâhîm his rectitude⁶⁶ before, and We (Allâh) knew him well. When he said to his sire and his people: what are these images to whose worship you cleave? They said: we found our fathers worshipping them. He (Ibrâhîm) said: certainly you have been, you and your fathers, in manifest error. They said, hast thou brought us the truth, or art thou of the jesters? He (Ibrâhîm) said, nay, your Rabb is the Rabb of the samâwât (the entire universe excluding the earth) and the earth, Who (I.e. Allâh) created them; and I (Ibrâhîm) am of those who bear witness to this. And, by Allâh! I (Ibrâhîm) will certainly plan against your idols **after you go away**, turning your backs. So he broke them into pieces, except the chief (biggest) of them that haply they might return to it. They said: **who has done this to our gods?** Surely he is one of the unjust. They said - we heard a youth who is called Ibrâhîm speak of them. They said - then bring him before the people’s eyes perhaps they may bear witness. They said: hast thou done this to our gods, O Ibrâhîm? He said - Surely (someone) has done it. **The chief (biggest) of them is this; so ask them, if they can’t speak.** Then they turned to themselves and said, surely you yourselves are wrongdoers; then they were made to hang down their heads (in shame) (and then said to Ibrâhîm): **thou hast knowest indeed that they speak not**⁶⁷ - he (Ibrâhîm) said - serve you then besides Allâh what does you no good, nor harms you? Fie on you and on what you serve besides Allâh! Have you no sense? They said: **Burn him, and help your gods**, if you are going to do (anything). We (Allâh) said - yâ nâr (O fire), be coolness and peace for Ibrâhîm: **and they intended a plan**

⁶⁶ Rectitude: morality, righteousness, integrity, correctness, decency, goodness

⁶⁷ [16:20-21] “Those whom they invoke besides Allâh create nothing and are themselves created. (They are things) dead, lifeless: nor do they know when they will be raised up.”

against him, but We (Allāh) made them the greater losers. And We (Allāh) delivered him and Lût (directing them) to the land which We (Allāh) had blessed for the nations.”⁶⁸

Look at the above words, and see that in spite of the fact that Nabî Ibrâhîm told them that he was going to break their idols- yet; they questioned “who has done this to our gods?” This shows that they seemed not to have taken notice of what was said to them. The important point is that the idols cannot speak. Look also at the words: ‘**and they intended a plan against him**’ shows that they only planned and did not carry it out due to the fact that they lost the arguments with Nabî **Ibrâhîm**. Thereafter he was directed towards Makkah. The main lesson to be learnt is that Allāh is the One who can communicate with His creation. This, it appears, most still do not believe. Nay - people do not want to read even His written word. Today, people still follow the old traditions just like those in the time of Nabî Ibrâhîm as stated above.

Let us return to the verses above. If we agree that the above verses are **decisive**, then it ought to be clear that the words ‘**Burn him, and help your gods**’ do not confirm that Nabî Ibrâhîm was actually put into the fire. The interpretation of the statement could be - “confront him, whereby you will be helping your gods”. If the words are **metaphorical**, then it could only relate to a severe confrontation. Verse 69, which states: “We (Allāh) said: O nâr (fire) be coolness and peace for Ibrâhîm.” These words also do not suggest that Nabî Ibrâhîm was in the fire. The interpretation of these words could be: “We (Allāh) guided Ibrâhîm to overcome a heated confrontation”. Allāh’s laws are unchangeable according to the Arabic Glorious Qur’ân [30:30], [67:2-3], [18:27]. They are always **consistent** and **never** in **conflict** [4:82] with one another. Therefore, the term nâr (fire) in this verse could refer to a **heated confrontation**⁶⁹ with Nabî Ibrâhîm.

[29: 24] states: “So naught was the answer of his people except that they said: **Slay him or burn him! But Allāh delivered (saved) him from the fire.** Surely therein are signs for a people who believe.”

Even these words do not confirm that Nabî Ibrâhîm was actually in a fire - **look at the commands, (Slay him or burn him)**. Hence, the claim that Nabî Ibrâhîm “was thrown into a raging inferno and yet survived unscathed” finds no support in the Arabic Glorious Qur’ân. Even in [37:97-98] the words do not confirm his burning:

[37:97-98] “They said: Build for him a building, **then** cast him into the flaming fire. *And they designed a plan against him*, but We (Allāh) brought them low.”

⁶⁸ : Al-Qur’ân [21:51-71]. (The land that Allāh has Blessed is Makkah. [48:27], [2:124-150], [6:92] not quoted)

⁶⁹ [48:26] “While the unbelievers got up in their hearts **heat and cant - the heat and cant of ignorance**,- Allāh sent down His tranquillity to His Messenger (Muhammad) and to the believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allāh has full knowledge of all things.” (Cf: [33:43], [33:56] not quoted)

The same is found in the words of [29:24]:

“So naught was the answer of his people **except that they said: Slay him or burn him!** But Allāh delivered him from the fire. Surely therein are signs for a people who believe.”

Before we end, let us look again at the words: ‘**Slay him or burn him!**’ Do these words not indicate that none of the two was implemented?

We end the subject with the following âyat (verses) and comments:

[14:1] “...A Book which We (Allāh) have revealed to thee (Muhammad) that thou mayest bring forth humankind, by their Rabb’s permission, from darkness into light, to the way of the Mighty, the Praised One.”

[7:157-158] “Those who follow the messenger, the unlettered (Ummî) Prophet, whom they find mentioned in their own (scriptures),- in the At-Taūrāt (Law) and the Al-Injeel (Gospel);- for He commands them what is just and forbids them what is evil; He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. **So it is those who believe in him, honour him, help him, and follow the light (Al-Qur’ān) which is sent down with him,- it is they who will prosper.**” Say: “O Mankind! I (Muhammad) am sent unto you all, as the Messenger of Allāh, to whom belongeth the dominion of the heavens⁷⁰ and the earth: there is no god but He (Allāh): it is He (Allāh) that giveth both life and death. **So believe in Allāh and His Messenger, the Ummî (unlettered) Messenger, who believeth in Allāh and His words: follow him that (so) ye may be guided.**”

[34:28] “**We (Allāh) have not sent thee (Muhammad) but as a universal (Messenger) to mankind, giving them glad tidings, and warning them (against sin), but most of mankind understand not.**”

[37:37] “**Nay! He (Muhammad) has come with the (very) truth, and he (Muhammad) confirms (the Message of) the messengers (before him).**” (Cf: [6-83-90], [3:33-34], [4:163-164], [3: 84] not quoted)

If one still wants to argue the point further then they should consider:

Suppose it is true that Nabî Ibrâhîm “*was thrown into a raging inferno and yet survived unscathed*” then why did the unbelievers who saw and experienced this ‘miracle’ not submit and accept the message of Allāh that Nabî Ibrâhîm brought and gave up their idol worship?

AL-ISLÂM

⁷⁰ The word Samâ’ (singular) means according to the Arabic-English Lexicon by E. W. Lane: “the higher, or highest, or uppermost, part of anything...Er-Râghib says that the Samâ’ as opposed to the ‘ard is fem., and sometimes masc. ...” According to the Tâj al-‘Arûs it is also the: “Canopy of the earth.” Hence, As-samâwât (plural) ought to include the known and the unknown parts which comprise the English word universe.

Al-Islâm or as commonly used, *Islâm*. However, what does it really mean? **Firstly**, the word originates from its root – (‘ASL) which is: *Salam* (*salâmah* which is a doing word or similar to that which is known in English as an infinitive noun) [and *aslama* - which means: he submitted himself - entered into peace] - to be *safe* or *calm* or *peaceful* or composed or restful and also *free* or *secure*. **Secondly**, the word *Islâm* develops to mean: That Allâh made one safe, secure, or free; saved, secured or freed one from evils of any kind. **Thirdly**, one who has made peace or became at peace or reconciled, with anyone or he or she reconciled with others. **Fourthly**, it means to have paid up. This is the linguistic development of the word *Islâm*. Hence, the term *al-Islâm* in the light of the Arabic Glorious Qur’ân means: Striving to achieve harmony with Allâh’s creation. This includes striving after righteousness - striving to understand the nature of created things - striving to make things subservient for the benefit of humankind - the reason for such conclusions is that the word *al-Islâm* is technically linked to the word *Dîn* which means: the way of life as prescribed by Allâh.

[3:85] “If anyone desires a **Dîn** (way of life prescribed in Al-Qur’ân) other than **Islâm** (submission to Allâh), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all devotional good).”

[2:130-133] “And who turns away from the *Dîn* of Ibrâhîm (way of life prescribed in Al-Qur’ân) but such as debase themselves with folly (makes a fool of himself)? Him (Ibrâhîm) We (Allâh) chose and rendered pure in this world: and he (Ibrâhîm) will be in the Hereafter in the ranks of the Righteous. Behold! His Rabb (Lord) said to him: “Bow (thy will to Me (Allâh)): “He (Ibrâhîm) said: “I bow (my will) (*aslama*) to the Rabb (Lord) and Cherisher of the Universe.” And this was the legacy that Ibrâhîm left to his sons, and so did Yâcub (Jacob); “Oh my sons! Allâh hath chosen the Faith for you; then die not except in the Faith of *Islâm*.” Were ye witnesses when death appeared before Yâcub (Jacob)? Behold, he said to his sons: “What will ye worship after me?” They said: “we shall worship Thy Allâh and the Allâh of thy fathers, of Ibrâhîm, Ismâ’îl and Ishaac, - the one (true) Allâh, to Him (Allâh) we bow (in Islam).”

[42:13] “The same *Dîn* (way of life prescribed in Al-Qur’ân) has He (Allâh) established for you as that which He (Allâh) enjoined on Nûh (Noah) - the (same *Dîn*) which We (Allâh) have sent by inspiration to thee (Muhammad) - and that which We (Allâh) enjoined on Ibrâhîm, Mûsa (Moses), and Eesâ (Jesus): namely, that ye should remain steadfast in *Dîn* (way of life prescribed in Al-Qur’ân), and make no divisions therein: to those who worship other things than Allâh, hard is the (way) to which thou callest them. Allâh chooses to Himself those whom He (Allâh) pleases, and guides to Himself those who turn (to Him).” (Cf: [41:43])

[6:161] “Say: “Verily, my Rabb (Lord) hath guided me (Muhammad) to a way that is straight, - a *Dîn* (way of life prescribed in Al-Qur’ân) of right, - **the path (trod) by Ibrâhîm the true in îmân** (Faith), and he (Ibrâhîm) (certainly) joined not gods with Allâh.” (Cf: [4:48], [4:116] not

quoted)

[6:162] (Allāh commands Muhammad) “Say: “Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allāh, the Cherisher of the Worlds:”

[37:83] “Verily among those who followed his (Nūh’s –Noah’s) way was Ibrāhīm.”

[6:83-90] “That was the reasoning about Us (Allāh) which We (Allāh) gave to Ibrāhīm (to use) against his people: We (Allāh) raise whom We (Allāh) will, degree after degree: for Thy Rabb (Lord) is full of wisdom and knowledge. We (Allāh) gave him Ishaac and Yācub (Jacob): all (three) We (Allāh) guided: and before him, We (Allāh) guided Nūh (Noah), and among His progeny, Dāwūd (David), Sūleimān (Solomon), Ay’yūb (Job), Yusuf (Joseph), Mūsā (Moses), and Harūn (Aaron): thus do We (Allāh) reward those who do good: and Zakāriyya and Yāh’yāh (John), and Eesā (Jesus) and Ilyās (Elias): all in the ranks of the righteous: and Isma’il and Al-Yasa’ā (Elisha), and Yunūs (Jonas), and Lūt (Lot): and to all We (Allāh) gave favour above the nations: (to them) and to their fathers, and progeny and brethren: We (Allāh) chose them, and We (Allāh) guided them to a straight way. This is the guidance of Allāh. He (Allāh) giveth that guidance to whom He (Allāh) pleaseth, of His worshippers. If they were to join other gods with Him (Allāh), all that they did would be vain for them. These were the men to whom We (Allāh) gave the Book, and authority, and prophethood: if these (their descendants) reject them, behold! We (Allāh) shall entrust their charge to a new people who reject them not. Those were the (messengers) who received Allāh’s guidance: **copy the guidance they received**; say: “No reward for this do I (Muhammad) ask of you: this is no less than a Message for the Nations.”

[22:78] “And strive in His (Allāh’s) cause as ye ought to strive, (with sincerity and under discipline). He (Allāh) has chosen you, and has imposed no difficulties on you in Dīn (religion); it is the cult⁷¹ of your father Ibrāhīm (Abraham). It is He (Allāh) who has named you Muslims, both before and in This (Qur’ān); that the Messenger (Muhammad) may be a witness for you, and ye be witnesses for mankind! So establish regular Salāt (prayer), give Zakāt (regular charity), and hold fast to Allāh [3:103], [43:43-44], [42:21]. He (Allāh) is your Protector - the best to protect and the best to help!”

[41:43] “Nothing is said to thee (Muhammad) that was not said to the messengers before thee: that Thy Rabb (Lord) has at His command (all) forgiveness as well as a most grievous penalty.”

⁷¹ Cult: (S. A. Oxford Concise Dictionary): *n*: a system of religious devotion directed towards a particular figure or object

ADDENDUM

Attorney Mr. Archie Augustine from Estcourt, KwaZulu-Natal, South Africa, on the Qur'ān⁷²:

“Despite your religious or non-religious attitudes, the Holy Qur'ān is a boon to your intellectual and moral strength. Even if you are not concerned with moral issues, then pamper your intellectual curiosity and read the Qur'ān. The greater the level of your education, in any field, or the greater your social or political standing in your community, the more reason why you should procure your own copy of the Book and begin to read it”.

“Nothing, but nothing, is left ambiguous or unanswered. It is a Book of Law interwoven in morality till it touches every facet of the human experience. It includes politics, economics, moral behaviour, personal cleanliness and propriety, inter-family relationships, bequests and inheritance, inter-religious respect and tolerance, charity, the sin of taking and of giving commercial interest, the importance of prayer, the belief in ONE GOD, religious-sociology and oneness of humankind. Bring any manner or word, concept or subject matter to mind and you will find, not only a reference to such a matter, but a treatise, succinctly and poignantly illustrating, advising, illuminating and directing”.

Ustāz Sulaimān Ismā`īl Ibrāhīm Nabībukhsh (2008)

Revised: A Y Moosa (2020)

Visit Google drive: <http://bit.do/quranonly> for more documents. Free downloads.

⁷² Please visit Playstore to download the Qur'ān in English and other languages. The “**iquran**” has about 25 translations in various languages.