

الله أكبر

BOOKS IDENTITY

An Introduction of Qur'an by Qur'an

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AN INTRODUCTION OF QUR'AN by QUR'AN



A STUDY
BY
SYED HADI HASAN ABEDI
(M.Tech)

DEDICATED

To Allah's Last Messenger- **Mohammad** (Peace be upon him and his holy progeny) to whom Holy Qur'an was revealed, and to his last infallible son- Imam of Time - **Al – Mehdi** (May Allah hasten his reappearance), who will establish the teachings of Islam in the whole world.

AND

To my beloved late parents (**Syed Sibtay Nabi Abedi & Syeda Kubra Begum**) who inspired me for acquiring the true knowledge of Islam and practicing it.

PREFACE

I have been working to compile this book for over the past decade. My goal was to compile all the related verses of the Holy Qur'an that talk about its (Holy Qur'an) own description and significance. With this goal in mind, I studied each verse of the Holy Qur'an in depth with its translation and various interpretations. After twelve years of goal-oriented study, I was able to write its first draft.

My initial plan was to write my compilation in Urdu, my mother tongue, but on May 9th 2006, I changed my mind, when the news of Qur'an's desecration in Afghanistan by the Western Army, was published in Newsweek Magazine.

Muslims throughout the world protested against the desecration and showed their anger for several days, and many of them lost their lives during these protests. The non-Muslims in many parts of the world could not comprehend the reasons for such a strong and continuous protests throughout the Muslim World. Most non-Muslims considered the protests a non-realistic reaction, rather an exaggeration.

After noticing the lack of awareness by people outside of the Muslim World to the importance of The Holy Quran, I decided to compile this book in English for both Muslims and non-Muslims.

I further included in this book some related topics that would help better understand the Islamic ideology and beliefs.

These topics are:

- Concept of Allah (God) in Islam.
- Monotheism mentioned in Old and New Testament.
- Qur'an's invitation to the people of the Book (Jews & Christians) and its stance regarding the Torah & Bible.
- Qur'an's description about Messengers- Abraham (Ibrahim PBUH), Moses (Musa PBUH), Mary (Maryam PBUH) and Jesus (Son of Mary- Isa PBUH)
- Principles of Islamic Beliefs and Practices

I highly recommend this book for the following group of people:

- The students of Islamic Studies who want to know the nature of The Holy Qur'an
- Scholars and religious authorities interested in comparative study of religion.
- Western foreign Ministry Authorities working in Muslim Countries.
- Military forces and people involved in Muslim Countries fitting terrorism.

Lastly, it is the fact that no book is perfect and no study is complete (except the Divine Book and Laws). I request my esteemed readers and Islamic Scholars to forgive me for any unnoticed mistake and guide me to correct them.

Syed Hadi Hasan Abedi

ACKNOWLEDGEMENT

I am grateful to Allah, the Lord of the Universe who bestowed on me His blessings to complete this work.

I am thankful to my younger brother **Dr. Syed Qamer Abedi** who was always available to help me in editing and arranging the English and Arabic sections of this book.

I appreciate and thank my respected friend, **Mirza Fareed Baig Fareed** a published Urdu poet, for his help and supervision in publishing of this book.

I am thankful to my dear friend **Engineer Syed Aziz Akhter** who supported the publication of this book voluntarily. May Allah continue to shower His unlimited bounties upon him and his loved one's!

Ameen.

Bill King's Note

The ties that bind Christians, Muslims and Jews

The second aspect of Islam missed by most Americans is the remarkable number of beliefs that Muslims hold in common with Christians and Jews. Of course, all three religions claim Abraham as the father of their faiths. But I suspect that most Americans would be surprised to learn that much of the story of Jesus' life is told in Qur'an and that he is held in a very special place of respect and esteem by most Muslims. Observant Muslims afford Jesus the same respect shown to Mohammad by reciting the phrase “may peace be upon him” any time his name is mentioned. Most Muslims believe in the virgin birth of Jesus and that his second coming will mark the end of the Earth, as we know it. (Houston Chronicle –November, 10th 2011)

(**Bill king**, is an attorney, and a businessman of Greater Houston, Texas, working in public and private sectors for over 40 years, **Houston Chronicle**, is one of the largest circulated daily newspaper of United States, publish daily from Houston, Texas, since October 14, 1901)

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Table of Contents

BOOKS IDENTITY	2
DEDICATED	4
PREFACE	5
ACKNOWLEDGEMENT	7
BILL KING'S NOTE	8
REFERENCES	9
CHAPTER - 1	20
<i>Qur'an</i>	20
Qur'an in Nahjul Balagha	21
The Extraordinary Richness of Qur'an2	25
CHAPTER -2	29
<i>The Two Numerical Miracles of Holy Qur'an</i>	29
Description of Seven Heavens, at Seven places in the Holy Qur'an.	29
The word Month, has been mentioned 12 times in the Holy Qur'an.	33

CHAPTER - 3 43**Allah 43**

Unity of God 46

Quote from Prophet Jesus (PUBH): 47

Qur'an on Prophet
Mohammad (PBUH) 47Quotes from the Old
and New Testament 48Qur'an's Invitation to the
People of Book 50Non-believers and Polytheists
in Quran! 51**CHAPTER - 4 53**

Messengers in the Qur'an 53

Prophet Abraham (PBUH) 53

Prophet Moses (PBUH) 63

Mary (PBUH) in Qur'an 75

Prophet Jesus (PBUH) 78

in the Holy Quran 78

Prophet of Islam:
Mohammad (PBUH) 92**CHAPTER - 5 102**68 Different Realities
about Qur'an 102

1. An open challenge to humanity for All times. 107
2. Holy Qur'an is revealed by God to His Messenger Mohammad (PBUH) 112
3. Holy Qur'an is free from all human conjectures and discrepancies. 120
4. Qur'an invites one to ponder over its content. 120
5. Qur'an has been revealed only with the Knowledge and Mercy of God. 121
6. The Holy Spirit (Angel Gabriel) has brought it down from the Lord of the heavens. 122
7. Another challenge to humanity, Qur'an Challenges: "None can change His words" 123
8. God has taken the responsibility of guarding (Protecting) the Holy Qur'an. 124
9. The Holy Qur'an is given to Prophet Mohammad (PBUH) by the All-Wise, the All-Knowing God. 124
10. Holy Qur'an is a Scripture where there is no doubt, crookedness, invented story or falsehood. 125

11. Qur'an is purified Scripture and contains eternal laws. 126
12. Qur'an is decisive word not a jest. 127
13. Holy Qur'an is truth. 127
14. God has sent down the Holy Qur'an with truth. 127
15. Holy Qur'an is truth but most people abhor the truth. 131
16. The Holy Qur'an is guidance and reminder unto believers. 132
17. Holy Qur'an is the Book of Wisdom and Light. 140
18. Holy Qur'an is revealed to Prophet Mohammad (PBUH). 143
19. Holy Qur'an is the Blessed Scripture. 147
20. Holy Qur'an is the honorable Book, only the purified should touch it. 149
21. Holy Qur'an describes everything manifested, enlightened and clear. 149
22. Holy Qur'an is a Manifest proof, Guidance and Mercy from the Lord of Heavens. 152

23. Holy Qur'an is a lesson and reminder for the people of understanding. 157
24. Holy Qur'an is made easy so that people may heed. 158
25. Holy Qur'an explains with knowledge. 159
26. Holy Qur'an is a criterion of right and wrong. 160
27. People of the Book (Jews and Christian) believe in The Holy Qur'an. 162
28. Holy Qur'an is the confirmation and explanation of the earlier revelations (Torah & Evangel). 163
29. Holy Qur'an manifest what People of Book Conceal. 170
30. Holy Qur'an narrates the differences of Children of Israel. 171
31. News about Holy Qur'an is in the ancient scriptures. 172
32. Holy Qur'an is Guidance, Blessing, Glad tidings, healing and Reminder for the believers. 172
33. Holy Qur'an is The Guidance for the Pious. 178

34. Holy Qur'an is The Guidance and Blessing for the Righteous. 179
35. Holy Qur'an is Cure for the Soul and a Guidance. 179
36. Followers of Holy Qur'an achieve the success and reach the final destination. 180
37. Holy Qur'an is sent down (from heavens) gradually, in portions. 183
38. Holy Qur'an was sent down in the night of Qadr (in The Holy month of Ramadhan). 184
39. Holy Qur'an is written preserved) in the mother Book (Hidden Book). 185
40. Holy Qur'an discourses Messengers to confirm hearts of the believers. 186
41. Holy Qur'an is a reminder for those that fear God. 188
42. Those with knowledge realize Holy Qur'an is Truth. 188
43. Holy Qur'an warns contentious people and gives glad tidings to those who safeguard themselves against evil. 188

44. Qur'an admonishes worldly desires (affairs). 190
45. Qur'an warns the people of the world. 191
46. Qur'an warns those who were not given the Book or those who were not warned earlier. 192
47. Qur'an is sent to judge between people as per God's guidance. 192
48. Qur'an reminds the followers of Prophet Mohammad (PBUH). 193
49. Qur'an increases the humility of the believers. 194
50. Qur'an strengthens the faith of the believers. 195
51. Qur'an explains to the people, Truth about which they differ. 195
52. Qur'an warns the unjust and gives glad tidings to those who do good. 196
53. Qur'an warns of the day of Resurrection. 196
54. Qur'an reminds those who have God's fear. 197
55. Holy Qur'an clarifies to you, what you do not know. 198

56. Holy Qur'an brings forth humanity from darkness unto light. 199
57. Holy Qur'an explains some of the threats, so that people may safeguard themselves against evil. 199
58. Holy Qur'an teaches the believers about the hereafter. 200
59. Holy Qur'an disbelievers are the losers and will be punished. 201
60. All kinds of similitude are displayed in Holy Qur'an to explain. 203
61. The decisive verses in Holy Qur'an, none knows its interpretation except God and those who are firmly rooted in knowledge. 205
62. Holy Qur'an is guidance and healing for believers, but deafness and blindness for disbelievers. 207
63. Praise to be to God, who revealed the Holy Qur'an upon His Servant. 208
64. Holy Qur'an is revealed in Arabic, so that it may be understood. 208
65. After the revelation of Qur'an, if you follow others, God will not protect you. 209

66. Holy Qur'an is wisdom. 210
67. God has sent down Holy Qur'an
with Truth and Balance. 210
68. God has taught Qur'an to
Mohammad (PBUH). 211

CHAPTER - 6 212

PRINCIPLES OF ISLAM 212

- Islamic Beliefs 212
- Belief in Oneness of God. 212
- Belief in divine Justice of God 213
- Belief in Prophet-hood
or Apostleship: 215
- Prophet-hood of
Mohammad (PBUH) 217
- Belief in Hereafter: 221

CHAPTER - 1

Qur'an

Qur'an is a revelation- precise, complex and unique relationship that links the Prophet Mohammad (Peace Be Upon Him- PBUH) to Allah- and the sole source for the knowledge of his prophet-hood. The Holy Qur'an was revealed through Angel Gabriel to the Prophet of Islam. Qur'an is the eternal miracle of Prophet Mohammad (PBUH). From the beginning of its revelation, Qur'an was, the most important factor in bringing people to Islam.

The Prophet of Islam began conveying the message in a society where people's mind revolved exclusively around eloquent speech and the composition of beautiful and attractive poetry and literary excellence. Under these conditions, the holy Qur'an, which apparently belonged to the same category as the literary work of the age but possessed unique and astonishing characteristics that were beyond the capacity of the human beings to reproduce. The Arabs realized that the extraordinary eloquence of Qur'an was beyond the power of man to produce. It was impossible for them to hear the Qur'an and understand its meaning without profoundly affected by its power of attraction.

Since the Qur'an is intended to be an eternal miracle, revealed to make Science and Learning blossom among human beings, it is also a scientific miracle. It has explained, in the most eloquent fashion, truths of a metaphysical nature together with everything that touches, however slightly, as the happiness of wretchedness of the human being. Although those who are not acquainted with the Arabic language cannot fully appreciate its miraculous nature, they can perceive the miraculous nature or the meanings and truth it contains

As proclaimed by Qur'an, His message is universal and represents the lamination of all preceding religions, so it required an eternal, brilliant and eloquent proof of its immortality.

Qur'an in Nahjul Balagha

The Prophet (PBUH) left among you that same which other prophets left among their people, because prophets do not leave them intended (in dark) without a clear path and a standing ensign, namely the Book of your creator clarifying its permissions and prohibitions, its obligations and discretion, its repealing injunctions and the repeated ones, its permissible matters and compulsory ones, its particulars and general ones, its lessons and illustrations, its long and the short ones, it's clear and obscure ones, detailing its abbreviations and clarifying its obscurities.

In it there are some verses whose knowledge is obligatory and others whose ignorance by the people is permissible. It also contains what appears to be obligatory according to the Book but its repeal is signified by the Prophet's action (Sunnah) or that which appears compulsory according to Prophet's action but the Book allows not following it, or there are those which are obligatory in a given time but not so after that time. Its prohibition also differ. Some are major regarding which there exists the threat of fire (Hell) and others are minor for which there are prospects of forgiveness, there are also those of which a small portion is also acceptable (to God) but they are capable of being expanded.

The fact is that God the Glorified says:

We have not neglected anything in the Book. **(Qur'an 6:38)**

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ۚ

سورہ: الانعام آیت: ۳۸

اور ہم نے کتاب (قرآن) میں کسی بات کا ذکر کرنا نہیں بھولا۔

And says that one part of the Qur'an verifies another part and that there is no divergence in it as He says: And if it had been from any other than God, you would surely have found in it much discrepancy. **(Qur'an 4:82)**

أَفَلَا يَتَذَكَّرُونَ ۚ الْفُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ

لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا

سورہ: النساء آیت: ۸۲

کیا یہ لوگ قرآن میں بھی غور نہیں کرتے کہ اگر اللہ کے سوا کسی اور کی طرف سے (آیا) ہوتا تو ضرور اس میں بڑا اختلاف پاتے۔

Certainly the outside of the Qur'an is wonderful and its inside is deep (in meaning). Its wonders will never disappear, its amazements will never pass away and its intricacies cannot be cleared except through itself. **(Sermon #18 Nahjul Balagha)**

Learn the Qur'an for it is the fairest of discourses and understand it thoroughly for it is the best blossoming of hearts.

Seek cure with its light for it is the cure for hearts. Recite it beautifully for it is the most beautiful narration.

(Sermon #109 Nahjul Balagha)

The Book of God is among you. It speaks and its tongue does not falter. It is a house whose pillars do not fall down, and a power whose supporters are never routed.

(Sermon #132 Nahjul Balagha)

You should adhere to the Book of God because it is the strong rope, a clear light, a benefiting cure, a quenching for thirst, protection for the adherent and deliverance for the attached. It does not cure so as to need straightening and does not deflect so as to be corrected. Frequency of its repetition and its falling on ears does not make it old. Whoever speaks according to it, speaks truth and whoever acts by it is forward in action.

(Sermon #155 Nahjul Balagha)

The Prophet came with (a Book containing) testification to what (books) were already there and also with a light to be followed. It is Qur'an. If you ask it to speak, it won't do so, but I will tell you about it. Know that it contains knowledge of what is to come about, stories of the past, cure for your ills and regulation for whatever faces you. **(Sermon #157 Nahjul Balagha)**

Know that this Qur'an is an adviser who never deceives, a leader who never misleads and a narrator who never speaks a lie. No one will sit beside this Qur'an but that when he rises will achieve one addition or one diminution- addition in his guidance or elimination in his (spiritual) blindness. You should also know that no one will need anything after (guidance from) the Qur'an and no one

will be free from want before (guidance from) the Qur'an. Therefore seek cure from it for your ailment and seek its assistance in your distresses. It contains a cure for the biggest diseases, namely unbelief, hypocrisy, revolt and misguidance. Pray to God through it and turn to God with its love. Do not ask the people through it. There is nothing like it through which the people should turn to God, the Sublime.

Know that it is an interceder and its intercession will be accepted. It is a speaker who is testified. For whoever the Qur'an intercedes on the Day of Judgement, its intercession for him would be accepted. He about whom the Qur'an speaks ill on the Day of Judgement shall testify to it. On the Day of Judgement an announcer will announce, "beware, every sower of crop is in distress except the sowers of the Qur'an." Therefore you should be among the sowers of the Qur'an and its followers. Make it your guide towards God. Seek its advice for yourselves, do not trust your views against it, and regard your desires in the matter of the Qur'an as deceitful.

God the Glorified, has not counseled anyone on the lines of this Qur'an, for it is the strong rope of God and His trustworthy means. It contains the blossoming of the heart and springs of knowledge. For heart there is no other gloss than the Qur'an although those who remembered it have passed away while those who forgot or pretended to have forgotten it have remained. If you see any good give your support to it, but if you see evil evade it, because the Messenger of God used to say: "O, Son of Adam, do good and evade evil; by doing so you will be treading correctly." **(Sermon #175 Nahjul Balagha)**

The Qur'an orders as well as refrains, remains silent and also speaks. It is the proof of God before His creation. He has taken from them a pledge (to act) upon it. He has perfected its effulgence, and completed through it His religion. He let the Prophet leave this world when he had conveyed to the people, all His commands of guidance through the Qur'an. You should therefore regard God great as He has held Himself great, because He has not concealed anything of His religion from you, nor has He left out anything which He likes or which He dislikes, but He made for it an emblem (of guidance) and a definite sign which either refrains from it or calls towards it. His pleasure is the same for all times to come.

You should know He will not be pleased with you for anything for which He was displeased with those before you, and He will not be displeased with you for anything for which He was pleased with those before you. You are treading on a clear path, and are speaking the same as the people before you had spoken. God is enough for your needs in this world. He has persuaded you to remain thankful, and has made it obligatory on you to mention Him with your tongues. **(Sermon #182 Nahjul Balagha)**

The Extraordinary Richness of Qur'an

The Qur'an represents the principal source of all researches concerning the Islamic school of thought. More than fourteen centuries have passed since the revelation of Qur'an. Throughout this period, mankind has undergone numerous changes, and passed through repeated stages of development and growth, it has attained a more comprehensive awareness of the mysteries of creation. Nonetheless, the Qur'an has at all times

retained its proud and dignified presence on the stage of human society. When this miracle first came into existence, at a time when the foundation of human thought had not fully developed, it served to prove categorically the messenger of the prophet of Islam. In the present age, as the human being discovers in the treasure house of the Qur'an, more and more remarkable indications, commensurate with his own growth in perception, knowledge and civilization, the Qur'an still stands as a permanent historical miracle and a living universal proof for the veracity of the seal of the prophets. The increase in the volume of human knowledge and the opening up of new horizons of thought have given us the chance to benefit more fully from Qur'an than past generations.

If the Qur'an had been able to establish itself during certain segment of time and in a limited spatial environment, it would not have been thus miraculously to advance together with time, the reason for the eternal vitality and authenticity of the Qur'an is that it has always been a source for spiritual guidance and command in the face of the changing events of time.

Our investigation of Qur'an can be of value only when we empty our minds of all pre-existing notions and attitudes, because fanatical convictions concerning the contents of Qur'an will yield nothing but mental stagnation and immobility. This is a pitfall that every alert and fair-minded researcher must seek to avoid.

It is an undeniable reality that the Qur'an is too elevated a book to be the product of ideas held by a group of scholars. It is even more impossible for it to have been produced by a single individual or to have been borrowed by him from other sources, particularly an individual who was unlettered, had not even studied, and had grown up in the degenerate environment of the

Arabian Peninsula at that time, an environment which was totally alien to science and philosophy.

When we consider the system and program of action proposed by the Qur'an for the uplift of the human being and compare it with the Laws and Systems of the past, we realize that it borrowed nothing from them and bore no resemblance to them, it represents entirely new phenomenon, original and unprecedented in its fundamental nature, and among its lofty aims are the transformation of human societies and their restructuring on the basis of justice, equality, and freedom for the oppressed and the deprived masses.

The Qur'an speaks in detail of the history of earlier Prophets and their communities, referring constantly to the events that occurred during their careers. When we encounter the narratives contained in Qur'an, the events that it relates, we are brought into direct contact with reality, in an unparalleled fashion. Every reference they contain, direct and indirect, acquaints us with the very substance of truth. It is, then, totally impossible that the narratives of Qur'an should have been borrowed from the Torah or the Evangel (Gospels). The Qur'an always presents the stories of the prophets in a positive frame work by changing and modifying them so as to purge them of unworthy excesses and elements contrary to pure monotheism, reason, and sound religion thinking. A copying would have resulted in more imitation, and would have been entirely negative.

Dr. Maurice Bucaille, the French scholar, expresses himself as follows on this point:

“In the West, Jews, Christians and Atheists are

unanimous in stating (without a scrap of evidence, however) that Mohammad wrote the Qur'an or had it written as an imitation of the Bible. It is claimed that stories of the religious history in the Qur'an resume Biblical stories. This attitude is as thoughtless as saying that Jesus Himself duped His contemporaries by drawing inspiration from the Old Testament during His preaching. The Whole of Matthew's Evangel is based on this continuation of depriving Jesus of his status as God's envoy for this reason."

"The existence of such an enormous difference between the Biblical description and the data in the Qur'an concerning the creation is worth underlining once again on account of the totally gratuitous accusation leveled against Mohammad since the beginning of Islam to the effect that he copied the Biblical descriptions. As far as the creation is concerned, this accusation is totally unfounded. (How a man living fourteen hundred years ago could have made corrections to the existing description to such an extent that he eliminated scientifically inaccurate material and, on his own initiative, made statements that science has been able to verify only in the present day? This hypothesis is untenable. The description of the creation given in the Qur'an is quite different from the one in Bible.")

Taking these factors into consideration, no truth loving individual can conceive of an origin other than Divine revelation for the Qur'an, which is not only a book, but also a proof of messengerhood and a manifestation of the miraculous-ness that supported the prophet.

CHAPTER - 2

The Two Numerical Miracles of Holy Qur'an

The Holy Qur'an has astonished and will be astonishing the scholars of the world with its various types and kinds of miracles contained in it or associated with it. Due to the invention of computer hundreds of numerical miracles have been exposed till today. Out of the hundreds of numerical miracles only two, which are associated with it and could be easily verified by any Arabic knowing person, are mentioned below:

Description of Seven Heavens, at Seven places in the Holy Qur'an.

1. It is He who created for you all that is in the earth, and then directed (His command) to the heavens and made **Seven Heavens**; and He knows all things. (Qur'an 2:29)

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا
ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ
سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

سورہ: البقرہ آیت: ۲۹

وہی تو (اللہ) ہے جس نے تمہارے لئے زمین کی تمام چیزوں کو پیدا کیا پھر آسمان (کے بنانے) کی طرف متوجہ ہوا تو سات آسمان ہموار (و مستحکم) بنا دئے اور وہ (اللہ) ہر چیز سے (خوب) واقف ہے۔

2. The **Seven Heavens** and the earth, and whosoever is in them, glorify Him; there is not a single thing but that it glorifies His praise, but you do not understand their glorification. Verily, He is forbearing, oft forgiving. (Qur'an 17:44)

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ
فِيهِنَّ ۚ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ
لَا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

سورہ: بنی اسرائیل آیت: ۴۴

ساتوں آسمان اور زمین اور جو ان میں ہیں (سب) اس کی تسبیح کرتے ہیں اور
(سارے جہاں میں) کوئی چیز ایسی نہیں جو اس کے حمد کی تسبیح نہ کرتی ہو مگر تم لوگ
ان کی تسبیح نہیں سمجھتے اس میں شک نہیں کہ وہ بڑا بردبار اور بخشنے والا ہے۔

3. Say: "Who is the Lord of the **Seven Heavens**, and the Lord of the glorious throne?" (Qur'an 23:86)

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ
الْعَظِيمِ

سورہ: المؤمنون آیت: ۸۶

(اے) رسول تم (ان سے) پوچھو تو ساتوں آسمانوں کا مالک اور اس بڑے عرش کا مالک کون ہے۔

4. Then He made **Seven Heavens** in two days, and revealed to each heaven its task. We adorned the lower heaven with lights and guarded it. That is the decree of the Almighty, the all-knowing. **(Qur'an 41:12)**

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي
كُلِّ سَمَاءٍ أَمْرَهَا ۗ وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَحِفْظًا ۗ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

سورہ: فصلت آیت: ۱۲

پھر اس نے دو دن (مرحلہ) میں اس دھویں سے سات آسمان بنائے اور ہر آسمان میں اس کے انتظام) کا حکم بھیجا اور ہم نے نیچے والے آسمان کو چراغوں سے مزین اور (شیطانوں) سے محفوظ رکھا۔ یہ واقف کار غالب (اللہ) کے (مقرر کئے ہوئے) اندازے ہیں۔

5. God is He who created **Seven Heavens** and as many earths. His commandments are sent down among them so that you may know that God has power over all things, God encompasses everything in (His) knowledge. **(Qur'an 65:12)**

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ
الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا
أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ
بِكُلِّ شَيْءٍ عِلْمًا

سورہ: الطلاق آیت: ۱۲

اللہ ہی تو ہے جس نے سات آسمان پیدا کئے اور انہی کے برابر زمین کو بھی۔ ان میں اللہ کا حکم نازل ہوتا رہتا ہے تاکہ تم لوگ جان لو کہ اللہ ہر چیز پر قادر ہے اور بے شک اللہ اپنے علم سے ہر چیز پر حاوی ہے۔

6. Who created the **Seven Heavens** one above the other? You do not see any flaw in the creation of the Beneficent. Then look again. Do you see any fissure? (Qur'an 67:3)

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا
تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَؤُوتٍ ۗ فَارْجِعِ
الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

سورہ: ملک آیت: ۳

(وہی اللہ ہے) جس نے سات آسمان ایک کے اوپر ایک بنا ڈالے کیا تجھے الرحمان کی خلقت میں کوئی خامی نظر آتی ہے دوبارہ آنکھ اٹھا کر دیکھو کیا تمہیں کوئی شکاف نظر آتا ہے۔

7. Do you not see how God has created **Seven Heavens** one above the other. (Qur'an 71:15)

أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا

سورہ: نوح آیت: ۱۵

کیا تم نے غور نہیں کیا کہ اللہ نے سات آسمان ایک کے اوپر ایک کس طرح بنائے۔

How can one explain this numerical miracle, if it was not the revelation from God to His messenger Mohammad (PBUH)?

The word Month, has been mentioned 12 times in the Holy Qur'an.

1. Verily the number of months with God is **twelve Months** in God's book (since) the Day He created the heavens and the earth. Of the four are the sacred. That is the established religion, so be not unjust therein to yourselves, and fight all the polytheists as they fight you all; and know that God is with those who safeguard themselves against evil with full awareness of the divine laws. (Qur'an 9:36)

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي
 كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا
 أَرْبَعَةٌ حُرْمٌ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۚ فَلَا تَظْلِمُوا
 فِيهِنَّ أَنْفُسَكُمْ ۚ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا
 يُقَاتِلُونَكُمْ كَافَّةً ۚ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

سورہ: توبہ آیت: ۳۶

بے شک اللہ کے نزدیک مہینوں کی تعداد بارہ ہے جس دن سے اس نے آسمانوں اور زمین کو خلق کیا ہے اور یہ لوح محفوظ میں ہے۔ ان میں سے (۴) چار مہینے حرمت کے

ہیں جو دین کی سیدھی راہ ہے۔ اور چار مہینوں میں تم قتل و غارت گری کر کے اپنے اوپر ظلم نہ کر لو۔ اور مشرکین جس طرح تم سے سب کے سب مل کر لڑتے ہیں تم بھی اسی طرح سب کے سب مل کر ان سے لڑو اور یہ جان لو کہ اللہ یقیناً متقین کے ساتھ ہے۔

(In this verse God has mentioned there are twelve months in one year from the day the earth was created. In the Holy book the word "Month" has come twelve times in total. Is it not strange that in the 23 years of the revelation of Qur'an it was mentioned exactly Twelve times; think is it not a revelation from God and that the book is in its original form and shape without any change.)

2 & 3. The **Month** of Ramadan is that in which the Qur'an was sent down, a guidance for humanity, and clear proofs of the guidance, and the criterion of right and wrong; so whoever of you is present in this **Month**, he shall fast in it; and whoever is sick, or on a journey (he shall fast) the same number of other days. God desires ease for you, He does not desire hardship for you, and that you should complete the prescribed number (of days), and that you should glorify God for His having guided you, and so that you may give thanks. (Qur'an 2:185)

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى
لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ
فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ

اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا
الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ

سورہ: البقرہ آیت: ۱۸۵

(روزوں کا) مہینہ رمضان ہے جس میں قرآن نازل کیا گیا جو لوگوں کیلئے ہدایت ہے اور اس میں (حق کی طرف) رہنمائی اور (حق و باطل) کے فرق کی روشن نشانیاں ہیں (مسلمانوں) تم میں سے جو شخص اس مہینہ میں اپنی جگہ پر موجود ہو تو اس کو چاہئے کہ روزہ رکھے اور جو شخص بیمار ہو یا سفر میں ہو تو اور دنوں سے (روزہ کی) گنتی پوری کرے۔ اللہ تمہارے ساتھ آسانی کرنا چاہتا ہے اور تمہارے ساتھ سختی کرنا نہیں چاہتا اور (شمار کا حکم اس لئے فرمایا ہے) تاکہ تم (روزوں کی) تعداد پوری کرو اس کی نعمت پر اس کی بڑائی کرو تاکہ تم شکر گزار بنو۔

4 & 5. A sacred **Month** for a sacred **Month**, and all sacred things are under the law of retaliation; whoever then acts aggressively against you, inflict injury on him in like manner as he has inflicted on you, and safeguard yourselves with full awareness of God's laws, and know that God is (always) with those who safeguard themselves with full awareness of divine laws. **(Qur'an 2:194)**

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ
 قِصَاصٌ ۚ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ
 بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
 أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

سورہ: البقرہ آیت: ۱۹۴

حرمت والا مہینہ حرمت والے مہینے کے برابر ہے سب حرمت والی چیزیں ایک دوسرے کے برابر ہیں بس جو شخص تم پر زیادتی کرے تو جیسی زیادتی اس نے تم پر کی ہے ویسی ہی زیادتی تم بھی اس پر کرو اور اللہ سے ڈرتے رہو اور خوب سمجھ لو کہ اللہ متقین کے ساتھ ہے۔

6. They ask you about the sacred **Month**, concerning fighting in it. Say: "Fighting in it is a grave (sin); and hindering (people) from the way of God, and denying Him, and preventing access to the holy masjid (mosque), and turning its people out of it, are still graver with God; and persecution is more grievous than slaughter. And they will not cease fighting you until they turn you back from your faith, if they can; and whoever of you turns back from his faith, then dies while he is an infidel, such are whose deeds shall be of no use in this world and the hereafter, and they are the inmates of the fire, they shall abide in it." (Qur'an 2:217)

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۚ قُلْ
 قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ

وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ
 اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۗ وَلَا يَزَالُونَ
 يُقَاتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ
 اسْتَطَاعُوا ۚ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ
 وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
 وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا
 خَالِدُونَ

سورہ: البقرہ آیت: ۲۱۷

(اے رسول) تم سے لوگ حرمت والے مہینے کے تعلق سے پوچھتے ہیں کہ (آیا) جہاد ان میں (جائز) ہے (تو) تم انہیں جواب دو کہ ان مہینوں میں جہاد بڑا گناہ ہے (اور یہ بھی یاد رہے) کہ اللہ کی راہ سے روکنا اور اللہ سے انکار اور مسجد الحرام (کعبہ) سے (روکنا) اور جو اس کے اہل ہیں ان کا مسجد سے نکال باہر کرنا (یہ سب) اللہ کے نزدیک اس سے بھی بڑھکر گناہ ہے اور فتنہ پردازی قتل و خون سے بھی بڑھکر ہے یہ (کفار) تم سے لڑتے ہی چلے جائیں گے یہاں تک کہ اگر ان کا بس چلے تو تم کو تمہارے دین سے پھیر دیں گے اور تم میں جو شخص اپنے دین سے پھرا اور کفر ہی کی حالت میں مر گیا تو ایسوں ہی کا کیا کرایا سب دنیا اور آخرت (دونوں میں) اکارت ہے اور یہی لوگ دوزخی ہیں (اور) وہ اس میں ہمیشہ رہیں گے۔

7. O' you who believe! Do not violate the (sanctity of) the monuments of God, nor the sacred **Month**, nor the offerings, with the garlands (in their necks), nor those repairing to the sacred house seeking grace from their Lord and (His) pleasure and when you are free from the (prescribed restrictions of the pilgrimage), then (you may) hunt; and do not let hatred of the people who (once) prevented you from going to the sacred Mosque incite you to exceed the limits. Help one another in righteousness and piety, and do not help one another in sin and aggression; and safeguard yourselves (against evil) with full awareness of God's laws; Verily God is severe in punishment. (Qur'an 5:2)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ
 وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا
 آمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ
 وَرِضْوَانًا ۖ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۗ وَلَا
 يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ
 الْحَرَامِ أَنْ تَعْتَدُوا ۗ وَتَعَاوَنُوا عَلَى الْبِرِّ
 وَالتَّقْوَىٰ ۗ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ
 وَاتَّقُوا اللَّهَ ۗ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

سورہ: المائدہ آیت: ۲

اے ایماندارو (دیکھو) نہ اللہ کی نشانیوں کی بے عزتی کرو اور نہ حرمت والے مہینوں کی اور نہ قربانی کی اور نہ پٹے والے جانوروں کی اور نہ خانہ کعبہ کے طواف کا قصد کرنے والوں کی جو اپنے پروردگار کی خوشنودی اور فضل و کرم کے طلبگار ہیں اور جب تم (احرام سے) مُحل ہو جاؤ تو شکار کر سکتے ہو اور کسی قبیلہ کی یہ عداوت کہ تمہیں ان لوگوں سے خانہ کعبہ میں جانے سے روکا تھا اس جرم میں نہ پھنسا دے کہ تم ان پر زیادتی کرنے لگو اور تمہارا تو فرض یہ ہے کہ نیکی اور پرہیزگاری میں ایک دوسرے کی مدد کیا کرو اور گناہ زیادتی سے باہم کسی کی مدد نہ کرو اور اللہ سے ڈرتے رہو (کیونکہ) اللہ تو یقیناً بڑا سخت عذاب دینے والا ہے۔

8. God has made the Ka'bah, the Sacred House, a sanctuary (a resting place) for humanity; and (likewise) the Sacred **Month**, and the offerings, and (so also) the animals with garlands; this is so in order that you may know that God knows whatever is in the heavens and whatever is in the earth, and that, verily, God is Knower of the things.

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا
(Qur'an 5:97)

لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَٰلِكَ

لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي

الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

سورہ: المائدہ آیت: ۹۷

اللہ نے کعبہ کو جو (اس کا) محترم گھر ہے اور حرمت والے مہینوں کو اور قربانی کو اور اس کے جانور کو جس کے گلے میں (قربانی کے واسطے) پٹے ڈال دئے گئے ہوں لوگوں کے امن

قائم رکھنے کا سبب قرار دیا یہ اس لئے کہ تم جان لو کہ اللہ جو کچھ آسمانوں میں ہے جو کچھ زمین میں ہے یقیناً (سب) جانتا ہے اور یہ بھی (سمجھ لو) کہ بے شک اللہ ہر چیز سے واقف ہے۔

9 & 10. (We made subservient to) Solomon the wind which traveled in the morning a journey of a **Month**, and a journey of a **Month** in the evening. We made a spring of molten brass flow for him; and some of the jinn labored for him by the command of his Lord. Whoever among them turned away from our command was made to taste the chastisement of the flaming fire.

(Qur'an 34:12)
 وَسَلَّيْمَانَ الرِّيحَ عُدُوْهَا شَهْرٌ وَّرَوَّاحَهَا
 شَهْرٌ ۝ وَاَسْلَمْنَا لَهُ عَيْنَ الْقَطْرِ ۝ وَمِنَ الْجِنَّ
 مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهِ ۝ وَمَنْ يَنْزِغْ
 مِنْهُمْ عَنْ اَمْرِنَا نُنْزِقْهُ مِنْ عَذَابِ السَّعِيْرِ

سورہ: الصبا آیت: ۱۲

اور ہوا کو سلیمان کا (تعمدار بنا دیا تھا) کہ اس کی صبح کی رفتار ایک مہینے (مسافت) کی تھی اور (اسی طرح) اس کی شام کی رفتار ایک مہینے کی (مسافت) کی تھی اور ہم نے ان کے لئے تانبے (کو پھسکا کر اس) کا چشمہ جاری کر دیا تھا اور جنات (کوان کا تابع کر دیا تھا کہ ان) میں کچھ لوگ ان کے پروردگار کے حکم سے ان کے سامنے کام (کرتے تھے) اور ان میں سے جس نے ہمارے حکم سے انحراف کیا اسے ہم (قیامت میں) جہنم کے عذاب کا مزہ چکھائیں گے۔

11. We have enjoined on man to do good to his parents; his mother bears him with pain, and with pain she gives birth to him; and bearing him and weaning him takes thirty Months. When he attains maturity, and reaches the age of forty, he says: "My Lord, arouse me that I may thank you for the bounties you have bestowed on me and my parents, and that I may do good which pleases you, and do good to me with regard to my offspring. Verily I turn repentant to you, and verily I am one of those who submit." (Qur'an 46:15)

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ
 أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ
 ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ
 أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ
 الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ
 صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ
 إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ

سورہ: الاحقاف آیت: ۱۵

اور ہم نے انسان کو اپنے ماں باپ کے ساتھ بھلائی کرنے کا حکم دیا (کیونکہ) اس کی ماں نے رنج ہی کی حالت میں اس کو پیٹ میں رکھا اور رنج ہی سے اس کو جنا اور اس کا پیٹ میں رہنا اور اس کی دودھ بڑھائی کے تیس مہینے ہوئے یہاں تک کہ جب اپنی پوری

جوانی کو پہنچا اور چالیس برس کے سن کو پہنچتا ہے تو (اللہ سے) عرض کرتا ہے کہ پروردگار تو مجھے توفیق عطا فرما کہ جو تو نے احسانات مجھ پر اور میرے والدین پر کئے ہیں میں ان احسانات کا شکر یہ ادا کروں اور (یہ بھی توفیق) دے کہ ایسا نیک کام کروں جسے تو پسند کرے اور میرے لئے اولاد میں صلاح و تقویٰ پیدا فرما۔ میں تیری طرف رجوع کرتا ہوں اور میں یقیناً فرمانبرداروں میں ہوں۔

12. Verily, We sent it (Qur'an) down in the night of Qadr (grandeur or power). What shall make you know what the night of Qadr is? The night of Qadr is better than a thousand Months. (Qur'an 97:1-3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَمَا أَدْرَاكَ مَا لَيْلَةُ
الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

سورہ: القدر آیت: ۱-۳

ہم نے اس (قرآن) کو شبِ قدر میں نازل (کرنا شروع) کیا اور تم کو کیا معلوم ہے قدر کیا ہے شبِ قدر (مرتبہ اور عمل میں) ہزار مہینوں سے بہتر ہے۔

CHAPTER - 3

ALLAH

There is no equivalent word, in the English or any other language, to convey and express the essential essence of the word ALLAH. In the earlier times the idea of a "Supreme Being" was conveyed to man by the Prophets of Allah, but due to the low level of general knowledge, a single word, containing the all embracing sense and significance of the supreme, universal and absolute being was not made known.

The Supreme Being to whom man must surrender, known to everyone, there is only one universal Ultimate whom all human beings devotedly worship, and upon whom they depend and rely. He is undefinable, beyond the reach of human intelligence, unknowable to Knowledge, unimaginable, yet recognized by one and all.

Allah is unique in His Essence, unique in His Attributes, the sole Creator, the solitary Sustainer of the Universe.

Allah is a Transcendental, Infinite, Omniscient, Omnipotent, Eternal being whose reality cannot be understood by the limited intellect of Man.

Hazrat Ali (PBUH) has praised and described Allah as follows:

Praise be to Allah who is well-known without being seen.

Who creates without pondering over, Who has ever been existent when there was no sky with domes, nor curtains with lofty doors, nor gloomy night, nor peaceful ocean, nor mountains with broad pathways, nor curved mountain roads, nor earth of spread floors,

nor self-reliant creatures. He is the Originator of the creation and their Master. He is the God of the creation and its feeder. The Sun and the Moon are steadily moving in pursuit of His will. They make every fresh thing old and every distant thing near.

He distributed their sustenance and has counted their deeds and acts, the number of their breaths, their concealed looks, and whatever is hidden in their bosoms. He knows their places of stay and places of last resort in the loins and wombs till they reach their end.

His punishment on enemies is harsh despite the extent of His Mercy, and His Compassion of His friends is vast despite His harsh punishment. He overpowers one who wants to overcome Him, and destroys one who clashes with Him. He disgraces one who opposes Him and gains sway over one who bears Him hostility. He is sufficient for one who relies on Him. He gives one who asks Him. He repays one who lends Him. He rewards one who thanks Him.

(Sermon #89 Nahjul Balagha)

He is the First for whom there is no 'before' so that there could be anything before Him. He is the Last for whom there is no 'after' so that there could be anything after Him. Time does not change over Him, so as to admit any change of condition about Him. He is not in any place so as to allow Him movement (from one place to another).

He originated the creation without any example which He could follow and without any specimen prepared by any known creator that was before Him. He showed us the realm of His Might, and such wonders which speak of His Wisdom. The Confession of the created things that their existence owes itself to Him made us

realize that argument has been furnished about knowing Him (so that there is no excuse against it). The signs of His creative power and standard of His Wisdom are fixed in the wonderful things He has created. Whatever He has created as an argument in His favor and a guide towards Him. Even a silent thing is a guide towards Him as though it speaks and its guidance towards the creator is clear.

(Sermon#90 Nahjul Balagha)

Praise be to God for whom one condition does not proceed another so that He may be the First before being the Last or He may be Manifest before being hidden.

Every knower other than Him is seeker of knowledge. Every controller other than Him is sometimes imbued with control and sometimes with disability. Every listener other than Him is deaf to light voices while loud voices make him deaf and distant voices also get away from him. Every on-looker other than Him is blind to hidden colors and delicate bodies. Every manifest thing other than Him is hidden, but every hidden thing other than Him is incapable of becoming manifest.

He did not create what He created to fortify His authority nor for fear of consequences of time, nor to seek help against the attack of an equal or a boastful partner or a hateful opponent. On the other hand all the creatures are reared by Him and are His humbled slaves.

He is not conditioned in anything so that it be said that He exists therein, nor He is separated from anything so as to be said that He is away from it. The creation of what He initiated or the administration of what He controls did not fatigue Him. No disability overtook Him against what He created. No misgiving ever occurred

to Him in what He ordained and resolved. But His verdict is certain. His knowledge is overwhelming. He is wished for a time of distress and He is feared even in bounty.

(Sermon #64 Nahjul Balagha)

Praise be to God who lies inside all hidden things, and towards whom all open things guide. He cannot be seen by the eye of an on-looker, but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He, while in nearness, He is so near that no one can be nearer than He. But His sublimity does not put Him at a distance from anything of His creation, nor does His nearness bring them on equal level to Him.

He is such that all signs of existence stand witness for Him till the denying mind also believes in Him. God is sublime beyond what is described by those who liken Him to things or those who deny Him. **(Sermon #49 Nahjul Balagha)**

Imam Reza (PBUH) said:

“Mind cannot encompass Him, stretches of imagination cannot reach Him and senses cannot approach Him. All words fail to depict Him, tongues tremble when speaking about Him and all descriptions vanish into insignificance and fail to depict His real nature.”

Unity of God

All the Prophets of God, before the Holy Prophet of Islam Mohammad (PBUH), also preached the unity of God, but the perfect unity made known through the Holy prophet could not be

presented to the people of earlier times because their intellect and perception had not developed enough to understand the ever living and self-subsisting being of God.

Quote from Prophet Jesus (PUBH):

“There is still much that I could say to you, but the burden would be too great for you now. However he comes who is the spirit for truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell you what he hears, and he will make known to you the things that are coming. (John 16:12-13)

Qur'an on Prophet Mohammad (PBUH)

By the star which goes down, your companion (Prophet Mohammad) does not err, nor does he go astray, nor does he speak out of (his own) desire, it is but a revelation revealed, taught him the supreme in power. (Qur'an 53:1-5)

وَالنَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَمَا
 غَوَىٰ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ
 يُوحَىٰ عَلَّمَهُ شَدِيدُ الْقُوَىٰ

سوره: النجم آیت: ۱-۵

تارے کی قسم جب ٹوٹا تمہارے رفیق (محمد صلی اللہ علیہ وآلہ وسلم) نہ گمراہ ہوئے اور نہ
 بےکے۔ اور وہ تو اپنی نفسانی خواہش سے کچھ بولتے ہی نہیں۔ یہ تو بس وحی ہوتی ہے جو بھیجی
 جاتی ہے۔ ان کو نہایت قدرت والے نے تعلیم دی ہے۔

Every Prophet of God preached the unity of God. The idea of Trinity was not set by Prophet Jesus (PBUH). It is an afterthought of the Christian Church. According to the Holy Qur'an:

Say: He, God, is One. God is independent. He does not beget nor is He begotten. There is none like Him. (Qur'an 112:1-4)

قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ
 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

سورہ: اخلاص آیت: ۱-۴

(اے رسول) تم کہہ دو کہ اللہ ایک ہے۔ اللہ برحق بے نیاز ہے نہ اس نے کسی کو جنا،
 نہ اس کو کسی نے جنا اور اس کا کوئی ہم سر نہیں ہے۔

Quotes from the Old and New Testament

Old Testament:

God spoke, and these were His words: "I am the Lord your God who brought you out of Egypt, out of the land of slavery. Thou shall have no other god to set against me. You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth."

(Exodus 20:1 to 4)

"Hear O Israel, the Lord is our Lord, one Lord."

(Duet. 6:4)

"I am the Lord, The Lord is my name, I will not give any glory to any other god, nor my praise to any Idol." **(Isaiah 42:8)**

Thus says the Lord, Israel's king, the Lord of hosts, his Redeemer: "I am the first and I am the last, and there is no god but me" **(Isaiah 44:6)**

"I am the lord, there is no other; there is no god beside me."

"I am the Lord, there is no other."

"There is no god but Me, there is no god other than I."

"I am God, there is no other." **(Isaiah 45:5, 18, 21, 22)**

"I am God, there is no other." **(Isaiah 46:9)**

"I am He, I am first. I am the Last also". **(Isaiah 48:12)**

New Testament:

A false god has no existence in the real world. There is no god but one. Yet for us there is one God, the Father, from whom all beings comes. **(1 Corinthians 8: 4 and 6)**

One Lord, One faith, one baptism, one God and father of all, who is over all, and through all, all in all. **(Ephesians 4: 5 and 6)**

Prophet after prophet came and awakened man step by step and degree by degree. Finally the Holy Prophet, the brightest light, was sent to expose and explain the ultimate truth, as promised by God, to enlighten the human mind and heart with the knowledge through which man can become aware of the Lord God, but comprehends only what his power of contemplation can bear.

Qur'an's Invitation to the People of Book

Qur'an has invited the People of the Book (Jews and Christians) to preach what is common among them:

Say: "O' People of the Book! Come to a word common between us and you, that we worship none but God, and (that we) shall not associate anything with Him, and (that) some of us shall not take others for Lords other than God". And if they turn away, then say: "Bear witness that we are Muslims (who have surrendered to God)." **(Qur'an 3:63)**

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ
بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ