

WHAT QURAN SAYS?

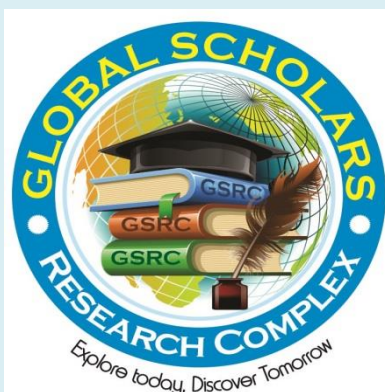
THE TRUE SOCIO-POLITICAL DOCTRINE
OF QURAN REDISCOVERED

ORGANIZED DISTORTIONS BY DESPOTIC
UMAYYAD DYNASTY EXPOSED

BY

AURANGZAIB YOUSUFZAI

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GLOBAL SCHOLARS RESEARCH COMPLEX



What Quran Says

Thematic Quranic Translation

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Dedication

I dedicate this Book to two personalities who happen to be very near and dear to my heart.

The first among them is my close friend and associate Nadeem Mughal who administers the functioning of Global Scholars Research Complex and is a valued student of Quran. It was solely his extraordinary and unparalleled devotion to Quran that made possible the collection, arrangement, organization and compilation of this pure research work in a proper order in a beautiful single volume. My intimate readers are well aware that this meticulous work lay spread in 35 smaller presentations over a period spanning a few years. This task demanded a unique level of passion, love, competence and magnanimity of heart, and I found Nadeem Mughal not failing in exhibiting these splendid attributes from within. He stands as an exemplary ideal for the lost younger generations of our intellectually barren and fast declining society. May Allah bless him with unimaginable heights in his career and real happiness in life.

The second one is the inspiring personality of my wife, my better half and life companion, who possesses an astounding academic and conscious ability; who has been the first critic of my writings and the first great help in the difficulties of language and presentation that I faced in the initial stages. Along with guiding and encouraging me at every step, she provided me with a favorable environment in my inner world where it eventually became possible for me to successfully accomplish the crucial and highly sensitive venture of fresh Quranic research and writing. She has been a major source of help and assistance in my entire academic and research undertakings until this day, and is a beacon of light in my risky journey of theological exploration and discoveries.

Aurangzaib Yousufzai

M.A.K. Aurangzaib Yousufzai

Profile

M.A.K. Aurangzaib Yousufzai was born in Lahore a few years after Partition in the glorious era signified by the climax of Arts and Literature and excellence in academic achievement and professionalism. He graduated from Panjab University with English and Economics, and much later once again from Allama Iqbal Open University in Islamic Studies and Sociology. He secured Diplomas in Commerce from Hailey College of Commerce, Lahore and in Civil Engineering from Sind Board. Has pursued Arabic language Courses as well as studies for Masters in Islamiyat. He has served in Panjab University (College of Oriental Studies), Benghazi University (English Department), Libya, and Riyadh University (English Department), Saudi Arabia. Has deep interest in Islamic theology, comparative religions, history and archaeology. By virtue of a very broad mindset he is devoted to pluralism, diversity and a collective acceptance of universal human values and ideals as stipulated in all Scriptures. He is affiliated with the famous, nineteenth century “Back to Quran Movement” and “Pan Islamism” launched by Syed Jamal ud Din Afghani, Mufti Mohammad Abdu’ from Egypt and Sir Syed Ahmed Khan and his close associates from the sub-continent, whose later stalwarts included big names like Dr. Ali Shree’ati of Iran, Ubaidullah Sindhi and Allama Mohammad Iqbal. He is spiritually attached with and deeply inspired by the Quranic philosophy of Allama Sir Mohammad Iqbal. He is a pioneer in introducing purely Rational Translations of Quran in short and thematic perspectives, taking cognizance of the general aversion and inability of modern man to indulge into voluminous readings. He is an ardent advocate of the acknowledgement of Quran as a masterpiece of classical literary style of narration and emphasizes the need of its quality translation by strictly adhering to its metaphoric and idiomatic expressions and exercising the modern latest Dialectic Rationalism. He is still at work issuing Research Articles on different Quranic themes and adding more installments to his Rational Thematic Translation Series from time to time.

About his Most Rational Quranic Translations:

Quran has been translated over the centuries into various foreign languages countless of times by unaccountable number of scholars. Unfortunately, none of them offers a truly wholesome, convincing and satisfying picture of the divine message enshrined in its injunctions; a picture that can be scientifically, academically and rationally substantiated. The contents mostly present myth, superstition, miracles and episodes that can’t be empirically proved or justified. That’s why these translations are often subjected to innumerable objections, lots of ridicule and outright rejection for being repugnant with the proven facts of our social, intellectual and academic lives.

The dilemma the entire corps of our translators was confronted with was the mandatory coherence with or adherence, as a source, to the existing Arabic interpretations of Quran which were craftily designed by the despotic Damascus kingdom of Umayyad usurpers with the vicious target of presenting a false picture of its doctrine to the masses. None of them was known to be adamant in using Quran as the absolute and exclusive source for his translation venture.

Here is presented now a series of thematic translations which strive to paint a possible true picture of various Quranic themes, one by one, in the form of small articles which are easy to read and comprehend. The Quran requires thought and meticulous research. It is not enough to skim over the surface. While some passages are too plain to be misunderstood, others demand careful and patient study. Like the precious metal concealed in the hills and mountains, its gems

of truth are to be searched out, and discovered for the benefit of the humanity at large. And when the Scriptures are searched with an earnest desire to learn the truth, God will breathe His Spirit into the hearts, and impress the minds with the light of His Word. By comparing Scriptures referring to the same subject, you will see harmony and beauty of which you have never dreamed.

Quran is its own interpreter, one passage explaining another. There is no other book whose perusal strengthens and enlarges, elevates and ennoble the mind as does the perusal of this Book of books. As a matter of fact, much earlier than the initiation of the first ever translation work, the Arabs, under a vicious planning by the tyrannical powers that soon overtook the Kingdom of God established by the Holy Messenger of Islam pbuh, were forced by means of State might to follow a chain of fabricated interpretations (Tafasir) of Quran issued under the auspices of the Royal Court. Did they need Interpretation (Tafseer) of a Quran which had descended in their own language, and which claimed to be fully explicit embodying the best of Interpretations? The simple answer is: No. They didn't need the interpretation of a Scripture which was already "detailed in fullest detail" (Fassalna-hu tafseelan) and presented in their own literary, classical language. This fact provides us ample evidence to conclude that interpretations were designed solely to serve the purpose of corrupting the meanings of Quranic injunctions.

Correspondingly, translations of Quran into other languages were not taken from Quran exclusively, but much help in this process was taken from the corrupted interpretations. Translations thus followed the way Quran's meanings were craftily defined in the fabricated interpretations. Consequently, the outcome of the process culminated in the preparation of corrupt, contrary to the source, misleading, absurd and misguiding translations. Why, when and by whom the process of this historical corruption took place, is a question of history which we are not concerned with here. Our sole purpose here is to kick start the mission of bringing out the best possible, purely true and transparent translations of Quran by working directly on Quran as the exclusive source, taking only the most authentic help of the rules of Arabic language and grammar and most acknowledged Arabic lexicons, paying full attention to an absolute adherence to the context and rationalism.

To avoid a voluminous write-up, only the specific themes have been selected from the length and breadth of Quran, and acknowledging their applicability in our daily lives, rationally translated into Urdu and English, making it easier for the reader to be fully enlightened with their quintessential through a short, precise and to the point reading. You will also find here the most relevant major themes elaborated in the form of separate articles and booklets. This effort might prove to be a drop in the ocean. Some may regard it as a pretentious or complacent venture. However, the imperative need for such a research project cannot be overlooked. Nor the sincerity of purpose that underlines this project can be denied. Help, assistance and cooperation is sought from experts in this field with the aim of turning this individual effort into a team work.

It is also of paramount importance that Western students and scholars must be made to know about the havoc played with the true Islamic Ideology by the advent of despotic Arab usurpers of Banu Umayyad, who couldn't have gone along with the socialist reformist doctrine of Real Islam - Muawiyya being their flag-bearer, guilty of launching the mutiny from Damascus defying the Khilafat-e-Rashida (The Pious Islamic Caliphate), and proclaiming his autonomy. We inherit the fake Islam introduced by him and successive despotic rulers of Banu Umayyad and Banu Abbas. Therefore, all the stuff the Westerners are using as the basic source for their studies and research work on Islam may well be dubious, concocted and standing on false grounds.

Thematic Quranic Translation Series Installment 1

Crucial themes of “Azwaaj-un-Nabi” and “Buyoot-un-Nabi”; “Zahaar”, “Nikaah”, “Ta’aam” from Chapter Al-Ahzaab

defined in the true light of Quran

PRELUDE.

Acknowledging the holy text of QURAN as a masterpiece of unparalleled literary excellence, a fact fully attested by eminent scholars of Arabic language and literature, and an attribute worthy of the Universal Majesty of its Divine Narrator, this humble writer feels utmost pleasure in initiating a series of short translation papers from this Scripture. Each installment of this series deals exclusively with a single major topic of the Scripture and its related sub-topics, if any. The purpose is to offer solutions of numerous ideological riddles confronting man in his day to day life in spite of the easy availability of full-fledged relative explanations appearing in the markets with the name of Tafaseer or Interpretations.

To lay emphasis on just the particular themes serves the purpose of reducing the magnitude of work undertaken. It helps sidetrack the long and frightening process of a complete or wholesome translation (or interpretation) of the entire Quran – a formidable task which would definitely entail lots of useless repetitions. It also helps target only those most controversial issues whose essence has been grossly corrupted by vested interests in the early age of Islam.

Hence, the translation series under study keeps in strict observance the frequent occurrence of allegories, similes, metaphors, idioms and symbolic expressions in the Quranic texts – a style that a classical literary writing essentially owns by virtue of its acknowledged attributes.

You will kindly note that every important word or term has, in the first instance, been marked with parenthesis and in the end of the writing, such words and terms are defined in their full scope of meanings by utilizing the input from about one dozen most authentic Arabic lexicons.

This standard procedure not only introduces a most efficient and flawless system for producing strict and exact translation work, but assures that the final outcome is not going to be infiltrated or adulterated with a single word from external sources such as personal opinions, convictions, dogmas or from translator’s own understanding reflecting his own particular mindset.

The standard yardstick of this work has been fixed upon knowledge, rationality, logic and intellect, along with latest research techniques, with a view to keeping it pure from all additions, interpolations, redactions and biases.

The hitherto prevalent literal translations of these themes, inherited from an unenviable past, are vehemently condemned and it is recommended to discard those fabrications altogether in view of their proven vicious role in corrupting the original and pristine image of Quran.

This humble writer is neither affiliated with a religious sect, nor believes in schism, split or sectarianism among humanity. His perspective is none other than the Creator and the underlying purpose behind His overall Creative act - starting from the cosmic stage, gradually expanding in

successive steps and finally culminating into the launch of the yet most advanced stage of human life. He deliberates in Al-Quran with the said perspective in mind, exploring its ultimate Guidance for building the noblest of human character and conduct. It goes without saying that the pursuit of Quran's prescribed mode of conduct in its true light can keep the human caravan in motion, generation after generation, towards its appointed destination.

Let us then, after this short expression of the related background, have a glance on the most up to date academic and rational research on our theme under discussion.

It may be added here as an advance hint that our religious clergy have memorized only a single definition of every word or term of the Quranic texts which, beyond a fraction of variance, is indiscriminately applied in all contexts as a literal and most commonplace meaning prevalent among the street masses. Higher style of an intellectual and literary writing like allegories, metaphors, symbolic or idiomatic expressions, always observed in the exalted texts of Quran, have always been impossible for them to discern and follow, or they deliberately ignored these literary expressions in order to meet their vicious ends – those ends which could not be served by a qualified scholarly translation. They have been bereft of the ability of undertaking research for checking the veracity of main propositions of a Quranic theme and, as a result, indulged in deriving blind deductions there from without giving a thought to the essence of the most literary vocabulary used. In the Verses under review too, our learned translators have been taught only a single meaning of the word “Azwaaj”, viz., Wives. Similarly, “Buyoot and Ta'aam” also meant for them as just “houses and food”. Let us see after the latest research efforts as to how beautifully Allah swt prescribes the noble values of character that lead to humankind's evolution, and how His narrative has been converted into frivolities like wives, houses, eating and false oath-taking etc. Let us find out how every sentence fits in its context like pearls fitted perfectly in a necklace.

Verses 1 to 6:

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

O Exalted Leader (An-Nabi); remain conscious of God's commandments, and follow not the deniers of the truth and the hypocrites: for God is the one with knowledge and wisdom.

وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ مِن رَّبِّكَ ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

Therefore follow only that which comes unto thee through revelation from thy Sustainer: for God is truly aware of all that you do. And place thy trust in God alone: for none is as worthy of trust as God.

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذُنُوبَكُمْ قُوَّكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يُقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ﴿٤﴾

NEVER has God endowed any man with two minds in one self: and likewise He has never declared those you have recently overcome (tuzahiroona) your true peers (ummahati-kum); nor has He declared those you have adopted/converted into your own (ad'iya'a-kum) as your sons of the soil (abnaa'akum). These are but figures of speech uttered by your mouths (Qaulu-kum bi-afwahi-

kum) - whereas God always speaks the absolute truth: and it is He alone who can show the right path.

ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۖ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَيَاخُذْكُمْ فِي الدِّينِ وَمَوَالِيكُمْ ۚ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

Call such people by their [real] fathers' names: this is more equitable in the sight of God; and if you know not who their fathers were, call them your brethren in faith and your friends. However, you will incur no sin if you err in this respect: unless you do it with your hearts' intent - for God is indeed much-forgiving, a dispenser of grace!

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ ۚ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ ۚ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالنَّهْاجِرِينَ ۚ إِنَّا تَفَعَّلُوا إِلَىٰ أُولِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥١﴾

The Exalted Leader (An-Nabi) commands a position of an elder and a friend for the enforcers of peace closer to them than their own selves; and his close companions (azwaaju-hu) have the position of Roots and foundations of their community (ummahaatu-hum): and they who are closely related to each other (oolu-al-arhaam) among the peace enforcers and the immigrants have the same status of close friends and supporters for each other in accordance with God's decree. None the less, be careful that you act in favour of each other in the way generally acceptable; such is the divine law written down in the Book clearly.

From Verse 50 to 54

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَاتِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ ۚ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ يَكُونُ عَلَيْكَ حَرْجٌ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٢﴾

O Exalted Leader (An-Nabi), We have absolved (ahlal-na) those of your people (Azwajaka) whose remunerations you have already fixed, from all other duties and responsibilities to work for your mission (la-ka). And those too are free whom Allah has brought under your subordination or supervision (ma malakat ayimanukum) as a result of wars. Moreover those of your maternal and paternal female cousins who have emigrated along with you as well as those lady peace enforcers who volunteer for your mission, you can call them up to perform duties under certain terms and conditions (yastankihu-ha) should you so require as Head of the State. The discretion in this case is exclusively for you, not for other responsible peace-keepers. As far as other responsible officers are concerned, they have already been briefed on their functions and responsibilities in respect of the people under their jurisdiction so that you are not over burdened with overall responsibilities. God's laws ensure protection and sustenance for all.

تُرْجَى مِنْ تَشَاءُ مِنْهُمْ وَتُؤْوَى إِلَيْكَ مِنْ تَشَاءُ ۖ وَمَنِ ابْتِغَيْتَ مِنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ۚ ذَلِكَ أَدْنَىٰ أَنْ تَقَرَّ أَعْيُنُهُمْ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُمْ كُلَّهُمْ ۚ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ ۚ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴿٥١﴾

You may put off for a time whichever of these groups you wish to, and you may call up and entrust duties unto whichever you deem fit; and subsequently if you summon any one from whom you have kept waiting for a time, you will incur no transgression. This way will make it more likely that their eyes are gladdened and that they do not grieve and that all of them may find contentment in whatever thou hast to give them. God alone knows what is in your hearts - and God is indeed all-knowing, forbearing.

لَا يَحِلُّ لَكَ الْإِسَاءُ مِنَ الْبَعْدِ وَلَا أَنْ تَبْدُلَ بِهِمْ مِنْ أَزْوَاجٍ وَلَوْ أَحْبَبْتَ حُسْنَهُمْ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۚ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ رَاقِبًا ﴿٥٢﴾

Subsequent to that, women shall henceforth not be absolved from their responsibilities (laa yuhilla) to work for your mission; nor would you replace their present groups with others even though their qualities should please you greatly. The exception would be just for those who are already working under your subordination/supervision (maa malakat yameenika). Keep in mind that God keeps watch over everything.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرَ نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْذِنِينَ لِحَدِيثٍ ۚ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَىٰ النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۚ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۚ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۚ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ ۚ وَلَا أَنْ تَسْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾

O People of peace and faith, to attain your goal of seeking knowledge (ilaa Ta'aam), do not intrude (laa tadhulu) in your exalted Leader's strategic planning and deliberations (Buyoot-un-Nabi) without waiting for a suitable time, unless you are allowed in. Therefore, you may enter only when invited to and may leave as soon as you get your feedback, without prolonging your discourse unnecessarily. Your previous conduct is the cause of offence to your leader and yet he feels shy of asking you to leave. Nevertheless, God is not shy of teaching you what is right. And whenever you need to ask them for some material assistance, it will be helpful for both parties' purity of hearts if such is asked in private avoiding the sight of irrelevant onlookers (min waraai-hijaab), . Moreover, it does not behove you to give offence to God's Apostle by your conduct - just as it would not behove you ever to overpower (tankihu) or pressurize his elder companions (azwaja-hu) in his absence (min ha'adu-hu). That, verily, would be an enormity in the sight of God.

إِنْ تُبْدُوا شَيْعًا أَوْ تُخْفُوا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٥٤﴾

Whether you do anything openly or in secret, remember that, verily, God has full knowledge of everything.

Words in brackets defined as under:-

(Azwaajukum): ازواجكم; Your people, companions, comrades, different groups of people.

(Tuzahiroona): ظهروا: to overcome, dominate, become prominent, gain superiority.

(Ummaati-kum): ائمتكم; Nation, people, posterity, foundation; root, origin, community; leader; example, direction, source, grandmother, etc.

(ad'iyaa'ukum): ادعياؤكم; those whom you seek, desire, ask, demand, summon, call upon; those you invite & include in your people; and who affiliate themselves to their own fathers and communities/tribes/nations.

(abnaa-akum) : ابنائكم; Heroes of a nation; sons of soil; proud sons of a community; your sons.

(qaulu-kum): قولكم; Your statement; your words.

(bi-afwahi-kum): بافواهكم; uttered by your tongue;

(azwaji-hi): ازواجه; His people, his comrades, companions, his community, crowd.

(An-Nabi): النبي; One standing on a high pedestal of a leader/guide.

(Ujura-hunna): اجروا; Wages, salaries, remuneration, rights, returns.

(Ahlal-na): halla; حلل; settle, stop, descend, sojourn, lodging, taking abode, make lawful or free or allowable, free from obligation, responsibility, untying, unfastening, solution, unraveling, dissolution, disbandment, decontrol.

(Afa'allahu alyika): اوفى; Compensation from wars, spoils of war, to discharge obligations, to pay in full, to fulfill, to keep promise, to pay a debt, to die.

(maa malakat yameeni-ka): ماملكت يمينك; A subordinate/servant under a contract; those under your sponsorship/supervision; employees working for you under terms and conditions.

(an-yastankihu-ha); استكاح; the measure of ISTAF'AAL ; to summon for posting, for awarding responsibilities; to call for making a contract or agreement; to call to give a job; to call for a marriage agreement.

(al-Momineen): المومنين; The enforcer of Peace; those responsible for establishment of peace and faith; those who spread the ideology of peace; faithful, peace loving responsible people.

(Turji): ارجا; to cause to wait, to delay, postpone, put off, adjourn

(Tu'wi ilayika): آوى; To receive hospitably, to take to yourself, to shelter and to strengthen, to return.

(laa yuhilla): لا يحل; Not permitted; not allowed; restricted; not freed from responsibilities or obligations; not settled; problem not solved.

(Buyoot); بيت، بيوت; secret deliberations; to make decision in secrecy; elite class; respectable house; noble person; elders; overnight thinking and decision making. (Al-Munjid, Hans Wehr, Qamoos al-Waheed).

(illa an-yuzana lakum); إِلَّا أَنْ يُؤْذَنَ لَكُمْ; except/in case they allow you.

(izaa du'ayitum); إِذَا دُعِيتُمْ; If you are invited.

(izaa ta'imtum); فَإِذَا طَعِمْتُمْ; When you have learnt, acquired, eaten.

(mata'an); مَتَاعًا; Necessities of life, pleasure, benefit, wealth, property.

(min waraa-i-hijaab); مِنْ وَرَاءِ حِجَابٍ; In private, in seclusion, by keeping hidden, secret, safe; away from sight.

(An-Nisaa); النَّسَاءُ; ن س ياء، منساءة. ن س ياء/ن س و؛ Lowly, forlorn thing; insignificant; rubble; completely forgotten; womanly; effeminate; to render ignominious; render backward; postponement; delay.

Thematic Quranic Translation Series Installment 2

Crucial themes of “Justice with Orphans”; “The Tragic allowance of 4 Marriages with Orphans”; “Men Supervisors over Women”

from Chapter An-Nisaa

defined in the true light of Quran

PRELUDE.

Acknowledging the holy text of QURAN as a masterpiece of unparalleled literary excellence, a fact fully attested by eminent scholars of Arabic language and literature, and an attribute worthy of the Exalted Majesty of its Divine Narrator, this humble writer feels utmost pleasure in initiating a series of short translation papers from this Scripture. Each installment of this series deals exclusively with a single major topic of the Scripture and its related sub-topics, if any. The purpose is to offer solutions of numerous ideological riddles confronting man in his day to day life in spite of the existence of loads of full-fledged relative explanations available in the markets with the name of Tafaseer or Interpretations.

Hence, the translation series under study keeps in strict observance the frequent occurrence of allegories, similes, metaphors, idioms and symbolic expressions employed in the Quranic texts – a style that a classical literary writing essentially owns by virtue of its acknowledged attributes.

You will kindly note that every important word or term has, in the first instance, been marked with parenthesis and in the end of the writing, such words and terms are defined in their full scope of meanings by utilizing the input from about one dozen most authentic Arabic lexicons.

This standard procedure not only introduces a most efficient and flawless system for producing strict and exact translation work, but assures that the final outcome is not going to be influenced or adulterated with a tiniest input from external sources such as personal opinions, convictions, dogmas or from translator’s own understanding reflecting his own particular mindset.

Herewith presented is now the translation of a few initial Verses of Chapter An-Nisaa, brought under intensive research as per the wishes of some close associates. The basic element in these Verses embodies the issue of Orphans in respect of which necessary guidelines have been prescribed.

It may be pointed out in advance that this theme has been grossly misconceived and misrepresented in a wishful way where the learned translators have unanimously tried to substitute the said Orphans (Yatama) with “destitute women” or “widows” only because the word Nisaa is used in the text symbolically; and because the word NIKAAH is also mentioned at two places.

The entire relative context actually deals with care, upbringing of minor children and handing over their inheritance to them upon reaching the age of reason, and is fully in consonance with the theme under discussion. In the light of these facts the questions confronting us are thus elaborated:

Wherefrom have sprung up here countless women of matured age for the Momineen to marry with

twos, threes, and fours of them simultaneously, as per our inherited interpretations? God never talks of widows here.

OR, how can you marry minor Orphan children?

Even if you commit this crime with minor girls, what do you do with minor males?

What words of Quran suggest the issue of payment of Mehr – the bridal due?

We must feel highly obliged if any learned scholar can enlighten us on these points. Any learned friend who differs is most welcome to contact with authentic academic references with sincere intentions.

The definitions used in respect of the following translations are attested by authentic lexicons which include Lane's Lexicon, Al-Munjid, Mufarradaat Raghib, Qamoos al-Waheed, Urdu Mukhtar As-Sehah, Hans Wehr, M.G. Fareed, Nadvi, Bril, etc. etc.

Let us see the results of this effort and analyze it without reservations wishing to God that He may enlighten us by His divine wisdom.

Chapter An-Nisaa' Verses 1 to 10

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

O MANKIND! Keep very consciously fearful of your Sustainer, who has created you out of one living entity, and then by its division into two halves, but still complete beings, in the form of male and female, created its mate, and out of their spiritual and physical mating, spread abroad a multitude of men and women. And remain consciously aware of God, in whose name you assert your rights and kinships upon one another. Verily, God is ever watchful over your journey of evolution!

وَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَّبِعُوا الْاِنْحِسَابَ بِالطَّبِيبِ ۚ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ إِنَّهُ كَانَ حُوبًا كَبِيرًا ﴿٢﴾

Hence, render unto the orphans their possessions, and do not substitute bad deeds for the good ones; which means, do not grab their possessions by mixing up with your own: this, verily, is a great crime.

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا كَتَبَ لَكُمْ مِنَ النِّسَاءِ مَتْنًى وَفَلَاتَ زُرْبَاءَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ أَلَّا تَعْدِلُوا ﴿٣﴾

And if you have reason to fear that you might not act equitably towards orphans, then sponsor and become guardians (ankahu) of those of this weaker segment of society (min an-Nisaa) who might look suitable for you; may they be two, three or four of them. Still if you have reason to fear that you might not be able to treat them with equal fairness, then sponsor only one - or if you already have one under your sponsorship/supervision/responsibility, that is sufficient. This will make it more likely that you will not suffer undue economic burden.

وَأَتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِنْ طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا ﴿٤١﴾

And give this weaker class of society (An-Nisaa) their dues (sadaqaati-hunna) without recourse to argumentation (nihlatun). But if they, of their own accord, intend to give up unto you a part thereof, then enjoy it with pleasure.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ مَعْرُوفًا ﴿٤٢﴾

But keep in mind the general principle not to entrust to those who are weak of judgment the possessions which God has made the means of your stability; but let them have their sustenance there from, and groom them, and speak unto them in a kindly way.

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ﴿٤٣﴾

And test those orphans by passing through trials until they reach (balaghoo) the age of taking possession and control (An-Nikaah); then, if you find them to be mature of mind, hand over to them their possessions; and do not consume their assets by wasteful spending, and in haste, ere they grow up. And let him who is rich abstain entirely from his ward's property; and let him who is in need partake thereof in a fair manner. And when you hand over to them their possessions, let there be witnesses on their behalf - although none can take count as God does.

وَلِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ﴿٤٤﴾

Males out of them SHALL have the full right on what their parents and kinsfolk have left behind, and females shall have full right on what their parents and kinsfolk have left behind, whether it be little or much - a right ordained [by God].

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ مَعْرُوفًا ﴿٤٥﴾

And when [other] near of kin and orphans and needy persons are present at the distribution of inheritance, give them something thereof for their sustenance, and speak unto them in a kindly way.

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٤٦﴾

And all concerned must visualize the possible fate of leaving behind them their own weaker offspring fearing their destitution; so let them all remain conscious of God, and let them always be just and straightforward.

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ هُلًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ سَعِيرًا ﴿٤٧﴾

Behold, those who sinfully grab the possessions of orphans they fill up their bellies with fire: they will have to endure a blazing flame!

An-Nisaa: 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالزَّوْجَاتُ قَانِتَاتٌ حَافِظَاتٌ لِنَفْسٍ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا

كَبِيرًا ﴿٣٤﴾

The people of power and authority in a society are required to provide all the means of stability to their weaker segments inasmuch as God's law has, as a matter of course, granted some of them status of superiority over others and inasmuch as they are in a position to spend from the public exchequer. Hence, the society's righteous segments, loyal and obedient groups, are the guardians of those future aspirations of their nations which God Himself safeguards. However, those of them you fear disobedience from, admonish them, leave them to counsel in their meetings and explain things to them clearly. Thereafter, if they obey your directives in normal course, do not find ways to confront them. Verily only Allah is the high and exalted one.

Authentic meanings of words in parenthesis

Attaqu [اَتَّقُوا]; **Waw-Qaf-Ya** = to protect, save, preserve, ward off, guard against evil and calamity, be secure, take as a shield, regard the duty. muttaqii - one who guard against evil and against that which harms and injures and is regardful of his duty towards human beings and God.

Al-arhaam: . *Arham* - Wombs (singular) womb, i.e. place of origin. The receptacle of the young in the belly.

Ruhmun - Relationship, i.e. nearness of kin, connection by birth; relationship connecting with an ancestor. A connection or tie of relationship.

Raqeeban: **Ra-Qaf-Ba** = to guard, observe, watch, respect, regard, wait for, tie by the neck, warn, fear, control. raqib - guard, observer, watcher. yataraqqab - observing, awaiting, looking about, watching. riqab - neck, slave, captive of war.

Al-Yatama: **Ya-Ta-Miim** = orphan, fatherless, become isolated or lonely, solitary, weary, jaded, become without father before puberty/maturity.

Hooban: **Ha-Waw-Ba** (Ha-Alif-Ba) = To transgress, commit a sin, do what is unlawful, be in an evil condition or state, to slay, pursue a course which leads to sin or crime, to cry or cry out in sorrow and grief, to lament or complain.

An-Nisaa: NSW and NSY: forgotten, forsaken, neglected, feminine, weak, weakness, women, womanly, effeminate.

Ankihu: NKH: to enter into agreement, to overpower, to take possession, to enter into marriage agreement, absorption of rainwater into earth.

Sadaqaat: [صَدَقَاتِهِنَّ]; Dues; due payments; due rights; taxes and levies; cattle money; poor rate.

Balaghoo: [بَلَغُوا] **Ba-Lam-Gh** = Reaching, attaining, arriving, coming to the utmost point to which one directs one's course or one who seeks, pursues, desires, intends or tries to reach. Or the reaching, attaining or coming to a point.

An event/time that is premeditated, intended, determined or appointed

Having an effect

Bringing, conveying or delivering communications, announcements, news or tidings

Exceeding usual, proper, ordinary just bounds/degrees, acting egregiously, immoderately or extravagantly

Thematic Quranic Translation Series Installment 3
Crucial themes of “HALAAL & HARAAM FOOD”
from Chapter Al-Maidah, al-Hajj, Al-An’aam,
Younus, An-Nahal, Al-Baqarah”

defined in the true light of Quran

PRELUDE

This thesis takes into account the mass manipulation of Quranic vocabulary and subsequent misrepresentation of its original doctrine on a gigantic scale by tyrannical Arab regimes of Umayyad and Abbaside dynasties in the early period of Islam. Therefore, this is a humble effort to re-discover the real spirit of Quran, while converting its Arabic text into English, with a fresh modern rational outlook that takes full cognizance of its classical beauty, and the unquestionable and inexhaustible wisdom of its beneficent ideology. This formidable venture fully adheres with Quran’s original perspective of the Universe, nature, global human society and moral and intellectual evolution of human self. It also takes into consideration its revolutionary message against the cruel domination of the capitalist powers of the time and prevalent racial and class discrimination and prejudices in the socio-economic scenario of human life.

The corrupted and misleading Quranic exegesis and translations abound in the Muslim world and abroad. The Muslim clergy tenaciously cling to them for maintaining their spiritual authority as well as politico-social influence over the perpetually downtrodden Muslim masses. This unenviable and substandard stuff is inherited from an inglorious past, thanks to the counter revolution unleashed by despotic Damascus regime of the Umayyads in the early age of Islam. This counter revolution by the arch enemies of Mohammad pbuh had succeeded in demolishing not only the pious caliphate established by him, but in re-modeling the entire teachings of Islamic philosophy. This great conspiracy of the time was carried out under a concerted and prolonged planning by the tyrannical dynastic Arab monarchies that followed. It goes without saying that a dynastic dictatorial rule is deemed grossly illegitimate in Islamic doctrine. Quran only allows and ordains a social democratic regime run through consultation between a council of competent and pious elders.

It is therefore earnestly hoped that this effort may draw forth and present the true, unadulterated and uncorrupted image of this doctrine, that may be equally applied to all human societies for all times to come and in all given circumstances and situations till the end of times.

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SYNOPSIS

The theme of Halaal (fair, legal, permitted) and Haraam (unfair, illegal, prohibited) Food has a crucial importance in the fields of knowledge related to Islamic Theology. The earlier and later theologians have discussed it at length in the light of Quran and Hadith. Statutory laws have been formulated under Islamic Jurisprudence and loads of religious edicts issued.

It may look funny, however, that according to the fully authoritative and most reliably documented Word of God, QURAN IS NOT A GUIDE TO EATING. It is a “Timeless Mode of Conduct” (Hudan – هدى 2/2), which presents a discipline of human morals and ethics (Values) that enables

man to decide consciously and independently about his way of living, viz., his society's administration and control, his style of family life, his attire and decorum, his choice of profession, and -----his Eating and Drinking preferences.

Hence the problem confronting us in respect of Halaal and Haraam actually lies in our bogus legacy of those traditionist translations which, treading the path of their usual illogical and irrational deviations, forces us to assume that in this divine code Allah swt is more concerned with our eating and drinking habits than our character building conduct. And thus He, along with ordaining our acts and deeds as fair or unfair, is also permitting us to eat a particular kind of food and prohibiting the other kind. In this way it suggests to us as if imposing of restrictions on food and its categorization in Halaal and Haraam was to lend some kind of support in our character building process, and for which issuance of specific orders was to be regarded a pre-requisite.

But when we are taking into account the ground realities, certain facts come to our notice. One of them tells us that those eatables which we are led to believe Quranic injunctions declare prohibited for Muslims, are constantly being consumed by three fourth of humanity from other nations in their daily lives. So we are compelled to question that :-

1) If the Lord Almighty had deputed his Messengers to all nations with the same commandments, just as Quran specifically ordains, why then His Laws and His prescribed way of life are not the same for the entire humanity? Why some taboos in respect of eatables are reserved for just the Muslims ? Whereas Quran ordains that God doesn't change his commandments or laws for any one; therefore they apply unto the entire humanity.

2) If at all we are prohibited to eat some Haraam items because of their probable harmful effects on our health, why are other faith groups regularly consuming the same items generation after generation without being inflicted by their ill effects? Isn't it evident that general health and energy levels in other nations are far better than ours? They enjoy longer lives too? Why is it so ?,,,,,, and,

3) If Haraam or prohibited food causes some spiritual or moral decay in humans, why, even after our collective abstinence for 1400 years, are we Muslims in the most precarious spiritual and moral degradation? Why the degree of our sufferings in economic, social, technological and strategic spheres stands in an overwhelmingly pathetic state?

4) Some narrow-minded but highly educated conformists, assuming the status of great modern researchers in theology, would refer to some Verses from Bibles where Khanzeer (Pig) has been specifically prohibited to eat. They would not simply pay attention to the three fourth of humanity eating pig meat routinely since times immemorial, but would opt for offering diverse scientific or medical theories too to substantiate the most harmful effects of Pig meat eating. Such are those whose mental faculties are retarded and their scope of conscious thinking is restricted by inherited dogmas. They would go to great, irrelevant, sickening lengths to assert their archaic viewpoint by quoting numerous most unlikely references from diverse sources. ***It is they who would invariably endeavor to derive every damned detail of walking, sitting, bowing, eating, drinking, clothing, washing, shitting and even sleeping with their women, from Quran.*** Quran fortunately is not for the delinquent, the psychotic, or the belligerent. Had Allah been resorting to direct us about each and every physical act or aspect of our living patterns, would He not probably need to transmit to us at least fifty (50) volumes of Quran's magnitude? And still He would be transforming us, the free thinking and independent humans, into Robots or Zombies???

Since no one has a rational and satisfying answer to these questions, we are led to believe that something has grossly gone wrong in our traditionist translations when they declare those things Haraam and Halaal that belong to the category of eatables. Obviously, some commandments leading to reforming the human conduct have been pilfered with, redacted or misconstrued to ordain restrictions on some human food. Another possibility is the tendency of easy, word to word literal and commonplace, and unscholarly practice of translations, which often cause a radical alteration of the original message in the course of its conversion into another language. It is essential that in transferring one language to another the style, level of prose and intellectual standard of the source text, and its aspirations or destination, must be kept in view. As an acknowledged rule, a translation venture must be undertaken in full concordance with the above standards.

So, let us try a purely academic and rational effort hoping to clear the dormant ambiguity by exposing the true picture of God's message in Quran. The sub-theme of offering "Animal Sacrifice" would also fall within our purview as it is also related with food or flesh-meat eating. It is regarded as a source of pleasing a god who directs us to kill his own creation in multitudes in every home, locality, street and town of the faithful at the time of Hajj. It is a gory scenario filled with flowing blood and carcasses lying and hanging around, the sickening sight of which women and children can't withstand. Yet many ignorant and fundamentalist savages learn the lesson of barbarity and brutality there from.

This translation would go a long way to prove that the God Almighty has never given orders about what to eat and what not. He has not ordained a sacrifice of man or animals. He has rather admonished against it by saying that ***"I fix the criterion of Halaal and Haraam acts that influence your morality and conduct, whereas you ditch me deliberately and divert that criterion with mal-intention towards material things of eating."***

This translation is in keeping with the lofty ideals of Quranic doctrine, the unparalleled beauty of its classical narrative, the context in which the Verses have been revealed, and full guidance from 10 authentic world famous Arabic lexicons. Nowhere a transgression beyond the Root Meanings of words has been committed. Any serious mistakes, if found, can be pointed out with authentic references.

Chapter Al-Maaidah(5): Verses 1 to 7

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِأَعْقُودِ أَجَلْتُمْ بَهِيمَةَ الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُحْيِي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

"O people of peace and faith, always fulfil (awfoo) the contracts/obligations/ vows of allegiance ('aqood) agreed upon. It had been allowed for you in the past (ahillat lakum) to adopt a cattle-like ambiguous and unspecific mindset (baheematul an'aam) in this context, and you were bound to obey (antum hurumun) just the verbal orders issued to you (ma yutlaa alayikum) about the captives (al-Sayid) not freed from the prisons (ghayira mahalli). But Allah would issue commands in this respect as He deems fitting."

Ayn-Qaf-Dal = to tie in a knot, make a knot, strike a bargain, contract, make a compact, enter into an obligation, bind, judgement, consideration of one's affairs, management, promise of obedience or vow of allegiance.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاَنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا
عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٢﴾

“Therefore, o people of peace and faith, do not violate the statutes of Allah (شَعَائِرَ اللَّهِ) nor the binding conditions of agreements (الشُّهُرَ الْحَرَامَ), nor neglect the precious values of a beautiful conduct (الْهَدْيَ), nor avoid other responsibilities conferred upon you (الْقَلَائِدَ), nor overlook the safeguarding of those responsible for running the respectable centre of divine leadership (آمِينَ الْبَيْتِ) who are seeking blessings from of their Sustainer and His approval. But when you come out of the imposed restrictions (حَلَلْتُمْ), do strive for stabilizing your power and control (فَاصْطَادُوا). And even in this case, do not let the enmity of a people for having obstructed you from complying with the inviolable divine commandments (الْمَسْجِدِ الْحَرَامِ) lead you to transgression (تَعْتَدُوا). And keep in mind to cooperate always in righteousness and piety, but do not cooperate in sin and aggression. And remain fearfully attached with Allah; indeed, Allah is severe in monitoring.”

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَحُمَ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيجَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ
وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فُسْقٌ ۚ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۚ الْيَوْمَ أَكْمَلْتُ
لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۚ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٣﴾

(Please check also here identical verses 2/173 and 6/145. The next translation applies to the beginning parts of these Verses too. A repetition is avoided for fear of making the writing lengthy).

“Prohibited for you is to become dead by losing your intellect (al-Mayitatah); or smear your account with human blood; or to get close to the ill-natured, cunning ones; or to embrace an ideology by which a name of other than Allah is raised (أُهْلَ لِغَيْرِ اللَّهِ بِهِ). And also declared unlawful for you is to crush an individual or group by silencing their voice (al-Munkhaniqah); or kill them through mental and physical torture (al-Mauqoodah); or throw someone into oblivion by depriving his acquired high status (al-mutaraddiyah); or to push someone to ill-fate and bad luck (an-nateehah); and to create a state of affairs where all human values have been devoured by terror and brutality (wa maa akalas subu’u) except the few ones which you might have saved and cultivated (maa zakkayitum); or to sacrifice someone’s career/life on the pretext of a self-designed goal or standard (wa maa zubiha ‘alan nusubi); or to create rift among people by adopting faulty policies (tastaqsimoo bil-azlaam). It must be borne in mind that all the above policy steps fall under the crimes of misconduct and corruption (fisq). It is these values of your discipline that have made the deniers of truth disappointed and remorseful. Hence you need now to give up your fear of them and keep my glory always in view. At this juncture of the passing time I have completed for you your permanent way of conduct and, by that, have fully blessed you with ease and comforts; and the peace and security of humanity has been appointed as your destination. Keeping vigilant about the above guideline, whosoever among you may find himself in a fix (فِي مَخْمَصَةٍ),

while having no intentions towards evil (غَيْرِ مُتَجَانِفٍ لِأَيِّهِم), God would bless him with his protection and mercy.”

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ ۚ فكلُوا مِمَّا أَمْسَكُنَّ

عَلَيْكُمْ وَادْكُرُوا اللَّهَ عَلَيْهِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَرِيمٌ الْحَسَابِ ﴿٤٦﴾

“They would ask you as to what has been made lawful to them. Tell them, "Lawful for you are all the acts of virtue and goodness (الطَّيِّبَاتُ). And when you are educating (tu'allimoona-hunna) the tied up and injured batches of prisoners (al-jawaareh al-mukallabeen) from what God has endowed you with (mimma 'allama-kum-ullaah), take care to grasp those things that they hold against you and implicate you with (mimma amsakna 'alayikum). Then deliberate upon it in the light of divine attributes (wa adhkaru ismal-laaha 'alayihi) with the aim of reforming your conduct. And be afraid of God's accountability. Indeed, He is swift in account.”

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَّكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ ۚ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ

مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۚ وَمَن يَكْفُرْ بِالْإِيمَانِ فَقَدْ

حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٤٧﴾

“From the present time onwards, all the acts of virtue and goodness (Tayyibaat) are declared lawful for you. Moreover, the acquisition/learning (Ta'aam) of all the praiseworthy attributes/values found among the People of the Book has been made lawful to you, and similarly, your values have been made lawful to them. And also is lawful to you relationship with the morally solid and secured communities (al-Mohsinaat) from amongst the people of peace and faith (mo'minaat); and with those communities belonging to the people given the Book before you, provided you pay their dues and rights fully and systematically and they remain solid and secured (Mohsineena), without resorting to bloodshed or dishonesty (ghayira Musafiheena), nor should indulge in secret conspiracies (laa muttakhizi akhdaan). It must be born in mind by all that whoever denies the faith, his good work has become worthless, and he, in the Hereafter, will land among the losers”.

“Wudhu” – Ablution:

Dear Readers, by a lucky chance the next Verse that comes under our scrutiny in this theme of Haraam and Halaal is the one proclaimed collectively by every grand scholar of Islam to be teaching the ritual of Ablution!!!

Imagine! Virtually, what we are talking about in our thesis from the very beginning up to this point - and even after this Verse - displays no link, relation, coherence, consistence or coexistence by any degree with an “Ablution”! And imagine also the Lord of the Universe, the Supreme Consciousness behind the unimaginable work of creation, turning into a nursery teacher for ‘small kids’, instructing them how to wash their hands, face and feet!

Instead of the word-to-word commonplace traditionist translations you must have noticed everywhere, kindly now have a perusal of the following befitting translation carried out on the basis of metaphoric and idiomatic style of Quran's classical Arabic. Fully integrated with the former text and consistent with the upcoming narrative, this Verse too imparts the rules of conduct as continued from the previous lines. Here it goes.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيَكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيَعْتَمَ عَلَيْكُمْ تَعْلَمُونَ ﴿١٦﴾

“O people of faith and peace, when you embark upon (Qum-tum) the pursuit and enforcement of divine commandments (ilas-Salaat), then purify (ughsiloo) your vision and thoughts (Wujuha-kum) and your powers/capabilities (ayidiya-kum) from all errors and negative influences until they become the closest source of support and assistance (al-Maraafiq) in your mission. At the same time, carefully check and assess the qualities/competence (amsahu) of your ranks and chieftains (bi raosikum wa arjulikum) and upgrade them to the status of excellence (ilal-ka'bayin). In case you have been a stranger (junuban) on this ideological front, then start the process of purifying your mind from negative influences (fa at-tahharoo). And if you suffer from infirmities of faith and belief (mardhaa), or still are in the middle of your learning process ('alaa safarin), or if one of you has come up from a very low intellectual level (min al-Ghaait), or a particular conscious weakness has touched/influenced you (laamas-tum an-Nisaa) and you have not known a revelation/guidance solving this problem, all you need is to keep your targets and aspirations very high and noble. And in the light thereof, you need to assess and analyze your thoughts and capabilities once again. It is so because God doesn't want to burden you unduly, but He intends to purify you and finalize His favours upon you so that your efforts may produce required results.”

وَادْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٧﴾-

(This Verse is taken into account with the sole purpose of proving the consistency and concordance with the continuing theme under discussion, namely the adherence with signed protocols, agreements, contracts or covenants as well as the values of character. Thus the interpolation of the subject of Ablution here is fully exposed.)

“And remember the favour of Allah upon you and His covenant with which He has bound you when you said, "We have heard and we have obeyed"; and remain cautiously attached with Allah. Indeed, Allah knows the state of your inner self.”

Chapter Al-An'aam: Verse 151

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ ۖ أَتَشْكُرُونَ ۚ أَلَا تَشْكُرُونَ ۚ أَلَا تَشْكُرُونَ ۚ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ ۚ تَحْنُ تَزُولُكُمْ وَإِنَّا لَهُمْ

وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۚ ذِكْرُكُمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

“Say, “Come to me and I will tell you what actually has Allah forbidden (declared Haraam) to you”. Do not associate anyone or anything with his exclusive sovereignty and extend good and balanced treatment to your elders; Do not ruin your young generation, out of poverty, by keeping them deprived of moral and conscious development (وَلَا تَقْتُلُوا) as We are responsible to provide for you and them; Do not go near obscene behavior, apparent or concealed; Do not waste a life whom Allah has declared prohibited or respected, except when it becomes a rightful duty. This has He instructed you that you may exercise reason.”

Chapter Yunus (10): Verses 59-60

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ أَذِنَ لَكُمْ ۚ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾ وَمَا لَهُنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

“Say, “Have you seen what Allah has bestowed upon you of provisions; and then you have dared to make Haraam and Halaal out of them?” Say, “Has Allah ever allowed you to do so, or do you invent lies upon Allah?” And what do these insinulators suppose is going to happen to them the day the next stage of life is launched/established (يَوْمَ الْقِيَامَةِ). Allah is full of bounties for people, but most of them do not strive to make their efforts fruitful.”

Chapter Al-Hajj (22) : Verses 28-30

وَأُذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

“And invite people for exchange of arguments for acceptance of God’s message (بِالْحَجِّ). They may come to you boldly and on calls of their conscience (وَعَلَى كُلِّ ضَامِرٍ), from distant places.”

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾

“To witness the obvious benefits for them and to memorize the attributes of Allah in a round of acquiring knowledge, and then superimpose that knowledge over what was previously taught to them of a cattle-like uncertain and ambiguous way of life (بَهِيمَةِ الْأَنْعَامِ). They must get enlightened by this ideology (فَكُلُوا مِنْهَا) and thereafter spread and impart (وَأَطْعِمُوا) it to those who are deprived and needy.”

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾

“Subsequently, they must carry out their purification from mental rubbish

(وَلْيُوفُوا نُذُورَهُمْ) and take up the duties of guarding and protecting (تَفَثَهُمْ), fulfil their obligations (وَلْيَطَّوَّفُوا) the sanctity of the august center of Divine ideology (بِالْبَيْتِ الْعَتِيقِ).”

ذَلِكَ وَمَنْ يُعْظَمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

“Apart from that, whosoever would honor God’s appointed prohibitions, it would be best for him in the sight of God. And allowed for you is all that God has bestowed upon you except the few things that are specifically read out to you (مَا يُتْلَىٰ عَلَيْكُمْ). Hence abstain from the evil of making different man-made things target of your pursuit or following (الْأَوْثَانِ), and abstain from a speech full of lies.”

Chapter Al-Hajj: Verses 32-38 ذَلِكَ..... وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾

“Apart from that, whosoever would honor the divine values, he will find them resulting into piety of mind.”

نَكُمْ فِيهَا مَنَافِعَ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ يَحْكُمُهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٣﴾

“In those values lie benefits for you for a known period; thereafter the permanent source of dissemination thereof is to be installed at the august center of this ideology.”

وَيُكَلِّ أُمَّةٍ جَعَلْنَا مَنَسَكَ لِتَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقْتَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِنَّهُمْ كَانُوا إِتْرَافًا فَهُمْ أَكَلُوا مِنْهَا وَأَكَلُوا مِنْهَا وَطَعُوا ۚ وَبَيَّرَ الْمُحْسِنِينَ ﴿٣٤﴾

“And for all communities we have prescribed ways to purify themselves (مَنَسَكَ) so they can keep in mind the attributes of Allah and superimpose them over what had been imparted to them (مَا رَزَقْتَهُمْ) previously of cattle-like ambiguous conduct (بَهِيمَةِ الْأَنْعَامِ); and they may realize that their lord is the only one God; hence submit and surrender to him alone. The humble and obedient ones in this respect should be given glad tidings.”

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمُ الْمُنْقِيبُ وَالصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾

“Those are the ones that when Allah is remembered, their hearts are filled with fear ; and those who remain steadfast over what afflicts them; and those who establish the pursuit of divine commandments (وَالْمُنْقِيبُ الصَّلَاةَ) and spend openly from what We have provided them with.”

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ نَكْمُ فِيهَا حَاذِرٌ ۚ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾

“Stout armoured body of troops (al-Budna) is prescribed for you by us as an essential requirement of the Kingdom of God and in this are beneficial results for you. You must keep them reminding of the divine attributes (فَادْكُرُوا اسْمَ اللَّهِ) as they prepare and stand in formations for your defence (جُنُوبُهَا). Then if it becomes compulsory (وَجَبَتْ) for you to share their ventures (جُنُوبُهَا), you must learn from them, then teach all those who are though content but are in need of it. In this way we have arranged to bring things under your control so that your efforts may fetch results.”

لَنْ يَنَالِ اللَّهُ لُحُومَهَا وَلَا دِمَآؤَهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَٰذَاكُمْ ۚ وَيُبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

“Do remember that joining them (لُحُومَهَا) or their warfare activities (دِمَآؤَهَا) do not have a favour with Allah. However, it is the circumspection on your part that serves God’s purpose. So He has thus given you control over things so that you establish His supremacy the way He Has guided you; And glad tidings are for those who maintain beauty and balance of society.”

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

“Those who become people of faith and peace, Allah defends and advances them and verily He does not love the treacherous and ungrateful.”

Chapter An-Nahl/116

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَٰذَا حَلَالٌ وَهَٰذَا حَرَامٌ لِتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ ۚ لَا يُفْلِحُونَ ﴿١١٦﴾

“And do not speak what comes out of your tongues untruthfully by saying “this is lawful and that is unlawful” to invent falsehood about Allah. Those who hold Allah responsible for their falsehood are not going to prosper. “

200-196/2: البقرة

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَعِيزُوا لَهُمْ ۚ فَلَا تُخْلِفُوا الْوَعْدَ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۚ وَلَا تَخْلِفُوا الرُّعُوسَ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ ۚ فَإِذَا أُمِمْتُمْ فَمِن تَمَتُّعٍ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فَمَن فِي الْحَجِّ إِذَا رَجَعْتَ إِلَىٰ أَهْلِكَ عَشْرَةَ كَامِلَةٍ ۚ فَذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

And to meet the divinely appointed goals (لِلَّهِ), conclude discussions leading to your final submission to Divine Discipline (الْحَجَّ) and devote your lives for its spread and promotion (وَالْعُمْرَةَ). But if you are prevented due to unfavourable circumstances, then follow whatever has become available to you previously of the precious values of conduct (مِنَ الْهَدْيِ). And do not approach and surround your chiefs/elders/elite (لَا تَخْلِفُوا رُءُوسَكُمْ) until the precious values of conduct have been fully disseminated around (يَبْلُغَ) and fully established in their right places (مَحَلَّهُ). And whoever among you may still suffer from a weakness or doubt about his faith and belief (مَّرِيضًا), or has become liable for a sentence by his chief/elder (أَذًى مِّن رَّأْسِهِ) he should compensate (فِدْيَةٌ) for this by undergoing training for abstinence (صِيَامٍ), or otherwise prove his standpoint as true (صَدَقَةٍ), or carry out a cleansing operation of his inner self (نُسْكَ).

And when you are settled in peace, then whoever may decide to benefit from a life of pursuit of truth (تَمَتُّعٍ بِالْعُمْرَةِ) and has reached the state of concluding his issue of faith (الْحَجَّ), he must adhere with the precious values of conduct made available to him (اسْتَيْسَرَ مِنَ الْهَدْيِ). And whoever may not

find him in this situation, he must undergo three rounds of training in abstinence (فَصِيَامُ ثَلَاثَةِ أَيَّامٍ) to reach the conclusion about his faith (فِي الْحَجِّ). For those who have withdrawn completely from this process (إِذَا رَجَعْتُمْ), they would need a number of learning/training sessions (سَبْعَةً) afresh. This is the only methodology to build a perfect society (عَشْرَةٌ كَامِلَةٌ). This procedure is prescribed particularly for those who do not qualify (لِمَنْ لَمْ يَكُنْ أَهْلَهُ) yet for submission to the divine commandments (حَاضِرِي الْمَسْجِدِ الْحَرَامِ) or to follow them in letter and spirit. Nevertheless, you all must act circumspectly and beware that Allah's accountability is very severe.

The words in parenthesis are defined hereunder from authentic lexicons.

Al-uqood: [الْعُقُودُ]: **Protocols, contracts, agreements, covenants.**

Aoufoo: [اوفو] ; **Waw-Fa-Ya** = to reach the end, keep ones promise, fulfil ones engagement, pay a debt, perform a promise. tawaffa - to die. wafaat - death.

Al-An'aam: [الْأَنْعَامُ]: Bounties, comforts of life; cattle;

Baheemah: [بَهِيمَةٌ]: One knows not the way or manner in which it should be engaged in, done, executed, performed; speech which is confused, vague, dubious; also applied to closed or locked door, one can't find a way to open it;

Wa antum Hurumun: [وَأَنْتُمْ حُرُمٌ]; While you are restricted; prohibited.

As-Sayid: [الصَّيْدُ]: That which is captivated, imprisoned; stiff-necked; proud; one with prestige and authority; animal of prey.

Ghayira muhalli: [غَيْرَ مُحَلِّي]: Not set free; not violating the prohibition; the place or time where something becomes lawful, permissible.

Yutlaa 'alayikum: [يُنْتَلَى عَلَيْكُمْ]: What is read out to you for obeying, carrying out, doing.

Ash-Shahrul Haraam: [الشَّهْرُ الْحَرَامُ]: A state of restrictions/prohibitions; a month of sanctity.

Al-Hadya: [الْهَدْيُ]: Anything venerable or precious; Maa Ahsana Hadyituhu: How beautiful is his conduct/character; gift, present, donation, prisoner, respectable conduct; behaviour; (general = the sacrificial animal).

Al-Qalaaid: [الْقَلَائِدُ]: Lane's Lexicon on 5:2 - prefects or the like with offices of administration, permanent badge (of favour), authority, mode of order-giving, impose upon a thing. Management. Carrying out the orders; security control; pursuance; discipline.

Aammeenal Bayit al-Haraam: [أَمَّيْنَ الْبَيْتِ الْحَرَامِ]: Administrators and controllers of the revered center of ideology.

Ahlal-tum: [أَحْلَلْتُمْ]: You become free; free from restrictions/prohibitions; free from responsibilities, etc.

Fa-Astaadoo: [فَاصْطَادُوا]: Then you acquire dominance; establish hold; establish power and domination; hold on to something.

Al-Masjid Al-Haraam: [المَسْجِدُ الْحَرَامُ]: The Inviolable and respected commandments to be obeyed.

A center of such commands to be surrendered to;

Al-Maytatah: [الْمَيْتَةُ] : Diminishing of the Intellect (Raghib Isfahani); death of the faculty of intellect.

Ad-Damma: [الدَّمَ] : Stuff for painting red; blood; blood-letting; smearing with blood or some other stuff; blood stained; something or form which is painted; to coat a house with mud; a women who has painted with saffron around her eye; A very uncivilized and impolite attitude.

Al-Khinzeer: [الْخَنزِير]: Kh z r: He affected, or pretended to be cunning, intelligent or sagacious, or intelligent with a mixture of craft and forecast. Narrowing of the eyes; he looked at him from the outer angle of the eye, as one does in pride and in light estimation of the object at which he looks; look through small or closed eyes; shrewd, cunning.

Laham [لَحْم] : to mend, patch, weld, solder; to join in battle, engage in a mutual massacre; to cling together, cleave together, stock together, hang together, cohere, to hold firmly together; to be joined, united; to be in immediate contact.

Uhilla li ghayiril-laaha bihi [أَهْلٌ لِّغَيْرِ اللَّهِ بِهِ]: That from which the name other than Allah may rise.

Al-Munkhaniqatu [وَالْمُنْخَنِقَةُ] : KH N Q: **Kh-Nun-Qaf** = To throttle/strangle/choke (a person or thing), to straiten, nearly cover or nearly attain a thing, fill/fill up a thing, squeeze or compress upon one's throat, take or seize by the throat, constrain or distress.

Al-Mowqudatu [وَالْمَوْفُودَةُ] : To kill by striking; kill by a blow.

Al-Mutaraddiyah: [وَالْمُتَرَدِّيةُ]: To fall from heights; fall into insult and obscurity; fall into hell.

An-Nateehatu: [وَالنَّاطِيحَةُ]: Pushed to ill fate and bad luck; struck with horn or blow.

Maa Ukulu as-Sabu'u [وَمَا أَكَلَ السَّبْعُ] : **a state of affairs where all human values have been devoured by terror and brutality.**

Maa Zakkayitum : [مَا ذَكَّيْتُمْ]: Which you have saved and nurtured or cultivated.

An-Nusubi [النُّسْب] : Some appointed target, standard, limits, sign, signal showing way; an installed stone for worship; status, post, source, dynastic chain, elite class.

Azlaam [أَزْلَام] : z l m : to make a mistake; to speak before thinking; to cut from around; to wander around aimlessly; to suffer from hunger; to cut a piece of ear, an arrow without wings.

Fisq : [فِسْقٌ] : A voice, corruption, exceeding limits, sin, crime, immoral act, bad character.

Makhmasatin [مَخْمَصَاتٍ] : A difficult, problem, compulsion.

Al-Jawareh: [الْجَوَارِح]: J R H: to injure; sustain injuries; an animal of prey; hands and feet are also "Jawareh" as they hunt and capture the hunted, or commit good or bad deeds; to earn; "maa lahu Jaareh" = he has no earner; to render inactive.

Mukallabeen [مُكَلَّبِينَ] : A tied up prisoner; one strapped; one who trains the hunter animal; to lose senses by madness; madness in a dog by eating human flesh.

Kulu mimma Amsakna ‘alayikum: [فَكُلُّوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ]: Know all that they hold against you, or keep in their hearts against you.

Ta’aam [طَعَامٌ]: to take to education, to have power or ability to do it; to be vaccinated, inoculated; to have power over him.

Al-Mominaat [الْمُؤْمِنَاتِ]: Particular Momin groups, parties, communities; Momin females.

Al-Mohsinat [الْمُحْصَنَاتُ]: Chaste, guarded, fortified, protected communities, groups, or women, in places difficult of access, approach; abstaining from what’s not lawful or from that which induces suspicion or evil opinion.

Al-Mohsineen [مُحْصِنِينَ] : Same people as mentioned above.

Musaafiheen [مُسَافِحِينَ]: causing bloodshed; S F H: the lowest level on ground; feet; he caused to flow; he caused bloodshed; illegitimate sexual act; Saffaah: blood letter; killer; ruthless.

Muttakhizi Akhdaan [مُتَخَذِي أَخْدَانٍ]: Whispering in secret; conspirator.

Wujooha-kum [وُجُوهُكُمْ] : the direction of your thoughts, targets, ideology; faces.

Ayidiya-kum [أَيْدِيكُمْ] : Your resources, capabilities, strength, hands.

Ughsiloo [فَاغْسِلُوا] : To wash, clean up, to do cleansing.

Al-Maraafiq [الْمَرَافِقِ] : Elbows; sources of companionship and assistance; mutually linked, joined.

Amsahu (أَمْسَحُوا): To start journey on land; to survey, to assess, to cover an area of land, to measure, one who journeys a lot; cleansed; to clean what is wet or dirty.

Ila-al-Ka’abain (إِلَى الْكَعْبَيْنِ) : To the extent of excellence and nobility.

Junuban (جُنُبًا) : A side, direction, corner, strange, stranger, unrelated, from far off, not known.

Attahharu (اطَّهَّرُوا) : Do the cleansing.

Mardhaa (مَرَضَى): Afflicted with sickness; in weakness; in problem, error, shortcoming, lacking. One whose heart is in doubt or lags behind in faith and belief (Al-Raaghib).

‘Ala Safarin (عَلَى سَفَرٍ) : Travel, travel for acquisition of knowledge and awareness; to shine on the sky of discovery and progress; to illuminate; to become manifest, apparent; to glow, shine, yield, achieve, rise; to draw results; to clean the house from rubbish; Asfaar = Books that reveal truth; to unveil, uncover.

Min Al-Ghaait (مِنَ الْغَايِطِ): one coming up from a low mental and intellectual level.

Laamastum An-Nisaa (لَا مَسْتُمْ النِّسَاءَ) : Caught or inflicted by some weakness.

Lam Tajidu Maa'an (لَمْ تَجِدُوا مَاءً): Maa is often used for divine revelation or guidance.

Tayammamu (تَيَمَّمُوا): Aims, ends, intentions, to determine.

Sa'eedan Tawayyiban (صَعِيدًا طَيِّبًا): Lofty, exalted, pure.

Al-Bayit al-'Ateeq (الْبَيْتِ الْعَتِيقِ): A Center or Institution having overall priority, superiority, being guarded, revered, preferred.

Mansakan (مَنْسَكًا): Values and principles for cleansing or purifying one's inner self.

Yadhkiroo Ism Allahi (يَذْكُرُوا اسْمَ اللَّهِ): Memorizing, keeping in view the Divine Attributes/Values.

Baheematul An'aam (بِهَيْمَةِ الْأَنْعَامِ): Ambiguous, unpredictable, unspecific, sporadic conduct like that of animals, cattle.

Maa Razaqa-hum (مَا رَزَقَهُمْ): Rizq: Free Intellectual dissemination for the hearts and minds, such as several sorts of knowledge and science; to bestow material or spiritual possessions; anything granted to one from which he derives benefit.

Al-Budna (وَالْبُدْنَ): A stout body, grown up and strong; A dress of armour; A body of troops fully armed and equipped.

Sawwaafun (صَوَافٍ): to devote as a trust for religious activities of service; to present oneself for such service; to dry; to stop; to turn the direction; a trader of wool.

Junoobu-ha (جُنُوبَهَا): His side; he separated his side or a wing; to afflict damage; to accompany, share, to share a travel or venture; his rights; his landing, settlement, to abide by, to obey and follow; His Partner, Neighbor; to evade.

Wajabat (وَجِبَتْ): To become essential, inevitable, compulsory; to fall to ground.

Fa Kuloo (فَكُلُوا): Kuloo: Acquire, Benefit from; Take, eat.

Dimaa'ooha (دِمَاؤُهَا): (from Damm); his/their bloodletting; Bloodletting by them.

Min Kulli Fajjin 'Ameeq (مِنْ كُلِّ فَجٍّ عَمِيقٍ): From every far off place.

Rijaalan (رِجَالًا): With courage, bravery, manhood, on foot.

'Ala Kulli Dhaamirin (وَعَلَى كُلِّ ضَامِرٍ): Upon every one's call of conscience.

Fi Ayyamin Ma'loomaat (فِي أَيَّامٍ مَّعْلُومَاتٍ): A known, determined period of time.

Tafatha-hum (تَفَثَّهُمْ): Cleaning of mental deviations/rubbish.

Li-Yaqdhoo (لِيُقْضُوا): So they may finalize, decide, complete a work.

Yoofu Nazoora-hum (وَلْيُوفُوا نُذُورَهُمْ): So that they fulfil their vows, promises, covenants, etc.

Yattawwafu (يَطُوفُوا): Tawaaf: To guard, to protect.

Hurumaatil laah (حُرُمَاتِ اللَّهِ) :what is prohibited or declared inviolable by God.

Al-An'aam (الْأَنْعَام):Cattle, animals; Bounties from God.

Al-Authaan (الْأَوْثَان) : Wathan; A target of devotion, worship; steadfast; strongly established; to have literary faculty of mind.

Al-Hajj (الْحَج): The debate/arguing leading to acceptance of faith.

Al-Umrata (الْغُمْرَة): = **Ayn-Miim-Ra** = to inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard, to visit, to colonize, aimed at it, frequently visit, a visit in which is the cultivation of love/affection, repairing to an inhabited place.

perform a sacred visitation, minor pilgrimage, pilgrimage with fewer rites.
to remain alive (save life), to live, life, age, long-life, old-age.

Siyaam (صِيَام): Abstinence; training in abstinence.

Thematic Quranic Translation Series Installment 4

Crucial themes of “MASJID & MASAAJID-ALLAH” (MOSQUE AND ALLAH’S MOSQUES)

defined in the true light of Quran

PRELUDE

A Mosque or Masjid in Quran is always defined throughout the length of Quran and in all the early and most of the modern translations and exegeses as a “Muslim place of worship”. And so it is construed all over the world by people of other faith groups.

However, very few people know that no act of WORSHIP has been ordained for Muslims in Quran. In fact, the words meaning “Obedience” or “pursuit” or “surrender” are mischievously converted into “Worship” under the vicious agenda of the despotic Arab Kings.

Quran as per its own absolute verdict is a “timeless mode of conduct” (Hudan – هدى – Verse 2/2) ordained for the entire humanity to follow. And there is not a single place in Quran where an act of worship or a place, site or Center of worship for the Muslims might have been asserted, implied or inferred in its text.

Hence the question as to what in the real rational sense this widely accepted Worship or Place of Worship (Masjid) academically represents?

A careful analysis of the Root Word S J D (س ج د), where Masjid is derived from as the Noun of time, place, mode, practice and source, reveals that the verb SAJADA has two kinds of meanings – a literal, commonplace one, and a metaphorical or allegorical one. The scope of the literal definition is like this :-

worship, prostrate, make obeisance, lower/bend oneself down towards the ground, lower the head, etc.

The metaphorical one is defined like this: lowly, humble, submissive, salute/honour/magnify, to pay respect, to adore, to stand up, to look continually and tranquilly.

MASJID: MSJD – According to the metaphorical definition given above, a Masjid is a place to submit to, to be humble and lowly towards, to salute, honor, magnify, to pay respect to, to look up to for obeying. Hence, the offices of the ruling government, the center of authority, and the commandments to be obeyed, the source of law, rule and command, all are covered under the scope of a MASJID. AND this is the definition that is employed in Quran for a Masjid as is fully substantiated by the context of its narrations presented hereunder, and by the deeper philosophy and loftier ideals Quranic texts embody.

Since the despotic Arab kingdoms of Umayyad and Abbaside dynasties are known and proved to be the major corrupting elements of Quranic Doctrine, it is surmised as a result of widespread research into history that it was they who, after moving in to Forts and luxurious palaces, abandoned the real down to earth ruling centers called Masaajid (Mosques) in the age of Mohammad pbuh and his Pious Caliphs. After they had corrupted the “obedience of Divine Commandments” into the “Worship of Allah”, they already had those empty Masaajid available

for converting into places of worship, which they carried out forthwith. After which they immediately created a creed and order of religious clergy, called Mullahs, which was suitably installed to lead those prayers in those Masajid. The form of prayers called Salaat or Namaaz had been in practice among pagan Arabs and it was re-installed too with necessary amendments/alterations. This is how and why the places of worship called Masajid came into existence throughout the Muslim empire.

After this background information, let us start checking the references to prove our point from Quran itself with the most up to date rational translation of its relevant verses with a strong back up of most authentic lexicons. All Verses mentioning the words Masjid and Masaajid Allah have been taken into account.

Chapter 2, Verse 114

وَمَنْ أَظْلَمُ مِمَّنْ مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

“Hence, who could be more wicked than those who obstructed the process of taking advice and guidance from Allah’s attributes (يُذَكَّرُ فِيهَا اسْمُهُ) in the Divine Centers of Submission (مَسَاجِدَ) and strove to ruin and corrupt them. Those are the ones who have no right to enter these centers except in a state of awe. For them, in this world, there is ignominy in store; and for them, in the Hereafter, a great suffering”

Siin-Miim-Waw = I s m : to be high/lofty, raised, name, **attribute**, samawat - heights/heavens/rain, raining clouds. ismun - mark of identification by which one is recognised. It is a derivation of wsm (pl. asma). ism - stands for a distinguishing mark of a thing, sometimes said to signify its reality.

Chapter al-A’raaf: Verses 29 & 31

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

“Tell them: "My Sustainer has [but] enjoined the doing of justice; Therefore, fix your direction towards all of His commandments (كُلِّ مَسْجِدٍ) keeping sincere in your faith in Him. Just as He has brought you into being in the first instance, so he makes you return a second time (تَعُودُونَ).”

Ayn-Ya-Dal/Ayn-Waw-Dal = to return, come back, to go back, be traceable, to revert, to refer, relate, to be due, to give up, abandon, relinquish, withdraw, resign, to bring back, to take back,

return, reduce; He repeated, **did a second time**, ever-occurring, periodical, festival

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

“O Human kind! Acquire the beauty of your conduct by submission to every commandment (كُلِّ مَسْجِدٍ) and learn (كُلُّوا) and get inspired (اشْرَبُوا), and do not commit transgression. Verily He doesn't love the transgressors.”

Siin-Ra-Fa = to eat away, excess, suckle (a child), be ignorant, be unmindful/heedless, exceed the undue bounds or just limits, commit many faults/offences/crimes/sins. asrafa - to squander one's wealth, act immoderately, be prodigal, extravagant, **transgress. musrif** - one who is wasteful.

Chapter At-Taubah – Verses 9/17-18

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ ۚ أُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴿١٧﴾ إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۚ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾

“IT IS NOT for the polytheists to promote and cultivate (أَنْ يَعْمُرُوا) Allah's commandments (مَسَاجِدَ اللَّهِ) while they bear witness against themselves by denying the truth. It is they whose acts and deeds shall come to naught, and in the fire they shall abide

Only he should tend to and cultivate God's commandments who believed in God and the Last stage of life and enforced pursuit thereof (وَأَقَامَ الصَّلَاةَ), and provided means of sustenance and growth (وَآتَى الزَّكَاةَ), and stands in awe of none but God: for such ones may hope to be among the right-guided!”

Aitmara; 'Umrah; ع م ر; to inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard, to visit, to colonize, aimed at it, frequently visit, a visit in which is the cultivation of love/affection, repairing to an inhabited place. perform a sacred visitation, minor pilgrimmage, pilgrimmage with fewer rites. to remain alive (save life), to live, life, age, long-life, old-age.

Chapter At-Tawbah, Verses 9/107-108

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ ۚ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ ۚ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا ۚ لَمَْسْجِدٍ أُتِيَ عَلَى الثَّقُوفِ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ ۚ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا ۚ وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾

“And there are those who have acquired (اتَّخَذُوا) a center of authority (مَسْجِدًا) for the sake of mischief and denial of truth and creating rifts among the faithful, and working as a station for those who wage war against the Divine Kingdom since early times, and they keep asserting their resolute intentions towards righteousness; but Allah is witness that they are confirmed liars. Do not stand in its support ever. A Centre of command & submission established from the first day on the basis of God consciousness has the right and first preference that you should stay in its support. In it are those stalwarts who love to get purified. And Allah also loves those who purify themselves”.

Chapter Al-Asraa – Verse 17/7

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا

مَاعَلَوْا تَتَّيِبُوا ﴿٧٧﴾

The address here is to the Israelites :

"If you persevere in doing good, you will but be doing good to yourselves; and if you do evil, it will be done to yourselves." And so, when the prediction of the second period came true, they came to disgrace you utterly, and to enter your Centre of authority (الْمَسْجِدَ) as they had entered it once before, and to destroy with utter destruction all that they had conquered.

Chapter Al-Hajj – Verse 22/40

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَهَدِمَتِ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكِّرُ فِيهَا اسْمَ اللَّهِ كَثِيرًا ۚ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

“There are those who have been driven from their homelands unjustifiably for the only reason that they proclaimed Allah their Sustainer.” And the fact is, if God had not enabled people to defend themselves against one another, demolition/destruction would have been the fate of monasteries (tall buildings with tapered roof tops), powerful bargaining and trading houses, synagogues and centers of authority (وَمَسَاجِدُ) - in all of which God’s attributes are abundantly concentrated upon / kept in view. And God will most certainly succour him who succours His cause: for, verily, God is most powerful, almighty.”

S M Ayn: Sawameh: Sharp, acute, vigilant, intelligent, prudent, discreet, firm and sound of mind. A Christian chamber, cell, for retirement, or seclusion, having a high and slender head. Cell of a recluse; a monk’s cell. High tapering building; to be courageous.

ع ب ي = **Ba-Ya-Ayn** = Selling or buying; Exchanging or exchange of property; Gaining mastery over someone, superceding or occupying their place also by superior power or force. Making a covenant, an engagement, a contract (e.g. promising allegiance, swearing, oaths), Hire or hiring of land, Sealing the deal, also striking together hand of two contracting parties in token of the ratification of sale, An article of merchandise.

و ل = **Sad-Lam-Waw** = prayer, supplication, petition, oration, eulogy, benediction, commendation, blessing, honour, magnify, bring forth, follow closely, walk/follow behind closely, to remain attached. Salawaat: Jews places of worship are also called Salawaat.

Chapter Al-JINN . Verse 72/18

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

And [know] that all the authority and submission (الْمَسَاجِدَ) is reserved for Allah alone: hence, do not invoke anyone side by side with God!

Thematic Quranic Translation Series Installment 5

Chapter Al-Feel

Story of Invasion of Makkah by King Abraha – with a contingent of Elephants

defined in the true light of Quran

PRELUDE

Chapter Al-Feel of Quran just cannot refer to an episode from the past, pre-Mohammadan history of Makkah or Arabia..... as we are invariably misled to believe in our inherited exegeses. It is by all accounts a narrative in purely present continuous tense, in exclamatory terms, assuring the Holy Messenger about the setbacks being suffered by his enemies in their antagonism of his divine mission. The sentences in a quite obvious present tense are presented like this :-

“Do you not witness how... . (أَلَمْ تَرَ كَيْفَ)”, , and,

“Does He not make their follies/plannings go waste. . . . (أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ)”!!!

Had it been a description of a past event of history, Quran would never use such a present form of address. To this humble writer’s best knowledge, no learned Quranist scholar has hitherto made the slightest effort to discover this obvious and readily veritable truth. On the contrary, all have followed blindly the same myth of “The People of the Elephants” which they had inherited from an inglorious past. However, every learned translator’s vocabulary and style of presentation may certainly be found slightly different from others. Some have also tried to become somewhat rational by doing away with the old theory of “stone-throwing birds”, and replacing it with Makkans throwing stones from mountain tops. Nevertheless, what does Quran in reality elucidate by this small Chapter,,,,,,,,, we’re going to know, perhaps for the very first time, by the most rational, honest and academic translation that follows hereunder.

Acknowledging Quran’s sacred text as a proven masterpiece of Classical Arabic, a style most befitting the Exalted Being of its Narrator, this humble writer has initiated and introduced a project of purely thematic translations of this Book’s divergent guiding injunctions. To lay emphasis on only “Themes” serves the purpose of reducing the volume of each and every piece of work to the level of an easy and quick reading, and to throw light on just those misconstrued issues that become a target of ridicule in our day to day life. This type of classified work also saves this writer from a formidable venture of translating the entire Book for which he neither finds the required time nor possesses the relevant degree of competence. On the other hand, in more expanded undertakings, chances of substantial repetitions do exist. Countless number of full translations exists everywhere, whose uncontroversial part of contents may not differ from, but conform to a great extent with, any other new version.

So, this rational translation series takes into account Quran’s metaphoric, allegoric, idiomatic and symbolic expressions and strives to purify the gross misrepresentation of its texts by vested interests in the past. Very commonplace and literal meanings of words were employed in the past with the ulterior motives of carrying out a large scale corruption of Quran’s ideology. That vicious practice is fully condemned and discarded herewith. A dozen most authentic Arabic lexicons are

widely utilized in arriving at those definitions that best suit the context of themes being discussed, keeping fully in view the relative background of every narrative, while adhering strictly with the values and ideals of human conduct that are the essence, and form the basis of Quranic message.

Let us start with the name of our Lord, the Almighty Allah.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَزِمِيهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٤﴾ فَيَعْلَهُمْ كَعَظْفٍ مَّاكُولٍ ﴿٥﴾

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾

“Alam tara kayifa fa’ala Rabbu-ka bi-Ashaab il Feel”(1)

“Do you not witness how your Lord dealt with those ignoble ones possessed of pomp and arrogance (بِأَصْحَابِ الْفِيلِ) ?”

Fa-Ya-Lam = to be weak-minded, to rebuke, lack of wisdom, give bad counsel, to magnify & aggrandize oneself. Weak and erroneous judgement or opinion, erring in judgement/insight, to magnify oneself and become like an elephant, showed a morose aspect, elephant, (it) increased, to become fat/big like an elephant, Heavy (or dull) and low, ignoble or mean, keeper/master of the elephant.

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾

“a-lam yaj’al kayida-hum fi tadhleel” (2)

“Does He not make all their planning/tricks go lost/waste?”

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾

“wa arsala ‘alay-him tayiran ababeel” (3)

“Because He has sent against them groups (أَبَابِيلَ) of eagle-eyed men (طَيْرًا) to knock them out,”

ر ط ي = **Tay-Ya-Ra** = flew, hasten to it, outstripped, become foremost, fled, love, become attached, famous, conceive, scatter/disperse, fortune; rush, shoot, knock out, to blow, to make disappear, dispel; predatory birds; birds of prey

Ababil: a flock, a bundle, numerous, herd of camels, etc.

تَزِمِيهِمْ حِجَارَةً مِّن سِجِّيلٍ ﴿٤﴾

“tarmee-him bi-hijaaratim min sijjeel”(4)

“Who keep striking/showering them with intellectual arguments (حِجَارَةً) from a written Scroll (سِجِّيلٍ) ”.

Hijaaratin; Hijr: intellect (Steingass, page 264);
 Understanding, intelligence, intellect, mind, or reason (Lane's page 520);
 Controlling power, restrictive power (89/5) لَدَى حَجَرٍ , for a rational person, person of discernment, reasonable person, a person with restraint (Brill, page 191);
 One gifted with intelligence (89/5)- (Dict. And Glos of Quran by Penrice, page 32);
 Understanding, intelligence, reason (89/5) – (M.G.Farid, page 166);

Siin-Jiim-Lam = to pour out, spill (liquid), write a paper or a scroll, decide judicially.
 sijil - written scroll, writing-roll, deed, writ, judicial record, scribe.
 sijjil - hardened and petrified clay, stones of clay which had been written or decreed for them that they should be punished therewith, scroll of writing, scribe.

فَجَعَلَهُمْ كَعَصْفٍ مَّا كُوِّلَ ﴿٥﴾

“fa-ja’ala-hum ka-‘asfim maakool” (5)

“Thus, with this kind of confrontations, He caused to turn them into a humble thing like eaten straw”.

AND NOW A RUNNING TRANSLATION:-

“Do you not witness how your Lord dealt with those ignoble ones possessed of pomp and arrogance? Does He not make all their planning/tricks go waste? It is because He sent against them groups of eagle-eyed men to disperse them, who keep striking/showering them with intellectual arguments from a written Scroll. Thus, with this kind of advances, He caused to turn them into a humble thing like eaten straw”.

Thematic Quranic Translation Series Installment 6

Chapter ‘Abasa

The Crime of Implicating Mohammad pbuh for callous behavior

re-presented in the true light of Quran

PRELUDE

As a common practice, every learned translator has assumed the sacred person of Mohammad pbuh as *the addressee* of the admonitions contained in this Chapter. It goes without saying that this general tendency implicates the noble self of the Holy Messenger for not distinguishing the virtue from the vice, and for impolite responses to a poor seeker of knowledge. Thus a grave insult and sacrilege is committed, purposefully or unintentionally. And then different kinds of hollow rhetoric are employed by different scholars to try to offset the adverse effects of this sacrilege.

It must be borne in mind at this juncture that the pronouns used in this Chapter are of *third person, and second person, masculine, singular, perfect verb* which cannot be ascribed or attributed to the Holy Messenger or any other particular person because they are *implicit subject pronouns*; and in the entire length of this chapter the subject of these pronouns has not been named or brought forth.

Hence, this is a general address which is aimed towards all people of knowledge; particularly those scholars whose conduct towards teaching a seeker of knowledge is that of impolite callousness on grounds that the contender is a poor illiterate one. It is those who would rather pay full attention towards one who deems himself a highly educated one and may not be to a substantial degree attentive towards learning. It is emphasized that dissemination of Quranic knowledge to every human being is an essential duty irrespective of the high or low level of education or intellect the seeker may have. To behave in this way in any degree would mean that the teaching scholar is not fully aware of the process and purpose of his creation in spite of all the knowledge he may have acquired.

A fully qualified, honest and rational Translation of the Chapter under analysis is attempted, upon the insistence of close associates, for deliberation by Quranic scholars as a milestone leading the way towards the ultimate destination of rediscovering the deep buried ultimate reality of Quran.

For meeting this goal, it takes into account all prominent features of the classic style of Quran's narration, lays special emphasis on the text's consistency and mutual coherence between its different objective targets, in the perspective of nature, society, human self and the Hereafter.

Let us start this most rational translation with the holy name of our Lord, the Almighty Who is the Guiding Light of the entire Universe and the Earth. This is going to tell us in all earnestness how serious it is with God to deny knowledge to some poor but needy one because of his lowly appearance, and to pay attention to the other one for just his haughty, confident looks.

Chapter ‘Abasa

عَبَسَ وَتَوَلَّى (١) أَنْ جَاءَهُ الْأَعْمَى (٢) وَمَا يُدْرِيكَ لَعَلَّهٗ يُزَكَّى (٣) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (٤) أَأَمَّا مَنِ اسْتَغْنَى (٥) فَأَن ت لَهُ تَصَدَّى (٦) وَمَا

عَلَيْكَ أَلَّا يَزُكِّي (٧) وَأَمَّا مَنْ جَاءَكَ يَسْعَى (٨) وَهُوَ يَخْشَى (٩) فَأَنْتَ عَنْهُ تَلَهَّى (١٠) كَلَّا إِنَّهَا تَذْكِرَةٌ (١١) مَنْ شَاءَ ذَكَرَهُ (١٢) فِي صُحُفٍ مُكَرَّمَةٍ (١٣) مَرْفُوعَةٍ مُطَهَّرَةٍ (١٤) بِأَيْدِي سَفَرَةٍ (١٥) كِرَامٍ بَرَرَةٍ (١٦) قِيلَ الْإِنْسَانُ مَا أَكْفَرَهُ (١٧) مِنْ أَيِّ شَيْءٍ خَلَقَهُ (١٨) مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ (١٩) ثُمَّ السَّبِيلَ يَسِّرُهُ (٢٠) ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (٢١) ثُمَّ إِذَا شَاءَ أَنشَرَهُ (٢٢) كَلَّا لَمَّا يَقِضْ مَا أَمَرُهُ (٢٣) فَلَيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ (٢٤) أَنَّا صَبَبْنَا الْمَاءَ صَبًّا (٢٥) ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا (٢٦) فَأَنْبَغْنَا فِيهَا حَبًّا (٢٧) وَعِنَبًا وَقَضْبًا (٢٨) وَزَيْتُونًا وَنَخْلًا (٢٩) وَحَدَائِقَ غُلْبًا (٣٠) وَفَاكِهَةً وَأَبًّا (٣١) مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (٣٢) فَإِذَا جَاءَتِ الصَّاحَةُ (٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبَتِهِ وَبَنِيهِ (٣٦) لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (٣٧) وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُسْتَبْشِرَةٌ (٣٩) وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْفَعُهَا قَنَرَةٌ (٤١) أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ (٤٢)

عَبَسَ وَتَوَلَّى (١) أَنْ جَاءَهُ الْأَعْمَى (٢)

If SOMEONE is approached by one looking worthless and deprived of knowledge (الأعمى), would it be fair that he may frown and turn him away?

وَمَا يُدْرِيكَ لَعَلَّهُ يَزُكِّي (٣) أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى (٤)

How can you be made aware that this is not the right conduct as he may show enough mental maturity to acquire growth and progress; or may exert so much that this Guidance from Allah (الذِّكْرَى) may eventually prove inspiring and profitable for him.

أَمَّا مَنْ اسْتَعْصَمَ (٥) فَأَنْتَ لَهُ تَصَدَّى (٦):

Now as for the other one who might regard himself to be self-sufficient, and you pay full attention to his learning;

وَمَا عَلَيْكَ أَلَّا يَزُكِّي (٧):

And still he may not show mental progress, so how is this failure going to reflect upon your accountability?

وَأَمَّا مَنْ جَاءَكَ يَسْعَى (٨) وَهُوَ يَخْشَى (٩) فَأَنْتَ عَنْهُ تَلَهَّى (١٠)

And, as for him who gained access unto thee and is eager to make efforts, and is in awe [of God], would you hold him in utter disregard!

كَلَّا إِنَّهَا تَذْكِرَةٌ (١١) مَنْ شَاءَ ذَكَرَهُ (١٢):

NAY, VERILY, these teachings consist of general guidance and remembrance; so whoever is willing to do so may learn and keep in mind.

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

These are preserved in sacred scrolls of dignity, loftiness and purity,

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾:

and are written by the hands of scroll writers noble and most virtuous.

فَقِيلَ لِلْإِنْسَانِ مَا أَكْفَرَهُ ﴿١٧﴾

In fact man's is often destroyed by his denial of the truth.

مِنْ أَمْرِ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾:

He must remember of what substance God has created him? Out of a drop of sperm He created him, and thereupon determined his nature and balance,

ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾

and then He made his way through life easily available to him; and in the end He caused him to die and brought him to the intermediate state in which the soul lives after death till the resurrection (أَقْبَرَهُ) ; and then, when He so willed, He shall raise him again to life.

Qaf-Ba-Ra = to bury (the dead). aqbara - to cause to be buried, have a grave day, have anyone buried. Grave, tomb, **intermediate state in which the soul lives after death till the resurrection.** maqabir - cemetery, place of burying.

كَلَّا لَنَنَاقِضَ مَا أَمَرَهُ ﴿٢٣﴾

Nay, but never think yet that man has achieved the destination fixed for him!

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

Hence, to reach that destination, man must concentrate upon his acquisition of knowledge and progress (طَعَامِهِ) ; and think about

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنبَغْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعَجَبْنَا وَقْعًا ﴿٢٨﴾ وَزَيَّنَّا لِلْإِنْسَانِ الْأُولَى ﴿٢٩﴾ وَحَدَّائِقِ
عُلْبَانٍ ﴿٣٠﴾ وَفَاكِهَةٍ وَأَنْبَاٍ ﴿٣١﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

[how it is] that We poured down water abundantly; and then We cleaved the earth cleaving it asunder, and thereupon We caused grain to grow out of it, and vines and edible plants, and olive

trees and date-palms, and gardens dense with foliage, and fruits and herbage, for you and for your animals to enjoy.

Nun-Ba-Tay = to gush or flow out, draw water, reach water by digging well. **anbata** - to bring a thing to light, deduce a thing. **istanbata** - to find out, elicit, elucidate. **nabatun** - internal state of a person.

فَإِذَا جَاءَتِ الصَّاحَةُ (٣٣) يَوْمَ يَقْرَأُ الرَّءُفُ مِنْ أَخِيهِ (٣٤) وَأُمُّهُ وَأَبِيهِ (٣٥) وَصَاحَتُهُ وَبَنِيهِ (٣٦) يَكُلُّ أَمْرِي مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

AND SO, when the piercing call is heard on a Day when everyone will [want to] flee from his brother, and from his mother and father, and from his spouse and his children: on that Day, to every one of them will his own state be of sufficient concern.

(٣٧) وَجُودٌ يَوْمَئِذٍ مُّسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُّسْتَبْشِرَةٌ (٣٩) وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ (٤٠) تَرْهَقُهَا قَتَرَةٌ (٤١) أُولَئِكَ هُمُ الْكَافِرَةُ

الْفَجَرَةُ (٤٢)

Some faces will on that Day be bright with happiness, laughing, rejoicing at glad tidings. And some faces will on that Day with dust be covered, with darkness overspread: these will be the ones who denied the truth and were immersed in iniquity!

.....

A Running Translation NOW:-

If SOMEONE is approached by one looking worthless and deprived of knowledge (الأَعْمَى), would it be fair that he may frown and turn him away?

How can you be made aware that this is not the right conduct as the contender may show enough mental maturity to acquire growth and progress; or may exert so much that this Guidance from Allah (الذِّكْرَى = The Quran) may eventually prove inspiring and profitable for him.

Now as for another one who might look haughty and self-sufficient, and you might pay full attention to his learning, and still he may not show mental progress; so how is this failure going to reflect upon your accountability?

And, as for him who gained access unto thee and is eager to make efforts, and is noted to be in awe [of God], would you hold him in utter disregard!

NAY. VERILY, these teachings consist of general guidance and remembrance; so whoever is willing to do so may learn and always keep them in observance. These are preserved in sacred scrolls bearing dignity, loftiness and purity, and are written by the hands of scroll writers noble and most virtuous.

In fact man is often destroyed by his denial of the truth. He must remember his humble origins as to what substance God has created him from? Out of a drop of sperm He created him, and

thereupon determined his nature and balance; and then He made his way through life easy and available to him; and in the end He caused him to die and brought him into an intermediate state in which the soul lives after death till the resurrection; and then, when He so willed, He shall raise him again to life.

Nay, but never think yet that man has achieved the destination fixed for him! To reach that destination, man must concentrate upon his acquisition of knowledge and progress (طَعَامِهِ); and observe and acknowledge how it is that We poured down water abundantly; and then We cleaved the earth cleaving it asunder, and thereupon We caused grain to grow out of it, and vines and edible plants, and olive trees and date-palms, and gardens dense with foliage, and fruits and herbage, for you and for your animals to enjoy. (all the laws of nature)

AND SO, when the piercing call is heard on a Day when everyone will [want to] flee from his brother, and from his mother and father, and from his spouse and his children: on that Day, to every one of them will his own state be of sufficient concern. Some faces will on that Day be bright with happiness, laughing, rejoicing at glad tidings. And some faces will on that Day with dust be covered, with darkness overspread: these will be the ones who denied the truth and were immersed in iniquity!

Thematic Quranic Translation Series Installment 7

Consciousness, Death of Physical Organism,

Torture in Graves and Resurrection

explained in the true light of Quran

PRELUDE

Some questions are answered here in the light of Quranic injunctions which may lead to remove some of the prevalent misunderstood concepts about the themes shown in the title above. These questions were raised during a debate between some Quranist friends some time ago and the writer was asked to answer in the form of a proper article to help future referencing in times of need.

Question:

Aren't the following Verses clearly denying the concepts of Consciousness, Torture in the Graves and the Period of Interval between physical death and eventual Resurrection of Spiritual Self :-

Verses: 2/154-155; 16/20-21; 3/169-170; 22/58; 23/12-16 ???

(Also added here are Verses : 23/16 and 23/100.)

Answer:

You have advanced at least three separate questions to be answered, and those stand like this :-

- 1) Rebuttal of the concept of Consciousness
- 2) Rebuttal of the concept of Torture in the Graves
- 3) Rebuttal of the Interval between Death & Resurrection

1) CONSCIOUSNESS (2/154-55 & 16/20-21)

You are mistakenly treating the words “Yash’aroon” (يشعرون) or “Tash’aroon” (تشعرون) - used in purely verbal form in the Verses you have referred to - as the noun “Consciousness”. No Sir. This verb in its present context denotes the “act of perceiving or knowing or having some sense thereof”. Look at the Root meanings of this verbal form :-

= **Shiin-Ayn-Ra** = to know/perceive/understand, to acquaint, perceive by senses: make verses, remark, poetry, poet, verse, art of poetry, feeling, etc.

On the contrary, the noun “Consciousness” in its academic perspective bears much deeper meanings. So much so that even the LIFE itself is the other name of Consciousness because Consciousness is the essence of all living things. The entire field or science of Psychology deals with Consciousness, viz., man’s Conscious Self.

Here are those Verses, translated in a Rational manner to highlight the verbal use of the word “Sha’ara”:-

Verses 2/154-155:

لا تقولوا لمن يقتل في سبيل الله أمواتاً، بل أحياء ولكن لا تشعرون۔ ولنبلونكم بشيء من الخوف والجوع ونقص من الأموال و

الانفس والثمرات-وبشر الصابرين-

“And say not of those who are slain in God's cause, "they are dead": nay, they are rather alive in a higher stage which you **perceive not** in your present stage of life. And most certainly shall We continue giving you opportunities for your evolution to higher stages by passing you through fear, and hunger, and loss of worldly goods, of lives and of labor's fruits. So, do give glad tidings unto those who exercise patience in adversity.”

Verses 16/20-21:

والذين يدعون من دون الله لا يخلقون شيئا وهم يخلقون-اموات غير احياء-وما يشعرون ايان يبعثون-

“Those beings that some people invoke beside God cannot create anything, since they themselves are but created: they are dead, not living, and they **can't even perceive** when they will be raised from the dead!”

As for the concept of Consciousness, we found nowhere in the referred Verses a clear or even distant and ambiguous suggestion leading to denial of this concept. Wherever in these Verses you come across glad tidings of a future New Life, it always means a life of pure Consciousness which is neither a material nor visible form of life. It is because the physical death is imminent, and physical life has no point to return once again as it is governed by the Laws of Nature. And Consciousness is not material or physical and can't be perceived with naked eye. If the physical form of life returns in the same old stead, in the same physical stage of creation, it can't be called a new and more evolved life form. At the same time, in the process of nature, almost certainly, no reverse gear can be applied. Time is linear, not circular. So it doesn't recur or come back. Only a journey towards more and more advancement with a higher form of life than the present, and evolution to higher degrees of Consciousness is envisaged.

Check the 2nd Law of Thermodynamics which proclaims that nature's processes proceed in only one direction, and can't be reversed. The entire process of Creation practically confirms the same underlying course of action or purpose. In Quran it is called “Siraatum Mustaqeemun” – a stable, straight and forward looking Path. The next higher, and perhaps the last and the ultimate stage, is the stage of purely conscious or spiritual life which has appropriately been given the name of “the Hereafter” in Quran; and for which preparations continue to be made during the present physical+semi spiritual stage of life. For that phenomenon substantial undeniable and highly manifest signs keep constantly appearing before us.

It is not known how you conceived the idea of rebuttal of Consciousness. From the genesis till our present times whatever has emerged, developed and has appeared before us through the successive acts of creation, always reflects the presence of Consciousness. Its level and its values have been getting higher and higher with the creation of every new stage of life. Eventually, at the human stage of creation, this conscious level has reached its hitherto highest level. It means that it has reached the level of “Self-Consciousness”, which is a level that no creation before us has been blessed with. It means that in every stage of creation, consciousness has successively been developing from its lower values to higher ones and finally, in the human form of life, it reached the highest stage yet of Self-Consciousness or Self-Awareness. And it is worth mentioning here that “self-awareness” is in reality the stage of awareness by a creation of its Creator.

Those who have some knowledge of Sufis' lives they also are likely to know the fact that every Sufi seeking to know the Creator immerses himself into the depths of his own inner self. He knows that Creator's attributes are the great inheritance of a creation and these attributes are transmitted into its inner self before it is created or takes birth. It is worthwhile to mention here that every creator, whoever he might be, is in fact craves for manifesting his own unique qualities and potentialities, and he fulfils this desire through the act of creation.

2) THE THEORY OF TORTURE IN THE GRAVES

There definitely is the rebuttal of the concept of "Torture in the Graves" in Quran, as in the entire length of Quran no mention of it can be found. There's the mention of physical death, then disposal of the body, and then, at some undetermined point in time, the resurrection of man's immortal Conscious Self, free from its previous material entity, called the Life of the Hereafter. That is what is usually called the Spiritual Life. In this entire process or system no punitive action of the kind of retribution is conceivable in the graves in view of the obvious reality that many other modes and means, apart from burial, are also practiced, through which human bodies are entrusted back to the nature for a useful disposal.

Here is the most relevant Verse, rationally translated :-

Verse 23/16:

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَنَتَّيِّشُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ ﴿١٦﴾

"And then, behold! after all this, you are destined to die; and then, behold! you shall be raised from the dead on the day the last Stage of creation is established/launched."

3) THE GRAND INTERVAL CALLED "BARZAKH"

As for the Interval called "Barzakh" in Quran, in the common sense it is that period which accrues between the physical death of the organism where man's inner conscious self goes to a deep hibernation, and its re-awakening in the form of resurrection in a future higher stage of Life.

This Interval is confirmed by Quranic injunctions, and there's no authentic justification to reject this concept. No one can know of this Interval as to the length of its duration, whereabouts of the human conscious self and its nature and station of safe custody, or whether it is going to be a total conscious black-out or not. We can only speculate. No flight of thought even at a lightning speed would be able to afford a satisfactory answer in this respect. The more you delve into its intellectual depths, the more complex questions may arise in your minds with almost no tangible explanations. Ultimately a consensus will be reached, which man has already concluded through his knowledge and observations, that living at a lower conscious stage, no creation is capable of acquiring the knowledge and information about a stage much higher in conscious values than its own stage.

It is quite rational too for the reason that in our normal life, no school student can know about the education given in a College, or no college student can know about the higher education given in the universities. It is identical to animals that, being in a lower stage, living with much lower conscious values, cannot comprehend the conditions and values of man's higher stage of life. On the other hand, man living in the most advanced stage of life or consciousness yet, is destined to know all about the four earlier stages of creation which function with much lower conscious values than what he possesses.

Here is the meaning of Barzakh, or the Interval between now and the upcoming stage of life called Hereafter:-

Ba-Ra-Zay-Kha = a thing that intervenes between two things, a bar/obstruction that makes a separation, the interval between the present and that which is to come, from the period of the death to the resurrection, what is between doubt and certainty.

barzakh n.m. 23:100, 25:53, 55:20

The most relevant Verse is translated hereunder :-

Verse 23/100:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾

“...until, when death approaches any of them, he prays: “O my Sustainer! Let me return, let me return [to life], so that I might act righteously in whatever I have failed !” Nay, it is indeed but a meaningless word that he utters: for behind those who leave the world **there is a barrier** until the Day when all will be raised from the dead!”

Here is a rational translation of the rest of the Verses you have referred to, hoping to clear the puzzles in a satisfactory manner. By the way, what these Verses are trying to prove in a clear way is the certain existence of an upcoming higher stage of life – the promised existence of a Hereafter.

Verses 3/169-170:

ولا تحسبن الذين قتلوا في سبيل الله أمواتا. بل أحياء عند ربهم يرزقون۔

“But do not think of those that have been slain in God's cause as dead. Nay, they are alive! With their Sustainer they are provided with their means of sustenance/evolution...”

Verses 22/58-59:

والذين هاجروا في سبيل الله ثم قتلوا أو ماتوا ليرزقنهم الله رزقا حسنا۔ وان الله لهو خير الرازقين۔۔ ليدخلنهم مدخلا
يرضونه۔ وان الله لعليم حكيم۔۔

“AND as for those who forsook the domain of evil in God's cause, and then were slain or died - God will most certainly provide for them beautiful means of evolution for, verily, God - He alone - is the best of providers; [and] He will most certainly cause them to enter upon a state of being that shall please them well: for, verily, God is all-knowing, most forbearing.”

Verses 23/12-16:

ولقد خلقنا الانسان من سلاله من طين۔۔ ثم جعلناه نطفه في قرار مكين۔ ثم خلقنا النطفة علقة، فخلقنا مضغة، فخلقنا

المضغة عظماً، فكسونا العظام لحماً، ثم أنشأناه خلقاً آخر - فتبارك الله أحسن الخالقين - ثم أنكم بعد ذلك لميتون - ثم أنكم يوم القيامة تبعثون -

“NOW, INDEED, We have created man out of the essential ingredients of clay, and subsequently caused him to remain as a drop of sperm in firm keeping, and then We created out of the drop of sperm a germ-cell, and then We created out of the germ-cell an embryonic lump, and then We created within the embryonic lump bones, and then We clothed the bones with flesh - and then at this point of completion of physical organism, We turned him into a new, different and higher kind of creation: hallowed, therefore, is God, the best of artisans! And then, behold! after all this, you are destined to die; and then, behold! you shall be raised from the dead when the last stage of creative plan is established (يوم القيامة).”

Here, like some other places in Quran too, the process of human birth is detailed step by step. It can be expressed in many ways adhering with the divine wording and the latest discoveries in medical and anatomical sciences.

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Important words translated:-

Rizq (رزق): All resources and grants leading to man's evolution and sustenance. This sustenance is material as well intellectual and educational; particularly bestowed by God.

Fi Sabeel-il-laah (فى سبيل الله): The way God's plans and purposes are served; in the service of Divine cause; any act or process leading to that path.

Khalqan Aakhir (خلق آخر): A different kind of creation, different and higher from the physical or animal organism being discussed.

Youm al-Qiyamah (يوم القيامة): That promised era or point in time when a pre-planned creative stage is established/launched, which is higher in conscious level from the current stage of life.

Thematic Quranic Translation Series Installment 8

The Crucial Themes of SOUM (Fasting)

& Hajj (Pilgrimage)

explained in the true light of Quran

PRELUDE

This piece of work takes due cognizance of the fact that the holy text of QURAN qualifies as a masterpiece of unparalleled classical Arabic prose. That's a fact invariably attested by eminent scholars of Arabic language and literature over the past centuries, and stands as an attribute worthy of the Universal Majesty of its Divine Narrator. Yet, very few have been able to reveal the mystery that a devastating corruption initiative was unleashed by Umayyad despots against Quran immediately after they had usurped the Pious Caliphate in Hejirah year of 35. This silent and sordid operation was carried out by preparing superfluous, false and fictitious Interpretations, which were to render Quranic doctrine devoid of any logical and scholarly value or validity for the next 1400 years.

This series of research work, therefore, keeps in strict observance the historical manipulation of Quranic texts by enemies on the one hand, and, on the other, pays due attention to the frequent presence of allegories, similes, metaphors, idioms and symbolic expressions in its narratives – a style that a classical writing essentially embodies. Each installment of this series deals exclusively with a single major topic from the Scripture, and its related sub-topics, if any. This paper, however, discusses two crucial topics, just because many of the related Verses deal with both of these topics simultaneously. The purpose is to offer direct, short, and to-the-point solutions of numerous ideological riddles confronting a seeker of Truth, which hitherto have continued intriguing the minds, in spite of an easy excess to bulky volumes of relative explanations bearing the names of 'Tafaseer', exegeses or Interpretations. This chosen modus operandi serves not only to reduce the volume of translation work substantially, but also to eliminate the occurrence of lengthy repetitions effectively.

The standard procedure adopted for this venture introduces a most efficient and flawless system of producing a strict and exact translation work. This system ensures that the final outcome is not in any measure infiltrated or adulterated with a single word from external sources, such as personal opinions, convictions, dogmas or translator's own understanding reflecting his own particular mindset. The standard yardstick of this system has been fixed upon knowledge, rationality, logic and intellect, and latest research techniques, with a view to keeping it pure and free from all additions, interpolations, redactions and biases.

The hitherto prevalent literal translations of these themes are vehemently condemned having been grossly interpolated. It is the corrupt legacy of our inglorious past where Quranic doctrine was grossly misconstrued and misrepresented to serve the tyranny and debauchery of Arab despots. It is recommended to reject and discard those purposeful and vicious fabrications in view of their proven role in corrupting the original and pristine image of Quran.

It goes without saying that the pursuit of Quran's prescribed mode of conduct, if presented once again in its true light, stands as the best medium of guidance the human caravan needs to march without hindrance towards its exalted destination of peace and glory.

Let us then, after this short expression of the related background, have a glance on the most up to date academic and rational research on our themes under discussion.

Verse 2/183 to 2/202 (From Chapter al-Baqarah)

Though our translation work takes a start from Verse 2/183, still it is of utmost importance to refer to the context as an essential priority. Quranic narrations are fully integrated, coherent and consistent. Hence a quick glance over the context would remove any possible obstacles from the way of an easy and comprehensive grasp of the themes under research.

The continuing theme here is that of the mandatory duty of preparing a will (Verse 180), and of prohibition to change the will by a malicious interest of depriving the rightful heirs (Verse 181); of undoing any injustice if done in the will by the one leaving the will behind; then there's the injunction of 'Qasaas', the just retribution (Verse 179); of the consideration of remission and restitution in the course of 'Qasaas'; to keep away from transgression and excesses; of the clarification that it is not the path of virtue and generosity to turn towards East or West (Verse 177), but to believe in God's existence, in the Hereafter, in the Books and Holy Messengers, and to spend your wealth for the needy was the right path to virtue and evolution; and the theme here is that of Salaat, Zakaat, fulfillment of your covenants and showing of fortitude. On the whole, the entire former text is based on the commandments and education relating to human conduct in the society.

Now dear friends, reverting back to Verse 2/183, do not think that a sudden track change has taken place where a new and radically irrelevant theme is abruptly inserted herein that leads you to a worship ritual of remaining hungry by imposing the self-torture of fasting. Certainly the upcoming theme too is that of training in moral values in a particular condition of a society. After all Quran, by its own writing, enjoys the status of a Timeless Mode of Conduct ("Hudan" -2/2). It goes without saying that without a team of honest men, no ideology, divine or man-made, can be applied practically onto a society with success. Abstention from eating and drinking and the mandatory self-torture is not known to ever have succeeded in creating a virtuous or pious society leading to welfare and prosperity of the masses. This kind of rituals of worship rather turns a man into a dull and inoperative machine by squeezing out his energy and potential. Inflicted with thirst, weakness, fatigue, he is rendered workless and can only wait for the time to break his fast.

Let us now start with **Verse 2/183:-**

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

"O YOU who have attained to faith & peace! Training in abstention/restraint from evil practices (Al-Siyaam) is ordained for you as it was ordained for those before you, so that you might remain conscious of God:"

أَيَّامًا مَّعْدُودَاتٍ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۚ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾

(Verse 2/184): "As these are days of preparations (مَعْدُودَاتٍ - readiness, preparedness) for your great mission, those of you who still are weak and doubtful about their convictions (مَّرِيضًا), or are still midway in the journey of truth seeking (عَلَى سَفَرٍ), they may postpone their preparations till another

time. And for those who might face other difficulties in getting ready, they may, as a compensation/alternative thereof (فَدْيُهُ), fulfil the needs of a helpless one (طَعَامُ مُسْكِينٍ). Whoever would volunteer (تَطَوَّعَ) for good deeds that would go a long way for his own good. And if you keep yourself restrained from wrong (تَصُومُوا), it is the best way for you if you have already become aware of such conduct.”

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ 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 بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

(Verse 2/185): “It was the prevalent deplorable state (شَهْرُ) of burning violence and tyranny (رَمَضَانَ) in which the Qur'an was bestowed as a “timeless mode of conduct” (هُدًى) unto man and a self-evident proof of that guidance, and as the standard by which to discern the true from the false (الْفُرْقَانِ). Hence, whoever of you faced this situation, he must abstain from being a part of it (فَلْيَصُمْهُ). And it is again emphasized that those who still suffer from weakness or doubt about their convictions, or are midway in the journey of seeking, may postpone their involvement in this movement to a later time. It is because God wills that you may have ease and abundance (الْيُسْرَ), and does not will you to suffer hardship and want (الْعُسْرَ); but He desires that you must accomplish your preparedness any way so that you extol God's glory the way He has guided you to do; and He desires that your efforts may bear fruit (تَشْكُرُونَ).”

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

(Verse 2/186): “and that when My subjects may ask thee about Me, you can assert that I am near; and I do respond to the caller when he calls unto Me: let them, then, respond unto Me, and believe in Me, so that they might follow the right way.”

أَجَلٌ لَّكُمْ لَيْلَةُ الصِّيَامِ الرِّفَاقُ إِلَىٰ نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۚ ثُمَّ أَتُوا الصِّيَامَ إِلَىٰ اللَّيْلِ ۚ وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ تِلْكَ لِكُلِّ بَيِّنَةٍ لِّلَّهِ آيَاتِهِ لِيُنَاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

(Verse 2/187): “During the dark period of non-restraint (لَيْلَةُ الصِّيَامِ), it was made lawful for you to make your weaker segments (Nissa'i-kum) a target of insult and abuse (al-Rafath-الرِّفَاقُ), although they are as essential for you (Libaasul-la-kum) in your society as you are for them. God is aware that you have been usurping your people's rights (تَخْتَانُونَ أَنْفُسَكُمْ). He has however turned unto you in His mercy and has forgiven you. Now, then, you may keep in close touch with them (بَاشِرُوهُنَّ), and charge them (ابْتَغُوا) for only as much as God has ordained fair for you (مَا كَتَبَ اللَّهُ لَكُمْ). And acquire knowledge (وَكُلُوا) and reform your conduct (وَاشْرَبُوا) enabling you to discern the right from the wrong (الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ) in the light of Quran (مِنَ الْفَجْرِ); And spread the spirit of abstention and restraint (أَتُوا الصِّيَامَ) across the darkness of tyranny and exploitation (إِلَى اللَّيْلِ). When you are still in the stage of deliberations in respect of divine commandments and formulation of subsequent rules and regulations thereof (عَاكِفُونَ فِي الْمَسَاجِدِ), avoid spreading any glad tidings among your

people (وَلَا تُبَاشِرُوهُنَّ). These are the limitations/parameters set by God for you. Do not offend against them. It is thus that God makes clear His instructions unto mankind so that they all become conscious of Him”.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتَذُنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ﴿١٨٨﴾

(**Verse 2/188**) : “And (it is repeated that you) GRAB NOT one another's possessions wrongfully, and neither get access up to the local authorities in this behalf with a view to acquiring a part of people's property in a criminal manner, fully knowing that you are committing a transgression.”

يَسْأَلُونَكَ عَنِ الْهَلَّةِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا النِّبْيُوتَ مِنْ ظُهُورِهِنَّ ۚ وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأَتُوا النِّبْيُوتَ مِنْ أَوْبَآئِهَا ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٨٩﴾

(**Verse 2/189**): “THEY WILL ASK thee about the possibility of open and loud dissemination of the Divine Discipline (الْهَلَّةُ). Tell them that the time has come when people are openly gathered together for their spiritual advancement (مَوَاقِيتُ لِلنَّاسِ) and for securing their intended faith (الْحَجِّ). It is not the pious way to convey your teachings to society's elite class through back doors, or in a clandestine way. The piety reflects itself in getting spiritually stronger first, and then presenting your message to the elite class from the front doors, namely, through open proclamations. The way to attain success is to keep the divine guidance always in view.”

Haa-Jiim-Jiim = ح ج ج = to intend to a certain target, aim at, repair, undertake, repaired/betook himself to or towards a person / place / object of veneration/respect/honour, went/visit frequently/repeatedly, pilgrimage.
Overcome another by/in argument/evidences/proofs/testimonies, plead, contend/argue/dispute.
Refrain/abstain.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

(**Verse 2/190**): “AND FIGHT in God's cause against only those who wage war against you, but do not commit aggression - for, verily, God does not love aggressors.”

وَأَقْتُلُواهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ۚ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يَقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ ۚ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

(**Verse 2/191**): “And fight the aggressors wherever you may come upon them, and drive them away from wherever they drove you away - for oppression is even worse than killing. And fight not against them as long as the restrictive commands/conditions are applicable until they come down to a violation thereof and start fighting. Then if they fight against you, you also retaliate. Such shall be the recompense of those who deny the truth.”

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

(**Verse 2/192**): “But if they desist - behold, God is much-forgiving, a dispenser of grace.”

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انتهوا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

(Verse 2/193): “Hence, fight against them until there is no more oppression and the divine discipline is enforced. But if they desist, then all hostility shall cease, save against those who wilfully do wrong.”

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ ۖ فَمَنْ اعتدى عَلَيْكُمْ فَاَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعتدى عَلَيْكُمْ ۖ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

(Verse 2/194): “In case prohibitive conditions (الشَّهْرُ الْحَرَامُ) are imposed upon you by the enemy, you can also retaliate with similar prohibitive conditions (بِالشَّهْرِ الْحَرَامِ); and it is understood that any violation (الْحُرُمَاتُ) thereof results in just retribution (قِصَاصٌ). Thus, if anyone commits aggression against you, you transgress against him just in the same measure as he has done against you – but, in these acts, remain always conscious of God, and know that God is with those who remain conscious of Him.”

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

(Verse 2/195): “And spend freely in God's cause, and let not your own hands throw you into destruction; and persevere in doing good: behold, God loves the righteous ones”.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

(Verse 2/196): “AND secure fully your intended target of faith (الْحَجَّ) and then remodel your living (الْعُمْرَةَ) for the sake of God (لِلَّهِ). But if you are surrounded by hostile circumstances, then follow that part of the guidance which may deem easier to you. And do not encircle or approach (تَحْلِقُوا) your chieftains (رُءُوسَكُمْ) until the principles of guidance (الْهَدْيِ) have reached (يَبْلُغَ) their target and have become well established (مَحَلَّهُ). In spite of that, if one of you suffers from deficiency in knowledge, or is put in a difficult/painful state by his local chief/commander/authority, then he must either compensate for it (فَفِدْيَةٌ) by educating himself in the discipline of self-restraint (مِنْ صِيَامٍ), or try to prove his righteousness (صَدَقَةٍ), or work more for his inner purification (نُسُكٍ). And then, when things settle down, those who have been blessed with a pious living (بِالْعُمْرَةِ), and have achieved their target of faith in God (إِلَى الْحَجِّ), they must abide by what has become easy and available for them from the precious rules of guidance. As for those to whom such has not become easy yet, they must undergo three rounds of training in self restraint (فَصِيَامٌ) in the course of their intended target of faith (فِي الْحَجِّ). As for those who have abandoned or turned back from this mission altogether, it will be necessary to undergo many rounds of training (وَسَبْعَةٍ إِذَا رَجَعْتُمْ). This is how a perfect divine community if formed (تِلْكَ عَشْرَةٌ كَامِلَةٌ). This particular course of action is prescribed for those groups of people who are still not qualified or competent (لَمْ يَكُنْ أَهْلُهُ) to submit to the respected commandments/laws/regulations, or to remain in obedience to them (حَاضِرِي الْمَسْجِدِ).

(الْحَرَامِ). Nevertheless you all must collectively remain conscious of God and be constantly aware that Allah is severe in retribution.”

= **Ayn-Miim-Ra** عمر = to inhabit, dwell, mend, repair/**revive**, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard, to visit, to colonize, aimed at it, frequently visit, a visit in which is the cultivation of love/affection, repairing to an inhabited place; perform a sacred visitation, minor pilgrimage, pilgrimage with fewer rites; to remain alive (save life), to live, life, age, long-life, old-age.

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزُودُوا فِي إِيَّانٍ خَيْرَ الزَّادِ ۚ التَّقْوَىٰ ۚ وَاتَّقُوا أَوَّلِي الْأَنْبَابِ ﴿١٩٧﴾

(**Verse 2/197**): “It is widely known (أَشْهُرٌ مَّعْلُومَاتٌ) how to reach the intended target of faith (الْحَجُّ). Thus, whoever undertakes to reach the intended target through debate according to this known procedure (فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ), he will not resort to contemptuous language (رَفَثَ), to breaking the law and order (فُسُوقَ), to quarrel against one another (جِدَالَ). Whatever good behaviour you will display, Allah would definitely be aware of it. So, forge ahead, as the best way of evolution is the God consciousness. Hence, O you, who are endowed with insight, follow the way of God consciousness”.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوا كَمَا هَذَا كُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

(**Verse 2/198**): “However, you will be committing no sin if, during this discourse, you seek to continue earning your livelihood. And when you acquire the stage of full awareness and are filled with (أَفَضْتُمْ) the knowledge of truth (عَرَفَاتٍ), you must always keep in view the divine commandments when facing any prohibited rituals or conduct (عِنْدَ الْمَشْعَرِ الْحَرَامِ), and keep His attributes in mind the way He has commanded you to do, although earlier you indeed were going astray”.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

(**Verse 2/199**): “And spread your knowledge just as the multitudes of men are scattered all over; and seek protection from God. Indeed God is the Protector and the Dispenser of Grace.”

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمَنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

(**Verse 2/200**): “And when you have performed the acts of your inner purification (مَنَاسِكَكُمْ), keep always remembering God in your mind like your remembrance of your own great elders - nay, with a yet keener remembrance! And know that there are some who pray, "O our Sustainer! Do reward us in this world (with the worldly luxuries)" - and such shall not partake in the blessings of the life to come”.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ

وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾

(Verse 2/201): “And there are among them such as pray, "O our Sustainer! Grant us good in this world and good in the life to come, and keep us safe from suffering through the fire of remorse": it is these for whom there is a fortune in return for what they have earned. And God is swift in reckoning.”

A supplement on the theme of Hajj:

What does the Quranic Term “al-Hajj Al-Akbar” mean???

ANSWER:

You have asked about a well-known term “al-Hajj al-Akbar” which is generally taken as the “Bigger Hajj” or “a more Virtuous Hajj”. We are given to understand by the Muslim clergy that whenever a pilgrimage falls on a Friday by any chance, it is to be conceived as one bestowing a higher degree of blessings and grace. Thus it is an al-Hajj al-Akbar.

As I understand, what actually intrigues your mind at this juncture is that if Hajj is not a pilgrimage, but “reaching an intended target thru debate”, then why the term “Bigger Hajj” is used in Quran. Your confusion is not unfounded. It is the gift from fake translations we have inherited from the Great Arab Scam. You still are hesitant about the new, research-based, fully academic and rational definition of Hajj, and the inherited dogmas keep you shy of acknowledging its undeniable veracity. This question also stems from you and your friends’ still lingering doubts. My duty, however, is not to criticize, but to give a satisfying answer. I’ll try to fulfill this duty in a most satisfactory manner.

Please bear in mind that the structure of this term consist of three words in sequence :- “Youm---- al-Hajj---- al-Akbar” – usually known as “the day of the Bigger Hajj”.

Please note that it is not the correct translation of this compound. The correct Translation goes like this :-

“the Great Occasion (the Youm al-Akbar) of achieving the intended target of faith (Al-Hajj)”, OR,

“the Occasion of a massive conversion to the intended target of faith”.

I hope you understand. It is “the Great Day or Occasion” (youm al-Akbar), not the “Greater al-Hajj”. Or, it is a massive al-Hajj, meaning a collective or massive conversion to the faith. Hajj is only Hajj, an intended target of faith. It can’t be Bigger, Greater, or smaller or inferior, etc., in relation to one or the other particular day of the week.

The issue is raised in Verses 3 and 4 of the Chapter At-Tawbah, which is translated herein with full rationality and utmost authenticity from world famous lexicons. This Verse has, as its context, the scenario of treaties made with polytheist powers of the time.

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا

أَتُكْمُ غَيْرُ مُعْجِزِي اللَّهِ تَبَيَّنَ الَّذِينَ كَفَرُوا بِعَذَابِ آيَمِ ﴿٣﴾ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ
أَحَدًا فَأَتُوا إِلَيْهِمْ عَهْدُهُمْ إِلَىٰ مَدَّتِهِمْ ۖ

(Verse 9/3-4): “It is proclaimed herewith on behalf of God and His Messenger unto the general public that on this Great day/occasion (يَوْمَ الْأَكْبَرِ) of a massive attainment of the intended target of faith (الْحَقِّ), Allah and His Messenger are absolved from all moral and strategic obligations towards the polytheists. So, if you revert to the righteous way, it will result in peace and prosperity for you. But if you still back away from it, rest assured you cannot create annoyance for Allah. O Messenger, convey to the deniers of truth tidings of a painful torment, excluding only those polytheists whom you still have treaties with and who have never violated their terms and conditions; nor have one of them tried to overcome and conquer you. Therefore, you are bound to adhere with your commitments made with them till the deadline of the stipulated period is reached.”

Thematic Quranic Translation Series Installment 9

Chapter 106 – “Quraish”

Treacherous conversion of a meaningful word into the name of Royal Tribe

The Treachery exposed in the true light of Quran

PRELUDE

Here is another installment in the series of Thematic Translations from Quran which aim at exposing the havoc played with Quranic exegesis and renditions under the direct orders and auspices of the Arab Royalty of the House of Umayyads. This exposure is presented through a fresh translation process, under pure rational and academic criteria. This process deals with particular Quranic topics, segment by segment, in a gradual and comprehensive way.

It goes without saying that the genuine Quranic doctrine could not have matched with the evil designs of the earliest usurpers of Islam's Pious Caliphate. Its benevolent, welfare based rule was done away with in 40 AH. The usurpers were the same old capitalist rulers of the region who were the arch enemies of the Holy Messenger. It was those from whose clutches the Messenger of God had freed the downtrodden masses and eradicated the persistent exploitation, bloodshed and widespread trade of slavery. The moment these enemies succeeded in their treacherous tactics and came back to power, their first priority was to corrupt and deface the Islamic socialist ideology which had caused their defeat, and had forced them to submit to the majority of poor masses who had been raised to the position of power and authority over their old tyrannical masters.

The Chapter Qurayish was also made a target of misrepresentation. It was wishfully made to refer to the tribe of Qurayish, which it did not. Any reference to a tribe in this Chapter makes its thesis grossly meaningless and inconsistent, as you can readily discern from some of the inherited translations. Nevertheless, the Umayyad despots were the most prominent branch of Qurayish and they needed self-aggrandizement by a particular mention of their tribe in Quran. So, to that end, they did not care about creating ambiguity and confusion in its rendering.

Let us have a round of different, totally ambiguous, traditional translations which stand inspired by their great scam.

Chapter 106 – Qurayish

Examples from prevalent traditional translations:-

لَا إِلَافَ قُرَيْشٍ ﴿١﴾ إِلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

ASAD: “SO THAT the Quraysh might remain secure, secure in their winter and summer journeys, Let them, therefore, worship the Sustainer of this Temple; who has given them food against hunger, and made them safe from danger.”

ARBERRY: “For the composing of Koraish, their composing for the winter and summer caravan! So let them serve the Lord of this House who has fed them against hunger and secured them from fear.”

YUSUF ALI: “For the covenants (of security and safeguard enjoyed) by the Quraish, Their covenants (covering) journeys by winter and summer,- Let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger).

SHAKIR: “For the protection of the Quraish--Their protection during their trading caravans in the winter and the summer--So let them serve the Lord of this House Who feeds them against hunger and gives them security against fear.”

You will kindly agree that after employing your best qualities of heart and mind over these translations, no aim, target, purpose or insight of these Verses can be identified in the perspective of revolutionary movement of Mohammad pbuh. Even the text contained in these three lines is ambiguous and inconsistent, leading to nowhere. No mention of any “trade caravan” can be located in the text under research. “Rehla-tash-shitaa was-sayif” simply means passage of seasons symbolizing “passage of time”. There was no temple or house or worship.

Therefore, this humble writer declares with full authenticity that the above translations, along with all other traditional or inherited translations of this Chapter, are nothing except a grave contempt of logic, rationality and intellect. Still, if any of my respected readers can present another consistent and meaningful concept coming out of the above traditional presentations, he may kindly help and guide us to a logical scenario.

AND NOW, a translation based on latest research is submitted to offer a simple and straightforward as well as fully consistent understanding.

١/١٠٦ - Verse: 104/1 : لِإِيلَافِ قُرَيْشٍ

For the sake of assimilating, mutually familiarizing, organizing (لِإِيلَافِ) the “people gathered from far and wide busy fighting each other” (قُرَيْشٍ),

٢/١٠٦ - Verse: 104/2 : إِيْلَافَهُمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ

AND, for keeping them tied in the bonds of love, friendship and harmony (إِيْلَافَهُمْ) with the passage of time –(passing of hot and cold seasons) – (رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ),,,

٣/١٠٦ - Verse 104/3 : فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

,,,it is of utmost importance that they submit themselves in obedience to the Lord of this Center of Command,,,

٤/١٠٦ - Verse 104/4 : الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ (٤)

And it should be made clear to them that this is the Authority That has been providing them with sustenance (أَطْعَمَهُمْ) in hunger and want (جُوعٍ), and peace (آمَنَهُمْ) in fear and apprehensions (خَوْفٍ).

Authentic meanings of key words in Parenthesis:

قرش؛ Qarash

: To gather/collect people scattered here and there, fighting each other and to organize, merge together, familiarize them; (Lisan ul-Arab, page 3585)

Alif-Lam-Fa = he kept or clave to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. A certain rounded number that is well known.

iilaaf: Unity; Compact; Alliance; Covenant for the purpose of trade; Obligation involving responsibility for safety and protection; Attachment.

Alaf: Thousand.

Ra-Ha-Lam = to depart, saddle-bag, he saddled the camel, he bound upon the camel, to mount, rode, pack, caravan, remove/travel/journey.

Thematic Quranic Translation Series Installment 10

The Tale of Prophet Job (Ayyub a.s.)

Recovered from the dark confines of mythology And rehabilitated in the true light of Quran

PRELUDE

The Reality behind frivolous details of awful improbable diseases, protracted chain of inexplicable afflictions and misery and, in the face thereof, the exemplary patience and fortitude displayed by Ayyub a.s. (Prophet Job).

According to traditional details derived from the Bibles, the Prophet Job had to undergo unaccountable misery and affliction due to intervention of Lucifer in his life. And thus he was reduced to a miserable living of poverty, hunger, diseases and unaccountable distress in spite of his earlier position of affluence and power as head of a prominent tribe. He is reported to have lost all relatives and servants, and was left fully incapacitated with only a wife to take care of him. Different exegeses of Quran have shown him to have been afflicted by a variety of physical disasters. One of these caused him to suffer from sores all over his body filled with puss, and due to continued secretions he was obliged to lie down in the open on a bed of sand or ashes. His poor wife being the only attendant, fanned his afflicted body to move flies and insects away from him. She also labored in peoples' homes to scratch a living for herself and husband. One of the interpreters went so far as to have him bitten by a venomous snake, following the lead from Bibles where the Devil is given the name of serpent. After long years, when his patience came to its end, he called upon his Lord. The Lord then came to his rescue and put an end to his painful trials. A kick from his foot caused a spring to flow out of the ground. The water from this source worked as a remedy for all his physical diseases and distress. (The effects of snake bite that had afflicted him for years were also cured). Then he was joined by his lost family and relatives, regained health, wealth and prominence. He lived to be 140 years' old and saw four next generations of his offspring. During the miserable times his lone faithful wife was forced by Devil to say something disturbing to him. Upon this, he vowed to punish her with 100 lashes when his ordeal ended. But then God saved his wife from this cruel sentence by proposing to replace the lashes with a dried bunch of bush tied in a knot, and to be stricken only once. Please check the available interpretations for this amazing episode of childish fantasy and mythical fabrications.

It is a strange and regrettable fact that no such imaginary fabrications are to be noted on the pages of Quran, and these are obviously planted in its translations or interpretations by copying from the Bibles in a superfluous manner. The sole purpose behind this imagery was to hide the revolutionary struggle of Prophet Job against the powerful tyrants of his time for the rehabilitation of human rights.

Hence, instead of mourning the level of intellect of our learned translators/interpreters, or the malicious agenda they were given to follow, let us try by ourselves to work out a most rational and authentic translation of related Verses. Let us try to present with full authority just as much as Quran has elucidated on this issue, without adding a single word from outer sources, so that the reality hidden behind the ancient myth can be fully brought to light. Hopefully this effort would culminate in a comprehensive exposition which would not need any further elaboration than the actual words of Quran.

Verse 21/83-84:

﴿٨٣﴾ وَأَيُّوبُ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٤﴾

“AND remember Ayyub, when he cried out to his Sustainer, “O Lord I have fallen into great harm/hardship in the fulfillment of my mission but I believe in you as the best provider of mercy and protection.”

﴿٨٤﴾ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٥﴾

“Whereupon We responded unto him and removed all the difficulties/setbacks that he had sustained; and We made him join with his comrades and companions, and with many more of the same faith. It was a merciful provision for him from us, and a remembrance for our obedient servants”.

Verse 38/41-44:

﴿٤١﴾ وَادْكُرْ عَبْدَنَا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤٢﴾

“AND remember our servant Ayyub when he called unto his Sustainer, “Behold, the corrupt Rebellious one (الشَّيْطَانُ) has afflicted me with torture (عَذَابٍ) in a frenzy of enmity and confrontation (بِنُصْبٍ)”.

﴿٤٣﴾ اذْكُرْ بِرَجُلِكَ ۖ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٤﴾

“We ordered him to take quick steps in moving away from that community. And suggested to him a station where opportunities were available for cleansing people’s hearts towards purity (مُغْتَسَلٌ), cooling of eyes (بَارِدٌ) in the light of divine revelation and following a righteous mode of conduct (شَرَابٌ)”.

﴿٤٥﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٦﴾

“And there We bestowed him with his old ideological companions and many more having the same faith. It was our special favor for him; similarly, therein was a remembrance for all those with wisdom and intellect”.

﴿٤٧﴾ وَخُذْ بِيَدِكَ ضِغْثًا فَاصْرِبْ بِهِ وَلَا تَحْنُتْ ۚ إِنَّا وَجَدْنَا صَابِرًا ۖ نِعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ ﴿٤٨﴾

“Then we ordered him to consolidate his power (ضِغْثًا) by exercising his energy and talents (بِيَدِكَ); and then to set out (اصْرِبْ) for spreading his revolutionary message in such a way as not violating a treaty, oath, covenant or principle (وَلَا تَحْنُتْ). Indeed we found him steadfast in his mission. He was an excellent servant of ours; He would always turn unto Us in times of need”.

Dear friends, that’s all there is to it. Prophet Ayyub’s short episode does not suggest personal, physical or financial problems of a Divine Envoy, as the case goes with the scriptural biographies of all other holy men. They come to reform the societies by confronting the tyrants of the time and thus to establish precedents for the coming generations of humans to follow. And the Scriptures only give hints towards their revolutionary struggles aimed at freeing the common humans from servile bonds and exploitation inflicted upon the majority of them by a minority of powerful ruling classes.

Thematic Quranic Translation Series Installment 11

The Chapter At-TEEN (95)

A Strict, up to date, Rational Translation

PRELUDE

Here is another installment in the series of Thematic Translations from Quran which aim at exposing the havoc played with Quranic exegesis and renditions under the direct orders and auspices of Arab Royalty of the House of Umayyads. This exposure is presented through a fresh translation process, under pure rational and academic criteria. This process deals with particular Quranic topics, segment by segment, in a gradual and comprehensive way and doesn't allow addition or interpolation of a single word from outer sources.

It goes without saying that the genuine Quranic doctrine could not have matched with the evil designs of the earliest usurpers of Islam's Pious Caliphate. Its benevolent, welfare based rule was done away with by the usurpers in 40 AH. These usurpers were the same old capitalist rulers of the region who were the arch enemies of the Holy Messenger of Islam. It was those from whose clutches the Messenger of God had freed the downtrodden masses and effectively eradicated the persistent exploitation, bloodshed and widespread trade of slavery. The moment these enemies succeeded in their treacherous tactics and came back to power, their first priority was to corrupt and deface the Islamic socialist ideology which had caused their defeat, and had forced them to surrender to the majority of poor masses who had been raised to the position of power and authority over their old tyrannical masters.

Needless to mention here that the entire corpus of research articles and books on Islamic heritage being written and introduced all over the world, including Quranic translations and/or interpretations, usually do not take into account the above historical upheaval of a great magnitude and its massive damaging influence and long lasting after effects on Muslim civilization and Islamic Doctrine at large. Hence it can safely be surmised that all those writings that continue cropping up on Islam, particularly from the West, are fundamentally devoid of the real facts of Islamic history and, resultantly, miss deplorably the essence of the great Islamic Revolutionary Movement of medieval times. They also follow the corrupted versions of Quranic exegeses and, therefore, stand on fictitious foundations.

After this short review of the crucial background information, let us start with our theme with a fresh academic and research-oriented outlook.

Chapter At-Teen with its most Rational Translation:-

وَالَّذِينَ وَالَّذِينَ وَالَّذِينَ (١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ (٣) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤) ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ (٥) إِلَّا
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ (٦) فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ (٧) أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ (٨)

Verses 95/1 to 95/3:

١/٩٥-٢/٩٥: وَالَّذِينَ وَالَّذِينَ وَالَّذِينَ (١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ

“We swear by the divine gifts like the fig and the olive (وَالزَّيْتُونَ), and by fame and glory (وَطُورِ سِينِينَ), and by this land of peace under your command,”

(“Teen” (تين) Lane’s lexicon page 325 (of 3039).)

قسم ہے انجیر اور زیتون جیسی نعمتوں کی، اور شان و شوکت، نام و نمود والے اس مرحلے کی [وَطُورِ سِينِينَ] جہاں تم پہنچ چکے ہو، اور قسم ہے اس مامون و محفوظ کیے گئے خطہء زمین کی [الْبَلَدِ الْأَمِينِ] جو اب تمہیں حاصل ہو چکا ہے،

Verse 95/4:

﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ﴾

“that We had created man in the best of proportion, balance and conformation;”

کہ ہم نے تو انسان کی تخلیق بہترین ترتیب و توازن کے ساتھ انجام دی تھی۔

Verse 95/5:

﴿ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ﴾

“But what you have faced to reach your present stage was due to the facts that violation of our laws had downgraded him to the lowest levels of conduct”.

لیکن تمہیں اس مرحلے تک پہنچنے کے لیے انسانوں کے ہاتھوں جن مصائب و مشکلات کا سامنا کرنا پڑا وہ صرف اس سبب سے تھا کہ ہمارے قوانین کی خلاف ورزی نے انہیں پست ترین درجے میں واپس بھیج دیا تھا۔

Verse 95/6:

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

“Only those were the exceptions that had attained to faith and followed reformative and constructive ways of conduct. Hence they will be rewarded without wishing or desiring (غَيْرُ مَمْنُونٍ).”

Verse 95/7:

﴿فَمَا يَكْذِبُكَ بَعْدُ بِاللَّيْلِ﴾

“What can henceforth declare thee a false pretender of knowledge after having established the divinely ordained social system successfully?”

Verse 95/8: ۸/۹۵:

﴿أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ﴾

“Isn’t it made clear that God is the super Ruler over all other rulers?”

اور اب رواں ترجمہ :

قسم ہے انجیر اور زیتون جیسی نعمتوں کی، اور شان و شوکت، نام و نمود والے اس مرحلے جہاں تم پہنچ چکے ہو، اور قسم ہے اس مامون و محفوظ کیے گئے خطہ زمین کی جو اب تمہیں حاصل ہو چکا ہے، کہ ہم نے توانسان کی تخلیق بہترین ترتیب و توازن کے ساتھ انجام دی تھی۔

لیکن تمہیں اس مرحلے تک پہنچنے کے لیے انسانوں کے ہاتھوں جن مصائب و مشکلات کا سامنا کرنا پڑا وہ صرف اس سبب سے تھا کہ ہمارے قوانین کی خلاف ورزی نے انہیں پست ترین درجے میں واپس بھیج دیا تھا۔ سوائے تمہاری اس جماعت کے جنہوں نے یقین و ایمان کی دولت پالی اور معاشرے کی فلاح کے لیے صلاحیت افروز اور تعمیری کام کیے۔ پس ان سب کے لیے ایسا انعام مقرر کیا گیا ہے جو انہیں بغیر احسان مند ہوئے خود کار انداز میں مل جائے گا۔ اب اس کامیابی کے مرحلے کے حصول کے بعد ہمارے تجویز کردہ نظام زندگی [ضابطہ حیات] کے بارے میں تمہیں کیسے جھٹلایا جاسکے گا؟ تو کیا اب یہ ثابت نہیں ہو گیا کہ اللہ ہی تمام حاکموں سے بڑا حاکم ہے؟

بریکٹوں میں دیے گئے مشکل الفاظ کا مستند ترجمہ:

[وَطُورٌ سَيْنِيٌّ]: طور: گرد گھومنا، قریب جانا، وقت یا ایک خاص وقت؛ متعدد مرتبہ؛ تعداد/پیمانہ/حد/پہلو/شکل و صورت/حلیہ/طور طریقہ/تہذیب و آداب/قسم/طبقہ/مرحلہ/درجہ؛ سینا پہاڑ، زیتون کا پہاڑ؛ بہت سے دوسرے پہاڑ، وہ پہاڑ جہاں درخت پیدا ہوتے ہوں؛ خود کو انسانوں سے علیحدہ کر لینا، اجنبی، آخری حد، دو انتہاؤں کا سامنا۔ سینین: س ن و: سنا: شان و شوکت، رحمتیں اور انعامات، ناموری۔ بعض اسے سیناء سے ملاتے ہیں جو صحرائے سینائی میں ایک پہاڑ ہے۔ مگر جس کی کوئی ٹھوس لسانی بنیاد نہیں ہے۔

[الْبَلَدُ الْأَمِينُ]: البلد: زمین کا ایک خطہ، حدود مقرر کردہ قطعہ اراضی، آبادی کا علاقہ۔ البلد الامین = وہ خطہ زمین جسے مامون و محفوظ کر لیا گیا ہو۔

Thematic Quranic Translation Series Installment 12

THE MYTH OF PROPHET YOUNUS A.S. (JONAH) **IN THE BELLY OF GREAT FISH**

Re-defined in the true light of Quran

PRELUDE

The episode of Prophet Yunus (Jonah) a.s. in Quran was narrated to highlight his strategic missionary struggle against the terrorist rulers of his time, and was solely meant to enhance the fortitude of Mohammad pbuh in the miseries and affliction he was facing in the wake of his great revolutionary struggle against the savage capitalist rulers of Arabia.

However, like the interpolations exercised in all other enlightening episodes of divine envoys, which invariably emphasized their dauntless struggles for emancipation of the downtrodden masses, this one's picture too was painted with the fake colors of a religious myth, mystery and miracles by the despotic enemies of Islam. Kindly check any available interpretations from any inherited or modern edition of Quran.

This, therefore, is a humble effort in re-infusing the deleted spirit of truth and rationality back into the Quranic narrative and to present the real facts of the episode of Yunus a.s. in its true light. This venture is launched to address various challenges facing the nascent Quranic community, and the theological and spiritual matters any religion seeks to expound.

Any probable errors or omissions in the work can be pointed out, with Quranic authority, in a spirit of close academic cooperation and with the aim of achieving a consensus of opinion on this issue.

It is worth mentioning here that this part of research work was inspired by Prof. Abdur Razzaq (late) of Ahl-e-Quran (Lahore) who had individually attempted a logical and academic re-presentation of this theme in some distant past.

Verse 6/86:

وَاِسْمَاعِيْلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلٰى الْعٰلَمِيْنَ ﴿٨٦﴾

“And it is about Ishmael, and Elisha, and Jonah (Younus), and Lot. And all others did We honor above other people;”

Verse No.21/87—88: آیت: ۸۸-۸۷/۲۱

وَذٰلِ الْنُّونِ اِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نُّعَذِّبَ عَلَيْهِ فَنَادٰۤى فِي الظُّلُمٰتِ اَنْ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ اِنِّى كُنْتُ مِنَ الظَّٰلِمِيْنَ ﴿٨٧﴾

AND remember the possessor of divine wisdom, Yunus (وَذَالِ الْنُّونِ), when he went off highly displeased and disturbed (مُغَاضِبًا), assuming that We may not evaluate his high status and his great struggle! Then in the darkness of despair he called out his Lord thus: “There is no authority except Thee! Limitless art Thou in Thy glory! Verily, I have been the one lost in darkness!”

فَاسْتَجَبْنَا لَهٗ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ۚ وَكَذٰلِكَ نُنْجِي الْمُؤْمِنِيْنَ ﴿٨٨﴾

And so We responded unto him and delivered him from the state of grief and distress: for thus do We deliver all who have faith and work for peace.

Verse No. 37/139-149 : آيت: ١٣٩-١٤٨

AND, Younus (Jonah) was indeed one of Our Messengers;

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

إِذْ أَتَى إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾

when he had to migrate (أَتَى) to an elevated piece of land (الْفُلْكِ), densely inhabited (الْمَشْحُونِ) with people;

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

He had worked hard to fulfill his mission (فَسَاهَمَ), but had faced failure (مِنَ الْمُدْحَضِينَ);

فَاَلْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

But, then, his extreme concentration on his mission (الْحُوتُ) had fully absorbed/captivated him (فَاَلْتَقَمَهُ) and he was blaming himself (هُوَ مُلِيمٌ);

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَّيْتُ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

So, had he not been of those doing their utmost (الْمُسَبِّحِينَ), he would indeed have languished in the belly of that land (لَلَّيْتُ فِي بَطْنِهِ) till the Day when all shall be raised from the dead (يَوْمِ يُبْعَثُونَ):

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

but We thought it suitable to cut him off from his people (فَنَبَذْنَاهُ) and plant him on a vast piece of land (بِالْعَرَاءِ), while he was highly sensitive of his weaknesses/drawbacks (هُوَ سَقِيمٌ).

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِيطٍ ﴿١٤٦﴾

and We caused to grow for him plants full of fruits (made his efforts fruitful);

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

And enhanced his status as Messenger over a hundred thousand, or more, people;

فَأَمَّنُوا بِمَنْعَتِهِمْ إِلَى حِينٍ ﴿١٤٨﴾

and they all attained to faith, and so We allowed them to enjoy a fulfilling sustenance up to a certain time;

Verse 68/48-50 :

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُوْمٌ ﴿٤٨﴾

In the same way, you too must remain steadfast for the sake of the rule of your Lord, and be not the victim of despair like Younus, the one devoted to his mission (صَاحِبِ الْخُوْتِ), who cried out [in distress] after having given in to pressures (مَكْظُوْمٌ).

لَوْلَا أَن تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُوْمٌ ﴿٤٩﴾

Because it is to remember that had not grace from his Sustainer reached him, he would indeed have been cast forth (نُبِذَ) upon that barren land (بِالْعَرَاءِ) in a state of regret (مَذْمُوْمٌ):

فَاجْتَبَاهُ رَبُّنَا فَجَعَلَهُ مِّنَ الصَّالِحِيْنَ ﴿٥٠﴾

but his Sustainer had responded to him and placed him among the great Reformers .

Verse 10/98 : آيت: ٩٨/١٠

فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ لَنَمَّا آمَنُوا كَشَفْنَا عَنْهُمْ غَآبَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿٩٨﴾

For, alas, why wasn't there another community apart from the one of Younus, at that time, whose faith may have awarded them similar blessings: because when they attained to faith we had removed from them sufferings and hardships of the worldly life and provided them for a long time with unlimited sustenance.

A Running Translation now:

And it is about Ishmael, and Elisha, and Jonah (Younus), and Lot. And all others did We honor above other people.

AND remember the follower of divine wisdom, Younus, when he went off, highly displeased and disturbed, assuming that We may not evaluate his high status and his great struggle! Then in the darkness of despair he called out his Lord thus: "There is no absolute authority except Thee! Limitless art Thou in Thy glory! Verily, I have been the one lost in darkness!" And so We responded unto him and delivered him from the state of grief and distress: for thus do We deliver all who have faith and work for peace.

AND, Younus (Jonah) was indeed one of Our Messengers; when he had to migrate to an elevated piece of land, densely inhabited with people; He had worked hard to fulfill his mission, but had faced failure. But, then, his extreme concentration on his mission kept him fully absorbed/captivated and he felt like blaming himself .

So, had he not been of those doing their utmost, he would indeed have languished in the belly of that land till the Day when all shall be raised from the dead.

But We thought it suitable to cut him off from his people and plant him on a vast piece of land, while he was highly sensitive of his weaknesses/drawbacks. And We caused to grow for him plants

full of fruits (made his efforts fruitful); And enhanced his status as Messenger over a hundred thousand, or more, people;

And they all attained to faith, and so We allowed them to enjoy a fulfilling sustenance up to a certain time.

In the same way, you too must remain steadfast for the sake of the rule of your Lord, and be not the victim of despair like Younus, the one devoted to his mission who cried out [in distress] after having given in to pressures. Because it is to remember that had not grace from his Sustainer reached him, he would indeed have been cast forth upon that barren land in a state of regret. But his Sustainer had responded to him in time and placed him among the great Reformers.

For, alas, why wasn't there another community apart from the one of Younus, at that time, whose faith may have awarded them similar blessings: because when they attained to faith we had removed from them sufferings and hardships of the worldly life and provided them for a long time with unlimited sustenance.

Important words given in brackets above:

Mughaaziban [مُغَاضِبًا] : wrath, rage, indignation, angry, irritated, furious

(fī az-zulumaat) فى الظلمات: In the darkness; darkness of despair, disappointment.

Al-Fulk (الْفُلْكَ) : A wide piece of land or field; pieces of land within a circle and elevated; boat; ship.

Abaqa (ابق) : run away, to escape.

Al-mashhoon (المشحون): loaded, charged, filled; a densely populated community or town; a loaded ship, or room, or house, etc.

Fa-Sahama (فساهم): Sahama: to strive hard for an assignment; to make serious efforts; to cast arrows; to face or confront someone or something.

Al-Mudhazeen (المدحضين) : Loser, suffered defeat.

Al-Hoot (الْحُوت): to concentrate upon a central object; to move in circles around something; concentrate on orders or purposes; fish; movement of fish in circles.

Fa Al-Taquum-hu (فالتقمه); luqm; to take a bite by your mouth; to grip into jaws, or hold; to captivate from all around;

Muleem (مُلِيم) : to be regretful; to feel disgraced, insulted, lowered.

Al-Musabbaheen (المسبحين): Those who strive with full capacity and resources; as is done by a swimmer while swimming.

Fa-nabaznaa-hu (فنبذناه) : Nabaza: To cut off from people and move aside; to become a hermit; to throw away something after rejecting; surrender, resign, discard.

Bil 'Araa (بالعراء) : in a vast land; in a barren land

Saqeem (سقيم) : Saqam: sickness, shortcoming, weakness, unhappy, dejected, distempered, disordered.

Makzoom (مكظوم) : under immense pressure; man afflicted with grief, silent, in pain.

Mazmoom (مذموم) : Discredited, blamed, reviled, reproved, forsaken.

Thematic Quranic Translation Series Installment 13**IS “KA’BAH” REALLY THE HOUSE OF GOD?****IS “MASJID AL-HARAAM” THE OTHER
NAME OF KA’BAH?*****Fake concepts repudiated by answers
in the true light of Quran*****PRELUDE**

These lines are written in response to questions from friends, who are victims of misguidance on account of gross distortions in Scriptural narratives by Umayyad Despots through the medium of fictitious interpretations. A substantial number of modern enlightened Muslim minds wish to know the true meanings of the Quranic words ---- “Ka’bah” (كعبة), ---- “Bayit ullah” (بيت الله), and ---- “Hajj” (حج), representing or signifying the foundations of Muslim faith.

Some of the questions and answers are presented here below for a general awareness by truth seekers.

QUESTION NO. 1 “Rabba haadhal Bayit” (رب هذا البيت)? Does it not clearly mean “Ka’bah”???

ANSWER

In this context, a modern rational translation of Chapter Qurayish has been presented and uploaded on “ebooks.i360.pk” library (Thematic Translation Series Installment 9), where these words are defined in their true conceptual light and it is contextually proved that these DO NOT signify Ka’bah. Here is the relevant Verse from Chapter Qurayish :-

﴿٣﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ “Fal-ya’budu Rabba hadhal Bayit”

Authentic and Rational translation goes like this:-

“Hence, it is essential that they collectively obey the Lord of this IDEOLOGICAL CENTER”.

“Al-Bayit” can be any ideological institution, command center, headquarters of a movement or the secretariat of the central leadership. House of Lords and House of Commons are the usual terms in English language signifying the institutions of a Government. And ‘al-Bayit al-Maal’ is a known term in Arabic for the Center of Treasury. Here the suggestion is towards the centre of leadership/command established by Mohammad pbuh to control and administer his revolutionary movement.

QUESTION NO. 2 “Hazal Baladil Ameen” (هذا البلد الامين)? Doesn’t this mean Makkah and Ka’bah???

ANSWER

This sentence is from Chapter At-Teen. A Rational Translation is presented hereunder to prove

that it neither suggests Makkah nor Ka'bah.

Please check Thematic Translation Series Installment 11 for full translation of Chapter At-Teen – ebooks.i360.pk).

وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

“We swear by the divine gifts like the fig and the olive (وَالَّتَيْنِ وَالزَّيْتُونَ), and by fame and glory (طُورِ سِينِينَ), and by this land of peace under your command,”....

(“Teen” (تين) Lane’s lexicon page 325 (of 3039).)

Suggestion here is more plausibly found towards the town of Yathrab (Medinah), where Mohammad pbuh had migrated to and established his Center of Command. No hint towards Ka'bah or Makkah.

QUESTION NO. 3): “Min Masjid al-Haraam ila Masjid al-Aqsa” (من المسجد الحرام الى) ١/١٧ : “Don’t the words Masjid Al-Haraam here suggest Ka’bah???”

ANSWER

No. No suggestion again towards Ka'bah here. The relative Verse of Chapter Asraa is translated here to offer you a satisfactory answer.

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

“Limitless in Glory is He Who directed His servant, in the midst of persistent darkness, to migrate from that “place where submission to Allah was forbidden” to another “distant center of submission to Allah’s commands” whose environment We had already made conducive and supportive for his mission, in order that we manifest for him prospects of success. Verily He is the one Who listens about and monitors your struggle.”

Masjid, the Noun of time and place from sjd (submission), is the centre of submission and surrender as well as the commandments to which one has to submit. Even Quran itself can be called Masjid because we need to submit to its teachings. When used with “Al” it signifies a particular station, point, center, land where submission is in force.

QUESTION NO. 4) “Waadin ghayira dhi zar’a’inda bayituka al-Moharram” (واد غير ذي زرع،،،،، عند بيتك المحرم،،،،،) : Aren’t Makkah and Ka’bah meant here too from “Bayitak al-Moharram” and “a barren valley”???

ANSWER

These terms are from the Chapter Ibraheem. Nowhere is found any suggestion in this Chapter towards Ka'bah or Makkah being a holy or central place. Here is the latest Rational translation of related Verses:-

Chapter Ibraheem: Verses 14/35 to 14/38:

وَاذْكُرْ اِبْرَاهِيْمَ رَبِّ اجْعَلْ هَذَا الْبَلَدَ اٰمِنًا وَاَجْنِبْنِي وَبَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ﴿٣٥﴾

And remember the time when Abraham spoke thus: “O my Sustainer! Make this land peaceful/secure and help me and my posterity to keep away from surrendering to self-fabricated ideals (الأصنام).

رَبِّ اِنَّهُمْ اَضَلَّلْنَ كَثِيْرًا مِّنَ النَّاسِ مَّنْ تَبِعَنِ فَاِنَّهُ مَتٰى وَمَنْ عَصٰنِي فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿٣٦﴾

O lord, these false ideals have led a multitude of men astray. So, from now on, who followed my path, only he is truly of me; and who disobeyed me, his case is to be taken up by you, the bearer of the attributes of protection and mercy.

رَبَّنَا اِنِّىٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذٰى زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيْمُوا الصَّلٰةَ فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوٰى اِلَيْهِمْ وَاَرْزُقْهُمْ مِّنَ الشَّعْرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٣٧﴾

O my Sustainer, I have settled my offspring **by your venerable center of command/Idiology (عند بيتك المحرم)** in between such people (بوادٍ) whose minds have not been cultivated to receive your teachings (غير ذي زرع). O my Sustainer, this is so that they may establish among these people a strict pursuance of your commands (ليقيموا الصلاة). To achieve that goal, kindly turn their hearts to incline towards them and grant them fruitful sustenance so that their efforts may produce results (يشكروا).

QUESTION NO. 5) Another very crucial Verse (At-Tawbah: 19-20) which provides a solid proof of Ka'bah's authenticity as it talks of water supply to pilgrims and the building of Ka'bah :

التوبة: ٢٠-١٩: اجعلتم سقاية الحاج وعمارة المسجد الحرام، كمن آمن بالله واليوم الآخر وجهد في سبيل الله-لا يستون عند الله - والله لا يهدي القوم الظالمين- الذين آمنوا وهاجروا وجاهدوا في سبيل الله بأموالهم وانفسهم، اعظم درجة عند الله- وأولئك هم الفائزون-

What would be your response to it ???

ANSWER

No Sir. This Verse too does not authenticate the so-called Ka'bah as a center or as holder of some kind of sanctity for Muslims. And this denial is on two accounts as follows :-

1) “Saqayatul Haaj”, the thirst-quenching of Haaj was not done by offering water to certain pilgrims, but by offering the seekers the ideological knowledge and material that may satisfy and convince them to reach the stage of faith and submission. That's what is called Hajj in Quran. And

2) “‘Imaratul Masjid al-Haraam” is NOT the building around so-called Ka’bah, but *Umara and Imaarat* is defined as “tending or serving of the center where dissemination of Quranic knowledge” was in practice. And it was not that old Pagan Temple, but the one established by Mohammad pbuh at some appropriate location.

Here is the modern, rational and logical translation of the relevant text:-

At-Tawbah 19-20: “Do you regard the mere act of quenching the academic thirst of contenders

seeking faith (سقاية الحاج) and of those occupying/inhabiting/serving/tending the respected Center of Submission (عمارة المسجد الحرام),,,,, as being equal to the performance of those who believed in Allah and the Hereafter and then strove hard in the cause of Allah? Nay, the two categories do not stand equal in the sight of Allah. And do remember that Allah does not grace with His guidance those who disregard merit (القوم الظلمين). In fact, those who attained to faith, and forsook the domain of evil, and strove hard in Allah’s cause with their possessions and their lives, have the highest rank in the sight of God, and it is they who shall be highly rewarded (الفائزون) in the end.”

QUESTION NO. 6): Why then the pilgrimage (Hajj) to Ka’bah is still performed in Makkah by Muslims?

ANSWER

The hoax of pilgrimage (The Hajj) to Ka’bah has been intensively explored, investigated and researched into academically, historically and geographically in recent times, taking into account all aspects of this Pagan ritual. Thanks to the despotic Arab regimes of the arch enemies of Islam which had usurped the Pious Caliphate just 24 years after the death of Mohammad pbuh, no part of the true Islamic ideology has reached us in its original form. Same is the case with the definition of Quranic word Hajj. Please open this link and view a startlingly true picture of Ka’bah and pilgrimage:-

<http://ebooks.rahnuma.org/cgi-bin/shbkpage.pl?bkid=1497214654>

The Title of the book is “HAJJ - A Delusional Journey of Deliverance”.

Thematic Quranic Translation Series Installment 14

The Fake Story of Prophet Mohammad's marriage with the divorced wife of his adopted son.

Rationally re-translated from Chapter Al-Ahzaab

PRELUDE

A hell lot of hue and cry is raised by Islamophobes on the issue of Prophet Mohammad pbuh undertaking to marry Zaiynab, the wife of one called Zayid, having been attracted to her due to her beautiful looks. Zayid is a fabricated character who is actually reported, in hearsay based Islamic Tradition, to be the Prophet's adopted son, who upon knowing the intentions of the Prophet, agreed unhesitatingly to divorce his wife Zaiynab in order to facilitate her re-marriage with the Prophet. Through the fake translations of Quran, even Allah swt is not spared from being blamed of blessing this debauchery on the part of the holy Prophet (Na'oozu Billah), and of ordaining him not to hide his desire, and of going ahead with this marriage in an open manner so that a custom is established whereby adopted sons' spouses can be taken into matrimony, when divorced, as a permissible conduct.

Most regrettably, Quranic text or its assertions do not state, allege, infer or imply any act of marriage in the relevant verses!!! There is no attestation found in Quran, even in the least, of the tradition based fictitious story of such a marriage. No names of Zayid or Zaiynab are to be found therein. No mention of an adopted son, no divorce, and no hiding of desires, as falsely interpreted, are to be discovered in the relevant Quranic narration. Contrary to this blame game agenda of the Arab despotic enemies of Islam, **the issue under discussion in these Verses belongs to the requirement of an “unfaltering and unhesitating compliance of divine government's directives” and to “meeting promptly the strategic requirements by responsible officials of the governing body when decided to do so”.**

Keeping this obvious perspective in view, a fresh, most rational and academic translation of relevant verses is attempted hereunder. Its linguistic and empirical approach and merit are hopefully not going to require any further elaboration, debate or discourse. Should there be a scholarly objection to this work, those with authentic supportive material from Quran will be welcomed in a spirit of academic cooperation.

VERSE 33/36:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُمْسِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

“If and when clear-cut orders are issued from the divine Government (قَضَى اللَّهُ وَرَسُولُهُ), it is not permissible for the responsible peace keeping individuals (لِمُؤْمِنٍ) and such groups/bodies (لِمُمْسِنَةٍ) to exercise their own discretion (لَهُمُ الْخِيَرَةُ) in carrying out the orders given to them (أَمْرِهِمْ). Whoever of the responsible officials would rebel against the divine Government (يعص الله و رسوله) will be construed as having gone into manifest transgression.”

VERSE 33/37: آيت : ٣٧/٣٣

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ

تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا .

“Do remember in this connection the case of the one whom God and thou had rewarded (given a senior position); when you had ordered him by saying:

“keep united with your close ally (أَمْسِكْ عَلَيْكَ زَوْجَكَ) and remain cautious and god-fearing in respect of divine Government’s directives (وَاتَّقِ اللَّهَ); you are known to keep those strategic affairs concealed under your personal knowledge (وَتُخْفِي فِي نَفْسِكَ) which the divine Government wanted to be acted upon openly (وَتُخْشَى النَّاسَ); whereas, divine Government’s disobedience was more liable to be afraid of (وَاللَّهُ أَحَقُّ أَنْ تُخْشَاهُ); and when it was agreed that an increase (or a raise) in the manpower from the present level (زَيْدٌ مِنْهَا) had become an inevitable necessity (وَطَرًا), we had made you join hands with that allied group (زَوَّجْنَاكَهَا) in order to establish a precedent for other law enforcers (الْمُؤْمِنِينَ) not to hesitate (لَا يَكُونَ حَرَجٌ) in enrolling into their ranks (أَزْوَاجِ) those who seek to be their close associates (أَدْعِيَائِهِمْ), if they may have taken such a decision in view of their mandatory requirements (وَطَرًا). And thus Divine Government’s orders may have been implemented (أَمْرُ اللَّهِ مَفْعُولًا).”

(The above Verse is an Arabic narrative too difficult in its structure and composition to be brought in order in a translation work. BUT, please take particular notice of who is speaking here, to whom, and who is presenting this dialogue between two men as a Quranic text. It is NOT Allah here speaking with His Rusool. Actually, Allah swt here narrates the episode of Rusool, and here it is the Rusool who is reprimanding his subordinate officer of a region till the end of the Verse. Deplorably, the Arab historical crooks, taking advantage of the difficult and lengthy non-stop text, have turned the episode upside down making Allah speak here with His Rusool about his personal matters, by exercising a lot of interpolation. I have separated the Rusool’s reprimand from the opening sentence of the Verse, by adding a new paragraph, to make things easier to follow and understand.)

VERSE 33/38:

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

“Your Supreme Leader (النَّبِيِّ) cannot be held blame worthy for carrying out the duties that God has ordained for him. Such was God’s way with those that have passed in earlier times. God’s will is a law which becomes applicable without fail.”

P.S.

So friends, this is the true picture of the fake traditional story of Zayid and Zayinab invented to defame and destroy the true Islam and to use libel and slander against its holy founder. Religious insanity is so greatly manifest in Muslim intelligentsia that over the centuries they did not give a damn about what havoc was being played with their foundations. On the other hand, these fictitious interpretations were circulated across the land beginning the early Umayyad era, and regional governors were ordered to disseminate and enforce them by sword among the religious scholars and in academic and intellectual circles. Thus this fictitious material was soon to assume the status of canonical interpretation throughout the Muslim world, and a single word spoken against its authenticity made one liable to death. My readers will find the same old fictitious and libelous story in almost every Quranic translation and interpretation that exists anywhere in any major language of the world.

Thematic Quranic Translation Series Installment 15

The Fake Story of Shortening of “Worship Prayer”-

QASR MIN AS-SALAAT

Rationally re-translated from Chapter Al-Nisaa

PRELUDE

This latest research consists of a strict linguistic and rational translation of Verses 101 to 104 from the Chapter An-Nisaa of Al-Quran. In all available tradition-infested translations, this content has been misrepresented to deceive us by showing a purely concocted commentary which seems to allow shortening of the five-time prayer ritual called Salaat (also called Namaaz) *during an ongoing battle*. Thereby, it is indirectly, but rigorously, implied from this text by enemies of Islam that this worship ritual does exist in the Muslim faith.

Contrary to that, the context of the Verses under research displays no ongoing battle and no impending need to offer a prayer ritual right in the middle of it. Needless to mention that dismantling your armament and offering prayer in congregation during a face-to-face battle fought with swords and spears, would only be tantamount to an idiotic and disastrous move leading straight to a mass suicide. On the other hand, the philosophy of a worship ritual or its shortening (or expanding, whatsoever) is meaningless in the perspective of a fiercely operational armed movement that aimed at toppling the worst tyrannical regime of the Pagan Aristocracy of Western Arabia.

As a matter of fact, the Verses in question deal with the character and conduct of the faithful, particularly those who remained passive by taking it easy, in comparison with the others who forsook the domain of evil and strove hard for the sake of Allah’s plans (see previous Verses starting with Verse 95). Because the text is linked to this particular scenario, therefore, the following translation of words and terminology also takes into consideration the same perspective, but keeps adhering strictly to the root meanings and the utmost purity of God’s narrative. Here we mostly find important instructions as to what strategy should be adopted in pursuance of the fixed goals and in emergency situation, and detailed emphasis are laid on combat training of those lagging behind and not taking active part in the impending struggle..

Kindly bear in mind that against the backdrop of this research stands the false claim of traditional translations asserting that from this text the existence of traditional prayer ritual of “Namaaz” (Salaat) is fully corroborated and established; whereas, a deeper look around the context, and the narration itself, clearly proves that As-Salaat just cannot be misconstrued as a ritual worship. As-Salaat is the close pursuit of divine guidance and of the ordained mode of human conduct.

Chapter An-Nisaa, Verses 101-104

وَإِذَا هَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاؤَ مُبِينِينَ

﴿١٠١﴾ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِسِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا تَأْمِنُونَ فَإِنَّهُمْ يَأْتُمُونَكُمْ تَأْمِنُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

VERSE 3/101:

﴿١٠١﴾: وَإِذَا ضَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا ۚ إِنَّ الْكَافِرِينَ كَانُوا أَعْدَاكُمْ عَدُوًّا مُبِينًا ﴿١٠١﴾

“AND WHEN you eventually set off for a journey towards your goal (ضَرَيْتُمْ) and you have reason to fear that those bent on denying the truth may cause you harm, you will incur no sin by desisting from (تَقْصُرُوا) open pursuit of divine discipline (الصَّلَاةَ), in self defense; for, verily, those who deny the truth are your open foes.”

Qaf-Sad-Ra = become short, have little or no power, become niggardly, fall short, i.e. not to reach something, left/relinquish/abstain/desist/cease, took from its length, clip/shove, restricted/confined/limited, kept within certain bounds or limits, restrain/withheld, hinder/prevent, contract or draw oneself together, obedient, last part of day. qasr (pl. qusur) - ample and spacious house, castle, palace.

VERSE 3/102:

١٠٢/ : وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلَتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾

“And, O Messenger, when thou art among these faithful and have deputed them to carry out (فَأَقَمْتَ) the divine commandments (الصَّلَاةَ), the proper way to that will be to let different contingents of them (طَائِفَةٌ مِنْهُمْ) stay under your supervision (مَعَكَ) turn by turn; and carry with them their weapons (وَلْيَأْخُذُوا أَسْلِحَتَهُمْ) so that when they have fully surrendered in obedience (سَجَدُوا), they must be enrolled in the ranks behind you (مِنْ وَرَائِكُمْ), and the other group who has not yet followed (لَمْ يُصَلُّوا) shall come forward to undergo the discipline in your company (فَلْيُصَلُّوا مَعَكَ) and,

subsequently, take up defensive measures and remain armed (وَلْيَأْخُذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ). You should keep in mind that those who are bent on denying the truth (كَفَرُوا) would love to see you oblivious of your weapons and related equipment (تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ), so that they might fall upon you in a surprise attack. However, it shall not be wrong for you (وَلَا جُنَاحَ عَلَيْكُمْ) to lay down your weapons (أَنْ تَضَعُوا أَسْلِحَتَكُمْ) for a while if you are facing troubles like a shower of arrows from above (أَدَّى مِنْ مَطَرٍ) or encountering some other strategic weakness (أَوْ كُنْتُمْ مَرْضَى), and you need to take defensive measures for your safety (وَأَخُذُوا حِذْرَكُمْ); Verily, God has reserved a shameful suffering for those who deny the truth!”

مطر; Matar; that which falls upon you in mercy or in punishment; good or evil poured upon; hastening, quickening; raining; shower of water from skies.

VERSE NO.3/103:

١٠٣/٣ :: فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا ﴿١٠٣﴾

“And when you have carried out your missionary responsibilities (الصَّلَاةَ), you must still keep inviting attention to the Divine Attributes of Allah (فَادْكُرُوا اللَّهَ) while standing or sitting among people, and all around you. And when finally peace prevails then you must enforce the overall discipline of Divine Guidance. Verily the pursuit of the divinely ordained Discipline is a duty (كِتَابًا) regarded as mandatory (مَوْفُوتًا) upon the faithful/peace keepers.”

VERSE 3/104:

﴿١٠٤﴾ وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۚ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۚ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

“And do not show slackness in seeking out the enemy concentrations. If you feel you are suffering painful repercussions, then be it known that they are also facing the same fate as you. But you are in a better position of expecting a rewarding return from Allah, which they expect not. Rest assured that Allah is aware of all that you pass through and is a possessor of profound wisdom.”

Thematic Quranic Translation Series Installment 16

The Quranic Theme of Mohkamaat (محکمات) & Mutashabihaat (متشابهات)

Rationally re-translated in the True Light of Quran

PRELUDE:

There aren't any two kinds of Verses in Quran.

In this Series of Thematic Translations from Quran we would investigate on solid academic criterion a very crucial topic which has been a center of controversy from the early period of Islam. We would launch a research effort on a conviction under which a general consensus is found among Muslims to the effect that Quran's text contains two different categories of Verses. This fact implies that ---- some Verses are narrated in a particular style which is named as "Mohkamaat", meaning "clearly decisive", whose meanings or messages are easily discerned; and ---- there are other Verses whose style falls under a second category of "mutashabihaat", meaning "allegorical", wherein a metaphoric and symbolic language is used thereby making their understanding uncertain or ambiguous. It is implied under this old concept that one need not insist on trying to comprehend the essence of latter category of Verses, and whatever the earlier period scholars have derived from them must be taken as the truth as a token of reverence to them, just because so is ordained in the Quranic text too.

Looking at this theme rationally it comes to light that the hitherto accepted dogma is based on a blatant misunderstanding of the related text. As soon as the misunderstanding is removed, this dogma and its respective controversy dies its own death. And thus the real message of Quran hidden behind it can easily re-appear in its own true light. This misunderstanding was spread through the fictitious Islam invented by the despotic Umayyad Rulers when the real Islam was viciously moved far away from its origins through fake interpretations (tafaseer), as against what was presented by our beloved Prophet Mohammad pbuh. It goes without saying that had Islam maintained its true and original form, there would be no protracted era of despotic and dynastic rule in the history of Islam. True Islamic ideology is based on social equality based on justice and fair play for every segment of society and has no scope for tyrannical kingdoms.

With due respect for every old and contemporary Quranic scholar, allow me to declare that the earlier interpretation of this theme, which is strictly followed to this day, is absolutely unfounded, meaningless and un-Quranic. It is necessary in the present age of advanced knowledge and sciences to discard it altogether. According to this humble writer's latest research, the entire Quranic text enjoys a high academic and literary status. Every literary masterpiece is invariably laced and ornamented with metaphors, allegories, symbols, idioms, similes and other identical ways of expression. That's why it is classified as a classic. Quran in itself is such a literary masterpiece. Let us then analyze to see how authentic is the old concept of Mohkamaat and Mutashabihaat, and as to whether Quran corroborates this mischievous interpretation of its text, or tells us something to the contrary.

We undertake this research by attempting a most realistic rational re-translation of the relevant text where you will find both the crucial terms placed within parenthesis and then fully defined at the end of the thesis taking help from the most authentic of Arabic lexicons. This will prove that the fresh translation does not contain a single word or concept from the writer's end. Human knowledge, intelligence and conscious values are regarded as the basic criterion for this undertaking. It is free from prejudice, impurities and interpolations. It is recommended to reject and discard the inherited and hitherto prevalent interpretations as those have been the main source of gross distortions of Quranic essence.

Quran is NOT a book of "ambiguities" (Mutashabihaat) as we find inferred and implied in conformist translations; it is a Book of doubtless integrity (Laa Rayiba fi-ha – لا ريب فيها) and a perfect guidance that leads the entire creationary process to its logical and determined destination. Hence it leaves no scope for uncertainty, doubts & speculation. However, its true guidance would surface only when we are willing to divert the direction of our thinking away from blind pursuit of the so-called Imams (scholars) of old Tafasir (interpretations); and only when we are ready to declare with firm conviction that the ever growing knowledge, human evolution and rationalism are our real teachers. Nothing in the field of Quranic research can be regarded as the final word as yet. But the process of exploration and discovery is under way and it is hoped the time is round the corner when our coming generations would finally wrap up the process by reaching a matured and plausible stage where all the existing riddles are solved to the satisfaction of a decisive majority of truth seekers.

The relative Verse of Quran on this Theme is Verse 3:7 (Aal-e-Imran: 7) and it reads like this :-

آيت 7/3: هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ

And it is traditionally translated like this :

"He is the One Who has bestowed upon thee from on high this divine writ, containing messages that are clear in and by themselves - and these are the essence of the divine writ - as well as others that are allegorical."

And that the above stands as a blatantly erroneous translation, doesn't need any research or proof as the Almighty Author Himself contradicts this folly by another of His Verse. Here is it (Chapter 11: Verse 1):

الرَّ كِتَابٌ أَهْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

"Alif Lam Ra. This is a Book, with (all) its verses made decisively clear and then expounded in detail by One who is all wise and all aware."

Therefore, having established the hypocrisy of fictitious interpretations through the authority of Quran itself, let us now embark on a most righteous strict translation of Quranic text of Verse 3/7 to see exactly what kind of havoc has been played with its content:-

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿١٢٩﴾

“He is the One Who has bestowed upon thee this divine writ, which (min-hu منه here is “min bayaniah”, meaning all of it, not some of it) contains messages that are decisively wise & clear (مُحْكَمَاتٌ) - and these are the foundations upon which this divine writ stands (أُمُّ الْكِتَابِ); and all the secondary sources (أُخَرُ) are the *material of dubious nature resembling it* (مُتَشَابِهَاتٌ). Now those whose hearts are given to swerving from the truth would incline to go after that stuff which is dubious and made to look like it (مَا تَشَابَهَ مِنْهُ), seeking out what is bound to create confusion, and seeking to make its meaning defective or deficient (وَابْتِغَاءَ تَأْوِيلِهِ); but none save God knows the truth of their conjectures. Hence, those who are deeply rooted in knowledge say: "We believe in everything that is from our Sustainer" - albeit none takes due cognizance of it save those who are endowed with insight.”

It is manifestly clear by this most up to date and rational translation that Allah swt here is not talking about two kinds of Verses within the content of Quran. He, on the contrary, ordains that Quran contains only that material which is clear, decisive and full of wisdom (Mohkamaat) (Verse 11/1 above). The other sources which might be declared of equal status with Quran, called Mutashabihaat, are those which are dubious, ambiguous and are known to be other than Quran (أُخَرُ).

In the end, let us have a deeper look at the authentic meanings of important words in this thesis:

ش ب ه = Shiin-Ba-ha = to be like, to resemble/assimilate/likewise/imitate, to compare one thing with another due to an attribute connecting them or is common to them: can be real or ideal - real: "this dollar is like this dollar" ideal: "John is like the lion/ass (i.e. strength/stupidity)", appear like another thing, ambiguous/dubious/obscure, comparison/similitude/parable/simile, co similar, resemble (in quality or attributes), conformable.

With reference to the *Quran* is that of which the meaning is not be learned from its words and this is of two sorts: one is that of which the meaning is known by referring to what is termed "*muhkam*" and the other is that of which the knowledge of its real meaning is not attainable in any way or it means what is not understood without repeated consideration. (e.g. 3:7)

شبه له lie rendered it confused to himn [by making it to appear like some other thing]; (JS, TA;)he rendered it ambiguous, dubious, or obscure, to him.

ح ك م HKM:Mohkam; Mohkamaat:

To restrain from, exercise authority, command, give judgment, judge, be wise. To restrain/ prevent/ withhold a person from acting in an evil or corrupt manner, to judge or give judgement, pass

sentence, decide judicially, exercise judicial authority/jurisdiction /rule/dominion /government, order or ordain or decree a thing, to be wise, to be sound in judgement, possess knowledge or science and wisdom, render a thing firm/stable/sound/free from defect or imperfection by the exercise of skill.

:تأويل Alif-Waw-Lam – Ta'weel: To return, be before, come back to. To interpret [by consideration], explain. To contract, withdraw, become. To preside over, hold command or authority. To come to be. To put in a proper state/condition, or to compose [an affair]. To resort to; namely [a thing of any kind; the thing or place whence he or it originated, or came. His or its origin or source; his or its original state, condition, quantity, weight; any place. A former action, saying, or the like]. To return or restore to [a thing, place, or disposition]. To explain, expound, interpret [collecting the meanings of dubious expressions by such expression as is clear, or plain, without dubiousness]. To explain the meaning of that which is equivocal or ambiguous. To be seen from a distance.

(Lane's Lexicon) : But تأويل seems to me to signify the collecting the meanings of dubious expressions by such expression as is clear, or plain, without dubiousness, or, accord. To Lth, it is the interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression; as also تأول: or the turning a verse of the Kuran from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Scripture and the Sunnah: مآل: The thing decreased; diminished; or became defective, or deficient: it more properly signifies the rendering in a manner not according to the letter, or overt sense, explaining the covert, or virtual meaning; interpreting in a manner not according to the obvious meaning; or the reducing a thing to its ultimate intent, whether it be a saying or an action (Er-Raghib, TA©) or تفسير signifies the “discovering, detecting, revealing, or disclosing, what is meant by a dubious expression....

Thematic Quranic Translation Series Installment 17

Crucial themes of “the Count of 12 months as Deen Al-Qayyam” and “Youm al-Hajj al-Akbar”

defined in the true light of Quran

PRELUDE:

Here we are having a second but most rational look at Verses 9/36 and 9/3-4 as I have been asked to explain as to why “the count of 12 months is declared as Deen Al-Qayyam” (9/36), meaning the “firm & established Divine Discipline”; and what is Hajj al-Akbar (9/3), especially in the perspective of Hajj having been refuted by you as a canonized Muslim pilgrimage. Let me clarify both themes by taking up one at a time.

1) DOES “THE FIRM AND ESTABLISHED DISCIPLINE” ACTUALLY CONSIST IN OBSERVING THE COUNT OF 12 MONTHS???

In the traditional translations of Verse 9/36, the “firm and established Discipline” is defined to be “the count of 12 months” out of which 4 are the sacred months???

Obviously, that is the *most absurd and treacherous definition of Deen Al-Qayyam*. Deen is commonly defined as a Mode of Conduct or a Discipline of Life, not the “count of some months”. That is why the need for an academic and rational re-translation of relevant Verse was emphasized, which may stand in conformity with Quran’s true message and ideology, and may appeal to the modern, educated minds. Let us then start first with the existing absurd traditional translation which stands overwhelmingly propagated all over the world and blindly accepted by frigid minds.

سورة التوبة: ٣٦ Chapter At-Taubah, Verse 36:

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

“Indeed the number of months before Allah is twelve – in the Book of Allah – since the day He created the heavens and the earth, of which four are sacred; this is the straight religion; so do not wrong yourselves in those months; and constantly fight against the polytheists as they constantly fight against you; and know well that Allah is with the pious.”

What do you think about that? Do you find any sense in this text? No? I agree. It is the vilest of translations we have come across! Allah swt obviously did not create the Universe in one day; it was a process spread over millions and billions of years. So 12 months could not have been fixed during that long period when a state of timelessness had persisted. Then, scientifically speaking, the count of time could only have started when the 2nd phase of Creation, the stage of the Planet Earth had taken its present shape with all natural laws formulated and applied for its proper flawless functioning. Again, Allah swt could never have made stupid and unjustified classification of sacred months and non-sacred months, being totally illogical and unworthy of His

Exalted existence as the Super-most and Absolute Consciousness behind the most scientific act of creation!!!

So, then, here is the most up to date, rational and academic version of this divine text for those whose consciousness is alive:-

“Indeed, since the hour He unfolded the process of creation of the Universe (يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ), Allah had made it mandatory (فِي كِتَابِ اللَّهِ fi kitaab Allah) that the prescribed and reckonable (عِدَّةٌ iddata) living conditions (الشُّهُور shuhoor) as approved by him (عِنْدَ اللَّهِ indallah) will be the state of a highly praiseworthy and admirable (أَثْنًا athnaa’), intimate human community (عَشْرٌ ‘ashara); and in its composition (مِنْهَا min-ha) the segment possessing the attributes of deeper affection and utmost compassion (أَرْبَعَةٌ arba’atun) will be regarded as the respected ones (حُرْمٌ hurumun). That alone is prescribed as the most sustainable, ideal (الْقَيِّمُ qayyam) discipline of life (الدِّينُ Deen).

Hence to attain those living conditions (فِيهِنَّ), you are ordained to stop being cruel (فَلَا تَظْلِمُوا) by violating your own people’s rights in the community. And for now, concentrate fully in fighting the polytheists just like they are intent on fighting against you with their full might. However, keep always in mind that in a confrontation Allah sides with those taking full cognizance of His commandments.”

I sincerely hope this latest translation attempt from this end removes a great treacherous anomaly from the fake old translations of Quran, for all times to come.

Meanings of important words:

Iddatushh-Shahoor (عِدَّةُ الشُّهُور): That state of affairs which is the proposed one, is preferable, is worth taking note of.

Athna ‘ashara (اثنا عشر): The most admirable, praiseworthy; thana (ثنا)= praise, admiration.

‘ashara : (عشر): An integrated community/society. معاشره

Shahran (شهر): State of affairs, situation, conditions.

Arba’atun (أربعة): ر ب ع wealth, sufficiency, abundance, affectionate, pitiful, compassionate, a place of permanent abode, fourth or four; to treat gently, middle class, to fill with speed, to grow abundantly, etc. etc. (A very wide range of meanings).

Al-Qayyam (القيم): firm, well established. Conducted, ordered, regulated, etc.

2) WHAT IS THE “HAJJ AL-AKBAR”?

You have questioned about the Quranic compound Hajj Al-Akbar. I am well aware of your actual confusion behind this question. I presume you are still in some doubt about the research-based new definition of Hajj. That’s why you and other unconvinced friends have raised this question. Anyway, my duty is to satisfy rather than criticize and I’m ready to fulfill this duty to the fullest extent. The compound under discussion is not just “Hajj al-Akbar”, but “Youm-al-hajj al-Akbar”.

The major point to follow is that the emphasis here is not laid on a “bigger Hajj” but on a “Big Occasion” of a mass conversion/submission (Hajj).

This theme comes in Verses 3 & 4 of Chapter At-Tawbah, which are reproduced hereunder:-

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا

أَنْتُمْ غَيْرُ مُعْجِزِي اللَّهِ تَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحْدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

And now I present its most up to date rational translation which is in full accord with its context which is related to treaties/agreements made with the polytheist enemies:-

“And from Allah and His Noble Messenger, it is proclaimed for all humanity, on this great occasion (يَوْمَ الْحَجِّ الْأَكْبَرِ) of securing their intended faith (الْحَجِّ), that Allah and His Messenger are now free from any moral or strategic obligations (بَرِيءٌ) with regard to the defying polytheists; therefore if you repent from your past behavior, it will be in your best interest. However, if you still turn away, then know that you cannot subdue Allah. And give the disbelievers the glad tidings of a painful punishment, excepting those among them with whom you had a treaty, and they have not defaulted in abiding by its terms and conditions, nor any of them has tried to gain superiority over you. With such people you still are bound to fulfill your obligations up to the appointed term. Indeed Allah befriends those who are conscious of his laws.”

Hope this most academic and rational translation comes up to satisfy your quest to know the ultimate truth.

The scope of meaning of the word Hajj:

ح = **Haa-Jiim-Jiim** = to intend to a certain target, aim at, repair, undertake, repaired/betook himself to or towards a person / place / object of veneration/respect/honour, went/visit frequently/repeatedly, pilgrimage.

Overcome another by/in argument/evidences/proofs/testimonies, plead, contend/argue/dispute. Refrain/abstain.

Thematic Quranic Translation Series Installment 18

The Islamic Ritual of Pilgrimage in its Exclusive, Comprehensive and fully Expanded version.

All Related Verses Rationally re-translated

PRELUDE

To facilitate easy follow up by dear Readers, some of those special Quranic terminology used in the Hajj-related Verses are listed in the beginning of this episode of translation. It is actually those words whose distorted meanings are given in the traditional exegesis and translations, thereby spreading gross misconceptions among general public, and helping perpetuate this hoax of a ritual pilgrimage called Hajj. It must be borne in mind that through this hoax of Hajj, the Arabs of the present Saudi Arabia have been making a fool of conformist Muslim race and thus succeeding in making hay while the sun shines. By virtue of this old hoax, they easily earn a full year's bread and butter from the pilgrims while sitting in the luxury of their homes and offices. At the same time, the deluded Muslims from all over the world, in return for incurring heavy expenditure on this excruciating venture, just worship tones in a desolate land where they are pushed around different so-called sacred sites, kill one or two innocent animals, pray around and circumambulate a Pagan monument, and return home with an illusion of deliverance from all sins and crimes. The perennial questions that arise from this pilgrimage are many; but the umbrella question of this tiring ordeal is : Can a visit to a particular site invoke divine forgiveness from all the lifelong crimes committed by us? Some other questions go like this: Can the Lord of this Universe choose to reside in a stone square in a barren land under the scorching sun? Is He not omnipresent? Isn't He near to our jugular vein according to His own attestation in Quran? If so, what is the justification to visit a particular far flung site to beg salvation? And, how can the bulk of Muslims, who can't afford to incur considerable expenses mandatory with this pilgrimage, avail the opportunity of absolution or deliverance from their sins, which is apparently available only to the rich? I'm sure no Muslim religious leader has got answers to these questions.

Obviously, this writing is not a detailed thesis on the justification or otherwise of the ritual of Hajj, or on the historical identity of Ka'bah. It is rather an effort to bring those Quranic texts into light which have been misrepresented under evil intentions, with the aim of undue imposition of some vile practices like stone worship, and slaughtering of innocent cattle in the name of God. The so-called Hajj or its entire process offers no guidance leading to building a noble human character which is the quintessential of Islamic philosophy. Contrary to this, the prevalent form of this ritual depicts a blind and ruthless competition between an unruly and uncontrolled crowd of millions for gaining superiority over others in grabbing some supposed blessings. It's a scenario where one can observe the strong and mighty exercising violence over weaker ones, the rich with his royal protocol and the poor in his helplessness, and a demonstration of senseless blind conformism at its best. Of course some positive exceptions can always be noted in a welter of idiosyncrasies.

The particular terminology used in this theme, as mentioned above, includes :-

Hajj, Bayit, al-Bayit, al-Bayit al-Haraam, Maqaam-e-Ibrahim, Musalla, Qawa'id min al-Bayit, Ka'bah, al-Masjid al-Haraam, Qiblah, Safaa, Marwah, Sha'air Allah, Bakkah.

In the earlier Installment 8 of this Translation Series, all major Quranic Verses dealing with Soum and Hajj in combination, with reference to Chapter Al-Baqarah, were translated under purely academic and rational criteria of research. Chapter Al-Baqarah contained Verses that dealt with both themes simultaneously. Later on, some research oriented friends diverted my attention to other Verses which also dealt with Hajj, Ka'bah and Soum. So, subsequently, a supplementary Installment No.16 was produced to cover that omission. Presently, again, some friends from Lahore have sent references of some more Verses that deal with the theme of Hajj and use some terminology related to the main venue of Hajj. The real applicable meanings of this terminology, conforming to their related contexts, needed to be explored through research. These friends maintain that unless this particular vocabulary is also not cohesively defined through research, it would remain difficult to deny categorically the prevalent mandatory status of Hajj, which obviously consists of only stone worship and sacrifice of animals. It is so because the prevalent definitions of this terminology seem to clearly signify a stone built square shaped structure of religious and historical importance, and the repeated emphasis laid on this site's sanctity does highlight this particular place of Hajj (pilgrimage), with the status of a religious monument.

All the suggested Verses are thus taken under consideration and attempt is made to present their purely academic and literary translations keeping in view the lofty style of Quran's narration - a translation that fully adheres with the context and takes into account the use of these words in different Verses (Tasreef al-Aayaat) across the length of Quran. Moreover, at least 10 most authentic Arabic Lexicons are being used in this research by virtue of which it is expected that the outcome would hold absolute authenticity and come up to the entire satisfaction of all Readers. By taking into account the entire assortment of relative Verses, this Installment of Thematic Translations now becomes a detailed and all-inclusive writing on the theme of Hajj with corresponding rational translations, and is now presented for analysis by friends and scholars.

It can however be conclusively stated here that to declare a site, venue, precinct, structure, or a day or month, as sacred and inspiring on behalf of God the Almighty, or to assume it to have been done so by God, directly goes against the basic tenets of the divinely ordained Ideology of Life. By doing so, a site or a day, or a month, or an individual would eventually become a center of submission and worship, which in turn would be tantamount to the spread of polytheism, just as we notice being done with the so-called Ka'bah. The ultimate truth tells us that the sacred and inspiring entity is only that of Allah the Almighty who, by virtue of being the Creator and the Guide, is alone the Qiblah and Ka'bah of the entire humanity. After Him comes the status of his Book of Laws and Wisdom, the Quran, which is the fountainhead of His Guidance. Apart from that, the only other thing that can be called sacred and inspiring, cannot be other than a Center of Divine Guidance (Al-Bayit, or Bayitullah, or al-Bayitul Haraam, or al-Bayit al-Muqaddas), or the Center of God's Kingdom on Earth (Al-masjid al-Haraam), wherever it might have been established by the faithful. Such a Center alone can represent God the Almighty AND for this Center no pre-determined site, city or region can be ordained in the perspective of the vast expanse of the earth and the great diversity of human populations settled upon its entire circumference.

Such centers can be established in various regions on the globe by men of character who by unleashing movements for the welfare of downtrodden masses in any human society can lead public towards a benevolent socio-political revolution.

First of all, let us define the Quranic terminology used in connection with the Theme under discussion, some of which is detailed above, with the help of authentic Arabic Lexicons with the aim of facilitating the comprehension of subsequent rational translations.

Al-Hajj; hajj; حج; = **Haa-Jiim-Jiim** = to intend to a certain target, aim at, repair, undertake, repaired/betook himself to or towards a person / place / object of veneration/respect/honour, went/visit frequently/repeatedly, pilgrimage.

Overcome another by/in argument/evidences/proofs/testimonies, plead, contend/argue/dispute. Refrain/abstain.

Al-Bayit; bayit; bata; بيت; by/in/at night (excluding sleep), entered upon or passed the night tent, house, home; Thinking about something and its end result

Concealed or conceived something in the mind

A structure of clay or any structure signifying a habitation, an abode or dwelling.

Buildings, uninhabited houses, shops, ruins, bazaars, places where the entering is allowed by the owners. Ark of Noah, Mosques, places of worship, Kaabeh or Jerusalem

A grave, Household or family, Nobility, Sudden attack in the night or a surprise attack in the night, Remaining through the night (e.g. bread or water that stays out and becomes stale)

Maqaam-e-Ibrahim; مقام ابراهيم; It is mischievously taken as Muqaam while Quran talks of Maqaam. Muqaam is a particular place, site, station, physical point, etc. whereas Maqaam is the status, stature, dignity, rank. Maqaam-e-Ibrahim means the rank of Abraham. His rank stipulated in Quran is that of the leader and guide of men. The traditionists call the footprint adjacent to so-called Ka'bah as the "place of Ibrahim", which is just a myth or deception.

Musalla ; مصلی; That which is followed; salaah = to follow closely, to adhere to.

Bayiti; بيتي; Explained in Al-bayit above.

Haazal Balad; هذا البلد; This piece of land; this area of human settlement. Suggestion here is of the native land of Abraham where he had established a center of guidance. The traditionists take it wishfully as the town of Makkah; whereas Makkah never existed as early as the Abraham's era.

Al-Qawa'id min al-Bayit; (القواعد من البيت); Rules & Regulations of the Center/Institution.

Manasikana; مناسكنا; منسك; تنسك; purify/wash oneself, to lead a devout life, be pious

Qiblatan Turdha-ha; Qiblah; قبلة; That which is always kept in view; the destination; the target.

Al-Masjid al-Haram ; المسجد الحرام; س ج د; مسجد; To bow down, prostration, he was or became lowly, humble or submissive, paid respect, salute, honor or magnify, bend or incline, submit to one's will. Masjid; the center of submission.

Al-Haraam: الحرام: Two mutually opposite meanings; Respected, revered and lawful; prohibited, unlawful, crime, inviolable, etc.

Al-Masjid al-Aqsa: [المَسْجِدُ الْأَقْصَى]: ق ص و: Distant, far away, to go to a distance, extreme. Aqsa: farther away; at a greater distance, that center of submission which is situated at a long distance.

Al-Safa: الصفا: ص ف و: free from admixture, became cloudless (said of air/atmosphere, but also said of love/life/mind/heart), clear/pure/best/choice/favoured part/potion, clear/clarify, true/sincere, distinguish particularly/specially, select/elect/prefer, serenity of life, comfort, reciprocal sincerity/purity.

Al-Marwah: المروه: Its exact root is not determined; it can be م ر ء, or م ر ي, or ر و ء, or ر و ي, or م ر و. Meanings include; politeness, kindness, pleasantness. Others: flint stones, white fragile stone where a cooking fire is started or from which blades are made, the stone on which an animal is slaughtered, hard, barren land, type of fragrant tree. The eminence in the immediate vicinity of Ka'bah, a mountain near Mecca called Marwah.

Sh'aairillah: شعائر الله: Characteristic practices of Allah. Allah's rules, His attributes, His modus operandi.

Hijj al-Bayta: حج البيت; To make up a mind to visit a Guidance Center/Institution to accept a faith.

E'tamara: اعتمر; to inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard, to visit, to colonize, aimed at it, frequently visit, a visit in which is the cultivation of love/affection, repairing to an inhabited place.

perform a sacred visitation, minor pilgrimage, pilgrimage with fewer rites. to remain alive (save life), to live, life, age, long-life, old-age.

Tawaaf: طواف; act of going/walking, going/walking around or otherwise, to go or wander about, circuited/compassed, journeyed, came to him, come upon, visitation, visit, approach, drew near, to go round or round about often, encompass,

"the men/people/locusts filled the land like the TWF/flood/deluge", overpowering/overwhelming rain/water that covers, a servant that serves one with gentleness and carefulness, a detached/distinct part/portion, a piece or bit, a party/division/sect, a sort of raisins of which the bunches are composed of closely-compacted berries, a garment in which one goes round or circuits, a place of going round or round about.

Millata Ibrahima: ملة ابراهيم: The way of Abraham, the conduct, ideology, character of Abraham.

Bi-Bakkah: بكة; ببكة: pounding or crushing: (on) the neck (daqqul-&unuqa), distinguishing/ranking above others (farraqah) (kharaqahu), jostling, pressing or crowding(crowds:zahm), any crowding (or crowds), competition. (izdihaam) heaping/piling together/amassing (taraakib), super-imposition of things on top of other things (taraakim), a man/male having or the trying to have sex with a female, denial or rejection a thing or person's

dignity, to humiliate, cancellation/dissolution/breaking, being in need or being stout, muscular or rough from activity, name of a place.

Al-Bayit al-Haraam: البيت الحرام: The Revered Institution/Centre/HQ of an ideology, wherever it might have been established and disseminated from.

Al-Hadyu: الهدى: Anything venerable or precious; gift, donation, a captive. **ما احسن هديته**; how beautiful his character is.

Mathabatan; ث و ب = Tha-Waw-Ba = to return, turn back to, to restore/recover, to repent, to collect/gather.

to call/summon (repeatedly), rise (dust), to flow, become abundant. something returned (recompence, reward, compensation), to repay. a thing which veils/covers/protects, a distinct body or company of people.

mathabatan - place of return, place to which a visit entitles one to *thawab*/reward, assembly/congregation for people who were dispersed/separated previously, place of alighting, abode, house, tent. raiments, garments, morals, behaviour, heart, dependents, followers, robes, clothes, pure/good hearted, of good character.

After having concluded our synopsis up to this point, now we present translations of the Verses related to our Theme.

Verses : 2/125-128

وَإِذْ جَعَلْنَا الْبَيْتَ مَقَابَةً لِلنَّاسِ وَأُمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۖ قَالَ وَمَن كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ
رَبَّنَا تَقَبَّلْ مِنَّا ۖ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾

(Please note that according to context (Verse: 2/122) the Word here is spoken to the Israelites, a fact which confirms that the text relates to one of the centres established by the Patriarch Abraham in his own ancient land. Therefore, it offers no suggestion of a relationship with the present so-called “Ka’bah in the Hijaz region of Arabia).

“And remember that time when We had turned **Our Centre of Guidance (البيت – Al-Bayit)** into a place of repeated approach and consultation and a place of peace for the benefit and reformation of general public; and had commanded that they may **hold firmly as their goal (مصلًى – Musalla) the role and character of Abraham**. Moreover, we had a covenant with Abraham and Ishmael that they would keep this Centre of Ours clean and pure from infiltration of man-made ideologies and elements, by reserving it for those who monitor its safety and who maintain its discipline and who bow down to its authority and fully submit themselves to its teachings. And also remember that

time when Abraham said; O Sustainer, please make this land a symbol of peace and award its inhabitants the pleasant results of their faith, especially to those among them who believe in God and the Hereafter. God had accepted his request and had decreed that those among them who would adopt the way of infidelity, would be rewarded but a little and, later on, would be driven by Him to the torment of fire, which is a terrible end. And also remember that time when Abraham and Ishmael **were formulating the rules and regulations for this Centre of divine teachings** and making them upheld in high esteem, their tongues chanting this prayer: O our Sustainer, please accept this from us because You are the All-knowing and All-aware. O our Lord, make us the followers unto your laws and principles and raise from our posterity people who may submit unto you. And brief us about the ways to purify and evolve our selves and our characters. Please turn towards us with mercy because you are the Acceptor of repentance and the Merciful.”

Verses: 2/144-150

قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ
شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾ وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ
بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۚ إِنَّكَ
إِذَا لَئِنَ الظَّالِمِينَ ﴿١٤٥﴾

“And we have noted your **attention** (وَجْهَكَ – Wajha-ka) turning towards heavens (فِي السَّمَاءِ – fis-samaa) seeking success of your mission; hence we will certainly make you achieve the **objectives of your great mission** (قِبْلَةً - Qiblata) to your pleasure and satisfaction (تَرْضَاهَا – tardha-ha). For that purpose you must concentrate on God’s inviolable Commandments (الْمَسْجِدِ الْحَرَامِ – Al-Masjid al-Haraam). And all of you wherever you are, are directed to concentrate in the same direction. All those who have been given the Books of guidance are well aware of that truth from their Lord, and that the God is not ignorant of the way of life they are following. However, they tend **not to follow your targets** (مَا تَبِعُوا قِبْلَتَكَ – maa tabe’oo Qiblatak) even if you may present to them all viable arguments or signs, because of the fact that you do not stand in agreement with their motives. Among themselves as well, they do not follow a single determined target or way of life. And if so happens that you might start following their wishes after having received the Divine Knowledge, you may also be regarded as one of the violators of merit (الظَّالِمِينَ – Dhaalimen).”

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾ الْحَقُّ مِنْ رَبِّكَ ۚ فَلَا تَكُونَنَّ
مِنَ الْمُنْتَرِينَ ﴿١٤٧﴾ وَبِكُلِّ وَجْهَةٍ لَهُ مَوْلًى ۚ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَفَإِنْ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
﴿١٤٨﴾ وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ
خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ
فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلَئِنَّمْ يَعْتَبِرْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾

“In fact those whom we have granted the Scriptures, they are aware of its contents as minutely as they know their own offspring. But it is also a fact that a group among them deliberately keeps the truth hidden. Indeed that truth comes from your Lord, hence you should never doubt it. He is the one who attracts every one’s attention as it happens by virtue of His inspirations. In this respect you need to excell in the acts of goodness. In this way wherever you will be, God would help your endeavors bear fruit; because it is the God who has formulated and promulgated laws for each and every act and its end results. Therefore, in whatever situation you advance towards your purpose, keep your attention concentrated on the **inviolable commandments of your Lord** because those are based on the truth revealed by your Lord. And be cautious because your Lord is never unaware of what course you are following. And whatever you strive for, keep in mind always your **Lord’s Inviolable Commands**, and in whatever circumstances you may fall in, never divert your attention away for it so that your conduct may stand out as an example for fellow human beings, with the exception of a few who are so cruel as to disregard merit. But never be afraid of such people. Fear is due only from violation of My commands. And bear in mind that this course of action is necessary to warrant My blessings and bounties for you, and to make you the guided men of character”.

Verse: 2/158

إِنَّ الصَّفَا وَالنَّرَوةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ

“Indeed the purity of self and kindness and benevolence are among the attributes of **God**. Therefore, whoever has debated to **arrive at a conclusion** in the sacred **Centre of Divine Guidance**, or eventually, has decide to live his life in keeping with those teachings, there remains no difficulties in his way to safeguard these attributes and to keep them fresh and alive. Whoever contributed voluntarily in the acts of goodness, he should know that God is aware of his efforts and rewards them with pleasant results.”

Verse: 2/217

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۚ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۚ وَصَدَّاعِن سَبِيلِ اللَّهِ وَتَقْرِيهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ ۚ وَلَا يَزَالُونَ يَقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا ۚ وَمَنْ يَزِدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۚ وَأُولَئِكَ أَصْحَابُ النَّارِ ۚ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

“They ask you about the **restrictive conditions** (**Ash-shahr ul Haram - الشَّهْرُ الْحَرَامُ**) imposed by some agreements and to wage war during their validity period. Tell them that while those conditions prevail, it’s a major violation of ethics to wage a war; rather it is tantamount to drift away from God’s path and to deny His prescribed course. It is also a denial of his **inviolable commandments** (**Al-Masjid al-Haraam - والمسجد الحرام**) and causes expulsion of His people from the fold of the faithful. Moreover, to create rifts and differences in the community on any account is worse than murder. Although they (the enemies) will not give up confrontations until they drive you away from your ideology, yet, whoever among you may give up his ideology and die in a state

of denial, he may ruin his good deeds in both the worldly life and the Hereafter. Such ones would be entitled to a torment of fire, which they would suffer eternally.”

Verse: 3/95-97

قُلْ صَدَقَ اللَّهُ تَفَاتُّعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا تِلْكَ عَلَيْنَا نَحْنُ اللَّهُ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

(These Verses too describe the ancient history of Israelites and that history has no relations whatsoever with either Makkah nor with the Arab people. The Messenger is asked to remind them that God had told the truth. They should not indict Him for falsity (3/94). Abraham was not a polytheist like you. So adopt the way prescribed by him for you (3/95).....)

“Tell them that Allah has spoken the truth. Therefore follow you all the **straight path of Abraham** (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا) as he was not one of the polytheists. In fact, the **very first Center/Institution of divine Guidance** (إِنَّ أَوَّلَ بَيْتٍ) that was established for the benefit of humanity, which **possessed the power to resist and crush any confrontation (Lalladhi bi-Bakkah لَلَّذِي بِبَكَّةَ)**, was the source of inspiration and **a timeless mode of conduct for all nations** (وَهُدًى لِلْعَالَمِينَ). In it there are signs illustrating Abraham’s high status. Whoever stepped into its jurisdiction entered peace and security. Hence, to attain nearness of God it was made mandatory upon all humans to **have conclusive arguments (Hiji حُجُّ الْبَيْتِ)** at the **Centre of divine teachings (al-Bayita - البَيْتِ)** whoever among them had the means to follow that path. And those who denied must know that God does not stand in need of anything in all the worlds.”

Verse: 3/183

الَّذِينَ قَالُوا إِنَّ اللَّهَ عٰهَدَ إِلَيْنَا آلَا تُوْمِنُ لِرَسُوْلٍ حَتّٰى يَأْتِيَنَا بِقُرْبٰنٍ تَأْكُلُهُ النَّارُ تَقُوْلُ قَدْ جَآءَكُم رَّسُوْلٌ مِّن قَبْلِىٰ بِالْبَيِّنٰتِ وَبِالَّذِى قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾

“These are the people who maintained that God had bidden them not to have faith on a Messenger unless he brought them a **burnt offering (qurbanin - بَقْرَبَانٍ)**. Tell them that Messengers had come to you with clear evidence of truth in the past, and with that whereof you speak; then why did you exercise enmity with them, if you were truthful?”

(Note for Readers: This demand of a burnt offering was from the Israelites and based on just a false pretext. Hence, no sacrificial rite can be justified from here in the course of Hajj. The word “qurban” is not denoted in this sense anywhere else in Quranic injunctions. Its root is q r b, and “qurban” is defined as any act to attain nearness to God.)

Verse: 5/2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْأَقْلَادَ وَلَا آمِينَ الْبَيْتِ الْحَرَامَ يَتَّبِعُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا

وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾

“O people of peace and faith, do not make yourself free from the pursuit of attributes/characteristics prescribed by God (Sha’a’ir-allah - شَعَائِرُ اللَّهِ), nor get absolved from observance of restrictive/prohibitive conditions (Ash-shahr al-Haraam - الشَّهْرُ الْحَرَامُ) imposed upon you by your covenants; nor ignore the beautiful values and ethics of conduct; nor avoid other responsibilities you are answerable thereof; nor forget about those holding responsibilities in the respected Centre of divine Guidance (al-Bayit al-Haraam - الْبَيْتُ الْحَرَامُ) who only seek their Lord’s favor and approval. However, when you get free from the restrictions of a covenant, then get busy in maintaining your superiority and domination. Still, in that case too, the enmity of a community who had impaired the enforcement of inviolable commandments (al-Masjid al-Haraam - الْمَسْجِدُ الْحَرَامُ) may not compel you to cross the limits. Keep always in mind that you should offer your cooperation only in the path of virtue and good conduct, not in pursuit of vice and excessive acts. Act piously on divine teachings. It goes without saying that God is severe in retribution.”

Verse: 8/34-35

وَمَا لَهُمْ آلَا يُعَذِّبُهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنِ أُولَٰئِكَ إِلَّا الْفٰثِقُونَ وَلٰكِن لَّا يَتَذَكَّرُونَ ﴿٣٤﴾ وَمَا كَانُوا صَلَاحُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَتَصْدِيَةً ۚ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٥﴾

“Why would God not punish them, as they are those who create obstacles in the enforcement of Inviolable Commandments (‘an al-Masjid al-Haraam - عَنِ الْمَسْجِدِ الْحَرَامِ), and such cannot be God’s friends. God’s friends are only those who obey Him by being Pious. However, the majority of them stand bereft of that awareness. The expression of submission and obedience in the Center of divine Guidance (al-Bayit - عِنْدَ الْبَيْتِ) is nothing except meaningless crying and pandemonium. So, let them taste the punishment of their denial of truth.”

Verse: 9/7

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ ۖ فَمَا اسْتَقَامُوا أَنفُسَكُمْ فَاسْتَقِيمُوا لَهُمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧﴾

“How could a covenant made with polytheists be acceptable to Divine Government except the one which you have made in full accordance with the divine commandments (al-Masjid al-Haraam - الْمَسْجِدُ الْحَرَامُ) =

(الْمَسْجِدُ الْحَرَامِ). Thus if they create stability for you, you must also remain stable with them. Indeed God loves those who safeguard His commandments.

وَلِذَقَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمِنْ تَحِيَّتِي فَإِنَّهُ مَيِّتٌ ۖ وَمِنْ عَصَايَ فَإِنَّكَ غَفُورٌ رَّحِيمٌ ٦٧

إِنِّي أَسْأَلُكَ مِنْ دُرِّيَّتِي بِوَادٍ غَيْرِي ذَرَعٍ عِنْدَ بَيْعِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

ideological center of yours (بَيْتِكَ الْمُحَرَّمِ - bayitak al-moharram) among a people of a different faith (غَيْرِ ذِي - bi-waadin) where the land is not prepared to sow the seed of your divine discipline (زَرْعٍ - ghayira dhi dhar'in). O Our Sustainer, this step is taken in order for them to inculcate among these people the pursuit of your Discipline (لِيُقِيمُوا الصَّلَاةَ - li-yuqeemus salaat). Hence, you are beseeched to turn people's thoughts and attention (النَّاسِ أَفْنِدَةً مِّنْ - af'idatu min-un-naas) to their mission, and subsequently, bless them with the pleasant outcome of the same (وَارْزُقْهُمْ مِّنَ الشَّمَرَاتِ - wa arzuq-hum min-us-samaraat) so that they may see their efforts bearing fruit (يَشْكُرُونَ - yashkuroon).

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالتَّسْجِدِ الْخَرَامِ الَّذِي جَعَلْنَا لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ
ثُدِّقَتْ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ فِي شَيْعًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَأَذِّنْ
فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾ لِيَنْشَهُدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى
مَآرَزِهِمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۖ فَكُلُوا مِنْهَا وَأَطْعُمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلِيُوفُوا نُدُورَهُمْ وَلِيَطَّوُّوا بِالْبَيْتِ الْعَتِيقِ
﴿٢٩﴾ ذَلِكَ وَمَنْ يُعْظَمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۖ وَأُجِّلْتُ كُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ
وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾ حُنْفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ ۚ وَمَنْ يُفْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ
سَحِيقٍ ﴿٣١﴾ ذَلِكَ وَمَنْ يُعْظَمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿٣٢﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ يَحُلُّهَا إِلَىٰ الْبَيْتِ الْعَتِيقِ

﴿٣٣﴾ وَيَكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ ۚ فَإِنَّهُمْ كَرِهُوا اللَّهَ وَإِذَا فَهَ أَسْلِمُوا يَبْشِرِ الْمُخْبِتِينَ

﴿٣٤﴾

(25)“Indeed those who have chosen the way of denial and hinder the way of Allah and of those **Divine Commandments** (وَالْمَسْجِدِ الْحَرَامِ) which have been ordained for the benefit of humans, equally for those **responsible for safeguarding** (لِلطَّائِفِينَ) this mission and those who start their learning under their supervision, let them know that whoever would seek to profane it by evil doing, We will let him taste a grievous suffering”.

(26):”And remember the time when we had determined for Abraham the venue for a **Center of Divine Teaching** (مَكَانَ الْبَيْتِ) so that nothing is shared with My sole authority and **My Center** (بَيْتِي) is kept free from non-divine philosophies so that it may stand purified for its responsible staff, for those who maintain its authority, and for those who submit to it and humble themselves before it (وَالرُّكَّعِ السُّجُودِ).”

(27):”And had ordered to invite humans in general to come for a **conclusive argumentation** (بِالْحُجِّ). They may swarm towards you from every distant land courageously, and on surrendering to the **urge of their consciousness** (وَعَلَىٰ كُلِّ ضَامِرٍ).”

(28):”So that in this Discipline of life they may witness their benefit and then in a known period of acquisition, learn by heart the Divine Attributes of their Lord in order to overcome those older teachings which had **forced them to adopt an uncertain and ambiguous kind of animal life** (رَزَقَهُمْ مِن بَهِيمَةِ الْأَنْعَامِ). Hence, they should acquire enlightenment of this divine knowledge and inspire from it those who by the lack of it are in a pathetic and pitiful condition”.

(29):”After that, carry out the task of cleansing their minds, fulfill the conditions of their covenant and perform the duty of **securing and safeguarding the revered and noble center of divine teaching** (وَلْيُطَوِّفُوا بِالْبَيْتِ الْعَتِيقِ).”

(30):”That said, and then whoever would maintain a **respectful observance towards the prohibitions ordained by God** (حُرْمَاتِ اللَّهِ), that would go in his favor in His Divine Court. All the bounties and gifts from God are declared permissible for you except those few particular things whose careful observance has been declared as your duty. Hence, abstain from building fake centers of worship and devotion and avoid speaking a language which is full of prevarication”.

(32):”And, whoever would enhance the glory of Allah’s attributes, he would find this course of action as strengthening of hearts”.

(33):”In this way there is benefit for you all up to a known period. Afterwards the permanent source/center of this learning would be **the respected and noble Divine Center** (الْبَيْتِ الْعَتِيقِ).”

(34):”And note that we have presented for every nation **the sources and means of self-purification** (مَنْسَكًا) so that they should always keep in mind the attributes of God, and in the light thereof may overcome the uncertain and ambiguous way of an animal life which they were taught to adopt in the past. Let them understand that your Lord is the Real Authority. Therefore, they must submit to His Guidance alone. Those who adopt humbleness and obedience in this respect, give them glad tidings of quick results.”

Verses: 22/40-41

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَقَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدِمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۚ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۚ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

“It is those who had been driven from their homelands unrightfully just for proclaiming “Our Sustainer is God!” Generally speaking, if God had not enabled people to defend themselves against one another, the whole edifice of lofty human values like detaining by affectionate persuasion (صَوَامِعُ), making promising allegiances (بِيَعٌ), giving blessings, commendation, appreciation (صَلَوَاتٌ), and adopting lowly, humble and submissive conduct (مَسَاجِدُ), in which Allah’s attributes (اسْمُ اللَّهِ) are fully exhibited and invoked (يُذْكَرُ), would have been destroyed. Therefore, God will most certainly succour him who succours His cause: for, verily, God is most powerful, almighty. It is those, if we firmly establish them on earth, would establish close pursuit of divine discipline (أَقَامُوا الصَّلَاةَ), provide sustenance and nourishment (وَأَتَوْا الزَّكَاةَ), and enjoin the doing of what is right and forbid the doing of what is wrong. For God is the monitoring of all events”.

Verse: 48/25

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَافُوهُمْ
فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۚ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَنَعَذِّبُنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾

“It was they who were bent on denying the truth, and who debarred you from observing/following the Inviolable commandments (الْمَسْجِدِ الْحَرَامِ), and had obstructed the way of precious values of human character (وَالْهَدْيِ مَعْكُوفًا) towards spreading (يَبْلُغُ) up to their intended destination (مَحَلَّهُ). And had it not been for the believing men and believing women among them whom you might have unknowingly harmed, and on whose account you might have felt guilty afterwards, you would have been allowed to fight your way into the city: God certainly admits to His grace whoever so wills. Had they been clearly identifiable to you, We would indeed have imposed grievous suffering [at your hands] on such of them as were bent on denying the truth.”

In order to make this instalment complete in all respects, now those Verses on Hajj are presented hereunder which have already been translated and presented in the earlier Instalment No.8 of this series.

Verse: 2/189

يَسْأَلُونَكَ عَنِ الْأَهْلِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأَتُوا الْبُيُوتَ مِنْ
أَبْوَابِهَا ۚ وَأَتَقُوا اللَّهَ لَعَلَّكُمْ تَفْلِحُونَ ﴿١٨٩﴾

(Verse 2/189): “THEY WILL ASK thee about the possibility of open and loud dissemination of the Divine Discipline (الْأَهْلُ). Tell them that the time has come when people are openly gathered together for their spiritual advancement (مَوَاقِيتُ لِلنَّاسِ) and for securing their intended faith (الْحَجِّ). It is not the

pious way to convey your teachings to society's elite class through back doors, or in a clandestine way. The piety reflects itself in getting spiritually stronger first, and then presenting your message to the elite class from the front doors, namely, through open proclamations. The way to attain success is to keep the divine guidance always in view."

Verse: 2/196-200

وَأَيُّمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَخْلُقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكَ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عُمْرَةٌ كَامِلَةٌ تِلْكَ لَيْسَ لَكُمْ أَنْ تَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

(Verse 2/196): "AND secure fully your intended target of faith (الْحَجَّ) and then remodel your living (وَالْعُمْرَةَ) for the sake of God (لِلَّهِ). But if you are surrounded by hostile circumstances, then follow that part of the guidance which may deem easier to you. And do not encircle or approach (تَخْلُقُوا) your chieftains (رُءُوسَكُمْ) until the principles of guidance (الْهَدْيِ) have reached (يَبْلُغَ) their target and have become well established (مَحَلَّهُ). In spite of that, if one of you suffers from deficiency in knowledge, or is put in a difficult/painful state by his local chief/commander/authority, then he must either compensate for it (فِدْيَةٌ) by educating himself in the discipline of self-restraint (مِنْ صِيَامٍ), or try to prove his righteousness (صَدَقَةٍ), or work more for his inner purification (نُسْكَ). And then, when things settle down, those who have been blessed with a pious living (بِالْعُمْرَةِ), and have achieved their target of faith in God (إِلَى الْحَجِّ), they must abide by what has become easy and available for them from the precious rules of guidance. As for those to whom such has not become easy yet, they must undergo three rounds of training in self restraint (فَصِيَامٍ) in the course of their intended target of faith (فِي الْحَجِّ) As for those who have abandoned or turned back from this mission altogether, it will be necessary to undergo many rounds of training (وَسَبْعَةٍ إِذَا رَجَعْتُمْ). This is how a perfect divine community if formed (تِلْكَ عُمْرَةٌ كَامِلَةٌ). This particular course of action is prescribed for those groups of people who are still not qualified or competent (لَمْ يَكُنْ أَهْلُهُ) to submit to the respected commandments/laws/regulations, or to remain in obedience to them (حَاضِرِي الْمَسْجِدِ الْحَرَامِ). Nevertheless you all must collectively remain conscious of God and be constantly aware that Allah is severe in retribution."

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ تَوَرَدُوا فَإِنْ خَيْرُ الرَّادِ الثَّقَوِيَّ وَاتَّقُوا يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

(Verse 2/197): "It is widely known (أَشْهُرٌ مَعْلُومَاتٌ) how to reach the intended target of faith (الْحَجَّ). Thus, whoever undertakes to reach the intended target through debate according to this known procedure (فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ), he will not resort to contemptuous language (رَفَثٌ), to breaking the law and order (فُسُوقٌ), to quarrel against one another (جِدَالَ). Whatever good behaviour you will display, Allah would definitely be aware of it. So, forge ahead, as the best way of evolution is the God consciousness. Hence, O you, who are endowed with insight, follow the way of God consciousness".

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوا كَمَا هَذَا كُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الظَّالِمِينَ ﴿١٩٨﴾

(Verse 2/198): "However, you will be committing no sin if, during this discourse, you seek to continue earning your livelihood. And when you acquire the stage of full awareness and are filled with (أَقَضْتُمْ)

the knowledge of truth (عَرَفَاتٍ), you must always keep in view the divine commandments when facing any prohibited rituals or conduct (عِنْدَ الْمَشْعَرِ الْحَرَامِ), and keep His attributes in mind the way He has commanded you to do, although earlier you indeed were going astray”.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

(Verse 2/199): “And spread your knowledge just as the multitudes of men are scattered all over; and seek protection from God. Indeed God is the Protector and the Dispenser of Grace.”

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشْدَّ وَكُراً ۚ تَعْلَمُ أَنَّهُ يُخْرِجُكُمْ مِنَ الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ ﴿٢٠٠﴾

(Verse 2/200): “And when you have performed the acts of your inner purification (مَنَاسِكَكُمْ), keep always remembering God in your mind like your remembrance of your own great elders - nay, with a yet keener remembrance! And know that there are some who pray, "O our Sustainer! Do reward us in this world (with the worldly luxuries)" - and such shall not partake in the blessings of the life to come”.

Verses: 13 &14 from Chapter At-Tawbah

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ ۚ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَإِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿١٣﴾ إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئاً وَلَمْ يُظَاهِرُوا عَلَيْكُمْ ۚ أَحْدَا فَأْتُوا إِلَيْهِمْ عَهْدُهُمْ إِلَىٰ مَدَّتِهِمْ ۚ

“On this **big occasion** (yom al-akbar – الأَكْبَرُ / يَوْمُ) of **conclusive argumentation** (Al-Hajj - الْحَجّ) for the acceptance of divine discipline, it is proclaimed unto all mankind on behalf of Allah and His Messenger that God disavows all that ascribe divinity to aught beside him and so does his Apostle. And now if you repent and revert to the right path, it will be for your own good. And if you turn away, be aware that you cannot elude God. O Messenger, convey to the deniers of truth tidings of a painful torment, excluding only those polytheists whom you still have treaties with and who have never violated their terms and conditions; nor have one of them tried to overcome and conquer you. Therefore, you are bound to adhere with your commitments made with them till the deadline of the stipulated period is reached.”

Words in parenthesis in the above text are defined hereunder from authentic lexicons:

al-Ahillah: [الْأَهْلَةُ]: Open and loud proclamation; raising of voice.

Mawaqeeet: meeqaat: [مَوَاقِيتُ]: Time/occasion for gathering people for their spiritual training and advancement.

Zuhoori-ha: [ظُهُورَهَا]: back side; back doors; in a concealed way.

‘indal Masjid al-Haraam: [عِنْدَ الْمَسْجِدِ الْحَرَامِ]: acc. To the revered/inviolable commandments

Ash-Shahr ul-Haraam: [الشَّهْرُ الْحَرَامُ]: the conditions of prohibitions.

Lillah: [لِلَّهِ]: for the sake of Allah.

Atimmu al-Hajja: [وَأَتِمُّوا الْحَجَّ] : And complete your procedure of intended faith.

Al-Umrata: [الْعُمْرَة] : to inhabit, dwell, mend, repair/revive, tend, build, promote, cultivate, make habitable, to make better, to develop, populate, to serve/uphold/observe/regard,

Fidyatun: [فِدْيَةٌ] : Compensation, ransom.

Siyaam: [صِيَام] : Soum: Training in abstention.

Sadaqatin: [صَدَقَةٌ] : Righteousness; Sad-Dal-Qaf = to be truthful, true, sincere, speak the truth, establish or confirm the truth of what another has said, verify, keep faith, observe a promise faithfully, fulfill, speak veraciously, hold anyone as trustworthy. sadaqa fi al-qitaali - to fight gallantly. tsaddaqa - to give alms. sidqun - truth, veracity, sincerity, soundness, excellence in a variety of different objects, salubrious and agreeable, favourable entrance, praise. saadiqun - one who is true and sincere, one who speaks the truth. saadiqah - perfect woman. sadaqat (pl. saduqaat) - dowry. siddiiq - person who is trustworthy, sincere. saddaqa - to confirm, verify, fulfil. asdaqun - more true.

Al-Hadyu: [الْهَدْي] : Gift, offering, grant, captive, prisoner, respectable, good conduct, method, anything venerable or precious.

Nusukin: [نُسُك] : Principles of inner purification. purify/wash oneself, to lead a devout life, be pious

Ashharu: [أَشْهُر] : A widely known situation, commonly known state of affairs.

'Arafaatin: [عَرَافَات] : Ayn-Ra-Fa = he knew it, had cognition of it, to discern, became acquainted with it, perceiving a thing by reflection and by consideration of the effect, he requited, to acknowledge a part, manager/orderer/overseer, become submissive/tractable/pleasant, the making to know, fragrant, to inform oneself, learn/discover, seek/desire knowledge, benefaction/goodness, mane (of a horse) waves (of the sea), elevated place/portion, higher/highest, first/foremost, a question or questioning respecting a subject of information in order to know it, commonly received/known, to confess /acknowledge/indicate.

arafaat (pl. of 'arafat, masculine 'araf, being a version of 'aarif, the active form of 'arafa and/or 'arfun, the informational noun of 'arafa) means 'familiarizations, approbations, recognitions.'

Afeedhu: [أَفَيْضُو] : Fa-Ya-Dad = to be copious, overflow, abound, flow freely, spread. afada - to pour, proceed, return, be immersed in any business or communication, go from a place to another in a crowd. (it is both transitive and intransitive)

Thematic Quranic Translation Series Installment 19

Does the term “Ka’bah” mean “House of God? Does “Masjid al-Haraam” signify “Ka’bah”? (An extension of Translation Installment 13)

All Related Verses Rationally re-translated

PRELUDE

In reply to questions, some more Verses related to the above Theme are presented under this chain of Theme based academic and rational translations. This most advanced work calls for discarding all the old and prevalent traditional interpretations on the subject which have proved illogical and inconsistent with the context. Please go through this work while simultaneously comparing it with the prevalent older versions.

Verses: 5/94-97

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَبْلُوَكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاكُمُ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٩٤﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرُمٌ ۚ وَمَن قَتَلَهُ مِنكُم مُّتَعَدِّيًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغًا الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيًّا مَا لِيَدُوقَ وَبَالَ أَمْرِهِ ۚ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمْ اللَّهُ مِنْهُ ۚ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٩٥﴾ أَجَلٌ لَّكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلْغِيَارَةِ ۚ وَحُرْمٌ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٦﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَلِكَ لِيَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩٧﴾

O YOU who have attained to faith! Most certainly God will try you (لِيَبْلُوَكُمُ) by means of the prisoners who may come within the reach of your military might, so that God might mark out those who fear Him with respect to the future reprisals. And as for him who, after all this, transgresses the bounds of what is right, grievous suffering awaits him!(94)

O you who have attained to faith and peace! Humiliate no prisoners by mistreating them with cruelty and mercilessness (لَا تَقْتُلُوا الصَّيْدَ) while you are already prohibited to act in this way (وَأَنتُمْ حُرُمٌ). And whoever of you exercises cruelty intentionally (قَتَلَهُ مِنكُم مُّتَعَدِّيًا), he is going to suffer as much as he has deprived the prisoners of their rights to privileges (مَا قَتَلَ مِنَ النَّعَمِ). Two jurists from amongst you would decide upon this sentence. This principle of good conduct (هَدْيًا) embodies a great status & significance (بَالِغًا الْكَعْبَةِ). An alternate punishment will be to make the guilty one to provide for sustenance for the needy ones, or as a substitute to that (عَدْلٌ ذَلِكَ), he may pass through a strict training in the discipline of piety and abstinence (صِيًّا), in order that he taste the full gravity of his deeds. God has forgiven the past. But whoever re-incurs such excesses now, God will inflict His retribution on him: for God is almighty, an avenger of evil.(95)

Allowed to you is a captive who is a rich and prominent one (صَيْدُ الْبَحْرِ), whose resources (وَطَعَامُهُ) may provide for and facilitate your operations (مَتَاعًا لَّكُمْ وَلِلْغِيَاةِ). Unlawful is for you to keep a captive who may be pious, noble and honest in character (صَيْدُ الْبَرِّ) as long as you are forbidden to do so (حُرْمًا). Hence, be conscious of God, unto whom you shall be gathered for accountability. (96)

God has bestowed (جَعَلَ اللَّهُ) an exalted status (الْكِبِيَّةَ) upon His venerable Center of Guidance (النَّبِيَّةَ) which provides all mankind overall stability (قِيَامًا لِلنَّاسِ) in their lives, whether it is with regard to the times of the state of prohibitive conditions (الشَّهْرُ الْحَرَامَ) imposed by treaties, the active pursuit of precious values of noble character and conduct (الْهَدْيِ), or the performance of those other responsibilities that you are liable to shoulder and fulfill (وَالْقَلَائِدَ). This is to make you realize that God is aware of all that is in the heavens and all that is on earth, and that God's knowledge encompasses everything. (97)

Important words in parenthesis defined here-under:-

صَيْدُ الْبَحْرِ: ب ح ر : Ba-Ha-Ra : Slit, cut, divide lengthwise, split, enlarge or make wide, man of great wealth, abundance and generosity; ocean, sea, a large expanse of water, a great river, etc.

صيد البر: ب ر ر = **Ba-Ra-Ra** = Being pious, kind, good, gentle, affectionate, beneficent, just, righteous, virtuous, honest, true, veracious, sweet of speech, merciful
Sinlessly performing something
Recompensing, rewarding for obedience, accepting and/or approving
Driving or calling sheep/goats
Verifying or proving an oath true
One who overcomes, overcoming someone with good actions or speech
Overcoming an adversary or overcoming by evil
Talking too much, confused clamor, noise, crying out, talking in anger or confusion, talking unprofitably
Ampleness, largeness or extensiveness
Land or elevated ground open to view, out of doors or exposed to view
Wheat, grain/s of wheat or coarsely ground flour
Obedience
Good, sweet or pleasant word expression or saying
Of, belonging to or relating to the land and or the desert/waste
External, outward, apparent or public
A truly and honestly executed sale

صيد : captured, caught, trapped, usually in game hunting -

الكِبِيَّةَ : Something of high veneration; eminence/nobility/glory, anything elevated.

النَّبِيَّةَ الْحَرَامَ : The Center/Institution/House enjoying great respect.

الشَّهْرُ الْحَرَامَ : A situation of prohibitive conditions imposed under some treaty or covenant.

الْهَدْيِ : Beautiful principles of character and conduct.

الْقَلَائِدَ : Q L D : Lane's Lexicon on 5:2 - prefects or the like with offices of administration, permanent badge (of favour), authority, mode of order-giving, impose upon a thing. Management.

Drown, to seize, close upon, cover.

Key, phrase: "I threw to him the keys of the affairs" meaning "I committed to him disposal/management of the affairs", treasure, repository/store-room/treasury/magazine, the place of the suspended thing (e.g. neck, belt), a chief upon whom are imposed the affairs of the people.

Verse: 9/19

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ تَوَالَهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٩﴾ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ، اعْظُمُ دَرَجَةٌ عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ- (٢٠)

Do you, perchance, regard satisfying of ideological thirst of the contenders to the faith (سِقَايَةَ الْحَاجِّ) and the administering of the venerable Center of Submission (وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ), as being equal to the work of one who believed in God and the Last Day and then struggled out in the field in God's cause? Nay, both of these roles are not equal in the sight of God. And God does not grace with His guidance people who misjudge and disregard the MERIT (الْقَوْمَ الظَّالِمِينَ).

Those who believed, and who have forsaken the domain of evil and have striven hard in God's cause with their possessions and their lives have the highest rank in the sight of God; and it is they who are the successful ones.

Verse: 9/28

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

O YOU who have attained to faith and peace! Those who ascribe divinity to aught beside God are deprived of spiritual purity (نَجَسٌ): and so it is only appropriate they shall not come into close contact (فَلَا يَقْرَبُوا) with the Inviolable Center of Command (الْمَسْجِدَ الْحَرَامَ) after exposing this particular mindset of them (عَامِهِمْ هَذَا). And should you fear a probable shortage of manpower (عَيْلَةً), then know that in time God will enrich you out of His blessings, if He so willed: for, verily, God is all-knowing, wise!

عَيْلَةً : Destitution; 'to bcome in want>

Chapter Al-Asraa

Verse: 17/1

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

LIMITLESS in His glory Who, in the dominance of utter darkness, commanded His obedient servant to migrate from the “ forbidden” Center of Submission, to that Distant Center of Submission whose environment We had already blessed with favorable abundance, in order that We may show him Our signs. Verily, He alone is all-hearing, all-seeing.

: [أَسْرَى] : Travel during night, to depart, ; to make anyone to travel, repair to an upland; highest point; summit; rivulet; fountain,; stream; chief of the nation.

Verse: 37/14

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

"O our Sustainer! Behold, I have settled some of my offspring among a people (بِوَادٍ) whose minds have not been prepared to sow the seed (غَيْرِ ذِي زَرْعٍ) of divine guidance, close to your venerable Ideological Centre (عِنْدَ بَيْتِكَ الْمُحَرَّمِ), so that, O our Sustainer, they might devote themselves to the pursuit of your commandments (لِيُقِيمُوا الصَّلَاةَ): cause Thou, therefore, people's minds to incline towards their sacred mission and grant them the desired results, so that their efforts may bear fruit".

Thematic Quranic Translation Series Installment 20

The Chapter Al-Qadr

Academically and Rationally re-translated

PRELUDE

In RAMADHAN's perspective, the Chapter Al-Qadr, with its latest academic/literary/logical translation, in the context of great Quranic goals, is presented upon insistent demand by friends.

Islamic Tradition holds it that the "Night of Virtues" occurs during one of the odd nights in the last 10 days of the Month of Ramadhan; and the act of worship performed during that night can fetch Salvation from the life-long sins and crimes, and the sinner gets cleansed. Unfortunately, according to Quran's precise testimony, the 'Month of Ramadhan', the "Fasting" during the month and the formula or short-cut of "Salvation within one night", all are nothing but a clear deception. Please call for the relevant literature and be free from the clutches of this big sacred Scam of the Arab Despotic Kingship.

Chapter Al-Qadr does not emphasize the importance of some particular NIGHT during the month of Ramadhan in which unconditional and indiscriminate blessings and forgiveness descend from the heavens for those who remain awake in worship.

Chapter Al-Qadr

انا انزلناه في ليلة القدر (١) وما ادرى الا ليلة القدر (٢) ليلة القدر خير من الف شهر (٣) تنزل الملائكة والروح فيها باذن ربهم من كل

امر (٤) سلام (قف) هي حتى مطلع الفجر (٥) -

Indeed we have presented this Quran in a Dark Time Zone (ليلة) when no moral value/principle/yardstick/criterion/standard (القدر) existed. But you are not aware as to what great importance this era of absence of values (ليلة القدر) possessed. In fact, the Era of Darkness of Values is to be taken as a blessing in spite of the prevalent well known (الف) state of infamous depravity (شهر); because in its wake, descend Divine Authorities (الملائكة) with divine revelations (الروح) with their Lord's permission, heralding the message of peace and security (سلام) in all human affairs (من كل امر). And this enforcement of peaceful conditions continues (هي) till the divine guidance enlightens the earth with its blessings (حتى مطلع الفجر).

ليلة/Lailatun/Lailun

Both mean night, but according to Marzuqi the word Lailun is used as opposed to Nahar and the word Lailatun (ليلة) is used as opposed to Yaum. Lailatun possesses a wider and more extensive meaning

than Lailun; just as the word Yaum has a wider sense than Nahar.

Shiin-ha-Ra شهر=

Make it notable/known/manifest/public/infamous (in a bad or good sense), hire/contract for a month, stay a month, month old, month, new moon, moon, full moon, any evil thing that exposes its author to disgrace, a vice/fault or the like, big & bulky, reputable/eminent.

Alif-Lam-Fa الف: he kept or clave to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. A certain rounded number that is well known.

Alif-Lam-Fa الف= he kept or clave to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. A certain rounded number that is well known.

iilaaf: Unity; Compact; Alliance; Covenant for the purpose of trade; Obligation involving responsibility for safety and protection; Attachment.

Miim-Lam-Kaf م ل ك

= to rule/command/reign, be capable, to control, power/authority, king, kingdom.

Lam-Alif-Kaf ل ا ك

= To send, to send a message, to send anyone towards.

malak n.m (pl. *malaikah*), see also *malak* (**Miim-Lam-Kaf**)

To send a message, send anyone towards. Mal'akatun ملئكة: Message mission. Malakun ملك Angel. According to Raghib and Abu Hassan its root is Mim, Lam, Kaf, Malaka ملك: plu. Mala'ikatun ملائكة: To have power or dominion over, be capable of, able to do, rule over, give a support, control. All the six variation of the root indicate the meaning of power and strength, courage, intensity and hardness (Raazi).

Ruhun روح - Soul, spirit, vital principle, breath which a man breathes and pervades his whole body. Inspiration or divine revelation [since it is like the vital principle is to the body and quickens man].

Thematic Quranic Translation Series Installment 21

Ashaab-e-Kahaf (The Seven Sleepers) versus

Ashaab-e-Raqeem (Those in Authority)

(Chapter al-Kahaf)

The ancient Myth busted thru a modern Academic

and Rational re-translation

PRELUDE

This is another link in the current chain of Thematic Translations from Quran. The foundation of this work rests upon latest human knowledge and the highest level of man's conscious evolution hitherto attained. Effort is made to purify the element of myth and mystery viciously incorporated into Quranic doctrine. Conformity with the overall message of Quranic guidance - which is the harbinger of building a human character on lofty universal values and ideals - is fully observed and maintained. This time the topic under research is the episode of "Ashaab-e-Kahaf and Al-Raqeem" which is stipulated in the Chapter Al-Kahaf of Quran, and has been made a target of distortion into a miraculous tale.

Fake Supernatural narrative of traditional translations and exegeses:

A group of young enthusiasts/stalwarts taking refuge in an unknown CAVE; carrying a treasure with them; lying miraculously in hibernation hundreds of years; the sun sidetracking automatically from above them while on its route, so as not to disturb their sleep; changing of their sides by Allah Himself during their sleep; a "dog" on watch for hundreds of years; intruders shunning away for fear of the dog; at long last, a change taking place in their society and they get awake; decide to send a companion to nearest settlement with old coins for fetching foodstuff; people in their native place remembering them respectfully, and building a temple in their memory; etc. etc.

Christian background:

This mythically painted tale of Seven Sleepers has its origins in Christian mythology and belongs to that era when Christianity had not yet acquired the status of general acceptance. The followers of this faith had to face the wrath of the Roman Empire. By virtue of the special structure of this tale, it is regarded among miracles in that faith group too. According to relevant traditions this episode depicts the struggle of a group of young and enthusiastic Christians of the city called Ephesus in the era of Roman Emperor Decius in the year 250 AD. Most of its sources have Syriac origins. The Christian Saint Gregory of Tours gave prominence and publicity to this tale in the Christendom through his Book of Miracles edited in the sixth century AD. Later Christian writers added more fiction into it. The venue of this episode and its details were freely subjected to changes, additions and amendments and every time some more exaggeration was employed. This old story was re-written in Quran in its true light and with accurate details, for the reason that in the identical struggle launched by our beloved Prophet Mohammad, this may be brought forth as a guiding and encouraging example.

Adulteration by Muslim Exegetists

It is deplorable that Muslim Interpreters too displayed the same old slave mentality and converted the entire rational and religious foundations of this episode into fiction and miracle; and thus painted an illogical and supernatural picture of it.

Although, what could have explained it more elaborately than Quran, except if they could have kept in view its literary Arabic language, and pondered upon it in an academic way, which was possible only if they had no ill intentions in their working agenda.

The element of Rationality brought forth

Let us now try to bring forth a research based translation that stands on logic and rationality and keeps in view the great classical and literary narrative of Quran's style as well as its original socio-political perspective. All available material on this theme has been studied. Some earlier writers have tried their level best to avoid the fiction-based old translations, but have not succeeded in reaching the insight of Quranic narrative fully, nor have been able to present a satisfactory, consistent, and easily comprehensible translation conforming to the context. However, their efforts in bringing about a change from the old, corroded pattern of irrational translations are appreciated.

This translation though is a modern and most advanced effort in exposing the truth of a part of Quran in its own true light, yet it can't be declared the last word, or the final decisive verdict, etc. Those busy in purely academic research in exploring the lost true Quranic ideology are invited to inform this writer about their opinion. Any clear error or omission, if noted, may be pointed out. The writer takes full responsibility of un-intentional errors or omissions.

Relevant Quranic Context – Verses 18/1-8:

Let us start with the background of this Episode which spans Verses 1 to 8 of Chapter 18 and is closely related to and is critical of the distortion made into its reality by old Christian clergy.

Verses: 18/1-3

الحمد لله الذي أنزل على عبده الكتاب ولم يجعل له عوجاً (١) قيماً لينذر بأساً شديداً من لدنه ويبشّر المؤمنين الذين يعملون الصالحات أن لهم أجراً حسناً (٢) ما كثرين فيه أبداً (٣)۔

All praise is to Allah Who sent down the Book of Values to His Subject as He does not wish to leave a doubt or ambiguity in the mission entrusted to him. It is a knowledge that bestows solidarity and stability and is meant to forewarn about the severe punishment to come from His end, and to give glad tidings to those people of faith and peace who perform reformatory/constructive deeds, that for them is an excellent reward with which they will abide forever.

Verses 18/4-8:

١٨-٣: وينذر الذين قالوا اتخذ الله ولداً (٣) - ما لهم به من علم ولا لآبائهم - كبرت كلمة تخرج من أفواههم - أن يقولون إلا كذباً (٥) -
فلعلك باخع نفسك على آثارهم أن لم يؤمنوا بهذا الحديث أسفاً (٦) - أأنا جعلنا ما على الأرض زينة لها لنبلوهم أيهم أحسن عملاً (٧) - أأنا
نجعلون ما عليها صعيداً جزواً (٨) -

Furthermore, it also warns that group of men who assert that God has taken unto Himself a son. No knowledge whatever have they of Him, and neither had their forefathers: dreadful is this saying that comes out of their mouths and nothing but falsehood do they utter! But wouldst thou, perhaps, torment thyself to death with grief over their conduct if they are not willing to believe in this message? Behold, We have willed that all beauty on earth be a means by which We put them all to a test in self-evolution (لنبلوهم ايهم), on the criterion of best conduct (أحسن عملاً); and, verily, We shall subject all that is on it to a high degree of destruction.

And NOW the Episode begins :**Verse 18/9:**

أمر حسبت أن أصحاب الكهف والرقيم كانوا من آياتنا عجبا

And if you also have reckoned, like the above mentioned group, that the historical episode of those who migrated and took protection in the Divine Guidance (أصحاب الكهف) against the authorities of their time (الرقيم) was a miracle out of our signs?

Verse 18/10-12:

12-10/18: إذاوى الفتية إلى الكهف فقالوا ربنا آتنا من لدنك رحمة وهب لنا من أمرنا رشداً (١٠) - فضربنا على آذانهم في الكهف
سنين عداً (١١) - ثم بعثناهم لنعلم أئى الحزبين احصى لما لبثوا أمداً (١٢) -

It had come to pass that when those youth took refuge in the divine guidance (الكهف), they had beseeched thus: "O our Sustainer! Bestow on us grace from Thyself, and endow us with consciousness of what is right for our mission!" And thereupon We made them set off (فضربنا) by giving ear for a complete learning (على آذانهم) in our Guidance (فى الكهف) for many years to come. Then we deputed them on its dissemination (بعثناهم) so that we may mark out which of the two opposing fronts has fully covered and understood (احصى) that for which they had passed through (لبثوا) an extreme (امدا) confrontation.

Verses 18/13-15:

115-13/18: نحن نقص عليك نبأهم بالحق - أنهم فتية آمنوا بربهم وزدناهم هدى (١٣) - وربطنا على قلوبهم إذ قاموا فقالوا ربنا رب
السموات والأرض لن ندعوك من دونك الهة - لقد قلنا إذا شططاً (١٤) - هؤلاء قومنا اتخذوا من دونه آلهاة - لو لا يأتون عليهم بسلطان
مبين - فمن أضل ممن افترى على الله كذباً (١٥) -

We are relating to you the news of them which reflect the truth about them. They were young men who had attained to faith in their Sustainer: and so We had deepened their consciousness about our guidance and endowed their hearts with strength, so that they took a firm stand and proclaimed that their Lord alone was the Sustainer of the heavens and the earth. Never shall we invoke any authority other than Him: If we did, we should indeed have uttered an enormity! These people of ours have taken to obeying other authorities instead of Him, without being able to adduce any reasonable evidence in support of their beliefs. Therefore, who could be more wicked than he who invents a lie about God?

Verse 18/16:

16/18: وَإِذَا عَزَلْتَهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْوَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا (١٦).

And O people, now that you have withdrawn from them and from all that they obey instead of God, take refuge in the divine guidance (فأووا الى الكهف): God will spread His grace over you, and will endow you all help and assistance in your affairs.

Verse 18/17:

17/18: وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشَّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا (١٧).

And it is amply clear to you O Messenger that whenever the sun of glory rises (الشَّمْسُ إِذَا طَلَعَتْ) upon a people, it is always based upon (تَزَاوَرُ عَنْ) the same divine guidance that those youth had pursued (كَهْفِهِمْ), and embodies blessings and achievements (ذَاتَ الْيَمِينِ) and when it declines (إِذَا غَرَبَتْ), it is because the community, by moving away (تَقَرَّبُ مِنْهُمْ) from that guidance, becomes undesirable, hateful and devious (ذَاتَ الشَّمَالِ), while those reformers already distance themselves away from it (فَجْوَةٍ مِنْهُ). These are the open signs as to how God's guidance works. Indeed whom God guides, he alone becomes the guided one (المُهْتَدِ); whereas, for him whom He lets go astray, thou can never find a protector and guide.

Verse 18/18:

18/18: وَتَحْسَبُهُمْ آيْقَاطًا وَهُمْ رُقُودٌ وَنُقَلِّبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشَّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطْلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمْتَ مِنْهُمْ رُعبًا (١٨).

And should you reckon that they were rendered incapacitated or killed (آيْقَاطًا), they were rather kept in silent waiting (رُقُودٌ) during which time our laws kept causing transformations in their community (نُقَلِّبُهُمْ) embodying progress and blessings (ذَاتَ الْيَمِينِ) and decline and wretchedness (ذَاتَ الشَّمَالِ) in certain degrees. During this time their hard struggle and the intensity of their spirit (كَلْبُهُمْ) continued to expand (بَاسِطٌ) and stretch its arms in both directions firmly (ذِرَاعَيْهِ بِالْوَصِيدِ). Hadst thou come upon them during that period, thou wouldst surely have turned away from them in flight (لَوَلَّيْتَ مِنْهُمْ فِرَارًا), as you would surely have been filled with awe of them (رُعبًا).

Verses No.18/19-20:

20-19/18: وكذلك بعثناهم ليتساءلوا بينهم-- قال قائل منهم كم لبثتم-- قالوا لبثنا يوما او بعض يوم-- قالوا ربكم اعلم بما لبثتم فابعثوا احداكم بورقكم هذه الى المدينة فليتنظر ايتها الزكى طعاما، فليأتكم برزق منه وليتلطف ولا يشعرن بكم احدا (١٩)۔ انهم ان يظهروا عليكم يرجموكم او يعيدوكم في ملتهم ولن تفلحوا اذا ابدا (٢٠)۔

And in the course of time We directed (بعثناهم) them to hold a decisive discussion among them (كم لبثتم). One of them raised the question as to how long a time have you spent (لبثنا يوما), or a part of that period (بعض يوم). Others suggested to let their Sustainer know exactly how long they had endured, but for now, let us depute (فابعثوا) this matured and intelligent one (هذه) of your group (احدكم) to the town to assess as to what are the most vital points of information (ازكى طعاما) and then bring you (فليأتكم) the knowledge thereof (برزق منه). But let him take extra precaution and use very subtle manners (ليتلطف) and by no means make anyone aware of you (يشعرن بكم): for, behold, if they should capture you, they might subject you to torture (يرجموكم), or forcefully turn you back to their faith (يعيدوكم في ملتهم), in which case you would never attain success in your mission.

Verse 18/21:

21/18: وكذلك اعثرنا عليهم ليعلموا ان وعد الله حق وان الساعة لا ريب فيها اذ يتنازعون بينهم امرهم، فقالوا ابنوا عليهم بنيانا۔ ربهم اعلم بهـ قال الذين غلبوا على امرهم لننخذن عليهم مسجدا (٢١)۔

AND IN THIS way We had drawn the attention of their community to their achievements, so that they might know that God's promise was true, and that there can be no doubt as to approaching time of the final judgment. And so, while they were debating among themselves, some recommended to build (ابنوا) a case against them (عليهم) on solid grounds; God knows best what they have gone through." Said they whose opinion on their plight prevailed in the end: "We shall definitely be taking steps (لننخذن) by raising a center of submission to surrender (مسجدا) to their teachings".

Verse 18/22:

٢٢/١٨: سيقولون ثلاثة رابعهم كلبهم ويقولون خمسة سادسهم كلبهم رجما بالغيب۔ ويقولون سبعة وثامنهم كلبهم۔ قل رب اعلم بعدتهم ما يعلمهم الا قليل۔ فلا تمار فيهم الامراء ظاهرا ولا تستفت فيهم منهم احدا (٢٢)۔

Some will continue to gossip that they were three, the fourth of them being their dog; while others will say they were five, with their dog as the sixth of them, idly guessing at something of which they can have no knowledge. And some will say, they were seven, the eighth of them being their dog. Say: "My Sustainer knows best how many they were. They had very little knowledge of them.

Hence, do not argue with people about them in the absence of an obvious argument, and do not issue a conclusive statement about them to anyone.

Verse 18/23-24:

٢٣-٢٤/١٨: وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا (٢٣) - أَتَا أَن يَشَاءَ اللَّهُ - وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا (٢٤)

AND NEVER say about anything, "Behold, I shall do this tomorrow," without adding, "if God so wills." And if thou should ever lose the right track, do invoke your Lord's attributes and say: "I pray that my Sustainer guide me, even closer than this, to a consciousness of what is right!"

Verses 18/25-27:

٢٥-٢٧/١٨: وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا (٢٥) - قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا - لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ - أَبْصِرْ بِهِ وَأَسْمِعْ - مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يَشْرِكُ فِي حُكْمِهِ أَحَدًا (٢٦) - وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ - لَا مَبْدَلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا (٢٧) -

AND according to them they remained in their shelter three hundred years; and some have added nine to that number. Tell them, only God knows best how long they remained there. For Him alone is the knowledge of the hidden reality of the heavens and the earth: how well does He see and hear! No guardian have they apart from Him, since He allots to no one a share in His rule!" AND follow closely whatever has been revealed to thee of thy Sustainer's writ. There is nothing that could alter His words; and thou canst find no refuge other than with Him.

AND NOW a running translation without interruptions:

All praise is to Allah Who sent down the Book of Values to His Subject as He does not wish to leave a doubt or ambiguity in the mission entrusted to him. It is a knowledge that bestows solidarity and stability and is meant to forewarn about the severe punishment to come from His end, and to give glad tidings to those people of faith and peace who perform reformatory/constructive deeds in the society, that for them is an excellent reward with which they will abide forever.

Furthermore, it also warns that group of men who assert that God has taken unto Himself a son. No knowledge whatever have they of Him, and neither had their forefathers: dreadful is this saying that

comes out of their mouths and nothing but falsehood do they utter! But wouldst thou, perhaps, torment thyself to death with grief over them if they are not willing to believe in this message? Behold, We have willed that all beauty on earth be a means by which We put them all to a test in self-evolution, on the criterion of best conduct; and, verily, We shall subject all that is on it to a high degree of destruction.

And if you also have reckoned, like the above mentioned group, that the historical episode of those who migrated and took protection in the Divine Guidance against the authorities of their time was a miracle out of our signs?

It had come to pass that when those youth took refuge in the divine guidance, they had beseeched thus: "O our Sustainer! Bestow on us grace from Thyself, and endow us with consciousness of what is right for our mission!" And thereupon We made them set off by giving ear for a complete learning in our Guidance for many years to come. Then we deputed them on its dissemination so that we may mark out which of the two opposing fronts has fully covered and understood that for which they had passed through an extreme confrontation.

We are relating to you the news of them which reflect the truth about them. They were young men who had attained to faith in their Sustainer: and so We had deepened their consciousness about our guidance and endowed their hearts with strength, so that they took a firm stand and proclaimed that their Lord alone was the Sustainer of the heavens and the earth. Never shall we invoke any authority other than Him: If we did, we should indeed have uttered an enormity! These people of ours have taken to obeying other authorities instead of Him, without being able to adduce any reasonable evidence in support of their beliefs. Therefore, who could be more wicked than he who invents a lie about God?

And O people, now that you have withdrawn from them and from all that they obey instead of God, take refuge in the divine guidance: God will spread His grace over you, and will endow you all help and assistance in your affairs.

And it is amply clear to you O Messenger that whenever the sun of glory rises upon a people, it is always based upon the same divine guidance that those youth had pursued, and embodies blessings and achievements and when it declines, it is because the community by moving away from that guidance, becomes undesirable, hateful and devious while those reformers already distance themselves away from it. These are the open signs as to how God's guidance works. Indeed whom God guides, he alone becomes the guided one; whereas for him whom He lets go astray thou can never find a protector and guide.

And should you reckon that they were rendered incapacitated or killed, they were rather kept in silent waiting during which time our laws kept causing transformation in their community embodying progress and blessings and decline and wretchedness in certain degrees. During this time their hard struggle and the intensity of their spirit continued to expand and stretch its arms in both directions firmly. Had you come upon them during that period, thou would surely have turned away from them in flight, as you would surely have been filled with awe of them.

And in the course of time We directed them to hold a decisive discussion among them. One of them raised the question as to how long a time have you spent in this struggle. Some said that they must have spent a certain period of time, or a part of that period. Others suggested to let their Sustainer know exactly how long they had endured, but for now let us depute this matured and intelligent one of your group to the town to assess as to what are the most vital points of information and then bring you the knowledge thereof. But let him take extra precaution and use very subtle manners and by no means make anyone aware of you: for, behold, if they should

capture you, they might subject you to torture, or forcefully turn you back to their faith, in which case you would never attain success in your mission.

AND IN THIS way We had drawn the attention of their community to their achievements, so that they might know that God's promise was true, and that there can be no doubt as to approaching time of the final judgment. And so, while they were debating among themselves, some recommended to build a case against them on solid grounds; God knows best what they have gone through." Said they whose opinion on their plight prevailed in the end: "We shall definitely be taking steps by raising a center of submission to surrender to their teachings".

Some will continue to gossip that they were three, the fourth of them being their dog; while others will say they were five, with their dog as the sixth of them, idly guessing at something of which they can have no knowledge. And some will say, they were seven, the eighth of them being their dog. Say: "My Sustainer knows best how many they were. They had very little knowledge of them. Hence, do not argue with people about them in the absence of an obvious argument, and do not issue a conclusive statement about them to anyone.

AND NEVER say about anything, "Behold, I shall do this tomorrow," without adding, "if God so wills." And if thou should ever lose the right track, do invoke your Lord's attributes and say: "I pray that my Sustainer guide me, even closer than this, to a consciousness of what is right!"

AND according to them they remained in their shelter three hundred years; and some have added nine to that number. Tell them, only God knows best how long they remained there. He alone has the knowledge of the hidden reality of the heavens and the earth: how well does He see and hear! No guardian have they apart from Him, since He allots to no one a share in His rule!" AND follow closely whatever has been revealed to thee of thy Sustainer's writ. There is nothing that could alter His words; and thou canst find no refuge other than with Him.

Important words in parenthesis defined from 10 authentic lexicons

Ashaabul Kahaf: kahaf: place of protection; cave, place of refuge, safety and settlement; a helpful person.

Al-Kahaf: a particular place of protection; a shelter provided by God; to come under the safety and protection of Divine Teachings.

Al-Raqeem: Raqam: something written, book, writing, inscription, intelligence, star-studded sky; the elite class of a time; ruling class; people of authority.

Ba'athna-hum; Ba'atha: Anything that is sent; Rousing, exciting, putting in motion or motion; Incited, urged, instigated or awoke.

Raising/rousing (e.g. of the dead to life); Sleepless or wakeful;

Hastening, quick, swift in going, impelled or propelled.

Ahsaa احصى: HSY: to number/count/calculate/count/compute a thing, to reckon a thing, reach the last number of a thing, collect into an aggregate by numbering, retain a thing in the memory, understand a thing, register/record the number of a thing, comprehend or know a thing altogether.

Ash-Shams الشمس: The Sun; to be bright with sunshine, be glorious, be sunny. shams - Sun is a symbol of glory.

Tala'at طلعت: Tala': to ascend/rise, go up, learn, come on, come towards anyone, start from, climb upon, reach, sprout, notice, look, seek, examine, expose, explain, appear, inform, occur, consider, know. tal'un - the spathe or sheath in which the flowers of the date palm are enclosed, also the fruit when it first appears, fruit, ranged dates. tuluu - rising. matla'un - twilight of rising (of sun). atla'a (vb. 4) - to make manifest to anyone, cause one to understand. ittala'a for itta'ala'a (vb. 8) - to mount up, penetrate. attala'a for a'attala'a - has he penetrated (here the hamzah of union waslah being omitted after the interrogative hamzah).

Tazawar تزاور: visit, visitor, incline towards, he honoured him, falsify/beautify/embellish, lie/untruth, adjust/correct, decline or turn aside from it, determination.

Al-Yameen اليمين: right side, right, right hand, oath, bless, lead to the right, be a cause of blessing, prosperous/fortunate/lucky.

Gharabat غربت: Gharaba: went/passed away, depart/retire/remove/disappear, become remote/distant/absent/hidden/black, withdraw, western, foreign/strange, exceed, abundance, sharpness, (maghrib = sunset), black, raven-black, setting place of the sun, the west.

Taqridh-hum; Qaradha; ق ر ض; تقرضهم; to cut, turn away from, severe, do good deed.

Zaatush-Shimaal ذات الشمال; Shimaal: The opposite of Al-Yameen; a disunited and discomposed state of affairs; undesirable, hateful, devilish nature; tendency towards the left; misfortune; north, northwards.

Fijwatan فجوة; opening, set apart, open wide, a fissure. Separation, a wide distance, decline in power and authority.

Eeqadhan ايقاضا; w q dh; to beat to death, beat severely, strike violently, be killed by a blow.

Raqood رقود; r q d : to sleep, lull, be dull, ragged, overlook. ruqud - sleeping. marqad - bed, sleeping place, grave.

Kalab, Kalabu-hum ك ل ب; كلبهم; Dog, a savage animal, seized by rage, madness, be filled with intense emotions, hardship, antagonism, hydrophobia, greed, to eagerly desire, it became severe or intense, he pressed hard or vehemently.

Baasitun باسط; to expand, expanded, stretched.

Dhra'i-hi ذراع; ذراعيه; fore legs, both arms, strength, measure, length, ability, capability, to stretch to great length.

Bil Waseed بالوصيد; وصد: Fast, strong, firmly established in its place, to stand up, to mobilize resources, treasury, to build a store, etc.

Bi-Waraq-kum ورقكم; piece of paper, paper from a book, document, addresses, prime of youth, freshness, beauty, silver, silver coin; A youth in his prime; young ones of a group/community.

Fal-yanzur فلينظر; نظر: He looks, analyzes, assesses, studies, gets knowledge and awareness.

Azkaa Ta'aman ازكى طعاما: a best and complete study and knowledge of affairs: Ta'aam; food, acquisition, inoculation, to impart knowledge, to equip with knowledge.

Azkaa: z k w; زكى؛ زكو؛ ازكى: Holder of the best of knowledge, strength, growth; developed, prosperous, pure, truth, abundance, be in the right state, dues from taxes.

Bi-rizqin رزق؛ برزق: Razaqa: Offered, provided for, granted, prize, gift, share, to give means of sustenance

Wal-yatalattaf ولتلتطف؛ لطف: softness, subtleness, politeness, grace, kindness, fineness, considerate, to take care in suffering, to comfort, to present a gift, etc.

Rijman bil-Ghayib رجما بالغيب؛ رجم؛ رج م: To speculate, to assess wrongly, to stone, to condemn, to kick out, to curse, to crush land under feet.

Ghayib: غيب: Invisible, away from sight, beyond imagination, false complaining.

Sad-Ayn-Dal = to ascend, mount, run, move with quick steps faster than when walking, go up, be hard (affair).

Jiim-Ra-Zay = To cut or cut off, destroy or exterminate, to slay, to eat quickly or eat much, to be or become barren, to be lean or emaciated, to be dried up and without herbage.

Thematic Quranic Translation Series Installment 22

The Wanderings of Prophet Moses, Encounter with “Khizr” a.s. and the Legendary Zil Qarnain

Chapter al-Kahaf: Verses 60-99

An Academic and Rational re-translation

PRELUDE

The series of Thematic Translations from Quran continues. This latest translation work is carried out on the criteria of Rationalism based modern sciences and the highest level of conscious evolution hitherto achieved by man. An impartial and sincere effort is made to purify the illogical elements of superstition, mystery and myth incorporated into all existing Quranic exegeses and the entire translation work performed under its blind pursuit and forthright influence. The conspiracy to radically alter the divine Islamic doctrine through fake exegeses was hatched by the monarchic Arab despotic rule starting from Banu Umayyad dynasty of Damascus which paints an insulting and ludicrous picture of the Divine Guidance revealed by Quran. Hence, the prime target fixed for this work embodies a real concordance with that universal message of Quranic Guidance which heralds the building of a noble human character on universally accepted moral values and ideals, and the building of an exemplary peaceful human society thereupon. As the planned and well organized conspiracy of literal and commonplace translations has radically distorted the face of Quran's classical literary narrative, the Muslim scholars are obliged to adopt an apologetic stance when presenting it to the modern highly educated world out there. Often they have to resort to offering irrational kind of lame justifications. Therefore, the older prevalent style of translations which is sub-standard, un-academic and non-representative in its nature is unequivocally condemned.

In this thesis, three important Themes have been probed and the results thereof brought to light, one after the other. The available translations and exegeses of these Themes do not conform to the ground realities and, therefore, stand categorized as unintelligible or incomprehensible parts of Quran. Those Themes are listed as follows :-

First: The Episode of one of Moses' travels;

Second: Meeting a Divinely Blessed One during the same travel, named as Prophet Khizar in Islamic tradition. This character is supposed to remain alive for ever and be visible only to a few selected ones; and Moses acquiring lessons of wisdom from him through some events taking place in his company;

Third: A mythical historical figure called “Zil Qarnain” in Quran, named as “Two horned one” in Christian literature, and some events from one of his travels, together with a mention of legendary Gog Magog.

Supernatural narrative in generally available translations

Available traditional exegeses and translations invariably narrate an aimless and non-sensical episode of Moses' travel and encounters. An un-named youth accompanies him; the mention of meeting together of two rivers or oceans at some unknown place; they speak of some "fish" (Hoot) that was left behind during the travel; assuming that it was Lucifer who caused them to forget all about the "fish"; Moses asking his companion for "breakfast"; the "fish" jumping back into water, as if it regained life; Moses exclaiming that he wanted it to be so(?); later on a Blessed One allowing them to accompany him; the Blessed One assumed to be a mythical character named as Khizar pbuh, the invisible and ever-living Messenger of God; then some extraordinary acts carried out by the Blessed One; Moses' protest against his actions, and the Blessed One warning them of banning from his company; finally both deciding to part with each other and then Khizar giving explanation in justification of his acts; thereafter starting of another Theme with the character of Zil Qarnain and some of his deeds; his travel to the farthest end of globe where "Sunset takes place"; again to the other end where the "Sun rises from"; the mention of a mufsid (corrupt) community called Gog and Magog, and its suppression by Zil Qarnain; the stupid details about installation of a wall, with molten metal, between two mountains to stop the incursions of Gog and Magog.

The Christian Sources and historical background

Analogous to the episode of Ashaab-e-Kahaf (The Seven Sleepers), which depicts a miraculous tale of some sleepers of a Cave, as imported from the Christian literature (<http://ebooks.rahnuma.org/cgi-bin/shbkpage.pl?bkid=1431171397>), the episode of Zil Qarnain too has its sources in Christian religious literature. The reference in the Bibles of Gog and Magog also relates with the tale of Zil Qarnain. From the same sources, in the historical perspective of Zil Qarnain, several Christian traditional tales were commonly told, with minor variations, during the Islamic movement of Mohammad pbuh. Just like the investigations made by Christians and Jews of Mohammad's knowledge about The Seven Sleepers, they wanted to judge his knowledge about the widespread tales of Zil Qarnain too in the same way, and used to question him about. Therefore, God deemed it fit to apprise His Messenger with some main points of the reality of this tale which were then presented to the probing people of the Book to their satisfaction. However, when the conspiracy of writing exegeses was launched in the early Umayyad period, instead of trying a rational translation, the hired Muslim interpreters and historians under influence of Christian tales, deemed it fit to ascribe the character of Zil Qarnain to that of the Greek conqueror Alexander the Great. Here they faced a major impediment in their way. Alexander the Great was not a monotheist ruler while the Quranic verdict declared Zil Qarnain as a righteous, monogamous reformer of his time. In view of this anomaly some other Muslim exegetists improvised to ascribe this title to the Ancient Iranian Emperor Cyrus the Great. It is the Cyrus whose kindness had liberated the Diaspora Jews from the slavery of Nebuchadnezzar II of Babylon, and had facilitated their return from Iraq (Babel) to Jerusalem. Anyways, the episode in Quran does not signify any other than the character of a highly resourceful and monogamous king whose name, according to prevalent tradition, Quran too has mentioned as Zil Qarnain. Generally, in the old Christian literature, Zil Qarnain is depicted as "The Two Horned One", due to a crown he wore bearing two horns upon it. This is also to be borne in mind that the young man accompanying Moses in his

journey is named as Joshua (Yusha' bin Noon) in the Christian literature. It is that known character who is said to be the first deputy of Prophet Moses and was installed as Israelite leader and Commander of Armed forces after the death of Prophet Moses.

Attempts at Metaphoric Translations

As for traditional translations, we do not feel the need to bring those under discussion at all

because those have miserably failed to bring up the true message of Quran till the present times. On the other hand, Quran is a classic full of such symbolic and suggestive pieces of most vivid writing, which in its brevity elucidate a treasure of divine wisdom and its in-depth and meaningful expression. The old traditional, literal style translations exhibit a game of mal-intention, lack of vision and ill logic and, resultantly, do not possess the least capacity of benefitting from the priceless treasure of Quranic wisdom.

Some light here is needed to be thrown upon the efforts of some modern translators. These learned translators have tried their best to introduce the metaphoric or idiomatic meanings of these verses after acknowledging the futility and incomprehensibility of traditional translations. A senior scholar, who died recently in Lahore, and his school of thought, has construed the tale of Moses' travels as signifying those of the "entire community of Moses' followers". Under this conjecture they have defined his travel as the "travel in time of the Jewish civilization" which gradually reached the time of the emergence of Christian civilization. The word Fish (Hoot) was also tried to be defined in allegoric terms. The encounter with the "blessed elderly one" was construed largely as meeting or intermingling of the Mosaic (Jewish) civilization with the Christian civilization; and also, alternatively, coming finally into contact with Mohammad pbuh. It meant that, with reference to this text of Chapter Kahaf, it was assumed that upon reaching the era of Mohammad pbuh, both the older religious groups viz., Jewish and Christian civilizations, were seen amalgamating into or inter-mingling with Islamic civilization. As per this kind of symbolic or metaphoric interpretations by the said learned scholar of Quran, his follower group of Lahore tried to define the word "Zil Qarnain" as the character who inspired two eras, two periods of time and two civilizations, suggesting it to be the person of Mohammad pbuh.

Those inventing this kind of conjecture failed to realize that if two abstract personalities of Khizar and Zil Qarnain had actually signified holy Jesus Christ and holy Mohammad pbuh, or the person of holy Mohammad alone, how could Mohammad pbuh remain ignorant of these historical episodes that he was directly related with? How can we justify him being briefed about these stories for the very first time by God Himself? How come he being Zil Qarnain himself, was needed to be briefed about himself as a third person, to prepare him to answer questions arising from his contemporaries? Where is the element of rationality in briefing a person about his own past history, or a supposedly past life, so that he could answer relevant questions? No translator/interpreter ever realized as to why Quran didn't order Mohammad pbuh to inform the probing characters that "I am the one who was the Zil Qarnain you are asking about", and it is me who is mentioned in the old Scriptures? - - - Obviously, it was not the factual state of affairs, and this school of thought had only used a farfetched conjecture.

There was no logic in misconstruing the travels of Moses, meant to achieve valuable learning and grooming experiences of life, as “Jewish civilization’s travel in time”. It is a fact established by Quran that Moses virtually passed himself through trials leading to intellectual enlightenment and conscious evolution, and led a life full of momentous adventures and remarkable deeds. Quran’s following attestation addressed directly to Moses should amply substantiate these facts :-

(40/20) وَقَتَلْتَ نَفْسًا فَنَجَّيْنَاكَ مِنَ الْغَمِّ وَفَتَنَّاكَ فُتُونًا فَلَبِثْتَ سِتِينَ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَى قَدَرٍ يَا مُوسَى ﴿٢٠﴾

“And you humbled and humiliated an arrogant person, thereafter We delivered you from the resultant affliction; and We tested you with various trials. Then you stayed for a number of years among the people of Midian; and only after that you finally came up to the required valuation, O Moses.”

In the light of the above Quranic authority, the writer can draw only one conclusion – that our learned translators failed to concentrate upon the overall perspective of Quranic narrative, hence, fell short of conceiving a fully representative picture of Quran’s message. Then this academic weakness on their part made them resort to extremely far-fetched figurative definitions of words. They failed to notice in their research work the existence of Quranic proofs and facts going against their standpoint. It goes without saying that a metaphoric or figurative translation too needs to be closely linked with the words and overall message of Quran.

Another figurative explanation mis-conceives the pre-prophetic travel of Moses as an education in spirituality or mystical aspects, where, in time of need, he is made to meet Khizar (“the Blessed One”), a spiritual guide or guru. Thereafter all the events that take place are supposed to be different stages of his spiritual training and are fabricated to meet that pre-conception. The hole made in the boat is figured as a penetration of the guru’s greatness in the heart of his pupil; the tyrant ruler who forfeits the boats is figured as Lucifer who acts as a hinderer in the journey of spiritualism; the collapsing wall, which is stabilized by giving a support, conceals underneath a treasure of “spiritual awareness”; two orphan kids symbolize Shari’ah and Methodism of Spirituality. My Readers can easily surmise that this too is a substantially meaningless flight of thought, reflective of mystical disposition.

The major discrepancy in all these modern denotations is the fact that this can be called nothing else than these translators’ personal concepts. It is evident from their insertions which are noticed as quite apart from the actual text of translation and which form part of unilateral additions or interpolations in the text of Quran coming out of translators’ personal imagination. These explanations hold no relevance with the Quranic wording. The interpolators have not been able to present a valid attestation of their personal concepts as per the Quranic narration, or according to some pure, classical, literary meanings of Quranic words. These personal concepts are neither rational, nor enjoy any degree of authenticity, but have been penned down and added on personal desire to do so, without applying any valid authority from Quran itself.

The Present Undertaking for a latest Rational Translation

NOW, let us embark upon our venture of presenting a research based, academic and rational translation in keeping with Quran’s classic literary style of presenting this Episode. In this attempt,

sticking firmly with the words of Quran, and taking full cognizance of its sole authority, efforts are made to discover those reasonable definitions of relative words which can bring forth a clear and bright insight of the divine text; which can fit in perfectly with the context and prove full coherence with the overall message or doctrine of Quran. No provision is made here for expressing the least bit of personal concepts or convictions. Like the previous work in this series emphasizes, the tendency of interpolating personal concepts found prevalent in the available work but strictly prohibited under divine injunctions, has been discouraged, rather condemned altogether (Kindly refer in this respect to a revolutionary article from this writer entitled “تحقیق تفاسیر قرآنی - تفسیر نویسی” – Here is the link on internet : <http://ebooks.rahnuma.org/cgi-bin/shbkpage.pl?bkid=1431171384> .)

This episode of Quranic translations is though a fresh and progressive effort for discovering a part of Quran in its true and pure light, yet it is not regarded as “the last word” or “the final verdict”, etc. etc. On the contrary, those busy in deeper academic research into exploring the essence of Quran are generally invited to convey their valuable comments to the writer. Any mistakes when found, may be corrected with authentic references. This writer assumes full responsibility for errors and omissions. It is recommended to prepare and present a comparatively better and more representative translation of the Quranic Theme under discussion. This is the only practical and constructive working attitude as against hollow criticism and meaningless questions and/or objections. This writer will always be indebted for any sincere academic guidance.

A short background:

It must be borne in mind here that the tale of “Zil Qarnain” (the Two Horned One) has its own individual distinction. No relation whatsoever of this tale is witnessed with the travel of Moses described just before it. Still it is clear that in the context of Quran’s overall message, both tales, and events, have the same context. The episode of Zil Qarnain in its particular situation in Quran is known to verify and acknowledge some facts of that well known gossip which was commonly spread among people, and in respect of which Mohammad pbuh was queried to test his knowledge. Otherwise, both of these events are quite separate from each other. Anyways, the moral of both stories is identical, namely “striving in the path of God and its virtuous outcome”. Nevertheless, we don’t see a justification of mixing up the two and offering combined explanations for both by our modern rational translators. It is hoped that this latest effort would go a long way to clear up the existing mess.

The Chapter Al-Kahaf talks in general of glad tidings of reward for those virtuous ones who strive to achieve divine goals and of forewarning those deniers of truth and characterless ones who transgress the limits set by God. The earlier episode of Ashaab-e-Kahaf included in this Chapter also stipulated an older stage of clash between good and evil in which the last victory was awarded to those who raised the slogan of Allah’s message or doctrine/guidance. In the same connection, here too is elucidated an episode of some of the divinely deputed virtuous men and their adventure against vicious powerful ones for the sake of emancipation of the masses; where some light is also thrown upon an old historical figure named Zil Qarnain. Proclamation is made about the destruction of criminal communities and about eradication of evil, punishment to arrogant and

devious segments of society, etc. In the same context, a venture related to Moses is also described, which is narrated as under :-

Verses 18/59-61:

وتلك القرى اهلكناهم لما ظلموا وجعلنا لمهلكهم موعدا (٥٩) واذ قال موسى لفتهاه لا ابرح حتى ابلغ مجمع البحرين او امضى حقبا (٦٠) فلما بلغا مجمع بينهما نسيا حوتهما فاتخذ سبيله في البحر سربا (٦١)

“These were the communities which Our laws subjected to obscurity and oblivion (اهلكناهم) when they violated the values of Justice and fair play (ظلموا), and a time was appointed for their downfall (لمهلكهم) as per the laws. And recall in the same connection when Moses had said to his young companion “I will not draw back from my mission (لا ابرح) until I reach the point (بلغ) of bringing unity (مجمع) against the disparity between the two confronting fronts (البحرين) in the community, or keep moving ahead (امضى) with full vigilance to accomplish this task facing all obstacles (حقبا). After all, when as a result of these efforts, both groups reached (بلغا) the state of unity between them (مجمع بينهما), the reality came up that both of them had totally abandoned their appointed destination (or had forgotten all about the guidance or teachings imparted to them) (نسيا) (فاتخذ سبيله) (في البحر). But then (as a result of struggle by Moses), the same guidance made its way quickly (سربا) in the situation of split and confrontation (سربا).”

Verses 18/62-64:

فلما جاوزا قال لفتهاه آتنا غداءنا لقد لقينا من سفرنا هذا نصبا (٦٢) قال ارايت اذا وينا الى الصخرة فاني نسيت الحوت وما انسانيه الا الشيطان ان اذكره واتخذ سبيله في البحر عجبا (٦٣) قال ذلك ما كنا نبغ- فارتدا على آفارهما قضا (٦٤)

“When Moses and his companion passed that stage (جاوزا), Moses asked his young companion: “Bring before us now our next (or future) course of action (غداءنا) as we have now fully envisioned (لقينا) our target (نصبا) with reference to this journey of ours (من سفرنا)”. He replied: “have you noticed when, for the accomplishment of our mission, we had resorted to a harsh and persistent attitude (اونا الى الصخرة), I had also temporarily neglected the target/destination of divine teachings (نسيت الحوت); and who could have caused forgetfulness of Divine teachings except the sentiments of rebellion and aggression (الشيطان). Still the divine teachings made their way (واتخذ سبيله) in the middle of crisis (في البحر) in a surprising way.” Moses said: “That is what we exactly wanted to take place”. So, they went back to their former course.”

Verses 18/65-70:

فوجدا عبدا من عبادنا آتيناها رحمة من عندنا وعلماها من لدنا علما (٦٥) قال له موسى هل اتبعك على ان تعلمين مما علمت رشدا (٦٦) قال اناك لن تستطيع معي صبرا (٦٧) وكيف تصبر على ما لم تحط به خبرا (٦٨) قال ستجدني ان شاء الله صابرا ولا اعصى لك امرا (٦٩) قال فان اتبعتنى فلا تسألني عن شيء حتى أحدث لك منه ذكرا (٧٠)

"It so happened that they came across a subject of ours whom we had blessed with abundance of resources from our end and had ourselves endowed with knowledge. Upon meeting him Moses requested him : "Can we keep company with you so that we may learn from your guidance". He said: "You may not have the capacity to bear with me patiently; and how you can keep patience about events whose perspective may be beyond your comprehension". Moses said: "God willing, you will find me patient, and I will not disobey you in anything." He said, "Well then, if you would follow me, do not ask me about anything till I speak of it to you."

Verses 18/71-76:

فَانْطَلَقَا حَتَّى إِذَا رَكَبَا فِي الْفَافِيقَةِ خَرَقَهَا - قَالَ اخْرُقْهَا لِتَغْرُقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا (٧١) - قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٢) - قَالَ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرُءُوسِي مِنْ أَمْرِي عَسَى (٧٣) - فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتُمْ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُمْ شَيْئًا نَكِرًا (٧٤) - قَالَ أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا (٧٥) - قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا صَاحِبَ لِي بِهِ - قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا (٧٦) -

"So they set out, but, when they entered (ركبا) into a human settlement (فى السفينة) and he annoyed, confounded and perplexed them so much as to render them unable to move (خرقها). Moses exclaimed, "Have you rendered this community useless (اخرقتها) so its residents become economically drowned (لتغرق أهلها)? You have indeed done a dreadful thing!" He replied, "Did I not tell you that you would never be able to bear with me patiently?" He said, "Do not take me to task for what I have forgotten, and do not be hard on me on account of what I have done!" So they travelled on. Then they met a young boy and the man humiliated and reduced him to a lowly position (فقتله). Moses said, "You have humiliated an innocent person without his having done a wrong to anyone? Indeed, you have done a terrible thing!" The man said, "Did I not tell you that you would not be able to have any patience with me?" Moses replied, "If I ever ask you about anything after this, do not let me accompany you. I will have given you sufficient excuse."

Verses 18/77-82:

فَانْطَلَقَا حَتَّى إِذَا اتَّيَا أَهْلَ قَرْيَةٍ اسْتَطَعُوا أَهْلَهَا فَبَرَوُا إِنْ يَضِيفُوهَا فَوْجِدًا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ - قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا (٧٧) - قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ - سَأَنْبِئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا (٧٨) - أَمَّا الْفَافِيقَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ، فَارْدَتْ أَنْ أَعْيِبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا (٧٩) - وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا (٨٠) - فَارْدْنَا أَنْ يَبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رَحْمًا (٨١) - وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَاحِبَ فَارَادَ أَنْ يُنْفِقَ إِيَّاهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِنْ رَبِّكَ - وَمَا فَعَلْتُمْ عَنْ أَمْرِي - ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا (٨٢) -

"So they went on until they came to a community. They together decided to educate the residents

(فابوا ان يضيفوهما) but faced confrontation in their response (استطعما اهلها). Later on they found a group of people with moral solidarity (جدارا) whose strength was going to diminish (بريد ان ينقص). Hence, the blessed one provided them stability (فاقامه) with his teachings. Moses said, "Had you wished, you could have demanded a remuneration for your labours." He answered, "This is where you and I must part company. But first I will tell you the meaning of the things you could not bear with patiently. "As for the first town we came across, it was a settlement of poor people who toiled on their piece of land. I managed to turn that land temporarily unproductive as they were the target of a ruler who used to usurp the cultivated lands and human settlements (كلّ سفينة). As for the spoiled youth, his parents were believers and we feared that he would create trouble for them by rebellion and denial of truth. We wanted their Lord to bring about a radical change in their offspring's character to make them purer and more compassionate. As for the group of righteous ones in that community, they were actually safeguarding the interests of two young orphans in the town and a treasure of knowledge and wisdom was in their custody for them as their father had been a righteous reformer. So your Lord wanted them to come of age and open up and made public that treasure of knowledge and wisdom as it contained means and sources of sustenance and evolution from their Lord. I did not do [it] of my own accord. That is the explanation of the things about which you were not able to restrain yourself."

Verses 18/83-88:

ويسألونك عن ذى القرنين - قل سأتلو عليكم منه ذكرا (٨٣) انا مكثنا له فى الارض و آتيناه من كل شىء سببا (٨٤) - فاتبع سببا (٨٥) - حتى اذا بلغ مغرب الشمس وجدها تغرب فى عين حمئة ووجدنا عندها قوما - قلنا يا ذا القرنين اما ان تعذب واما ان تتخذ فيهم حسنا (٨٦) - قال اما من ظلم فسوف نعذبه ثم يرد الى ربه فيعذبه عذابا نكرا (٨٧) - واما من آمن وعمل صالحا فله جزاء الحسنى - وسنقول له من امرنا يسرا (٨٨) -

"They will ask you about Dhi'l-Qarnayn. Say, "I will give you an account of him." We established him in the land, and endowed him with abundance of resources. He kept undertaking adventures to achieve his targets until, he reached a community whose Sun of glory and prosperity was setting into an abyss of darkness. We authorized him to either punish them for their misdeeds, or else treat them with gentleness. Upon which he said, "We shall certainly punish those of them whose misdeeds had caused a decline in their status; then they shall be brought back to their Lord who will punish them with a grievous punishment; but whoever among them believed in the authority of God and set out to do reformative work, shall have a beautiful reward and We shall facilitate his efforts by Our command."

Verses 18/89-95:

ثم اتبع سببا (٨٩) - حتى اذا بلغ مطلع الشمس وجدها تطلع على قوم لم نجعل لهم من دونها سترا (٩٠) كذلك وقد احطنا بما لديه خبرا (٩١) - ثم اتبع سببا (٩٢) - حتى اذا بلغ بين السدين وجد من دونهما قوما لا يكادون يفقهون قولا (٩٣) - قالوا يا ذا القرنين ان يا جوج وما جوج مفسدون فى الارض فهل نجعل لك خرجا على ان تجعل بيننا وبينهم سدا (٩٤) - قال ما مكنى فيه ربي خير فاعينونى بقوة اجعل بينكم و

بينهم ردماً (٩٥)-

“Then he followed yet another trail until he came upon a people where the sun of glory was rising (مطلع الشمس). However, we had not yet provided them with enough safeguards and intelligence (سترا) to sustain it. And so it happened they they were provided by him with sufficient guidance. All the constructive and reformative deeds that he continued to carry out we kept monitoring him and he followed his trail of achievements, until he reached right in between two forces facing each other (بين السدّين). He found there a people devoid of the faculty of strategic deliberation (لا يكادون). They implored him : “O Zal Qarnayin, indeed we are confronted with Yajooj and Majooj, the ones causing unrest and violence in our State; so if you can save us by getting rid of them, we are ready to pay you a compensation there for”. He said: “Whatever resources are granted to me by my Lord, are sufficient for this purpose; so if you are willing to assist me with your manpower, I would install a block between you and them.”

Verses 18/96-97:

آتوني زُبْر الحديد حتى اذا ساوى بين الصدفين قال انفخو- حتى اذا جعله نارا قال آتوني افرغ عليه قطرا (٩٦)- فما استطاعوا ان يظهروه وما استطاعوا له نقباً (٩٧)-

“He ordered to bring him the Scripture bearing divine laws (زُبْر الحديد). Then through its teaching he made them excel in power and discipline so much that both confronting parties (الصدفين) became equal in their strength (ساوى). Then, he asked them to infuse themselves with a sense of success and inspiration (انفخو); so much so that he converted the community into a symbol of burning fire (جعله عليه افرغ). Then he asked to bring them before him so that he may instruct them not to become (نارا) weak again by destroying their unity (قطرا). And then, the gang of violent corrupters was rendered unable (ما استطاعوا) to confront, dominate or capture (نقبا) them.”

Verses 18/99-100:

قال هذا رحمة من ربى- فاذا جاء وعد ربى جعله دكاء- وكان وعد ربى حقاً- وتركنا بعضهم يومئذ يموج في بعض ونفخ في الصور فجمعناهم جمعا (٩٩)- وعرضنا جهنم يومئذ للكافرين عرضاً (١٠٠)

“and he said, "This is a mercy from my Lord. But whenever the time appointed by my Lord comes to pass, He will level it all to dust. My Lord's promise is ever true!" On that Day, We would have let humans surge against each other in terror and then the Trumpet of the last proclamation would have been blown and We would have gathered them all together. On that Day the life of Hell would have been laid bare before those who were the deniers of truth.”

Important words (in parenthesis) defined from 10 authentic Arabic lexicons.

(لما ظلموا): Zulm: Zulimu: Zalama - To do wrong or evil, treat unjustly, ill-treat, oppress, harm, suppress, tyrannize, misuse, act wrongfully, deprive anyone of a right, misplace, injure, be oppressive, be guilty of injustice, act wickedly, be wanting in or fail.

(اهلكناهم): halaka: to die, perish, wasted, be lost, destroyed, spoiled.

(ابرح): Abraha: b r H: go away, depart, withdraw, to give up or leave/cease/quit, angry, annoy/distress/difficulty/adversity, hurt/fatigue.

(ابلق): b l gh: Reaching, attaining, arriving, coming to the utmost point to which one directs one's course or one who seeks, pursues, desires, intends or tries to reach. Or the reaching, attaining or coming to a point.

An event/time that is premeditated, intended, determined or appointed.

Having an effect. Bringing, conveying or delivering communications, announcements, news or tidings.

Exceeding usual, proper, ordinary just bounds/degrees, acting egregiously, immoderately or extravagantly. Striving, laboring, exerting power/efforts.

(البحرين): al-Bahrain: B H R: Slit, cut, divide lengthwise, split, enlarge or make wide. A vast expanse of water (Ocean, sea, huge river). A fleet swift horse called because of its speed like the rolling of the waves in the sea. A generous man who is ample in his generosity. Wide tract of land, land belonging to or inhabited by people. Any town, village or city that has a running river or a body of water. Low or depressed land. A large meadow or garden. A place where water stagnates.

(مجمع): Majma': jama': To collect or gather, bring together, to contract, assemble or congregate, unite or connect or form a connection, bring into a state of union, reconcile or conciliate, put on a thing [such as clothing article], to compose/arrange/settle, to pray in congregation, determine/resolve/decide upon a thing, agree or unite in opinion, prepare or make a thing ready, dry up a thing, conspire or league with another, coexist with one, to be compact/ compressed/contracted, exert one's energy, to compromise or comprehend or contain, enter or go into, to meet or be in company with another.

(حقبا): Haqaban: hqb: To be suppressed; rainless year, unproductive. Suffer suppression of urine, have difficulty in staling, suffer suppression of milk (she camel), to be delayed or withheld, to be perverted/marred/disordered/impeded, to gird a camel, bound a thing (anything) behind a camel's saddle, bear or take a burden upon oneself.

(امضى): Amdha: madhaa: To advance or proceed, pass/pass away, go or go away, press onward, execute/perform/accomplish a thing, to be sharp, to cut or penetrate, excel or surpass in doing a thing.

(حوتهما): Hoota-huma: H W T: HAT: to take a thing entirely to oneself and debar others from it, to comprehend or know a thing altogether or in all its modes or circumstances, to know a thing extrinsically and intrinsically, attain the utmost particular of a thing, have a comprehensive and complete knowledge of a thing, to pursue a course or thing by prudence or precaution or good judgement, to use precaution, take the sure course, to seek the most successful means, take the surest method.

(سَرَبًا): Saraban: SRB: to go freely, flow, run, go manifestly, go about freely. sarab - plain of sand, substance, mound of loose sand, optical illusion, mirage, nothing.

(جاوزا): Jawazaa: Tajawaz: To pass in or pass along a place, leave it (a place) behind, pass through a place, traverse or cross, pass beyond a place, exceed or transgress the proper bound/limit/measure, excessive/extravagant/immoderate, allowable (pass as right or sound or valid or lawful), effect a judgement or opinion, give, clear away, relax or remit, overlook.

(غداة): Ghada'a-na: Ghadan: A far away time, a coming time, Hereafter, tomorrow's or future's program, future course of action; agenda; tomorrow, food, breakfast.

(أوينا إلى الصخرة): Awayina ilaa as-Sakhra: S KH R: to be rocky (place). sakhr – rock, harsh and severe attitude, hill, valley, stone, to be steadfast. To be very stiff.

(الشيطان): Ash-Shayitan: Sh t n: devil, one excessively proud/corrupt, unbelieving/rebellious/insolent/audacious/obstinate/perverse, rope, deep curved well, it burned, became burnt, serpent, any blameable faculty or power of a man.

(رحمة): Rahmatun: RHM: *Rahima* - He favored, benefited, pardoned, or forgave him. To love, have tenderness, mercy, pity, forgiveness, have all that is required for exercising beneficence. *Tarhamu* - He had mercy, pity, or compassion on him; he pitied or compassionated him much. *Arham* - Wombs (singular) womb, i.e. place of origin. The receptacle of the young in the belly. *Ruhmun* - Relationship, i.e. nearness of kin, connection by birth; relationship connecting with an ancestor. A connection or tie of relationship.

(من لدنا علما): Min ladunna Ilman: Direct knowledge from God; education reserved for divine Messengers.

(السفينه): As-Safeena: s f n : to sculpture, cut, hew, pare. *safina'tun* - boat, ship, bark. A well formulated, civilized, progressive human community.

(ركبا): Rakaban: r k b: to ride, embark, mount, be carried, go on board of a ship, voyage on (the sea), walk on (a road), commit (a fault). rakbun - caravan. rukban (pl. of rakib) - one who rides, mounted. rikab - camels. rakub - use of a beast for riding. mutarakibun - laying in heaps, ridden on one another, close growing, cluster over clustered, layer upon layer. tarkabunna - to pass on, rise, ascend.

(أخرقتها): Akhraqta-ha: kh r q: To pierce/bore/perforate, make a hole in something, to rend/slit/tear, feign or forge, be confounded or perplexed [so as to be unable to move], be ignorant of a thing, pass through/over/across, traverse, rough/ungentle/awkward/unskilled, unsound or deficient in intellect or understanding, to be liberal/bountiful/generous, be of generous disposition/largely beneficent, be denied gain of good or prosperity.

(لتغرق): li-Taghraq: gh r q: sank, drowned, went downwards and disappeared, became without need, drew the bow to the full, outstripped, engrossed, a man overwhelmed by trials, single draught, ornamented, obligatory, suddenly/violently, to come near to anyone.

(غلاما): Ghulaman: Gh l m: excited with lust, stirred up, tumultuous, period from birth to the seventeenth year, youth, young man, boy.

(فقتله): Fa-Qatala-hu: Q t l : to kill, put to death, be accused, humiliate, degrade, insult, slay/murder/kill/slaughter, attempt to kill, render person like to one killed, to wage war/combat/battle, to master, contend/fight, deadly, knew a thing thoroughly/well, become acquainted with it.

(استطعما): Istat'ama: T'ama: ط ع م: inoculation, ability to foresee, ability to make decisions, ate/taste/swallowed, to flavour/savour, appetite/desire, to feed/supply, way of eating, food/meal,

cultivate, ripened fruit, an approvable quality in a man (e.g. intelligence/prudence/discretion), good state/condition in respect of food, one who feeds much, place of eating.

(جدارا): Jidaran: j d r: To enclose, build a wall of enclosure, come forth or breakout, to become suitable or fit or competent or worthy, raise a thing high, construct a thing firmly or strongly and raise it high, renew or redo a thing after it had gone or become obliterated.

(اعيبها) U'eebu-ha: ع ي ب : bad, damaged, defective/faulty/unsound/unserviceable, have a blemish.

(مغرب الشمس): Maghrib-ush-Shams: Gh R B: Decline of progress, prosperity, etc.

(حمنة): Hami'atan: Darkness, dark mud, to become angry, evil eye, curse, etc.

(عين): 'ayinun: 'ayin: to hurt in the eye, smite anyone with the evil eye, flow tears, become a spy. Aayan - to view, face. 'Ainun - eye, look, hole, but of a tree, spy, middle letter of a trilateral word, spring of water, chief, personage of a place. A'yan (pl. 'Inun): lovely, wide-eyed, lovely black eyed. Ma'iinun - water, spring.

(مطلع الشمس): Matli'ush'Shams: Glory, prosperity, progress (metaphor).

(سترا): Sataran: s t r: to cover/veil/conceal, veil/covering/curtain/screen, modesty, covered one, hide oneself.

(زبر الحديد): Zabur al-Hadeed: Hadeed: hdd; To define a limit, determine (a thing), punish (a culprit), prevent, thrust back, throw back, sharpen. To hinder/impede/restrain, to debar or withhold or forbid/prohibit, to interdict, repel/turn away/avert, inflict castigation or punishment, distinguish or separate one thing from another by a mark or note, edge or sharpen a knife, look sharply or intently or attentively at a person or thing, to be sharp [or effective] in respect of eloquence or intellect or understanding or anger.

(زبر): Zubur: z b r: case the well, wall internally, construction of one part above another, check/restrain/forbade, prevented/hindered/witheld, write well/skillfully/firmly, read/recite, become large/courageous/brave (man), came forth, stones, understanding/restraint/intellect, a thing written, psalms, Book of David, books of Moses/David/Muhammad together, piece of iron, anvil, upper part of the back, strong/bulky, black mud.

(الصدفين): As-Sadafain: sadaf - barrier, obstacle, obstruction, hindrance, restriction, prevention, interruption, limitation, prohibition, check, steep side of a mountain.

(ساوى): Saawa: sawwa (vb. 2) to proportion, fashion, perfect, level, equal, fill the space. sawa - midst.

(نارا) : Naaran: Naar: fire, flame, heat, war, light, shine, sparkle, irritate, vex or provoke war.

(افرغ عليه): Afragh 'alayi-hi: f r gh: to be empty, vacant, to finish a thing, cease from, be unoccupied, be free from (other things)

(قطرا): Qatran: Q T R: to drop, drip (liquid). taqattara - to fall on the side. taqatara - to walk side by side. aqtar (pl. of qutrun) - sides, regions. qitran - molten copper, liquid pitch.

Here is now a running translation of all the above Verses in Urdu

اور یہ وہ انسانی بستیاں تھیں جنہیں عدل و انصاف کا خون کرنے کی بنا پر ہمارے قوانین نے زوال کا شکار کر دیا کیونکہ ان قوانین کے مطابق ان کے زوال کا وقت مقرر و متعین ہو گیا تھا۔ پھر اسی ضمن میں یاد کرو وہ واقعہ جب موسیٰ نے اپنے نوجوان نائب سے یہ کہا تھا کہ میں اپنی جدوجہد سے ہرگز پیچھے نہیں ہٹوں گا جب تک کہ اُس مرحلے تک نہ پہنچ جاؤں کہ قوم کے دو دھڑوں میں واقع افتراق و تقسیم کو ایک جماعت یا وحدت کی شکل میں نہ لے آؤں۔ یا بصورتِ دیگر اس کام کی تکمیل کے لیے پوری توجہ کے ساتھ، رکاوٹوں کا سامنا کرتے ہوئے آگے بڑھتا رہوں۔ پس آخر کار جب دونوں گروہ اپنے درمیان ایک اتحاد کے قیام کی منزل تک پہنچ گئے تو یہ حقیقت سامنے آئی کہ دراصل دونوں فریق اپنے نصب العین یا تعلیمات و ہدایات کو فراموش کر چکے تھے۔ لیکن بعد ازاں، حضرت موسیٰ کی کوشش اور جدوجہد کے نتیجے میں، ان ہی تعلیمات نے افتراق و انتشار والے ان معاملات میں اپنا راستہ بنا کر بہ عجلت تمام اپنے قدم جما لیے۔

اس کے بعد جب موسیٰ اور ان کا نائب اِس مرحلے سے گذر گئے، تو موسیٰ نے ساتھی سے کہا کہ اب ہمارا آئندہ کا لائحہ عمل ہمارے سامنے لاؤ کیونکہ ہم اب اپنے اس سفر کے حوالے سے اپنا نصب العین اچھی طرح سمجھ چکے ہیں۔ ساتھی نے یاد دلایا کہ کیا آپ نے نوٹ نہیں کیا تھا کہ جب ہم نے اپنے اس مشن کی تکمیل کی خاطر سختی اور ثابت قدمی کے رویے کو اپنی ڈھال اور پناہ بنا لیا تھا تو اس وقت میں بھی وقتی طور پر اپنی خدائی تعلیمات کو بھول گیا تھا۔ اور ان تعلیمات کو سوائے سرکشی اور جارحیت کے جذبات کے اور کون بھلا سکتا ہے، تاکہ وہ پیش نظر رکھے ہی نہ جا سکیں۔ تاہم اُن الہامی تعلیمات نے تفریق و انتشار کے بحران میں حیران کن انداز میں قوم کے درمیان اپنے قدم جما لیے۔ اس پر موسیٰ نے کہا کہ یہ تو بعینہی وہی ہوا جو ہم چاہتے تھے، یا جو ہمارا مشن تھا۔ بعد ازاں وہ دونوں اپنے سابقہ راستے کی جانب واپس لوٹے۔

پھر ایسا ہوا کہ انہیں ہمارے بندوں میں سے ایک ایسا برگزیدہ بندہ مل گیا جسے ہمارے جانب سے وسائل و اسباب کی فراوانی عطا ہوئی تھی اور جسے ہم نے بذاتِ خود علم و فضل سے آراستہ فرمایا تھا۔ موسیٰ نے یہ امر جان کر اس بزرگ سے درخواست کی کہ کیا ہم اس سفر میں آپ کا اتباع کر سکتے ہیں تاکہ آپ کے حصول کردہ علم سے رشد و ہدایت پا سکیں۔ اس بزرگ نے موسیٰ سے کہا کہ آپ اس کی استطاعت نہیں رکھتے کہ میرے اقدامات پر صبر و ضبط سے کام لے کر خاموش رہ سکیں۔ اور یوں بھی آپ ایسے امور میں کیسے خاموش رہ سکتے ہیں جن کی وجوہات و تاویلات آپ کے علم و فہم کے احاطے سے باہر ہوں! موسیٰ نے ان سے کہا کہ اگر اللہ کی مشیت ہوئی تو آپ مجھے صبر و استقامت والا پائیں گے، اور میں کسی بھی معاملے میں آپ کی سرتابی نہ کروں گا۔ ان بزرگ نے جواب دیا کہ اگر آپ میری پیروی کرنا ہی چاہتے ہیں تو میری شرط یہ ہے کہ آپ میرے کسی بھی اقدامات پر قبل از وقت استفسار نہ کریں، جب تک کہ میں اس بارے میں آپ کو خود ہی آگاہ نہ کر دوں۔

پس انہوں نے اپنا سفر شروع کر دیا۔ راہ میں انہوں نے ایک بستی پر چڑھائی کی اور پھر وہاں کے لوگوں اتنا پریشان کیا کہ وہ کوئی کام کرنے کے قابل نہ رہے۔ حضرت موسیٰ اس پر خاموش نہ رہ سکے اور احتجاج کیا کہ آپ نے انہیں بے کار کیوں کر دیا کہ ان لوگوں کا معاشی طور پر بیڑا ہی غرق ہو جائے یہ تو آپ نے بڑا غلط کام کر دیا۔ بزرگ بستی نے جواب دیا کہ کیا میں نے تمہیں نہیں کہا تھا کہ تم میری ہمرابی میں صبر و ضبط کا مظاہرہ نہ کر سکو گے؟ حضرت موسیٰ نے کہا کہ میری بھول پر گرفت نہ کریں اور اس پر مجھے مشکل میں نہ ڈالیں۔ تب وہ آگے روانہ ہوئے، یہاں تک وہاں ایک بدکردار نوجوان سے سامنا ہوا۔ بزرگ نے اس کی ایسی تذلیل و تحقیر کی کہ اس کی کوئی اہمیت یا قدر و قیمت باقی نہ رہے۔ موسیٰ نے کہا کہ اپنے بغیر کسی قصور کے ایک جان کو ذلیل و حقیر کر دیا۔ یہ آپ نے ایک ممنوعہ کام کیا ہے۔ بزرگ نے پھر کہا کہ کیا میں نے نہیں کہا تھا کہ تم صبر و ضبط کی استطاعت نہیں رکھ سکو گے۔ اس پر حضرت موسیٰ نے کہا کہ اب اگر میں اس کے بعد کوئی سوال کروں تو آپ بیشک میری مصاحبت سے انکار کر دیں۔ اب میری جانب سے عذر کی انتہا ہو چکی ہے۔

پھر وہ دونوں آگے بڑھے، یہاں تک کہ ایک بستی میں جا پہنچے جہاں دونوں نے مل کر اہالیانِ شہر کو تعلیم دینے کا اہتمام کیا۔ لیکن انہوں ان کی پذیرائی کرنے سے انکار کر دیا۔ بعد ازاں انہوں نے وہاں ایک قابل اور اہلیت کی حامل جماعت دیکھی، لیکن ان کی قوت ختم ہوا چاہتی تھی۔ پس ان بزرگ نے ان لوگوں کو تعلیم و تربیت دے کر مضبوط و مستحکم کر دیا۔ اس پر پھر حضرت موسیٰ نے سوال کر دیا کہ اگر آپ چاہتے تو اس بڑے کام کی انجام دہی پر کوئی مراعات حاصل کر سکتے تھے۔ اس پر بزرگ نے کہا کہ تم میں اور مجھ میں یہی فرق ہے۔ اور اب میں تمہیں ضرور بتاؤں گا کہ جن امور پر تم صبر و ضبط کا مظاہرہ نہ کر سکتے ان کے پس پردہ کیا حکمت پنہاں تھی۔ جہاں تک اُس خاص بستی کا معاملہ تھا، تو وہ ایک غریبوں کی بستی تھی جو اپنی زمین کے ٹکڑے پر محنت کرتے تھے۔ میں نے چاہا کہ ان کی زمین کو وقتی طور پر غیر پیداواری بنا دوں کیونکہ ان کے پیچھے ایک ایسا بادشاہ لگا ہوا تھا جو آبادبستیوں/زمینوں کو غصب کر کے قبضے میں لے لیتا تھا۔ جہاں

تک برے کردار کے نوجوان کا تعلق ہے تو اس کے والدین اصحابِ امن و ایمان تھے۔ ہمیں ڈر تھا کہ وہ ان دونوں کے ساتھ حدودِ فراموشی اور کفر کا سلوک کرتا۔ پس ہم نے چاہا کہ ان کا پروردگار ایسی تبدیلی پیدا کر دے کہ ان کی اولاد نشوونما میں زیادہ برتر اور صلہ رحمی میں زیادہ بہتر ہو جائے۔ اور جہاں تک بستی کے مضبوط کردار والوں کی جماعت کا تعلق ہے، تو وہ شہر کے دو یتیم لڑکوں کے لیے کام کر رہے تھے اور ان کی تحویل میں ان دونوں کے لیے علم و حکمت کا ایک خزانہ جمع کیا ہوا رکھا تھا کیونکہ ان کا مرحوم والد ایک مصلح قوم تھا۔ اس لیے تمہارے پروردگار نے چاہا کہ وہ اپنی پختہ عمر کو پہنچ جائیں اور اس ہدایت کے خزانے کو برسرِ عام لے آئیں جس میں تمہارے پروردگار کی جانب سے عطا کردہ ارتقاء و نشوونما کے وسائل و اسباب تھے۔ نیز یہ بھی جان لو کہ میں نے یہ سارے اقدامات اپنی مرضی یا خواہش سے نہیں کیے۔ پس یہ بے مآل کار ان سب واقعات کا جن کے بارے میں تمہیں صبر و ضبط کی استطاعت نہیں تھی۔

اور یہ لوگ آپ سے ذی القرنین کی تاریخی شخصیت کے بارے میں سوال کرتے ہیں۔ انہیں کہہ دیں کہ اس کے بارے میں جو کچھ ذکر کیا جاتا ہے اس کے حقائق میں تمہاری راہنمائی کے لیے ضرور بیان کر دوں گا۔ انہیں بتا دو کہ وہ ایک ایسی شخصیت تھی جسے ہم نے اقتدار و اختیار عطا کیا تھا اور اس کے مقاصد کی تکمیل کے لیے تمام اسباب و ذرائع مہیا کر دیے تھے۔ پس وہ اپنے مقاصد کی پیروی میں مہم جوئی کرتا رہا۔ یہاں تک کہ وہ ایک ایسی جگہ پہنچا جہاں ایک قوم موجود تھی جس کی بد اعمالیوں کے باعث ان کا عروج و خوشحالی کا سورج غروب ہو کر تنزل کے تاریک گڑھے میں گر چکا تھا۔ ہم نے اسے یہ اختیار عطا کیا کہ وہ چاہے تو انہیں ان کی غلط کاریوں پر سزا دے اور چاہے تو ان سے حسنِ سلوک سے پیش آئے۔ اس اختیار پر اُس نے یہ اعلان کیا کہ ان میں سے جس نے عدل و انصاف کا خون کرتے ہوئے اپنی قوم کو اس زوال کا شکار کیا ہے تو اسے ہم ضرور سزا دیں گے۔ اور بعد ازاں جب وہ اپنے پروردگار کی طرف لوٹے گا تو وہ بھی انہیں بڑے عذاب میں مبتلا کرے گا۔ البتہ ان میں سے جو اللہ کی برتری پر ایمان لے آیا اور اصلاحی روش پر عمل پیرا ہو گیا تو اس کا اجر خوبصورت ہوگا۔ یعنی ہم اس کے لیے اپنے ارادے و خواہش سے آسانیاں/فراوانیاں پیدا کر دیں گے۔

بعد ازاں وہ اپنے مشن کی تکمیل میں مصروف رہا۔ یہاں تک کہ وہ ایک ایسی قوم تک جا پہنچا جن پر عروج کا سورج طلوع ہو رہا تھا لیکن اس ایک مثبت امر کے سوا ہم نے انہیں ابھی تک کوئی دیگر سامانِ حفاظت اور بردباری کا شعور مہیا نہیں کیا تھا۔ پھر اسی طرح ہوا، یعنی انہیں ضروری تربیت و راہنمائی فراہم کر دی گئی۔ جو کچھ بھی اصلاحی اور انسانی خیر کے کام وہ کرتا رہا، ہم اس کے تمام احوال سے باخبر رہے۔ وہ اپنے مقاصد کی پیروی میں مصروف کار رہا۔ یہاں تک کہ وہ اپنے مقدس مشن کی راہ میں موجود دو بڑی رکاوٹوں یعنی دو فسادِ قوموں کے درمیان جا پہنچا۔ ان دونوں کے علاوہ اس نے وہاں ایک ایسی قوم بھی دیکھی جو کسی سمجھ بوجھ یا علم و تربیت کی حامل نہ تھی یعنی مکمل طور پر پسماندہ تھی۔ انہوں نے اُسے مطلع کیا کہ اے ذی القرنین یہاں دو فسادِ اقوام، یاجوج و ماجوج ہیں جو زمین کے امن کو برباد کرتے رہتے ہیں۔ انہوں نے پیش کش کی کہ اگر ہم آپ کے لیے کچھ خراج کی ادائیگی مقرر کر دیں تو کیا ہمارے تحفظ کے لیے آپ ان کے اور ہمارے درمیان ایک روک بنا دیں گے۔ اُس نے جواب دیا کہ جو کچھ اختیار اور وسائل میرے رب نے مجھے دیے ہیں وہ کثیر ہیں۔ بس تم لوگ اپنی تمام تر قوت سے میری اعانت کرو تو میں ان کے اور تمہارے درمیان ایک مضبوط دیوار قائم کر دیتا ہوں۔

پھر اس نے حکم دیا کہ میرے پاس خدائی حدود و احکامات پر مبنی صحیفہ، یعنی کتاب اللہ لاؤ۔ پھر اس نے انہیں کتاب اللہ کی تعلیم و تربیت کے ذریعے نظم و قوت میں اتنا بڑھا دیا کہ دونوں متخالف محاذوں کے مابین برابری پیدا ہو گئی۔ تو اس نے کہا کہ اب اپنی کامیابی پر آزادی و اطمینان کا سانس لو۔ تربیت جاری رہی یہاں تک کہ اُس نے اس قوم کو علم و عمل کا ایک روشن و درخشاں نمونہ بنا دیا۔ اس مرحلے پر اس نے حکم دیا کہ انہیں میرے سامنے پیش کرو تاکہ میں انہیں نصیحت کر کے اس بات سے روک دوں کہ وہ دوبارہ قطرہ قطرہ ہو کر یعنی اپنی وحدت پارا پارا کر تے ہوئے کمزور ہو جائیں۔ پس اس کے بعد اُن مفسد قوموں میں اس قوم کا مقابلہ کرنے، یا اس پر غالب آنے کی استطاعت نہ رہی اور نہ ہی وہ اس کی قوت کو توڑنے کی استطاعت پیدا کر سکے۔

ذی القرنین نے کہا کہ یہ میرے رب کی جانب سے رحمت ہے۔ جب بھی بعد ازاں میرے پروردگار کا مقرر کردہ وقت آپہنچا تو وہ یہ سب کچھ فنا کے گھاٹ اتار دے گا۔ کیونکہ اُس کا وعید کردہ ہمیشہ حقیقت بن جایا کرتا ہے۔ اور مستقبل میں جس دور میں بھی وہ وقت آپہنچا تو صورتِ حال یہ ہوگی کہ ہم نے انسانوں کو ایک وحشت کے عالم میں ایک دوسرے کے بارے میں چیخ و پکار کرنے کے لیے چھوڑ دیا ہوگا۔ آخری فیصلے کے صادر ہونے کا نفاذ بجا دیا گیا ہوگا۔ اور ہم نے سب کو اپنی عدالت میں حاضر کر لیا ہوگا۔ اور وقت کے اُس مرحلے پر جہنم اُن انسانوں کے سامنے پیش کر دی گئی ہوگی جو ہمارے اقتدار و اختیار کا اور ہماری ہدایت و راہنمائی کا انکار کرنے والے تھے۔

GOG AND MAGOG

From Chapters Al-Ambiaa and Al-Kahaf

Academically and Rationally re-translated

PRELUDE

What the Muslims of today have inherited of their Religion or of its only source, the Divine Scripture called Quran, is nothing but the corrupted and wishfully molded legacy of the enemies of Islam. These enemies were none other than the posterity of the arch enemy of Mohammad pbuh, the Quraishi Chieftain of Pagan Arabs in Makkah, Abu Sufyan, known in the history as Umayyad dynasty of despotic monarchic rulers. They had succeeded in unleashing a counter-revolution against Islamic kingdom of God, known as the Pious Caliphate, as early as only 24 years after the sad demise of the holy Messenger.

It is a foregone conclusion that after a lapse of 1400+ years, Islamic ideology of human emancipation is still riddled with confusion and puzzles. Its postulates are constantly being brought under thorough investigation and research. Exegeses are still being written irrespective of the fact that a mountain of unreadable exegetic material is available since old times. This unbridled passion reveals the inner conviction of Islamic scholars that no version of the esoteric material available in the name of Islamic doctrine comes up to the satisfaction of the Muslim intelligentsia. However, it appears that no one is competent enough to extract or discover the pearls of wisdom lying hidden under the fictitious interpretations of this Scripture in a way that its pure and pristine image is fully revealed in a language and style that is comprehensible for all; a style which should go a long way in clearing up the rubbish of superstition, myth and miracles; which must conform with the criteria of modern knowledge, intellect and sciences; and which may not allow an admixture of human thoughts and concepts with the holy Word of God. To write an absolutely pure and strict translation of the Word of God without adding a single word from any outer source whatsoever – and which should still be fully comprehensible in its narrative - is a venture which requires the hardest of toils along with the deepest of insight into the aims and goals of Quran. Such research ventures do not match with the easy going mindset of Muslim scholars of our time.

In the present series of purely Rational and Academic translations of Quranic Themes, effort is made to virtually follow the above mentioned criteria of research undertakings. The target is to condemn and discard the ongoing chain of 1400 years long pattern of “tafseer writing” (explanation, interpretation, exegesis, etc.) where the writer can add heaps of wishful material into his translation work, from all non-Quranic sources. It is ensured that Quran may at last be presented in your own language in its purest form in full cohesion with its Author’s own words. The Exalted Author proclaims that this Book of His DOES NOT need a single word of further explanation as it is already exhaustively explained.

It is a universal truth that the Word of God always descends for the benefit of the entire humanity. It is therefore imperative that its pure and strict word to word translation is done for all the peoples

on the globe in their own languages, without adding a single word on the pretext of explanation or interpretation. As for Quran, the entire humanity is envisioned to be able to benefit from this spring of mercy and beneficence, instead of only Arab nation. Quran is therefore presented as fully convertible into any other language. There's no authenticity in the general saying that "Quran can't be translated into another language". It's a claim by those who are not qualified to undertake the arduous task of a self-sufficient and self-explanatory translation, or whose aims and goals are to wrap Quran in the cloak of their wishful fabrications. A corrupted translation would always require a heavy input of personal concepts loaded with ill intention under a vicious agenda, and it is this kind of dishonesty which always turns a pure and honest translation work into an impure and dishonest "interpretation" which is an act of transgression as confirmed by various Quranic injunctions.

As for our present theme of Gog and Magog, you will also note here that in spite of a factual academic and rational translation, we have been diverted towards an explanation which is meaningless and inconsistent with its context. In this explanation lots of old mythology has been incorporated. Some existing translations are quoted here-under for your kind perusal which reflect their futility by their ambiguous style of narration. These terms are depicted in only two places in Quran, and in Quran's own unique style, one place explains the other place automatically. Here are some references from the prevalent misguiding translations:-

Chapter al-Ambiaa – 21/95-96:

وحرام على قرية اهلكناها انهم لا يرجعون (٩٥) حتى اذا فتحت يا جوج وما جوج وهم من كل حدب ينسلون (٩٦)۔

Maudoodi: It has been ordained against every town that We ever destroyed that they shall not return (to enjoy a new lease of life) until Gog and Magog are let loose, and begin swooping from every mound,

Shakir: And it is binding on a town which We destroy that they shall not return. Even when Gog and Magog are let loose and they shall break forth from every elevated place.

Ahmed Ali: It is imperative that a habitation We have destroyed will not desist (from unbelief) Until when the way is opened up for Gog and Magog and they press from every elevated place,

Arberry: There is a ban upon any city that We have destroyed; they shall not return till, when Gog and Magog are unloosed, and they slide down out of every slope,

Asad: Hence, it has been unfailingly true of any community whom We have ever destroyed that they [were people who] would never turn back [from their sinful ways] until such a time as Gog and Magog are let loose [upon the world] and swarm down from every corner [of the earth],

Yusuf Ali: But there is a ban on any population which We have destroyed: that they shall not return, Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.

Pervaiz: On the contrary, those communities whose potentialities are hindered from evolving, they

ruin themselves and become deprived of life's pleasures; they in that case cannot return to prosperity. However, a way out of this impasse can come their way if powerful and efficient nations invade them and capture their territories. Then eventually, as a reaction to that slavery, those dead nations can re-infuse in themselves the spirit of a new life and they set out to struggle to regain their lost freedom."

A review of all the above translations would reveal that only the last translation by Mr. G.A. Pervaiz holds some amount of rationality. However, it still is founded on his personal concepts. Personal concepts are not allowed by Allah to proliferate and spoil the essence of His injunctions. All the rest are writing un-intelligible or insane explanations. It can be easily discerned that these translators, while working on this text, were fully aware of the fact that their work cannot come up to any standard of intelligence, being utterly meaningless. They still did not venture to insert some sense therein by undertaking some research by way of some diverse studies or hard working. Many questions arise out of their translations like : *who were those Gog and Magog; where are they found; what kind of cages or dungeons were they kept imprisoned in; who was going to free them or "unlock" the doors of their cells; what kinds of "heights" they would be climbing down from; and by their invasion, how the invaded nations would become alive from dead? Are there such hypothetical invading militant nations existing on the globe in hiding who would act in this way with all the dead nations? The modern man, as we all know, has explored and discovered all the depths and heights of this globe and they have failed to find Gog Magog of this myth kept imprisoned in some particular geographical areas of the globe. And if Gog Magog means some nations with military might who colonize weaker nations (G.A. Pervaiz), we daresay that during the last three centuries of colonization by European nations, we have not noticed dead nations regaining a new lease of life. The former colonies are still slaves economically, culturally and strategically. The great invasion of the Mongols into Muslim territories took place 800+ years ago and did not revive the Muslim spirits in the least. Their might and unity withered away and smaller independent states surfaced here and there and kept engaged into armed skirmishes against each other, culminating at last into slavery of Western powers.*

And now presented is a contextually cohesive and consistent, fully rational translation in which you won't find a single word or thought added from any un-Quranic source in the name of interpretation, but which still explains the episode precisely into its original form of a natural law governing nations :

وحرام على قرية اهلكناها انهم لا يرجعون (٩٥) حتى اذا فتحت ياجوج وماجوج وهم من كل حذب ينسلون (٩٦)-

"It becomes a state of prohibition (حرام) imposed upon those communities (قرية) whom violation of our laws have sunk into disgrace and oblivion (اهلكناها), that they can't regain their former status (يرجعون), unless the perpetrators of corruption in their societies (ياجوج و ماجوج) are conquered/overcome (فتحت) and they are plucked apart from all higher posts of power and authority (من كل حذب) and thrown away by cutting into pieces (ينسلون)."

Now this latest translation can be rechecked by a comparison with all the previous work. Many misconceptions will be removed in a jiffy.

Please check the following popular names :- Modudi, Sahih International, Pikthal, Yusuf Ali, Shakir, Mohammad Sarwar, Mohsin Khan, Arberry, Jalandhary, Allama Asad, Allama Pervaiz, etc. In their work you would come across an ambiguous, mythical, or illogical, or a personal concept-based translation which is totally devoid of the rational Quranic definition of Gog and Magog, although this definition has been vividly explained within the Quran in its Chapter Al-Kahaf.

Moreover, in all of their work, they have assumed the meaning of “Futihat” , without exception, as “having opened”, whereas, its authentic definition illustrates the meanings of “having victory, to overcome, to dominate by defeating”, etc. etc. which is found in every Arabic Lexicon. This meaning is proven from Quranic text too (see Chapter Al-Fatah), and therefore, is offering a most rational and befitting equivalent in this context too. “Hadab” has been invariably taken for a physical station of high altitude, whereas it can easily mean “higher post or rank or position of power and authority”. “Yansiloon” is assumed as “climbing down” while it clearly denotes plucking out and shredding into pieces.

Since the earlier exegeses have defined the above terms in their wishful form of “opening” or “setting free”, “physical heights”, and “climbing down”, so our rigid and blind fraternity of conformist scholars did not allow us to look for a more suitable alternative definition.

Kindly look at **Chapter Al-Kahaf, Verse 18/94:**

"قالوا يا ذا القرنين ان ياجوج و ماجوج مفسدون في الارض."

“They said : “O Zal Qarnain, indeed Gog and Magog are the perpetrators of chaos and unrest in our land.”

Please note that Allah swt Himself clears the point here that the term Gog and Magog is an idiom used for the powerful elite class of people whose interest is to keep the land full of chaos and violence. Every nation has its own Gog and Magog and they are those who are clinging to all the seats of power in a society. They need to be plucked out of those seats and thrown out into pieces. Only then a society can look forward to bringing peace and prosperity to its people.

The complete Verse is presented as follows :-

قالوا يا ذا القرنين ان ياجوج و ماجوج مفسدون في الارض فهل نجعل لك خرجا على ان تجعل بيننا وبينهم سدا (٩٣) - قال ما مكني فيه ربي خير فاعينوني بقوة اجعل بينكم وبينهم ردما (٩٥)

“They informed him: “O Zal Qarnain, indeed here we have an elite group of perpetrators of chaos and violence (ياجوج و ماجوج مفسدون) in our land; so what about us offering you recompense if you create between them and us a protective division.” He replied: “Whatever my Sustainer has bestowed upon me of resources, that’s sufficient for me; so you just stand up to assist me with your manpower, and I would take steps to settle what is between you and them in an appropriate manner”.

In spite of this most logical, and fully authentic possible outcome, the entire corpus of earlier and later interpreters have derived super natural kind of ambiguous concepts there from by assuming

Gog and Magog a peculiar violent people hidden from the civilized world. In fact, it was easy for them to copy centuries old explanations of these terms from Bibles' books, Ezekiel and Book of Revelations and incorporate them into Quran, letting their own intelligence to rot in disability. At the same time, these scholars are adamant in their standpoint that the Bibles are distorted or corrupted books. The question thus arises as to why have they copy-pasted Gog and Magog's borrowed definitions from those books on the pages of Quran? I'm sure they would have no answer to cover their hypocrisy.

Resultantly, hundreds of pages are filled with conjectures made to interpret the terms Gog and Magog, and imagination is employed in quoting their attributes and capabilities. And that's done in utter disregard of the fundamental principle that in a Quranic translation, adding a single word from your own suppositions is tantamount to a serious crime. Hence, our old translations as well as the entire centuries old heaps of Interpretations are the living and burdensome symbols of sin and crime.

Important words (in parenthesis) defined from authentic lexicons:

N s l : نسل : to beget, procreate, sire, father (children)

Verb: to pluck out; to pluck, to ravel out, unravel (to open a knot), to fall out, to separate into fibers, to shred, undo, to fall out; to imprecate (offensive words).

H d b : حدب : noun: protuberant; raised high, elevated, grown up; grown high.

Thematic Quranic Translation Series Installment 24

AQIMIS SALAAT (اقم الصلاة) **SABBIH BI-HAMDHI RABBIK (سبح بحمد ربك)**

The Misconception about Prescribed Timings of Salaat Prayer

Some most pertinent Verses Academically and **Rationally re-translated**

PRELUDE

Is the most frequently quoted Quranic injunction, “Aqimis Salaat” (اقم الصلاة), a highly emphasized order for common Muslims to PRAY, as maintained by traditionists? ---- OR ---- is it, contrarily, a direct order to the Islamic Government to “establish the discipline of close pursuit of Divine Commandments”, as originally prescribed in the Quranic narrative?

Traditional translations and exegeses vehemently insist that “Aqimis Salaat” is the injunction to pray five times a day by way of physical prostration to God. Therefore, to assess this crucial issue and consequently answer the above question in an authentic scholarly way, we present here-below a discussion criticizing the validity of the traditional interpretation. Some important Verses directly connected with the “alleged” timing of Aqimis Salaat are brought under focus for this purpose. These “alleged” timing-related verses are actually misconstrued from the Quranic narrative and are misrepresented by traditionists as a strong argument in support of the existence of worship rituals in Quran! Had there been no worship ritual in Islam, the traditionists argue, the Verses illustrating “prayer timings” would not have been included in Quranic text! They, however, leave us wondering by this claim of theirs because, in spite of our best efforts, we fail to find the least trace of any “prayer timings” in these verses!

Moreover, after having exposed the great Arab Scam of subjecting Quran to a high degree of corruption through the medium of writing its fictitious interpretations, the modern Quranist scholars no longer acknowledge the possibility of existence of any worship ritual in the socio-political doctrine of Quran, not to speak of any mention of “timings” there for. So, let us see whether the “alleged timings” are in reality the prayer timings, or is that a different story altogether.

PART 1

Verses 17/78-79:

أَقِمِ الصَّلَاةَ لِذُلُولِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ ۖ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

First of all, let us check two of the most popular traditional translations.

Moududi: “Establish Prayer from the declining of the sun to the darkness of the night; and hold fast to the recitation of the Qur'an at dawn, for the recitation of the Qur'an at dawn is witnessed. And rise from sleep during the night as well- this is an additional Prayer for you. Possibly your Lord will raise you to an honoured position.”

Asad: ” Be constant in (thy) prayer from the time when the sun has passed its zenith till the darkness of night, and (be ever mindful of its) recitation at dawn; for, behold, the recitation (of prayer) at dawn is indeed witnessed (by all that is holy). And rise from thy sleep and pray during part of the night [as well], as a free offering from thee, and thy Sustainer may well raise thee to a glorious station [in the life to come].”

Discussion:

The purpose of “Aqimis Salaat” (أَقِمِ الصَّلَاةَ) is stipulated here in undeniable terms as “li-duluk-ish-Shams” (لِدُلُوكِ الشَّمْسِ); that is, “For/for the sake of/for the purpose of, duluk-ish-Shams”. It is stated here clearly that you carry out Aqimis Salaat ---“for/for the sake of/for the purpose of” ---Duluk-ish-Shams. Therefore, It is quite obvious that “Duluk-ish-Shams” is some big target, and to achieve that target the act of “Aqimis-Salaat” is ordered. So, it ordains to “establish the pursuit of divine commandments” FOR achieving the target of “Duluk-ish-Shams”. Therefore, it is obvious that “Duluk-ish-Shams” here cannot be construed as suggesting a time or period, but rather “A target”, “a purpose”. When it becomes clear that it is a target or goal, it also becomes obvious that “Shams” here is not used for the Sun, but is a symbol or metaphor for supremacy and glory, because acquisition of “the Sun” cannot be a logical target or goal. Salaat also cannot be misconceived here as Prayer (Namaaz) because acquisition of the Sun through praying can only be regarded as an idiotic idea. “Duluk-ish-Shams” is a Murakkab-e-Idhafi, meaning Duluk of Shams. The Duluk of Shams, or Duluk of Glory and Grace simply means *“to strictly emphasize or insist upon achieving the goal of glory and grace”*.

“Ila Ghasaq il-Layil” (إِلَى غَسَقِ اللَّيْلِ) prescribes the limits of your efforts. It stipulates hard work to a degree or point where all darkness of tyranny and suppression, or ignorance, is vanished. “Ghasaq” has also the meaning of ‘making extinct’. Layil is known to be a metaphor for darkness.

“Quran al-Fajr” (قُرْآنَ الْفَجْرِ), actually means that “the light of daybreak (Fajr)” must be “brought forth (Quran), because another definition of Quran is “to bring forth, to draw forth, to cast forth”.

It is most regretfully brought to your kind notice that all the traditionist and modern interpreters of Quran have misconstrued this verse stating that it is an order to perform prayers “at the time of sunset”,,, or,,,to establish the discipline of Salaat “along with the movement of the Sun”, meaning to perform this act during the entire day. The prefix preposition “laam” li (لِ) with a lower diacritical sign(a kasar كسر), accruing before “Duluk-ish-Shams” was criminally ignored by all of them. This letter means “for/for the sake of/for the purpose of”. Therefore, it is not possible to translate this as “AT the time of sunset” or “WITH the movement of Sun”, because “AT” or “WITH” is not the translation of the Prefix letter ل. Nor we can say “establish the divine discipline FOR THE DECLINE OF THE SUN, OR FOR THE MOVEMENT OF THE SUN”!!! Obviously, it is not a coherent or meaningful translation. Hence, it is essential that “Ash-Shams” is not taken literally for Sun, but metaphorically for fame and glory.

It was also inferred that this work “must be done IN THE beginning of night”, while the word used here is “ila ghasaq al-layil”, which means UP TO THE “ghasaq al-layil”. Obviously “ila” cannot mean “In”. Thus a senseless manipulation, personal choice or blind pursuit of a vicious agenda was exercised and all linguistic rules were blatantly violated.

Also stated was the sentence “Read the Quran at daybreak (Quran al-Fajr قرآن الفجر)”, because it is more understood at that hour. What a ridiculous idea! It implies that those who can’t spare time to read in the morning cannot understand Quran at all, or at least fully! Quran was linked preposterously to the daybreak time alone. And thus, recitation of Quran during the day or at night was made useless and futile and the use of human intellect or common sense was left dormant. Moreover, there’s no word stipulating a “recitation”! It actually says “Quran of al-Fajr”, viz, bringing forth of the dawn, or, the light of the day. How can the deduction of “recitation of the daybreak time”, or “the Quran of Fajr or Daylight” be logical here? Quran is not reserved to be read either during the day or at daybreak only. It is a guidance to be referred to at all times.

“فتَهَجِدُ بِهِ - Fatahajjad bi-hi”

Then again, from the term “fatahajjad bi-hi” another prayer was derived superfluously and imposed upon a superstitious religious order; whereas, in keeping with the former mention of “the darkness of ignorance (الليل)”, here again the holy messenger is being admonished to “keep vigilant in respect of Quranic directives”. If it may be regarded as an additional prayer in the middle of the night, as our traditionists believe it is, imagine awakening a totally exhausted man, who has slept very late after his daily revolutionary activities, for another prayer! Would that leave the poor guy active for his next days’ important duties? To sleep at night is a natural compulsion which restores the spent energies of a man. To arise once again from deep sleep is neither logical nor rational and productive. And in the end, which or where is that particular word in this sentence which might suggest a prayer or worship, for God’s sake? Obviously, none!

So now, let us throw aside this self-serving and fictitious crap from our despotic regimes and try a fully rational translation through pure academic research which may come up to any academic and intellectual criterion, and meet the goals of Quran by bringing forth the true and clean picture of its divine injunctions.

The latest research based rational translation:

“Establish firmly the pursuit of Divine Commandments (اقم الصلوة) enabling you to press hard (دلوک) towards the path of Glory (الشمس), leading to the total extinction of the darkness of ignorance (غسق الليل) and culminating into drawing forth (قرآن) the light of Dawn (الفجر). Indeed the bringing forth of the light of dawn (قرآن الفجر) is a prominently manifest phenomenon (مشهودا). And in the midst of darkness of ignorance (وَمِنَ اللَّيْلِ), you must always remain awake and vigilant (فَتَهَجِدُ بِهِ); it’s an additional obligation for you; so that your Lord may glorify and raise you to a highly praised status/position (مَقَامًا مَّحْمُودًا).”

Important words defined from authentic lexicons:

Dalak; Daluk (دلک؛ دلوک): Pressing hard, urging, to discipline, try, to prove, to render, teach, to

familiarize, to habituate, the act of rubbing, pressing or squeezing, eat, consume, decline, decline after midday, of the sun, the sun becomes high.

Ash-Shams; Shams: الشمس: to be bright, be glorious, be sunny. shams – sun, gold, source, spring.

Ghasaq; غسق: Ice cold darkness, watery, thick purulent matter that flows or drips, dark/murky/cold fluid; sunset and nightfall, darkness/shed tears/to become obscure.

Al-Layil: الليل: night, darkness of night, darkness.

Quran al-Fajr: قرآن الفجر: to recite, to read, to compile, to collect, study, explanation, investigation, collected together, draw it, to draw forth, to bring forth; to cast forth.

Al-Fajr: الفجر: break open/cut/divide lengthwise/dawn, sunrise, daybreak.

Tahajjad: تهجد: هجد؛ ه ج د: to sleep watch, to remain awake

Nafilat; n f l: نفل: give spoil, gift, voluntary gift, a deed beyond what is obligatory.

PART 2

The second important Verse with the caption “AQIMIS SALAAT” from where our traditionists derive some element of “prayer timings” is also presented hereunder with Discussion, followed by a latest rational translation.

Verse 11/114:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَايَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ۚ ذَٰلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٤﴾

We start with the available old traditionist translations.

Moududi: And establish the Prayer at the two ends of the day and in the first hours of the night. Indeed the good deeds drive away the evil deeds. This is a Reminder to those who are mindful of Allah.

Asad: And be constant in praying at the beginning and the end of the day, as well as during the early watches of the night: for, verily, good deeds drive away evil deeds: this is a reminder to all who bear [God] in mind.

Pervaz: For the accomplishment of your programme you should arrange for the assembly of *Sal'at* at the break and close of the day and during the early hours of the night (17/78, 24/58). The results accruing from your good actions will efface the ill effects of your faltering, if any. This is a basic principle for those who adhere to Allah's laws.

Discussion:

(It must be born in mind that this ‘discussion’ is solely meant to expose the futility of prevalent traditional translations. The latest rational translation which follows is self-explanatory, without the need of any kind of discussion, this being the unique attribute of God’s Word, provided the translation is done in the light of deeper knowledge and the true vision of Quran’s classic literary style and its ultimate destination.)

In this Verse order is passed to establish Salaat “Tarfi-un-Nahaar”, meaning,,,, ‘on both sides of An-Nahaar’. No effort was made here to explore 1) the literary meaning of “An-Nahaar” and 2) the diverse scope of the definition of “Tarf”! I daresay, the task was wrapped up by presenting a very commonplace, rather street-wise, cheap translation as “both ends of the day”! No fear of God, and no regard for Quran’s lofty academic narrative were considered. Nor human intellect or wisdom was exercised. Woe be to the mentally retarded Imams (scholars) of this nation! They didn’t care to question as to why this grand duty was limited to “both ends of the day”? Why the order did not apply to the entire time of the day? Any logical reason for that? ...Absolutely none! Perhaps it was already conspired that Salaat must be ill-defined to mean a ritual of worship at all costs! Even then, why the logical way of describing “Day’s start and end” was not adopted; what was the reason behind using the words “both sides and ends of the day”? It was only Allama Pervaiz who made some advancement on this point and in his translation, mentioned the meaning of “Tarfi – طرفی” as “Day’s beginning and end” as this was the only proper course to adopt. Nevertheless, it also did not help much as the Arabic word “Tarf” doesn’t give the meaning of “beginning and end”!

The question remained unanswered as to what was special about this particular terminology? We also know that both ends of a day always pass out or elapse within a few minutes’ time! No venture undertaken in these short durations of time can produce tangible results! It can as well be called a “part-time job” of a few minutes’ duration. Obviously, a day’s beginning is of a few minutes’ duration,,,,and then, its end also turns into darkness of night after a few minutes! What was the feasibility of launching the big operation of “AQIMIS SALAAT” twice in a day,,,, but just for a few minutes? So, we all can easily discern how the use of human intellect and wisdom was kept dormant!!!

And as a result of this bogus translation of “Tarfi”, the Qayam of Salaat had to be misconceived as the same old traditional meaning of “Praying or Namaaz”! So, the entire human philosophy of social reforms and conscious evolution had to be discarded, or limited to “praying”! And this praying is, in its essence, nothing but some dumb physical movements behind a prayer leader, as the dominant majority of praying public has no awareness of what is being “read” in Arabic during this ritual! And still this frivolous ritual is being followed blindly for about 1400 years, with no apparent plausible results! In the Muslim world, since the beginning of despotic regimes in 35 AH, we continue facing disparity, hatred, bloodshed and large scale exploitation of the masses. The same class discrimination, the same rapacious politicians, the same hunger, poverty, illiteracy, narrow-mindedness and slavery. On the other hand, history is witness to the fact that AQIMIS SALAAT in its true sense was that great divine discipline which, after its first trial in the age of the

Holy Messenger and the PIOUS CALIPHATE, could never be enforced in the Muslim world again. Had it been re-enforced in a territory, its serendipitous influence would definitely have manifested in the frigid Muslim minds to a great extent.

Let us suppose Salat is prayer, or Namaaz, as it is called in Iran and the middle and far east! Now from this translation we only have “two prayers” – one of Fajr, viz. morning, and one of the evening or Maghrib. Even if we agree to this point, we have to think as to why only two prayers were ordered here in part? If there had to be five prayers, why not an integrated and cohesive and complete order for five prayers was issued? Why the order for offering prayers was issued in broken parts, or installments? We see no reason why at another place in Quran we are made to deduce another order for the “Fajr prayer” and in the night another prayer, called “Evening prayer” (Qabl Salaat al-Fajr ba’ad Salaat al-Ishaa). And again, at another place, another “Salaat al-Wostaa”, meaning the “central prayer”, or “Zuhr prayer (and sometimes ‘Asr prayer)” is being derived. If Salaat is “prayer”, and if these are suggestions, in pieces, towards “five prayers”, we fail to understand as to what precluded an articulate and consistent order to be issued in an easy, direct and definite way? Why were the five prayers not brought into light together through one direct and precise order? What was the wisdom behind creating confusion and ambiguity by passing piece-meal orders in an apparently ambiguous way? These questions amply testify that the source of all confusion and ambiguity was not the entity of the Exalted author of Quran, but it is the conjecture-infested Imams who were hired to perpetuate the endless chain of illogical and irrational interpretations from Quran.

“An-Nahaar” (النَّهَارُ) in literary language of Quran is defined as “the flow of repulsion, reproach and chiding”. No doubt Nahaar is also defined as “day”, but this word has its metaphoric and idiomatic meanings which are invariably used in writing like Quran whose narrative is based on classical literary language. “Tarf”, (طَرْفِي) in the same academic and literary style is the equivalent of “the extremity of enemies encampment” and of “attacking those extremities”; it also means flanks and sides.

Then “Zulfan min al-Layil” (وَزُلْفًا مِنَ اللَّيْلِ) was again easily disposed of by translating it simply as “beginning part of night”. No painstaking was resorted to in order to think that “Zulfan” has the meaning of “drawing near, close, and advance”. Many Quranic Verses describe this meaning of Zulfan as quoted under the “authentic meanings” underneath. Even otherwise, the “beginning part of night” has already been brought in as per their translation of “Tarf-un-Nahaar”, where from they have already deduced the “end of day” which itself is tantamount to the “beginning part of night”, though a few minutes later. Why then, the same “beginning of night” is occurring twice in the same sentence? As for “Al-Layil”, whether taken as Layil or al-Layil, these easy going Imams have been taught only a single absolute meaning of it; the same most commonplace and street jargon – the “night”. They are not concerned at all with idiom, metaphor, allegory, etc. They do not acknowledge Quran as a masterpiece of classical Arabic. Hence, May God ruin them as they have ruined the essence of Quran!

Although in recent times, some modern Quranic scholars, including Allama Pervaiz of Lahore,

Pakistan, have made advances in the right direction and defined the important term “Salaat” in its true light, they still have not carried their research through to its logical conclusion and left behind a great degree of work still to be done. Perhaps all they could do in their time actually correlated or corresponded with the relative progress of their time. Improvement and advancement take place gradually with the passage of time and the process of mental evolution. It advances in smaller degrees along with every coming generation. Since we are their pupils and are performing our duty of advancing their line of thought further, therefore, it is incumbent upon us and our coming generations to continue this evolutionary process of exploration and discovery. The corruptors of Islamic doctrine have left behind such a great amount of mess and confusion, and the reformation work has begun so late, that it may not be possible for one or two more generations of reformers to complete this crucial undertaking. It needs time,,,,a lot more time,,,,perhaps many coming generations.

Setting aside the history of this great scam of the earlier Arab despotic regimes, let us now try to present a fully literary and rational translation of this Verse which may prove to be worthy of the grace and majesty of the Exalted Creator of this Universe.

The latest research-based translation:

وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ ﴿١١٤﴾

“While attacking both flanks of the stream of repulsion, reproach and chiding (طَرَفِي النَّهَارِ) , enforce the pursuit of Divine Commandments (وَأَقِمِ الصَّلَاةَ), and expand this mission up to close proximity of the darkness of ignorance (وَزُلْفَا مِنَ اللَّيْلِ); because, verily, the good deeds alleviate the influence of evil deeds. For the mindful it is but an advice and admonition.”

Authentic meanings of words in parenthesis:

ط ر ف = **Tay-Ra-Fa** = attack the extremity of the enemy's lines, chose a thing, extremity, edge, lateral/adjacent/outward part, side, border, end, newly acquired, proximity, fringes. leaders/thinkers/scholars, best of the fruits.

Look from outer angle of eye, twinkle in eye, putting eyelids in motion, looking, glance, blinking, raise/open eyes, hurt the eye and make it water.

Descend from an ancient family, noble man in respect of ancestry.

ن ه ر = **Nuun-ha-Ra** = to cause stream to flow, repulse, reproach, flow abundantly, drive back, brow beat, chide, do in the day time, day, daytime, daylight hours (from dawn to dusk).

ز ل ف = **Zay-Lam-Fa** = draw near/close, advance, nearness/closeness/proximity.

Azlafnaa (prf. 3rd. p. f. plu. IV): We brought near, caused to draw near

Uzlifat (pp. 3rd p.f. sing. IV): It is brought near

Zulafan (n. acc.): Early hours

Zulfatan (n. acc.): Night

Zulfaa (v.n.): Approach; near. zalafa vb. (1). *zulfa* n.f. (pl. *zulaf*) - 11:114, 34:37, 38:25, 38:40, 39:3, *zulfah* n.f. (adv.) - 67:27

PART 3:

Our Theme of “AQIMIS SALAAT” is represented in the following Verses too in terms of “WA SABBIIH BI-HAMDI RAABIKHA” (وَسَبِّحْ بِحَمْدِ رَبِّكَ); both injunctions having more or less a similar concept ...AND...., as alleged by traditionists, describe some kind of “timing” for prayers.

After issuing the above part of my rational translations, I had to face several questions from readers - not unexpectedly of course. Some of my well-wishers did not approve of the new rendering. Although they could not reject it altogether – nor, I hope, can they do so in the near future – yet they bombarded me with other verses having identical theme. They challenged me to produce a similar style of latest academic and literary translation of those Verses too to help them to accept and acknowledge my efforts. (It goes without saying that it is not always possible for the traditionists to agree with the latest renderings of Quran by the Quran-only scholars). Some of these Verses follow hereunder. I have tried fresh rational translation thereof in keeping with Quran’s classical style of prose, with the hope that it meets their approval and satisfaction.

The point to understand here is that we are dealing with the clash of “religiosity” and “Ideology or Idealism”. It is the same historical clash which Allama Sir Mohammad Iqbal, while throwing light on Islamic Jurisprudence, had in technical terms named as the clash of “Deduction” and “Induction”. We here are trying to present a divine Ideology of Life which highlights great universal human values; whereas our adversaries are converting this divine ideology into a religious mold by translating it literally into a commonplace and street language. That’s a mold which embodies only dogmas, verbal faith and meaningless rituals of worship, and where your moral conduct and your practical interaction in the society is rendered unimportant, or in a secondary status.

Let us then start first with a discussion on traditionist translations. Then accepting the challenge, an academic and rational ideological translation will be presented which would naturally go entirely against the traditionist one. Following Verses are pointed out:-

Verses 50/39-40:

٣٩-٤٠ - فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (٣٩) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ (٤٠) وَاسْتَمِعْ يَوْمَ يُنَادِي الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ :

Moududi:

Hence bear with patience whatever they say, and celebrate your Lord's glory before the rising of the sun and before its setting; and in the night, too, celebrate His glory, in the wake of prostration. Harken on the Day when the caller will call from a place nearby,

Asad:

“Hence, bear thou with patience whatever they may say, and extol thy Sustainer’s limitless glory and praise before the rising of the sun and before its setting; and in the night, too, extol His glory, and at every prayer’s end. And (always) listen for the day when He who issues the call (of death) shall call (thee) from close-by.”

Pervez:

39/40. In any case, you should not get disturbed by whatever they say against you. Remain steadfast and firm in your programme. In order to prove that the *Nizam-e-Rabubiyyat* of your *Rabb* is worthy of all *Hamd*, you should always work hard (to establish it practically) from morning till evening, during the dead of night and in the early hours of the morning (52:49). 41. (After this there will be a clash with the adversaries.) The Day will arrive when from the place nearby the caller will give a call for battle (The adversaries will reach the outskirts of the city of *Medina* for attack.)

Discussion:

The first two translations stipulate some kind of counting of prayers on the rosary (وَسَبَّحْ) – with particular timings – “before the sunrise”, and, “before the sunset”??? And again, a third time, viz., at night too! And again and again, whenever you get free from continued prostration (وَأَذْبَارِ السُّجُودِ), start counting on rosaries!

NOW, obviously that’s all you need to do, according to above translations, to become a true Muslim in the traditional Islam, even if your family is starving, an army is advancing against you, or the roads and streets of your towns are infested with crime and terrorism; even if you are confronted with domestic, national, economic, political or social crises, just continue counting on the rosaries and prostrating to God the entire day and part of night!!! What should be the duration of each round of this “divine act”, how many minutes or hours each time, we are not guided in this behalf by the unique intellectuals whom we call our nation’s elders and leaders, under some secret diplomatic policy!!!

It seems as if the counting of prayers on rosaries and continued prostration to God embodies some magic spell which would automatically bring about progress and prosperity in the nation, our defenses would be strengthened and all the social and domestic crises would be solved!!! These dumb cattle like (kal an’amm – كالانعام) scholars of ours, who consist of such prominent names which would make you terrified if you even think of criticizing them, were most probably bereft of the facts that such protracted life-long idle sittings for worship rituals would essentially jam the working of their limbs and joints; food would refuse to be digested or metabolized, legs would be rendered unable to bear the weight of their bodies and, before long, they will be cripples! Then they would be living on charity or alms! That’s a tragedy which has already taken place at large and the Muslim is collectively living a life of slavery, sustaining on loans and grants and depending entirely on foreign products and inventions!

For God’s sake, “Tasbeeh” (Root: s b h) is not the rosary to be counted while praying or glorifying God verbally! Had you cared a little bit to open an Arabic lexicon, you would know in a jiffy what this word means! You were not created by God as dumb, deaf, blind, to act this way. Intellect and imagination is a gift bestowed by the Creator indiscriminately. Where have you people lost your share of it, or to whom and for what cost have you sold this priceless treasure of yours? Or have you mortgaged it to your despotic rulers in return for easy stipends from them for perpetuating your inactive life of counting on the rosaries?

The definition of “Tasbeeh” is “to remain steadfast and persevere with all your might and resources for achieving a certain goal or fulfilling a mission”, which you have misrepresented to mean a useless ritual based on laziness or sheer inactivity. You never took pains to deliberate on whether the Holy Messenger of God had achieved great success in his mission by just prostrating or counting on rosaries?

However, in the third translation above, our respected teacher Allama Pervaiz effectively did away with the sickness called “Rosary” (tasbeeh), and by introducing its true academic definition, showed the Islamic world a new light. Still, in the context of determining of day and night “timings” he could not expose the reality and had to bend towards the same old misconception of worship and prayer because fixing of certain day and night timings has to be linked with worship rituals!!! The enforcement and expansion of a global ideology is always a constant or consistent duty, not bound by particular timings. Determination of day or night timings does not apply to the global expansion of a divine mission or ideology, unless some rituals of prayer, worship, Namaaz or counting on rosaries are involved therein.

Modern Rational Translation

Let us now present here a modern academic and rational translation for your kind consideration.

Verse 50/39-40:

٣٩-٤٠ فَاَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ (٣٩) وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ (٤٠) وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادُ مِن مَّكَانٍ قَرِيبٍ :

"Therefore, keep patience upon what they insinuate and keeping in view the target of establishing the glory and praise of your Sustainer (يَحْمَدُ رَبِّكَ), keep striving hard with entire resources (وَسَبِّحْ) before the sun of your supremacy rises (قَبْلَ طُلُوعِ الشَّمْسِ); and before you fear its downfall (وَقَبْلَ الْغُرُوبِ). And in the midst of the shadows of ignorance (وَمِنَ اللَّيْلِ), keep working hard towards this target (فَسَبِّحْهُ) as well as after you have already achieved the state of total submission (وَأَدْبَارَ السُّجُودِ). And keep your hearing open to that time when an announcer would proclaim about a certain event from a station near about."

The other Verse sent to me for a latest translation has the same “timing” factor which allegedly relates to the prayer/worship rituals. Let us, without much ado, translate it straight-away in our purely academic and rational way illustrating the glorious real face of Quran which proves to be free from frivolous prayer rituals.

Verse 20/130:

١٣٠/٢٠ فَاَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ :

“Therefore, whatever the people insinuate against you, keep steadfast in your goals (فَاَصْبِرْ), and before the sun of your dominance/supremacy arises (قَبْلَ طُلُوعِ الشَّمْسِ) – and also before it is feared to decline (وَقَبْلَ غُرُوبِهَا), keep striving hard with all resources (سَبِّحْ) to establish and expand the glory and praise of your Sustainer (بِحَمْدِ رَبِّكَ). Also keep striving (فَسَبِّحْ) to block the dominance of darkness of ignorance (آنَاءِ اللَّيْلِ), and attack both flanks (أَطْرَافَ) of the flowing stream of repulsion, reproach and chiding (النَّهَارِ) so that you may achieve a state of full satisfaction.”

Difficult words defined from authentic lexicons

Siin-Ba-Ha = س ب ح : سبح : to swim, roll onwards, perform a daily course, float, the act of swimming, occupy oneself in: the accomplishment of his needful affairs or seeking the means of subsistence, business/occupation, those who are floating, went/travel far, being quick/swift. To

praise/glorify/hallow/magnify, sing/celebrate praise, holy, declaring God to be far removed or free for every imperfection/impurity.

Ghayn-Ra-Ba : غ ر ب : غرَبَ = went/passed away, depart/retire/remove/disappear, become remote/distant/absent/hidden/black, withdraw, western, foreign/strange, exceed, abundance, sharpness, (maghrib = sunset), black, raven-black, setting place of the sun, the west.

Qaf-Ba-Lam = ق ب ل : قَبِلَ = to accept/admit/receive/agree, meet anyone, to face/encounter someone/something, advance/approach, before, correspond, counteract/compare/requite /compensate, the front part (12:26), accept with approval, show favour.

Thematic Quranic Translation Series - Installment 25

AL-ZINA AND FOHOSH (الزنا و فحش)

Rebuttal of Fictitious Traditional Interpretations

All Relevant Verses Academically and Rationally re-translated

PART 1: AL-ZINA

The prevalent traditional translation and/or interpretation of Quranic word “Al-Zina” appears to be neither thematically substantiated nor fits in or supported by its respective context in the key Verse 24/3. It can be described, in the least, as a totally illogical statement that cannot be attributed to the exalted Author of Quran.

The key Verse on this Quranic Theme is presented as follows (24/3) :-

3/24: الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

The traditionally accepted translations of this Verse, based on blatant contempt of human intellect and wisdom, stipulate as under :-

Moududi: “A man guilty of adultery (or fornication) shall not marry any but the woman guilty of the same or a mushrik woman, and none shall marry a woman guilty of adultery (or fornication) but the man guilty of the same or a mushrik man: such marriages are forbidden to true believers.”

Shakir: “The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.”

Yousuf Ali: “Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.”

Asad:” [Both are equally guilty:] the adulterer couples with none other than an adulteress - that is, a woman who accords [to her own lust] a place side by side with God; and with the adulteress couples none other than an adulterer - that is, a man who accords [to his own lust] a place side by side with God: and this is forbidden unto the believers.”

DISCUSSION:

As you will clearly visualize, the categorical statement made in the above translations *does not correspond with the physical realities of our human world*. It is a fictitious statement, and can't be proved as a generally applicable rule upon humans. Let us discuss this issue exhaustively.

1) In different social classes of Muslims (as well as non-Muslims) we can observe adulterous men who have fully chaste, loyal wives in their homes. Rather a vast majority presently consists of

such married men who spend their energies in the pursuit of sex adventures outside their homes; their wives still do not transgress the limits of loyalty to their husbands.

2) We also do observe a smaller number of such adventurous women whose men are chaste, do not establish sexual relationship with other women, while the wives are secretly keeping permanent relationship with one or the other male sex partners.

3) Even the worst sexually disloyal husband would not choose for his wife an adulteress. He would always go for a chaste and loyal wife.

4) No woman having whatever sexual drives would ever agree to share her husband with another woman willingly. It's against the psychology of a woman. Therefore, an adulteress would never knowingly marry an adulterer.

Hence, due to the logically unacceptable traditional translations quoted above, we cannot agree with the categorical statement of Quran which proves to be against the circumstantial evidence, and therefore stands unsubstantiated. However, we can easily surmise that it is not the statement of the divine Book which is wrong; it is rather the traditional translation of it which is false and totally illogical. It does not coincide with ground realities. It is to be discarded into a waste bin. Neither the given translation of Al-Zani is authentic, nor of Al-Zaniah is appropriate; neither the word ZAAN is defined properly, nor the word NIKAAH. Hence the need for exploring a plausible version of the Verse crops up before us.

Let us also check :-

5) As to what kind of correlation or common value is found between both, an adulterer and a Polytheist, which has driven God to declare them mutually equal or identical in their conduct? There seems to be none.

6) As to how noticeable is the fact that some of the monogamous men and women can also be adulterers? And, can't a Polytheist as well be a very chaste person in terms of his sexual tendency? It is not necessary that an adulterer must always be a polytheist. And it is not at all necessary that all polytheists must essentially and invariably be adulterers!

It goes without saying that ZINA or sexual intercourse is an instinctual urge of man's physical organism; whereas, being monogamous or polytheist is an ideological need of man's conscious self! Both factors have no values common between each other. Both have their own quite different spheres of functioning. An instinctual act of man's physical organism can be held equivalent to only another instinctual act of his! Just as the matter of faith is man's ideological need or mindset which relates to his conscious self, and can be compared with only another identical need pertaining to his conscious and intellectual thinking, not with some physical instinctual urge!

Therefore, it should be evident from this discussion that the Root Z N Y (fornication/adultery) just cannot apply in this particular context as the act understood from it is not comparable to polytheism or the ideals of a polytheist. It is so because polytheism is not an instinctive act of our physical organism. It is an ideological concept. It goes without saying that a monogamous person and a polytheist both, on the level of their animal organism, under the instinctual pressure, can commit the act of illicit sexual intercourse in a conducive situation. They can both also remain chaste by resisting this temptation when an opportunity to do so becomes available to them!

An overview of the above translations, with subsequent Discussion, would easily confirm that the word ZINA has been misconceived as a derivative from the Root :

Zay-Nun-Ya (ز ن ي) = to mount, the mounting upon a thing, to commit fornication/adultery, fornication /adultery, fornicator/adulterer (Lane's);

and, as a result thereof, taken as adultery or fornication by our worthy translators collectively! This implies that ZINA, lexically, is an immoral act that can be taken as a violation or transgression of the moral code – a sin. However, the above discussion proves that this is a wrong and wishful deduction from a wrong Root. We will come later to the right Root of ZINA in this context, and to the accurate definition of this word. But over and above this misconception of theirs, this human slip from the righteous path, or a behavioral immodesty, which might have taken place once or twice, or say, on some rare occasions, has been blindly equated by all interpreters with an ideological deviation from the discipline of monogamy, and the sinner is declared non-Muslim, viz., a Polytheist (Mushrik)! Is that possible?

The act of ZINA or adultery can be committed by any devout Muslim too when forced by his innate emotions and when an opportunity conducive to such act may arise in a certain situation. He can subsequently ask forgiveness of God and be repentant too. Would the act of a moral slip suddenly make him lose his ideological faith and turn him into a Polytheist? Obviously not. It certainly looks like a farfetched conclusion.

It goes without saying that an act of moral slip or sin by a Muslim, which occurs because of the “inherent attraction” he is bestowed with in his inner self towards his opposite sex, cannot be drawn or dragged into a comparison with a big ideological deviation like polytheism. It cannot make him a polytheist while he still believes in one God, feels sorry and is repentant!

At the same time, how can a real Polytheist be blamed, as a rule, to become sex or marriage partner with only the one involved in the sin of adultery! Polytheism is a matter of faith,,, and it has got nothing to do with the act of adultery. Hinduism is fundamentally based on polytheism, but we do not find any Hindu male looking mandatorily for a wife who is an adulteress – or vice versa! A Polytheist cannot always be an adulterer, just as an adulterer cannot always be misconstrued as a Polytheist! It is a mere idiocy and a preposterous tendency to try to draw a comparison between a moral physical sin and a conscious ideological disposition! There is no visible compatibility between the two!

Therefore, by all accounts, it sounds ludicrous to declare that “an adulterer would marry only an adulteress or a polytheist woman, and vice versa”. It is an unsubstantiated and unauthentic claim. As elaborated above, an adulterer, though conscious of his own moral depravity, would still always look for a woman who is chaste and loyal. It is the nature of a male not to tolerate disloyalty from his female mate. And again, by her nature and psychology, a woman would never happily allow her man to indulge with other women sexually!

Once again, we utterly fail to find a correlation or a common value between an adulterer and a Polytheist! Then, the question arises automatically in our minds as to why God has, by equating the two in conduct or status, issued an utterly wrong, illogical and irrational statement in Verse 24/3? Well now, it is deemed impossible that the Scripture may contain anything that can go substantially against human psychology, knowledge and experience! So, finally we come to the inevitable conclusion that it is the wrong interpretation of the word ZINA that has created a big puzzle – the source of a phenomenal misguidance.

A deeper investigation and academic research into this illogical and inconsistent traditional translation brings into light a new revelation that the basic word “ZINA” actually describes the act of

“corruption or distortion of a doctrine or ideology for spoiling its purity”,

which is actually what is discussed in Quran as an important issue. It DOES NOT SUGGEST a human act of illicit sexual indulgence regarded as a vice or an evil act which is declared a major sin and unforgivable transgression by our predecessors, by exercising religious extremism under a pre-determined agenda. By now we have known that due to gross authoritative mutilation of Quran by despotic Arab regimes, these terms are purposefully misrepresented in the form of a moral crime and a major sin.

We would still be prepared to accept the traditional work as authentic if it would only make sense to our faculties of intellect and imagination; and if they would testify the academic and practical justification of the statement made therein; if they could only re-investigate the veracity of their outdated translation and redraft it in the light of its context and try to make us understand the correlation between adultery and polytheism! But we find that it is not possible and it leaves us with no alternative but to reject their work altogether. Quran is a book free from doubts and ambiguity and we have to prove its veracity for us as well as for the modern intellectual world out there.

Another big distortion found in this translation is another misconception derived from the word NIKAAH (نكاح). It is unilaterally taken to mean MARRIAGE against the lexical authority. The latest research into the definition of this word has revealed that it does not offer the meaning of Marriage unless there's some particular situation or a particular word in its context leading us to draw the meaning of a MARRIAGE AGREEMENT. (Please see this link for a fully detailed research on the Theme of Nikaah in Quran : <http://ebooks.rahnuma.org/cgi-bin/shbkpage.pl?bkid=1503151421>) . Nikaah in itself is defined like this :-

Nun-Kaf-Ha = to tie, make a knot, to enter into a contract/agreement, to take into possession, to enter into a marriage contract; and some say, it is also coitus. Nevertheless, the world's most comprehensive Arabic-English Lexican of Lane clarifies the definition of this word as follows :-

“...it is said to be from نكح الدوى , or from تناكحت الاشجار , or from نكح المطر الارض ; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say نكح فى بنى فلان (he took a wife from among the sons of such a one); nor is that of coitus unless by the same means, as when you say نكح زوجته (inivit conjugem suam); and this is one of the signs of a tropical expression. She married, or took a husband. نكح المطر الارض The rain became commingled with the soil; or, rested upon the ground so as to soak it. As also نكح الدوى The disease infected him, and overcame him; نكح النعاس عينه Drowsiness overcame his eye; as also ناكها and in like manner استنكح النوم عينه sleep overcame his eye.”

Hence, the situation boils down to **three important points.**

Firstly, what is the real Root of ZINA, which should be followed in all the relevant verses so that the divine narrative of 24/3 reverts to its original rational or plausible form, and it becomes

logically possible to compare or correlate it with Polytheism? Moreover, it should not exhibit the controversial statement about who WILL marry whom! This can be achieved only by radically changing its erroneously applied Root to the presently discovered Root “ZAAN”.

Secondly, as the prevalent traditional meaning of NIKAAH cannot be acknowledged here to mean a MARRIAGE AGREEMENT, therefore, legitimate applicable meaning of this word must be applied here instead of MARRIAGE or COITUS.

Thirdly, the big hoax which Muslim nation is confronted with is the general tendency of misconstruing the word ZANIAH in terms of a FEMALE, to make women a general target of condemnation. The feminine ta (ة) in Arabic language is not used for females alone but the plural of a group, party or community is also denoted with the feminine “ta”. So it is well known that Al-Zaniah can also be used for a group (Taaifah) or community of Zanis (males). Still by virtue of the general tendency of playing a constant blame game with women, this word was directed towards the female sex. And it is done in the same way as the word MOMINAAT is always wrongly defined as female Momins rather than Momin Groups/parties, AZWAAJ in Quran was always turned to mean “wives” instead of different groups of people/companions/comrades, ,,, and Al-Nisaa was always misconstrued as “Women” instead of its greater definition of “forgotten/neglected poor masses!”

Therefore, before we present the ultimate rational translations of all ZINA related Verses from Quran, let us elaborate the real Root of this word from the world’s most comprehensive and authentic lexicons :-

Z a n (زان) : A noxious weed, that grows among wheat; (app. Darnel-grass; the “lolium temulentum of Linn.; so in the present day;) a certain grain, the bitter grain, that mingles with wheat, and gives a bad quality to it. Yazni, azani, yazani; zwan.

Lane’s Lexicon, Page 1213

Lisanul Arab, Page 1801

THIS IS THE ROOT whose idiomatic and metaphoric usage, when applied to Verse under discussion, gives us the real rational and plausible concept of “distortion or making impure or spoiling the essence of an ideology/doctrine”. And in the context of ZINA in Quran, this seems to be the ROOT which makes perfect sense by drawing a rational comparison with Polytheism (Shirk). It removes the ambiguity and confusion created by using the derivatives from the wrong Root ZNY (زنى).

It may also be made clear here that this new revolutionary change has not been incorporated into Quran from any outer source. It is ever present in the Verse under discussion (Zaan in 24/3). And as we have found out, its right application seems to have been fully ignored in the past without any regard to the ambiguity this distortion created in the text. And to cover up the crime, it was replaced very craftily with another Root in order to paint a false picture of the respective interpretation. ZAAN in itself is a quite distinct Root and according to this research, it is this Root whose derivatives are used in all the Verses which contain the word ZINA in different forms. The Readers would soon notice how beautifully it fits in.

This has been a quite lengthy and repetitive kind of discussion. I beg your pardon for being so excessively expressive. So now, without wasting more time of the Readers, the most rational translations of relevant Verses are presented hereunder.

Verse: 24/3:

آيت 3/24: الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرْمٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

“The spoiler of the true essence of Divine doctrine – Deen - (الزَّانِي) would not have a close association with (لَا يَنْكِحُ) anyone but a group/party/organization engaged in the same distortion (زَانِيَةً) or with a polytheist group (مُشْرِكَةً); and the party working to spoil the essence of Deen (الزَّانِيَةُ) would not be joined with except by a spoiling element (زَانٍ) or a polytheist.

And such conduct is prohibited to the peace providers.”

And now let us apply this Root, Zaan, which has beautifully removed the ambiguity faced by us in all the old traditional translations, and which is highly consistent with the context, to all the relevant Verses for making the theme of ZINA crystal clear. You will agree with me that after a lengthy discussion gone through above, we no longer need to repeat the old outdated translations of these Verses.

Verse 24/2:

**آيت 2/24: الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ ۚ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ الْمُؤْمِنِينَ.**

“As for the party found intent on spoiling the essence of Deen (الزَّانِيَةُ) and the individual committing the same crime (الزَّانِي), each one of them must be restrained and bound (اجْلِدُوا) with a hundred bindings (مِائَةَ جَلْدَةٍ). And if you have faith in Allah and the Hereafter, you should not entertain in your heart any thought of concessions in their favor in this crucial issue which relates to Divine Discipline (فِي دِينِ اللَّهِ). And a contingent of responsible peace keepers must be made to witness their punishment.”

Verse 25/68:

آيت 68/25: وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

﴿٦٨﴾

“It is those who do not call upon another God with Allah and do not humiliate the one Allah has declared respected except where it becomes legitimate to do so, and do not spoil the essence of Deen (وَلَا يَزْنُونَ). And whoever would act in this way would see his self-evolution hindered.”

Verse 60/12:

آيت 12/60: يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعْنَكَ عَلَى أَنْ لَا يُبَيِّرَنَّ بِاللَّهِ شَيْعًا وَلَا يَسْرِقَنَّ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ

بُهُتَانٍ يَفْتَرِيَنَّهُ بَيْنَ أَيْدِيهِمْ وَأَرْجُلِهِمْ وَلَا يَعِصِيَنكَ فِي مَعْرُوفٍ^١ فَبَايَعُهُنَّ وَاسْتَغْفِرَ لَهُنَّ اللَّهُ

“O Messenger, when such faithful communities come to you giving you pledge that they will not associate anyone with Allah; will not steal, will not distort the essence of Deen (وَلَا يَزْنِينَ), will not leave their new generations humiliated for being uneducated (وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ); will not falsely incriminate one openly or secretly; and will not resent your obedience in known situations, you must accept their pledge and beg Allah’s protection for them.”

Verse 17/32:

وَلَا تَقْرَبُوا الزَّيْنَىٰ ۖ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا^٢ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۖ

“And do not go near the act of spoiling the essence of Deen (وَلَا تَقْرَبُوا الزَّيْنَىٰ). Indeed that is an excess and a transgression (فَاحِشَةً) and an evil way to adopt (وَسَاءَ سَبِيلًا). And do not humiliate a person (وَلَا تَقْتُلُوا النَّفْسَ) whom Allah has given respect except when it becomes legitimate to do so”.

SECOND PART

FOHOSH – OBSCENITY (فحش)

Wherever this word “Fohosh” has occurred in the text of Quran, our so-called earlier times ‘pious scholars’ have given it a lone meaning,,,,,, that of the sexual intercourse.

As a matter of fact, the definition of this word has a much wider scope as you would kindly note from below. AND, as you have already noted from the above writing, the word ZINA has also been defined in terms of SEX, by viciously changing its legitimate Root.

It is not a matter of surprise for those who happen to know the history as to how the monopolists of our Doctrine have misplaced the foundations of our Ideology on SEX through their wishful interpretations. They talk of 11 wives in this life, slave women from war spoils, temporary marriages, and repeated new marriages after divorcing the older wives; and then in the Hereafter, rewards of numerous Hoories as free sex workers. To cope with such a tremendous sex activity, every Paradise dweller is to be given a sexual capacity equal to 100 males!

Let us investigate to check what is the truthful concept of the pure and rational Word of God, as against the interpretations propagated by our evil religious monopolists :-

Fa-Ha-Shin (فحش) = became excessive/immoderate/enormous/ exorbitant/ overmuch/beyond measure, foul/bad/evil/unseemly/ indecency/abominable, lewd/gross/obscene, committing excess which is forbidden, transgress the bounds/limits, avaricious, adultery/fornication.

On this Quranic Theme too we have a key Verse whose latest Rational Translation would bring forth Quran’s pure and clean face by doing away with the old hoax and fiction. Moreover, this new translation would pave the way for a rational translation of all the Verses related to this theme.

We have chosen this Verse only because this is made to relate closely with our main theme of ZINA, and a stand point is adopted, with an evil intention, that from here *four witnesses* are ordained to be produced as a mandatory requirement for awarding punishment for the sin of ZINA.

BUT, we will soon observe that the word Fohosh has got no direct relationship with ZINA in view of the fact that Fohosh is just a general term for all kinds of immodest behavior. At the same time it is an acknowledged fact that a sexual act is always performed in complete privacy which makes it impossible for four eye witnesses to be present during the act. As elaborated earlier, the term FAHISHAH does not signify ZINA but defines a host of obscenities, immodesty, uncivil behavior, etc. Therefore, Fohosh is a general conduct in public or social level upon which four eye witnesses can be easily produced, so it can't be the sexual intercourse they call ZINA. For example, making obscene gestures towards opposite sex, tempting for sex in public, exposing body parts in public, loose sexual talk in public which might arouse sexual emotions, and above all, *to exercise excess and transgression in matters of faith, etc. etc.*

We must be curious to know as to what was the intended design of our earlier "Pious Imams" behind dragging ZINA into the parameters of Fohosh and then devising the pre-condition of four witnesses for the proof of a violation of this Shariah code? We fail to draw any other conclusion than their open intention of making the punishment for ZINA totally inapplicable! They actually wanted for themselves and for their masters, the Royalty, an open license for ZINA without ever having been exposed to prosecution. Nobody could enter their premises to see this elite class freely committing the acts of ZINA, hence no eye witnesses could testify to the act. It goes without saying that all later generations of Muslims kept benefitting from this big loop hole in the law to this date.

Let us first have a glance on the wishful translations of these old religious monopolists :-

Verse 4/15:

آيت 15/4: وَاللّٰتِي يَأْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَابِكُمْ فَاَسْتَشْهَدُوْنَ عَلَيْهِنَّ اَرْبَعَةً مِنْكُمْ ۖ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتّٰى يَتَوَقَّاهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا ۝ وَاللَّذَانِ يَأْتِيَانِيْهَا مِنْكُمْ فَاَدُوْهُمَا ۖ فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضْهُمَا عَنْهُمَا ۚ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا۔

Moududi: "As for those of your women who are guilty of immoral conduct, call upon four from amongst you to bear witness against them. And if four men do bear witness, confine those women to their houses until either death takes them away or Allah opens some way for them."

Yousuf Ali: "If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way."

Asad: "AND AS FOR those of your women who become guilty of immoral conduct, call upon four from among you who have witnessed their guilt; and if these bear witness thereto, confine the guilty women to their houses until death takes them away or God opens for them a way [through repentance]."

Shakir: "And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them."

DISCUSSION:

All the three words used for Fohosh in English here are: *Lewdness, indecency and immoral conduct.*

All of these are actually misconstrued as ZINA as is evident from the capital punishment of death prescribed for them. HOWEVER, we don't find any suggestion here towards ZINA as no involvement of a male is inferred here. They emphasized “*your women who commit indecency*”. As no sexual act is usually committed without the involvement of a male partner, therefore, had it been ZINA, only women would not be mentioned; rather men and women both would be indicted and both had been sentenced! Again, the same perennial question : How and wherefrom FOUR WITNESSES could be provided for a very private act??? Obviously, no egghead would be able to answer this question! Therefore, it is evident that FOHOSH is some other kind of act! Then we have here another word “ALLAZAAN”, which is translated by one as “a man and a woman”, by another one as “two males”, and by another one as “the entire male gender”!!!

Although in some progressive modern translations the word Fohosh has duly been limited to only “immodest acts”, but you will kindly note the degree of extremism that just for the punishment of some “immodest acts” a most severe and cruel punishment of “*solitary confinement until death*” has been recommended! Can any sane person think of such a barbaric punishment for this crime? And then suddenly, coming down from that extreme, it is also added : “*God might open some way for them*”!!! “For example, if they are not married, they should be married with each other” (G.A.Pervais). For God's sake, **WHY WAS THE LIGHTER PUNISHMENT NOT PRESCRIBED IN THE FIRST INSTANCE?** First of all, you have immediately condemned the women to an ultimate death in solitary confinement; how would you, as a subsequent step, impose the softer sentence of “Sabeel” upon her. And which Momin male would come forward to marry a woman on the death row, who is a sinner of ZINA or INVITATION TO ZINA? Would this society let them live honorably after such a marriage? Is there any substance of sanity in these self styled laws? The Readers can easily come to their own conclusions!

This issue, in fact, was very simple and our great Creator had resolved it in His classical style as follows :-

Verse 4/15:

آيت 15/4: وَاللّٰتِي يَأْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَابِكُمْ فَاَسْتَشْهَدُوْا عَلَيْهِنَّ اَرْبَعَةً مِنْكُمْ ۚ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتّٰى يَتَوَفَّاهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لَهُنَّ سَبِيْلًا ۝۱۵ وَالَّذَانِ يَأْتِيَانِيْهَا مِنْكُمْ فَاَدُوْهُمَا ۚ فَاِنْ تَابَا وَاَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ۚ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا۔

“Those of your women who are seen transgressing the limits of modesty (يَأْتِيْنَ الْفَاحِشَةَ), arrange to produce four witnesses against them. If they attest to their crime, hand them over to the relevant governmental institutions (فِي الْبُيُوْتِ) so that this degrading life of captivity (الْمَوْتُ) may strengthen their character by removing their weaknesses (يَتَوَفَّاهُنَّ), or the divine Government may create for them a way out from this impasse (لَهُنَّ سَبِيْلًا). Then if you find two of your males committing transgression from the moral limits, sentence them too to some kind of punishment. If they repent and improve their conduct, let them go. Indeed Allah or Divine Government always reverts to its people with mercy.”

Important words defined from authentic lexicons

Bayit: (Buyoot): Household, Nobility, Respected house/institution/Centre; deliberations; a place to

pass the night, overnight deliberations, etc. Bayitul Maal = the department which has authority on finances.

Miim-Waw-Ta = To die, to pass away from the earthly life, to be destitute or deprived of life, deprived of sensation, deprived of the intellectual faculty, to be still/quiet/motionless, to be calm/still, to sleep, lifeless, to be assuaged, dried up by the earth, to cease, wear out/be worn out, to be poor/ reduced to poverty, abject/base/despicable/vile, disobedient or rebellious, lowly/humble/submissive, to be soft/loose/flabby/relaxed, lack spirit or life.

Waw-Fa-Ya = to reach the end, keep ones promise, fulfil ones engagement, pay a debt, perform a promise. tawaffa - to die. wafaat - death. To pay in full, to fulfill. To remove weakness, infirmity and want. To recover, recoup.

Thematic Quranic Translation Series - Installment 26

ALLAH'S MODE OF COMMUNICATION WITH MAN

Rebuttal of Fictitious Traditional Interpretations

Relevant Verse Brought under Rational and Academic Scrutiny

ANOTHER MAJOR BLUNDER

On this particular Quranic Theme all of us are duped into acknowledging that Allah swt uses three different modes for bestowing His Guidance to humanity. Our entire inherited legacy of translations and interpretations invariably stipulate the three prescribed modes in such an illogical way that the issue takes a weird or preposterous form. It was therefore deemed necessary that this theme must also be investigated on the criterion of rational and academic approach and effort made to re-present it in its true and clear light. The puzzle frivolously created by retarded minds must be solved once for all according to human knowledge, intellect and logic and a perfect picture of Quran's injunctions is presented before the Muslims and the world at large. The Verse under research reads as follows :-

Verse 42/51:

وَمَا كَانَ يَشِيرُ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴿٥١﴾

Traditional Translations:

Shakir: “And it is not for any mortal that Allah should speak to him except by revelation or from behind a veil, or by sending a messenger and revealing by His permission what He pleases; surely He is High, Wise.”

Moududi: “It is not given to any human being that Allah should speak to him except through revelation, or from behind a veil, or that a messenger (an angel) be sent to him who reveals to him by Allah's leave whatever He wishes. He is All-High, Most Wise.”

Asad: “And it is not given to mortal man that God should speak unto him otherwise than through sudden inspiration, or [by a voice, as it were,] from behind a veil, or by sending an apostle to reveal, by His leave, whatever He wills [to reveal]: for, verily, He is exalted, wise.”

Yousuf Ali: “It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.”

Pervaz: “The Law of Nature which is in force in the universe is conveyed to human society through *Wahi*, which is revealed to *Anbia* and not to every individual. *Allah* communicates in three

ways. Two of these are reserved for *Anbia* and the third for ordinary human beings. He communicates with *Anbia* either by instilling the contents of His *Wahi* in their hearts (2:97); or at times by conveying it to their ears, from behind the veil (as happened with *Moses* ~ 2:253; 4:16). Both these ways are confined to *Anbia*². As far as other ordinary human beings are concerned, a *Rasool* is sent to them. The *Rasool* conveys to them the Divine Revelation bestowed by *Allah's* command. (No man other than a *Nabi* can be in communication with *Allah* directly.) This arrangement is made by the verily highly exalted *Allah*, Who takes all decisions rationally.”

My dear Readers can easily surmise that all the archaic and/or progressive translations emphasize THREE MODES. Strangely enough, these THREE MODES do not become clearly manifest for a common man. It is because only a lone reference is usually made towards the alleged SECOND MODE by quoting MOSES pbuh with whom Allah swt reportedly used to “talk” from “behind a veil”??? And this exclusive way or mode, allegedly the SECOND MODE was to be assumed or supposed as the one OTHER THAN WAHI (REVELATION).

The outdated traditional translations take the THIRD ASSUMED MODE in their own special mythical way as we see in their routine fixed style. Accordingly, they portray the picture of a mythical entity called Angel, sent as a postman to deliver the divine message. It clearly shows that, for these early scholars, the exalted self of the Creator, Who ordains that He is always closer to the man than his jugular vein, needed a messenger to convey his message to man from some far away station! It exposed their retarded minds which assumed Allah swt as a person sitting somewhere high up in His imperial court in the presence of his courtiers, where He issues orders and His staff carries them out. In that Court there are some postmen or messengers too who are appointed to convey His messages to humans, and are called Angels. Then these old Imams draw great pictures of magnified bodies of those Angels and their super natural powers and prowess in a way which is tantamount to the insult of rational and intellectual thinking, laws of nature, proven scientific knowledge and the hitherto known process and stages of creation of the Universe. In fact, they make a laughing stock of themselves and of their faith group.

However, some advanced translations which include the one by respected G.A. Pervaiz above, regard the two prescribed MODES – the First and the Second - as reserved for Divine Envoys or Messengers; and the THIRD MODE for common men. The said first TWO MODES include the SECOND MODE which is the one named “VIRTUAL TALKING FROM BEHIND A VEIL”. This, as per the Word of God, is the “Kalaam (speech/talk)” which Allah utters addressing His Messenger. The FIRST MODE, as we already know, is that of sending Revelations to the Messengers. AND,,,the THIRD MODE is also of Revelations to the Messengers which they, in turn, convey to the common men. It shows that ultimately or virtually the TWO MODES described here are the same and consist in sending Revelation, directly and indirectly.....but there is a different misconceived MODE too, the SECOND MODE, that of “TALKING FROM BEHIND A VEIL”.

It is evident from the interpretation of the SECOND MODE, embodying “virtual talking”, that all of these translators commonly believed in one factor; they all believed as if Allah swt is some human like figure WHO has a tongue like man has; which means He has a body too! And that with

His tongue He also “speaks” with some particular human being in his language! That He has got a voice too! And, very strangely,,,that this particular MODE of talking is reserved for only one special person out of the entire human species – for a particular Divine Envoy, whose name is MOSES???

The logical question that arises from here is as to why this exception is exercised with only

MOSES?? Was there some special reason or mystery behind this “talking”??? Can we think of any justifiable reason for this lone and extraordinary exception??? Has any eminent scholar of Quran an answer to this question from us? Probably none!

Let us make it clear here that, according to Quran, the nature and composition of Allah’s exalted self stands beyond human comprehension or imagination (لَا تُدْرِكُهُ الْأَبْصَارُ) (6/103). He neither has a body, nor a tongue, nor a material existence, nor has a station or residence from where He may “talk” with a man living somewhere on earth. He is an invisible, non-material, Absolute Consciousness

(هُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ) (6/103) which is permeated throughout every inch of this Universe and its space. He is an entity Who has created this indescribable pageant of Universe under a definite plan and purpose, every stage of which is heading automatically towards its final destination. And that Exalted Consciousness wields full control over it and is the ultimate guide for all of his creation, particularly the human race. He can’t be symbolized in a human body!

So, our first and foremost question, which is entitled to a very easy answer, goes like this : “Does the action of Revelation itself not take place “from behind a veil”???” Let us ask this question in another way: “Is the Almighty Allah NOT BEHIND A VEIL while sending a Revelation???” If you have figured it out in the same way as this humble writer does, then this issue stands resolved in a jiffy! YES! The process of WAHI or Revelation is in itself taking place FROM BEHIND A VEIL”! It IS a communication or talking from BEHIND A VEIL.

Dear friends, is it difficult to understand that WAHI itself is called an act undertaken “behind a Veil” or in complete secrecy? Isn’t this the MODE through which Allah swt conveys His message WITHOUT SPEAKING LIKE MEN, AND WITHOUT REVEALING HIS SELF??? In Reality, “the communication through Revelation” and “the speaking (kalaam) from behind a veil” just cannot be two different and separate MODES!!!

I hope by now I have succeeded in making clear that Allah’s only MODE OF COMMUNICATION with man is WAHI (Revelation), whether it may descend upon an individual’s mind or upon the appointed Messenger for dissemination to humans collectively.

Therefore, the pertinent rational translation of the respective Verse, while adhering strictly to the Divine Words, should be as follows :-

وَمَا كَانَ يَشِيرُ أَنْ يَكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِي بِلَاذِيهِ مَا يَشَاءُ ۚ إِنَّهُ عَلَىٰ حَكِيمٍ (٥١)

“And it is not probable for any man that Allah should speak with him except through the MODE of

WAHI, or (take it this way) remaining BEHIND A VEIL; or He may appoint Rusool and then again send WAHI to him containing His orders as He may wish. Indeed He is the one exalted and wise.”

It is our teachers and seniors who have tried to create superfluous difficulties for us and, in this case, TURNED A SINGLE EASY COURSE OF DIVINE COMMUNICATION into a big puzzle and a point of controversy. And you have just seen that a little bit of mental exercise has closed this controversy forever.

-*_*_*-

In the context of Allah’s “virtual talking”, we are referred to the following Verse and are admonished to believe that Allah swt DOES SPEAK virtually, not symbolically:-

Verse 4/164: وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

Whereas, Quran also informs us specifically that Allah swt used to send revelations to MOSES too. Quran informs us of this reality repeatedly with the words : “Wa Auhayina ila Musa” (واوحينا الى موسى), “And we sent Revelations to MOSES”. Please check the Verses: 7/11, 7/16, 10/87, 20/77, 26/52, 26/26, 28/7, which would leave you fully convinced. In the light of all the referred Verses, we deem the theory of “Kaleem ullah” (the one with whom God talks) as fictitious. After going through these Verses, Can a scholar have the audacity to declare that Allah swt used to “talk” to MOSES with His tongue like a human?

To close the chapter of this controversy, let us translate the above referred Verse 4/164 in a Rational way befitting with the context of this Theme:-

“And Allah addressed MOSES to convey his message” وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

This proves that Allah swt doesn’t have a double standard. Allah’s “kalaam” does not signify talking in words. The Revelation is in fact nothing other than Allah’s “kalaam”. Moreover, “talking from behind a veil” too is the same way of communication by Allah, the Revelation. Allah’s “kalaam” is not spoken; it is conveyed to man’s mind (Qalb). Quran is also called Allah’s Kalaam, but we know that it is conveyed to our Rusool’s mind without involving virtual talking. Similarly, “laa tabdeela li-kalimaat-illah” cannot mean “the words uttered by Allah’s tongue do not change”. It simply means that Allah’s “Revealed Word” does not change. Hence, in connection with Allah’s address to humans or Nabis, the word “kalaam” or “Yukallim” or “Kalamaat-illah” cannot be the words spoken by tongue.

The last point. The words “min-hum man kallam-allah” (منهم من كلم الله) in the Verse 2/253, do not signify an exception of virtual speech for one or a few of the Messengers. Here the proposition “min” does not signify an exception. It is a “min bayaniyah” – من بيانيه. Not “min tab’eedhiyya” – من تبعيضيّه. It does not mean that Allah swt virtually spoke to some of them. It rather means that Allah swt addressed “all of them”. With the references of many Verses above, stipulating “واوحينا الى موسى”, the deduction of an exception of virtual speech with MOSES proves baseless.

I hope I have been able to transmit the reality.

Thematic Quranic Translation Series - Installment 27

THE MYTH OF NOAH'S "ARK" AND THE "GREAT DELUGE"

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational and Academic Scrutiny

PRELUDE

Be it the story of Prophet Jonah's missionary struggle, or the narrative of Prophet Moses' travels of 'grooming' as a leader of men during his exile from Egypt, or the reference towards the noble character and remarkable achievements of the ancient king named "The Two Horned One" (Zil Qarnayin), or the mention of a terrorist segment in the human societies called Gog and Magog, or the charismatic or miraculous tale of a group of ancient righteous men called "The Seven Sleepers" of a Cave, all these guidance oriented historical episodes contained in the divine text of Quran have been misconceived and misrepresented in the form of some super natural events in the prevalent Quranic interpretations/translations. In stark contrast to that, Quranic research in recent times has discovered these episodes to be quite logical facts of history deliberately misquoted after having been grossly distorted under the royal agenda of earlier Umayyad rulers who happened to be the worst enemies of Islam.

Another ancient analogy of the same style is that of the "miraculous" episode of Prophet Noah, which has also been misinterpreted in the same old mythical style by earlier unscrupulous religious scholars hired by despotic Arab kings to carry out their nefarious agenda. These enemies of Islam worked closely together to corrupt and spoil the essence of Islam for the only reason that the Real Islamic doctrine went against their despotic interests or imperial rule. As Islam in its true essence was a socio-economic-political movement to create a class-less welfare society, the survival of a tyrannical empire was only possible by burying the true Islamic revolutionary ideology deep under the ground and replacing it with the introduction of a fake religion. The job was carried out systematically and with a brutal efficiency. The Muslim masses were deceived, kept mentally retarded and entangled in the super natural under the threat of sword.

So, in Prophet Noah's story too, the Quranic narrative of a socio-political movement was wrapped into the cloak of an ancient mythical narrative which is confirmed by Wikipedia as coming directly from the Book of Genesis of the Hebrew Bible, and goes like this:-

"A **flood myth** or **deluge myth** narrative in which a great flood sent by God, destroys all existing civilizations, as an act of divine retribution. The flood waters are described as a measure for the cleansing of humanity, in preparation for rebirth. In the Genesis mythology of the Hebrew Bible, Yehwah decides to flood the earth because of the depth of the sinful state of mankind. Righteous Noah is given instructions to build an ark. **Noah's Ark** is the vessel in the Genesis flood narrative (Genesis chapters 6–9) by which God spares Noah, his family, and a remnant of all the world's animals from a world-engulfing flood. According to Genesis, God gave Noah instructions

for building the ark. Seven days before the deluge, God told Noah to enter the ark with his household and the animals. The story goes on to describe the ark being afloat for 150 days and then coming to rest on the Mountains of Ararat and the subsequent receding of the waters. The story is repeated, with variations, in the Quran, where the ark appears as *Safina Nuh* (Arabic: سفينة نوح "Noah's boat"). The Genesis flood narrative is similar to numerous other flood myths from a variety of cultures. The earliest known written flood myth is the Sumerian flood myth found in the *Epic of Ziusudra*.

Searches for Noah's Ark have been made from at least the time of Eusebius (c. 275–339 CE) to the present day. There is no scientific evidence for a global flood, and despite many expeditions, no evidence of the ark has been found. The challenges associated with housing all living animal types, and even plants, would have made building the ark a practical impossibility.”

So many logical questions arise from this myth. Is the Divine Messenger, Noah, the leader of men and the force behind a movement of freedom from despotic powers of his time, to be regarded another Adam from whose progeny the human race took a new start once again after a total annihilation of life on earth? How could he, in those ancient times, build a mammoth ship which could house two pairs of millions of species of plants and animals? How could he gather those forms of life from all over the globe? How could he store all the food items needed for all of them? If God was really going to destroy the entire humanity for their sins, what was the crime or sin on the part of innocent animals and birds that these life forms were also to be perished along with the entire vicious human race? Was it really a boat or was this big “vessel” a metaphor for a population unit, a community or a separate society which was defined in Quran with the word “FULK”? Do the relevant Quranic texts ever give a hint or sign of an “animal” or “plant”, or of “two pairs of all of those”? AND was it not possible to climb up the mountain of JUDI (Ararat in the Old Testament) where supposedly the Ark had anchored, without having the trouble to build the Ark? What was the need for an Ark while JUDI was located in the neighborhood and to mount it on foot was not an improbable undertaking? And then, Quran does not stipulate a “mountain”; it describes only “Al-Judi” which has its own lexical meaning other than the name of some supposed mountain! And from which word of Quran a great deluge was derived as we only find there the compound of “Faar at-tanoor” (فار التور) which just cannot be construed as a Deluge? Only in Verse 14/29 a word “Toofan” is used which in the context of respective Verse gives the meaning of an encircling, extreme situation of tragedy or decline. Toofan’s Root is t w f from which tafa, taif, tawaf etc. are the derivatives which define “walking, encircling, surrounding, making a boundary, monitoring” etc.

Even if we suppose that it was a smaller scale flood which caused the valleys of Euphrates and Tigris to submerge into water and the respective populations of evil humans to perish, still after a prolonged exploration in the fields of science, history, anthropology and archaeology, we have not been able to discover a single proof, signs, trace, remains or some tangible justification for such an historical episode.

It goes without saying that in our religious legacy and in all of our inherited old and later interpretations, we find the same assortment of illogical narratives which expose a very organized, all pervading and integrated planning against the most rational and practical Islamic doctrine of peace. That’s why in our holy books you will find, over and above the older myths, the imaginative details of all those animals which were housed in Noah’s Ark. Working with unknown minute details, our predecessors have worked out highly speculative data to measure the exact length, breadth and height of that hypothetical boat. We also are told as to where exactly the windows were fitted in that Ark to dispose of the excrement of animals into the sea, how many decks were

built and the kind of life forms that were housed in each of those decks! Under the same old royal conspiracy, our scholars have also been engaged in superfluous conjectures about the supposed pool of water in paradise called Haudh-e-Kauthar (Chapter 108: Al-Kauthar), the made up length and breadth thereof has been detailed in many books. Similarly, the magnitude and specifications of the great physical entity of the arch angel called Jibrael are described whose wings have been measured in size as larger than our globe. Same is the case with the measurement of Prophet Saleh's miraculous she-camel that emerged out of a mountain. We know that they fabricated all those idiotic details sitting at ease within the comforts of their homes.

Kindly check these stupefying details in English translations of Asad, A.J. Arberry, Pkthal, Ahmed Ali, Shakir, Yousuf Ali, Waheed-ud-Din Khan, Sahih International etc. Same goes in Urdu translations too, for example, Moududi, Ahmed Raza Khan, Jalandhary, Tair al-Qadri, Mohammad Juna Garrhi, Najafi as well as in the work of our Quran-centric teachers too.

Since “ماء” is the main theme of this episode, from where it is very easy to derive the meaning of “water”, therefore, before we embark on the latest and most rational translation work, let us present before the Readers the full scope of the authentic meanings of this word so that what follows may become acceptable:-

ماء...الماء: - pl. : الماء الجارى : fluently, smoothly, like clockwork; ماء الشباب: freshness of youth, prime of youth; ماء عذب: fresh water, potable water, ماء الوجه: alwajh: honor, decency, modesty, self-respect; اراق ماء وجهه: to sacrifice one's honor, abase; to dishonor, disgrace. In metaphoric sense, the Revelation or Divine Commandments have been described as “maa” or “al-maa”, as in Verse 8/11 which reads: And He causes “water to descend upon you from the above” so as to create purity of character in you, remove the fear of evil, provide integrity in your hearts and bring solidarity in your actions - وَيَنْزِلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رَجَزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ .

Verses 7/59 to 7/64: -

All these verses depict the episode of Noah, however, we concentrate only upon Verse 7/64 which relates to our Theme.

فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

“But they declared him (Noah) a liar, that's why We saved him, and those with him in the righteous Community (في الفلك): and We ruined (drowned in misery) those who rejected Our signs. They were indeed a shortsighted people!”

(Let us keep in mind here that “Fulk” and “Safinah” are metaphors for a lively, vibrant society revolving around a center. In the context of Prophet Junah (Younus) also the terms “Fulk” and “Fulk al-Mashhoon” are used. The literal, commonplace definition of these terms is “vessel or boat”, and our religious monopolists are concerned with only the commonplace and street language).

Verses 11/25 to 11/48:

All of these Verses too relate to Prophet Noah's mission. Since under review is only our theme of Boat and Deluge, so we start our research accordingly from Verse 11/36

وَأُوحِيَ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيِنَا وَلَا تُخَاطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّعْرِضُونَ ﴿٣٧﴾ وَيَصْنَعِ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۖ قَالَ إِن تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

“AND THIS was revealed unto Noah that never will any of thy people believe except those who have already attained to faith and peace. Be not, then, distressed by anything that they may do, but build the righteous Community (وَاصْنَعِ الْفُلْكَ) under Our vision and according to Our communication, and do not appeal to Me in behalf of those who are bent on injustice (الَّذِينَ ظَلَمُوا) for they are destined to be ruined (مُعْرِضُونَ).” And so he set himself to building the righteous Community (وَيَصْنَعِ الْفُلْكَ) and every time the elitist class of his people (مَلَأَ مِنْ قَوْمِهِ) passed by him, they scoffed at him (سَخِرُوا مِنْهُ). [Thereupon] he said: "If you scoff at us then we too scoff at your ignorance just like you are scoffing at us. But in time you will come to know who it is that shall be visited by a humiliating torment, a long lasting suffering."

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ آمَنَ ۚ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ نَجَّيْنَاهَا وَمُرْسَاهَا ۚ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

“And so it went on till the time when Our judgment came to pass (جَاءَ أَمْرُنَا), and fire started rising out of the furnace (وَفَارَ التَّنُّورُ) (meaning, “things reached their climax”). We instructed him to make responsible (احْمِلْ) in that community (فِيهَا) all the praise-worthy (اثْنَيْنِ) comrades (زَوْجَيْنِ), and gather all of his people including those who have attained to faith and peace, excepting those who are doomed. Though the believers with him were in a small number, he asked them: “Join this community (ارْكَبُوا فِيهَا) by keeping in mind the attributes of Allah swt (بِسْمِ اللَّهِ) which are the driving force behind its firm establishment and functioning (مَجْرَاهَا وَمُرْسَاهَا). Verily, my Sustainer is indeed much-forgiving, a dispenser of grace!”

وَمَنْ يَخْرُجْ مِنْهُمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَب مَّعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾ قَالَ سَأُوِي إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ ۚ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجِمَ ۚ وَحَالَ بَيْنَهُمَا التَّوْبُ فَكَانَ مِنَ الْمُعْرِضِينَ ﴿٤٣﴾ وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَا سَمَاءُ أَقْلِعِي وَغِيضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَىٰ الْجُودِيِّ ۖ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

“However, that community with its people moved on in a state of such violent confrontation as if facing high mountains (مَوْجٍ كَالْجِبَالِ). Meanwhile, it so happened that Noah cried out to a son of his who had separated from them (فِي مَعْزِلٍ) and asked him to join with them (ارْكَب مَّعَنَا) and remain not with the deniers of truth. But the son answered: “I will seek protection (سَأُوِي) with a powerful one (يَعْصِمُنِي مِنَ الْمَاءِ) who would rescue me from ‘disgrace’ (إِلَىٰ جَبَلٍ). Said Noah: “There is no protector now from Allah’s decree except for those who have earned his mercy”. Then the state of severe confrontation (الْمَوْجُ) became a barrier between them (حَالَ بَيْنَهُمَا) as a result of which he also went down with the doomed ones.

And the words were spoken: "O Land, get blighted (ابْلَعِي مَاءَكِ)! And, O Heavens, cease your blessings (أَقْلِعِي) (وَالْمَاءُ) And thus there was a total lack of divine values and blessings (وَالْمَاءُ); the

decree was implemented; Noah's community got established (وَاسْتَوَتْ) on an excellent footing (على) (الْقَوْمَ الظَّالِمِينَ). And the word was spoken: "Away with the cruel and unjust people".

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٢٥﴾ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٢٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٢٧﴾ قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٢٨﴾

"And Noah called out to his Sustainer, and said: "O my Sustainer! Verily, my son was of my family; and, verily, Your promise always comes true, and You are the most just of all judges!" [God] answered: "O Noah, behold, he was not of your people, for, verily, he was unrighteous in his conduct. And thou shall not ask of Me anything whereof thou possesses no knowledge: thus, behold, do I admonish you lest you become one of those who are unaware of what is right." Said Noah: "O my Sustainer! Verily, I seek refuge with YOU from ever again asking of YOU anything whereof I cannot have any knowledge! For unless YOU grant me forgiveness and bestow Your mercy upon me, I shall be among the lost!" Thereupon the word was spoken: "O Noah! Move forward (اهْبِطْ) in peace from Us (بِسَلَامٍ مِنَّا), and with blessings upon you as well as upon those people with you. But as for the other people, though We shall provide them sustenance too, but grievous suffering shall befall them from Us."

It's very important to note here from Verse 11/48 that Noah's despotic nation had not disappeared by drowning under some kind of deluge, but was still alive after their defeat. However, the time had become ripe for them to undergo a humiliating downfall and subjugation. Allah's punishment for a nation always comes in the form of social and political downfall of its elite class, not in the form of an earthly or divinely disaster.

Verses 23/23 to 23/31:

All these Verses too belong to the episode of Prophet Noah. Nevertheless, the theme under discussion starts from Verse 27.

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا وَوَحْيُنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَحْطَا بِبَنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٢٧﴾ فَإِذَا اسْتَوَيْتَ أَنتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُلْ رَبِّ أُنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾

"Thereupon We sent him revelation to create a special society according to Our vision and revelation. And when our verdict is passed and the furnace is ready with burning fire, connect together in that society (رُوحَيْنِ اثْنَيْنِ) (فَاسْلُكْ فِيهَا) all the admirable comrades, and gather all of his people excepting those who are doomed. And do not appeal to Me in behalf of those who are bent on cruelty and injustice (الَّذِينَ ظَلَمُوا). They will be overtaken (مُغْرَقُونَ). "And when you and your companions are settled/established in that society, say: All praise is due to Allah Who rescued us from the community of tyrants; and say: O Lord, bless us by Your grace because You are the best in blessing. Indeed in this episode there are important signs to learn because it shows that we have been subjecting man to tests and trials."

Verses 26/105 to 26/121:

All these Verses too relate with Prophet Noah's mission. However, our theme starts from the Verse 26/116.

قَالُوا لَيْسَ لَكَ تَسْلُوتٌ يَا نُوحُ تَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنِّي قَوْمِي كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفُلِّ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٢١﴾

“Said they: “Indeed, if you desist not, O Noah, you will surely be among the condemned (or stoned to death!)” Noah prayed: “O my Sustainer! Behold, my people have given me the lie: hence, lay you wide open the doors of victory in this confrontation between me and them, and save me and those of the believers who are with me!” And so We saved him and those with him as a fully populated community (فِي الْفُلِّ الْمَشْحُونِ), and then We caused those who stayed behind to drown in decline and humiliation (أَغْرَقْنَا). Indeed there are great signs in this episode as their majority was not of peaceful believers.”

Verse 29/14-15:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾

Note: This Verse is included on the recommendation of friends only because it serves to determine correctly the question of the *alleged extraordinary age span of Prophet Noah*. As per the facts of science and physical laws of nature, human age span just five or six thousand years earlier from today, could not have been of thousands of years' duration; therefore, effort is made to discover alternative meanings of respective words so that a rational and acceptable truth about this Quranic injunction can be drawn forth. So, here is the latest research based translation of this Verse:-

“And, indeed, We had deputed Noah unto his people, and he had dwelt among them (فَلَبِثَ فِيهِمْ) for a certain well known period of years (أَلْفَ سَنَةٍ) without ever resorting to a conduct of lies and deception (ظَالِمِينَ). Then an encompassing division came upon them because they used to commit tyranny against common men. And we saved Noah and the community of his companions (وَأَصْحَابَ السَّفِينَةِ) and made them a symbol for all people to remember.”

In Verse 29/14 some authentic meanings for particular words are used. Their full range of meanings is given below for double checking by Readers:-

Alif-Lam-Fa = he kept or claved to it, he frequented it, resorted to it habitually, he became familiar with it or accustomed/habituated, became sociable/companionable/friendly with him, liked/approved/amicable, protect/safeguard, covenant/obligation involving responsibility for safety. to unite or bring together, state of union/alliance/agreement, to cause union or companionship, to collect/connect/join/conjoin. Become a thousand. **A certain rounded number that is well known.**

Kh-m-s: خمسين: خ م س: to use deceit; to make a false pretense; (Hava, p.177; Qamoos al-Waheed, p.373; Hans to make a deceit, to make a false pretense; Hans Wehr;

Ayn-Wow-Mim: علما: ع و م: swim, the course adopted while swimming; any course/way/conduct; a year or passing of a year; 'aam عام is also taken as equal to a year as the sun takes a particular way or course during a year's time.

= **Tay-Waw-Fa** = act of going/walking, going/walking around or otherwise, to go or wander about, circuited/compassed, journeyed, came to him, come upon, visitation, visit, approach, drew near, to go round or round about often, encompass, "the men /people/locusts filled the land like the TWF/flood/deluge", overpowering/overwhelming rain/water that covers; a servant that serves one with gentleness and carefulness; a detached/distinct

part/portion, a piece or bit, a party/division/sect.

Authentic meanings of the words in parenthesis in the whole thesis:-

Fa-Lam-Kaf = become round, anything circular, persist/persevere, ship, Ark, the place of the revolving of the stars, the celestial sphere, vault of heaven, firmament, surrounding spheres, sky, revolvment, circling, circuit, going to and fro, in a state of commotion, whirl of a spindle, one who goes round. AND Pieces of Land, or of sand, having a circular form, and elevated above what is around them, with ruggedness and evenness

Gh-Ra-Qaf: غرق = sank, drowned, went downwards and disappeared, became without need, drew the bow to the full, outstripped, engrossed, a man overwhelmed by trials, single draught, ornamented, obligatory, suddenly/violently, to come near to any one.

Ra-Kaf-Ba: ركب = to ride, embark, mount, be carried, go on board of a ship, voyage on (the sea), walk on (a road), commit (a fault). rakbun - caravan. rukban (pl. of rakib) - one who rides, mounted. rikab - camels. rakub - use of a beast for riding. mutarakibun - laying in heaps, ridden on one another, close growing, cluster over clustered, layer upon layer. tarkabunna - to pass on, rise, ascen.

Fa-Waw-Ra: فار = to boil, boil over, gush forth, run, do in haste, rush, come in a headlong manner, be raised, be in a fit of passion, be in a hurry, come instantly, come immediately, fall of a sudden, make a sudden rush.

Ta-Nun-Ra (tannur): نر = Spring; ground; face of the earth. Highest part of the earth; place where the water of a valley collects; a circular earthen oven, furnace, fire-place. Shining of dawn.

Ba-Lam-Ayn: بلع = swallow (without chewing), gulp, voracious or great eater Grayness. Hole of perforation in the midst of a house, into which rainwater or just water descends - A well cased with stones or baked bricks.

Qaf-Lam-Ayn: قلع = to remove, extract, abate, pluck, snatch of, drive away, dismiss, take off, swallow, cease, wrap, collect, refrain, withdraw, abandon, leave off. aqla'a (vb. 4) - to abate and stop, have no trace.

Gh-Ya-Dad : غ ي ض = became scanty or little in quantity, decreased, diminished, became deficient, fell short; sank into the earth, disappeared in the earth, went away into the earth or enters or collects, place where water sinks [applied to water]; an abortive fetus (not completely formed, less than seven months old)

Jiim-Waw-Dal : ج و د : جودي = To be good or goodly, approvable or excellent, to be egregious, to be liberal/bountiful/munificent/generous, affected or overcome with longing desire, to be feetful/swift (said of a horse).

Nun-Jiim-Waw : ن ج و = to be saved, delivered, rescued, escape, go free. najaa/najwan - to whisper (a secret), confide.

Shiin-Ha-Nun : ش ح ن = to fill/load/furnish.

ha-Ba-Tay : ه ب ط : ببط = to go forth, descend, cause to come down, descend from a high state to a low one, move from one place to another, enter into, change in condition, come forth from, become low, degraded.

Siin-Waw-Ya : س و ي : استوى = to be worth, equivalent to. sawwa - to level, complete, arrange, make uniform, even, congruous, consistent in parts, fashion in a suitable manner, make adapted to the exigencies or requirements, perfect a thing, put a thing into a right or good state. istawa - to establish, become firm or firmly settled, turn to a thing, to direct one's attention to a thing, mount. ala sawain - on terms of equality, i.e. in such a manner that each party should know that it is free of its obligations, at par. sawiyyun -even, right, sound in mind and body. sawiyyan - being in sound health.

sawwa (vb. 2) to proportion, fashion, perfect, level, equal, fill the space. sawa - midst.

Miim-Waw-Jiim : م و ج : موج = To be in a state of commotion, to be agitated, tumultuous, conflict or dash, to be in a confused and disturbed state, perplexed or amazed, move backwards and forwards, move from side to side.

= **Ba-Ayn-Dal** : ب ع د : بعد = becoming distant, remote, far off, aloof or far away, removed, retired, withdrew to a distance, alienated, estranged, wide separation, great distance. Possessing judgment and prudence, penetrating, effective judgment, depth or far reaching judgment. Go or going a great length or far in hostility.

Thematic Quranic Translation Series - Installment 28**QURAN A “GUIDE TO EATING & DRINKING”
OR A MODE OF SOCIO-POLITICAL
CONDUCT?****Rebuttal of Fictitious Traditional Interpretations****Relevant Verses Brought under Rational
and Academic Scrutiny****PRELUDE**

Continued research in contemporary times has proved that the inherited form of ISLAM blindly followed by the multitudes of Muslims around the globe is, in fact, a BIG ARAB SCAM introduced from the time of the insurgent despotic Damascus regime of Banu Umayyad. It was a regime established by the worst enemies of Islam who virtually usurped the welfare oriented socio-political Caliphate launched by the Messenger of God, Mohammad pbuh. This counter revolution was unleashed only 24 years after the sad demise of the great revolutionary of all times, Mohammad pbuh.

This research article is presented with the sole purpose of pinpointing a part of blatant distortions interpolated in Umayyad era in Quran’s very crucial idealistic texts via fictitious interpretations (tafaseer). It also serves the purpose of offering some intellectual adulthood to our traditionist brethren who persist in deriving from those fictitious interpretations their wishful, frivolous allowances of flesh-eating and try to determine there from a very foolish lawful or unlawful status of animal “flesh and fat” of the beasts without “claws” and those having “claws”!

It must be borne in mind that this writing is not an undue attack on anyone’s convictions, nor is it a personal intervention into anyone’s faith factor. It is solely a mission to rectify the contents of old, outdated and malicious Quranic interpretations/translations on the basis of latest human knowledge and intellect. It is a part of the continued struggle of comparing the inherited material with the true and pure doctrine of Quran in order to discover the veritable truth. Needless to mention that to purify the Quranic doctrine in its own true light is the destination of this humble writer so that when it is presented to the humanity in its original state, its truth, authenticity and its benefits and blessings for humanity at large should be found above and beyond any doubt, even when it is mercilessly scrutinized on any standard academic and intellectual criterion. And not a single soul on earth may venture into ridiculing it.

Only two key Verses relating to our Theme have been brought under a professional scrutiny and academic research and we start from the Verse 6/145 which our flesh-eating enthusiasts victoriously present in support of their killings of innocent animals for the lust of flesh eating:-

145/6 : قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ

اللَّهِ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ .

In this respect, the entire legacy of our traditional and modern translations is mutually identical or virtually similar in meanings and is reenacted here like this:-

“Tell them O Mohammad, I do not find, as per the Revelation that has descended upon me, anything unlawful for an eating one to eat except that if (1) it is a dead animal, or (2) it is the blood as it flows out , or (3) it is the flesh of swine, which verily is unclean, or (4) it is a transgression in the way that the animal is slaughtered without proclaiming the name of Allah on it; then if someone might eat one of these prohibited things in a situation of compulsion, without having intentions to disobey or transgress the prescribed limits, surely your Lord condones such cases because He is merciful.”

DISCUSSION

Let us check whether this translation, taken from old fictitious interpretations of Quran, is rational in some degree OR is it a pure, insane conspiracy incorporated therein. Has an organized effort been made here to corrupt Quran’s great idealistic discipline by adopting highly commonplace and street jargon in its translation for making it a target of ridicule? We are going to determine the truth soon.

As you must have known, our traditionist hypocrites and distracters do make assertions that the word “TAAIM – طاعم” is clearly stipulated, and there also described is the Verb “Ta’ama – طعم”; hence what else could be contrived from this text except the rightful meaning of “EATING”!

What is clearly described in all these cursory translations goes like this ,,,, ***“Tell them that whatever has been revealed upon me,,,I do not find in it,,,,any prohibition upon an EATER,,,, of anything that he EATS,,,,, excepting...bla,bla,bla”!*** Haven’t they bidden farewell to logic and rationality while making a self-assumption that the Divine Revelation was not a MODE OF HUMAN CONDUCT, but, it contrarily was a prescription of “A MENU OF EATING AND DRINKING ITEMS” for them ??? Isn’t it a blatant degradation of that Divine Revelation which enjoined the most justice based peaceful human behavior? Isn’t it the one which disseminated the most intellectual guidance that led towards a class-less society with equal rights for everyone; and which inculcated the permanent universal values and ideals that fostered the spiritual evolution of man under a benevolent system of human welfare, progress and prosperity for all? We can easily discern that our traditionist brethren have gone out of their minds by devaluing the loftiest ideals of divine guidance to the lowest ebb of an ambiguous EATING GUIDE!

Assuming for a few minutes that here we DO HAVE a prescription of EATABLES from our Creator, let us discover that the first two described “things” are those which no one on the globe eats or drinks (except a scant few uncivilized tribal wretches who are dying with hunger and can get hold of nothing else to eat) – namely, the flesh of the dead and blood! How can you bring into focus and ban those “things”, by a general code or collective injunction, that have never been thought of as eat- or drinkable in the length and breadth of civilized world, and which create repulsion and sickness at the very first sight? And that too in a human society of early Islamic period where no food items of that kind were conceivable? Add to that the fact that both the first items, viz, ***Maytatah and Damman Masfoohan*** are not related by Quran to any animal since we fail to find a mention of any animal with these items!

We all know that the Holy Messenger received Revelation in a rich commercial land where no lack of awareness of existing civilizations was to be found. Makkah having been situated on a major trade route happened to be a population of assorted groups of nationalities and faiths where a substantial segment of People of the Book included and close interaction with them was in practice. Only an insane person could have thought that such a diverse and multi-cultural community used to eat flesh of dead and drank blood, and therefore, were categorically ordained to refrain from this abominable practice by Quran!!!

And then - about the third item in the list - if *Laham al-Khanzeer* is defined as the “Flesh of the Swine”, it will naturally infer that except the Flesh all other parts of that animal were not banned from eating, like fat, glands, bones’ soup, the head and feet, etc. etc.!!! Why can’t we think that if an animal had to be declared prohibited to eat, why only one of its body contents (flesh) was pinpointed?

And then how could the sentence “*maa uhilla li-ghayir Allah bi-hi* – ما اهل لغير الله به” made to mean “the sacrifice of some animal”? Where are the words denoting "animal" or "sacrifice" here? By what lexicon or which argument an animal and a slaughter has been misconstrued here? “*Uhilla*” simply means ‘raising a voice’ – any loud announcement openly done – and here, in Quran’s virtual words, a prohibition is being imposed upon raising a voice other than Allah’s in the midst of an ideological movement, which actually means every act and thought which follows other than the divine guidance! BUT look at these charlatans, obsessed with the lust of flesh eating, by exercising a most degrading wishful conjecture, conspire to bring in some sacrificial animal here! How could they interpolate so blatantly the text of the Divine Scripture, by committing a grave sacrilege thereby, except by virtue of a Royal sponsorship???

The conclusion we are led to arrive at from this blatant distortion simply means that the Arab rulers, who sponsored the organized corruption of Quranic philosophy, were so obsessed with flesh eating and womanizing that they are seen projecting these two desired evils wherever they could draw them in as divine injunctions. In this instance they make flesh eating somehow lawful, and on all other possible occasions they are noted unjustifiably misconstruing “women” from the words “*Azwaaj, al-Mar’at, al-Zaaniah, al-Mushrikah, Mominaat, Mohsinaat, ma malakat ayimanukum, ahl al-Bayit, etc. etc.* by the same fraudulent yardstick of theirs. In fact, to incorporate debauchery into Quranic texts as a purpose or mission was the major tactics in the Umayyad conspiracy.

So, you have seen that the traditional translation, in spite of the use of the word “*Ta’aam*” here, is out of the curriculum of Quran and out of question. The word “*Ta’aam*”, even otherwise, has other root meanings too, apart from the very commonplace meaning of “food”. Let us check from the world’s most comprehensive Arabic-English Lexicon:-

ط ع م: طعم: مصدر – تطعيم **Inoculation, vaccination, grafting; rejuvenation, regeneration by taking in new elements, to inlay or equip (with ivory, wood, etc....)** هو رجل لا يطعم ؛ **He is a man who will not become well disciplined, in whom that which should improve him will not produce an effect; and who will not become intelligent.**

It is by now a well known discovery that our traditionist scholars usually concentrated upon only a single lone equivalent of every Quranic word, criminally ignoring its entire scope of meanings. It

is always the one most commonplace equivalent which represented a street jargon. Therefore, these pathetic ones can derive from Ta'aam only a lone meaning of "food" or "eating". So, discarding their insane passion of flesh-eating out of this scholarly research, let us now view the latest effort for deriving a most rational and purely academic translation of the divine injunction which leaves behind the least degree of ambiguity in our comprehension :-

145/6: *قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ خَمْرٍ خِزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلٌ يَغْيِرُ*
اللَّهُ بِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

“Tell them O Messenger : “Whatever has been revealed to me I do not find therein for a seeker of knowledge and intellect (Taa'im – طاعم) anything prohibited in the knowledge and intellect that he intends to acquire (yat'amu-hu – يطعموه), except that which may ruin or cause death of his faculty of imagination (al-mayitatah – الميتة “Mufarradat Raghīb”), or which may cause outpour of impolite and uncivilized behavior (damman masfoohan – دم مسفوحا), or which may cause him join together with (laham – لحم) a devious/cunning person (Khinzeer – خنزير) it being an unholy (رجس) alliance, or which is tantamount to the crime (أو فسق) of proclaiming (أهل) a non-divine ideology (لغير الله به). However, who might have done so under some forced compulsion (اضطر), without ever having a willful intention of disobedience and transgression on their part, for them their Lord is the dispenser of protection and mercy.”

Before we proceed further, here is the authentic attestation of the meanings of words in parenthesis used in the above translation:-

Al-Maytatah: [الميتة]: *Diminishing of the Intellect (Raghīb Isfahani); death of the faculty of intellect.*

Ad-Damma: [الدم]: *Stuff for painting red; blood; blood-letting; smearing with blood or some other stuff; blood stained; something or form which is painted; to coat a house with mud; a women who has painted with saffron around her eye; A very uncivilized and impolite attitude.*

Al-Khinzeer [الخنزير]: *Kh z r: He affected, or pretended to be cunning, intelligent or sagacious, or intelligent with a mixture of craft and forecast. Narrowing of the eyes; he looked at him from the outer angle of the eye, as one does in pride and in light estimation of the object at which he looks; look through small or closed eyes; shrewd, cunning.*

Laham [لحم]: *to mend, patch, weld, solder; to join in battle, engage in a mutual massacre; to cling together, cleave together, stock together, hang together, cohere, to hold firmly together; to be joined, united; to be in immediate contact.*

Uhilla li ghayiril-laaha bihi [أهل لغير الله به]: *That from which the name other than Allah may rise.*

Our flesh eating friends have been trying their best to smooth over the Quranic passages in their favor and eventually fished out another Quranic piece of text :- 5/75 : “*kaana yakulaan at-Ta-aam*” – كانا ياكلان الطعام – and challenged this writer to show them how he can translate these words too in Quran’s real literary and symbolic terms! They maintained that from those words nothing

can be translated except “eating” since both equivalents of eating like **“akala” and “ta’ama”** were described therein! However, their negative endeavors did not bear fruit as the proper rational translation from this sentence repudiated their contention altogether as is evident from here :-

“(الطعام) Both of them were (كاتا) acquiring (ياكلان) knowledge and intellect (الطعام)”;

“akala” (yakulaan) here denotes “acquisition”, not the literal commonplace meaning of “eating” as we all were duped into. As we know, it might have been an utter foolishness on the part of Quran to proclaim that **“both of them used to eat food”**, which is an indiscriminate, unconditional and undisputed human necessity that needs not mentioning at all by anyone in any context! Man eats under his instinctive pressure because his physical life or animal organism depends upon eating. If he stops eating, he dies.

The most rational and authentic translation has been presented to the Readers. Now it is up to the individual whether to derive the distorted traditional meaning of eating and drinking from here – this being the most accepted ultimate purpose of our animal life presently – or to derive the guidance of lofty values of acquisition of knowledge from this divine source which Quran has, in reality, declared the destination for the spiritual evolution of man. It is known that man’s conscious evolution is acquired with nothing other than a constant acquisition of knowledge. And then this conscious evolution turns into the only asset needed for success in our life in the Hereafter.

However, it goes without saying that every human being acquires knowledge in proportion with his imaginative capability, his intellectual prowess and his conscious level. And needless to mention that one is not identical to the other in terms of ideological thinking. Everyone’s store of active conscious values and evolutionary level do not correspond with others but are peculiar to one’s own self. And owing to this reality of life, this humble writer never insists that his research efforts must meet with everyone’s approval.

Quran, in its essence, is not a code of eating and drinking but, in the Writer’s own words, is a “Timeless Mode of Conduct” (Hudan – هدى: Verse 2/2), which presents a discipline of human morals and ethics (Values) that enables man to decide consciously and independently about his way of living, viz., his society’s administration and control, his style of family life, his attire and decorum, his choice of profession, and -----his Eating and Drinking preferences.

Allah swt never declares a food as allowed or prohibited. For example, whenever we read in Quran about “Khumr – خمر”, which has been corrupted to denote “intoxication of alcoholic drinks”, even that DOES NOT MEAN A DRINK. It rather means the intoxication of power, authority or wealth. It is illogical by common sense to think that Quran would issue commands about eating and drinking because ever since man is created on this earth he continues eating and drinking without the need of any commands there for. Eating is an integral part of his physical organism for which he doesn’t need an order or pursuance. He automatically rejects those eatables which prove harmful to his health and physique. His centuries’ long experience and ever growing knowledge guides him in this respect.

NOW, after the above part of research it becomes necessary to translate the following Verse too, otherwise we will be blamed to ignore it purposefully as in it, according to our traditionist translators, animals like cow, sheep and goats and their fat is clearly named and duly classified for

“eating”. On the contrary, in reality, here too we do not find a mention of animal eating. The Verse goes like this:-

Verse 6/146:

146/6: وَعَلَى الَّذِينَ هَادُوا حَزْمًا مِّمَّا كَلَىٰ ذِي ظُلْفٍ ۖ وَ مِنَ الْبَقَرِ وَالْغَنَمِ حَزْمًا عَلَيْهِمْ تُحُومُهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَاؤُهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

All the modern and old traditional translations stand identical to each other:

And [only] unto those who followed the Jewish faith did We forbid all beasts that have claws; and We forbade unto them the fat of both oxen and sheep, excepting that which is in their backs or entrails or that which is within the bone: thus did We requite them for their evildoing-for, behold, We are true to Our word!" (Asad)

DISCUSSION:

It's about the Jews and they are “being punished” for their evil doing by prohibiting for them “the eating of beasts with claws” and “the fat of oxen and sheep”! But wait a minute; it does emphasize A PARTICULAR KIND OF FAT which was prohibited - - - and SOME OTHER KIND OF FAT which was not prohibited??? What a fantastic “punishment”! We need here to pay unconditional tributes to our “most intelligent elders” and to their unparalleled “competence”! Can that be called a “punishment” by any intellectual or academic standards, or by any linguistic or literary criterion? We hope not! On the contrary, it can rightly be called the ‘fateful death of intellect and wisdom’! And, on the other hand, just make a list of all beasts with CLAWS which are prohibited to eat, and check carefully; and you will find that the prohibitive list doesn't include oxen or sheep! And, low and behold, only these are the beasts that most of humans usually eat! So then, if you can still eat these beasts as they are not prohibited, what on earth does the “punishment” mean? If the purpose of punishment was to ban flesh-eating, this “punishment” doesn't ban all the flesh-meat that men are eating from times immemorial! If someone can derive some other tangible meaning from this punishment, please do let us know! To our humble mind, it was NOT a punishment, it was a JOKE. You will kindly agree that these translators made a fool of Quran and of themselves! And those who read such translations and accept them blindly and propagate them elsewhere have made a joke of themselves too! The perennial question is whether you can present this insane translation to the world out there that is not going to turn a blind eye or deaf ear on it? And if you dare to do so, can you stop the adult thinkers from ridiculing you on your pathetic state of mind and your so-called divine Ideology???

You will kindly agree that this is less a prohibitive law and more of a guide for butchers in the art of butchery. The “beasts with or without claws”, the fat “**which is in their backs; fat of entrails; or the fat which is within the bone**”? What does it signify? It is just like we are reading about some rare medical prescription which certain witch doctors use for enhancing men's sexual power in the old days! To this humble writer, this kind of lower class derivations are unworthy of the lofty ideals disseminated by Quran and it can easily be construed as an undesirable attack against the exalted status of this divine guidance. We have to condemn the wretched and pathetic mindset

of those “learned translators” and beg the Lord’s forgiveness for them for their serious crimes of blasphemy and sacrilege of Quran.

So, let us now see, through a most modern and rational translation, what in actual fact was banned for Jews for committing transgressions:-

146/6: وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ ۖ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ ۖ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾

“And to the Jews we had forbidden all those acts which were Zee Zafarin – ذى ظفر i.e., which

involved or connected with acquisition of ownership, domination or victory (ذِي ظُفْرٍ). (In other words, a state of total passivity, submissiveness, humbleness and austerity was imposed). And in connection with the abundance of wealth and resources (وَمِنَ الْبَقَرِ), and big flocks and herds (وَالْغَنَمِ), we had also prohibited them (حَرَّمْنَا عَلَيْهِمْ) from showing pride and pomp on these two holdings of theirs (شُحُومَهُمَا), excepting what becomes imminently manifest by the presence of both of these (مَا حَمَلَتْ ظُهُورُهُمَا), or in the course of collection and gathering thereof (الْحَوَايَا), or they may do whatever they may decide/resolve in this behalf collectively (أَوْ مَا اخْتَلَطَ بِعَظْمٍ). This was what we had subjected them to in return for their arrogance and disobedience (ذَلِكَ جَزَيْنَاهُمْ بِبَغْيِهِمْ). And We are definitely true to Our Word.”

In the end of this research article all meanings of important words in parenthesis are copy/pasted from the most authentic Arabic lexicons for facilitating a quick double check by Readers to confirm that no smallest degree of deviation from any Quranic word or text has been committed :-

Za-Fa-Ra : ظفر = to claw or scratch with a nail. zafira - **gain possession, attain, overcome/victorious/succeed**. zufur/thufur - claws/talon/nails/clutch. azfara - give victory.

Ba-Qaf-Ra : البقر = Slit, ripped, split cut or divided lengthwise, Opening, laying open, widening; Revealing (e.g. story, or an animal's insides)

Inquiring to the utmost after sciences or knowledge

Being astonished, amazed, stupefied at seeing something or confounded, confused, perplexed, tired or fatigued, weary or jaded

Ox, bull and cow (bovine genus) both domesticated and wild

A species of grape that is large, black and round and a species of plum in Palestine; Owner or possessor of oxen/bulls/cows; A strong staff/stick (e.g. for driving herds);

A sedition, discord or dissention that severs society, corrupts religion and separates men, **or something wide spreading/reaching and great**

Abundance of wealth/commodities

Gh-Nun-Miim : الغنم = غنم; obtained, got, took (usually in reference to spoils or booties); acquisition without difficulties, succeed without trouble, regaining, sheep or goats collected together, numerous flock.

Shiin-Ha-Miim : شحم = شحم; to live or feed with fat, fats/salts/pulp, fleshy part. به جا غرور، جهوٹی shuhum n.m. (pl. of shahm) 6:146,, LL, V4, p: 237, 238 ## <http://ejtaal.net/aa/#q=shHM>

Za-ha-Ra : **ظهر** = to appear, become distinct/clear/open/manifest, come out, ascend/mount, get the better of, know, distinguish, be obvious, go forth, enter the noon, neglect, have the upper hand over, wound on the back.

zahara - to help/back/support in the sense of collaboration.

Ha-Waw-Ya (Ha-Alif-Ya) : **حوى؛ حوايا** = To be or become dark green or dark red or brown or black and dried up by reason of oldness. To **collect/bring/draw/gather a thing together, grasp a thing, get or gain possession of a thing, take possession of a thing, hold a thing within ones grasp or possession, possess a thing**, comprise or comprehend or contain something, to turn a thing around, to wind a thing, assume a round or circular form, to coil, to make a small watering trough or tank for ones camels, to have or assume a roundness or circularity [or the state of being coiled].

ahwa n.m. comp. 87:5; hawaya n.f. pl. 6:146: Lane's Lexicon, Volume 2, page: 314, 315 ##

<http://ejtaal.net/aa/#q=7wy>

Kh-Lam-Tay : **خلط؛ اختلط** = To mix/intermingle/incorporate/blend, put together with another thing, confuse/confound/disorder, to perplex or disturb, to have intercourse (i.e. a man with his wife, or with a woman), to penetrate into [TA - khalthu ash-shaybu (the arrow penetrated into him)], to infect or pervade, associate/converse, become intimate with, enter into a confederacy/league/compact/covenant, good natured/disposition.

Ayn-Zay-Miim : **عظم** = to resolve, determine, decide, propose, carry out a resolution, set one's heart upon, fixed determination.

Thematic Quranic Translation Series - Installment 29
RIBA OR AL-RIBA NOT INTEREST/USURY
IN QURAN!

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational
and Academic Scrutiny

PRELUDE

The fundamental question confronting us in this research Article stands like this :-

Are the Quranic terms “RIBA” and “AL-RIBA”, in purely linguistic terms, synonymous with INTEREST/USURY as stipulated in our Interpretations (tafaseer) and translations –

OR, is that another manifest distortion of, and deviation from, the real and original Quranic theme?

WHAT was the ACTUAL QURANIC THEME as represented by RIBA and AL-RIBA, and why was it camouflaged under a false definition, WE ARE GOING TO DISCOVER from the following meticulous research.

This is another chapter in the chain of our continued mission of introducing radical reforms in those bogus interpretations of Quran through which its original philosophy was grossly misconstrued and misrepresented to meet the vicious ends of despotic Umayyad and Abbaside regimes in the early age of Islam. Quran’s content was in fact subjected to deliberate systematic corruption that smeared its face with confusion and ambiguity. This conspiracy was to exercise a most potent and devastating influence on the genuine Islamic Doctrine. From Quran’s “officially” fabricated corrupt Interpretations (Tafaseer) sprang up a series of fake and substandard translations that served to spread a false picture of Islam in the entire world, thereby making the Muslim faith group a target of hatred, fanaticism and ridicule. The sole aim of this writing, therefore, is to reintroduce the Quranic injunctions to the world in their purest and most rational form, thereby seeking to refute and discredit its alleged teachings of hate, violence and intolerance.

As we still find before us countless insane translations with their meaningless presentations, preventing us effectively from reaching the true message of our Creator, therefore, if this writer might exercise a bit of Inductive Logic on the issue of our Title, and proclaim through this writing that ***INTEREST is NOT a distinct topic discussed in Quran at all***, what would be the Readers’ reaction to this alarming discovery???

In other words, if a naked reality is highlighted here on the basis of a purely scholarly research, proving that ***the Verses supposed to be dealing with INTEREST, are actually misconstrued and misrepresented in a typical way; these rather speak of the problem of huge growth of wealth through exorbitant profiteering and the great exploitation resulting there from***, and that our Lord at this juncture forbids and admonishes those who indulge in this kind of adventure, and that He

never even once spoke on the issue of INTEREST in this context, what would be the Readers' response to that startling discovery???

Allow me to say, without hesitation, that the seasoned Quranic scholars as well as a huge number of students of Islamic theology around the globe would straightaway declare the above claim as nonsense. Why so? It is because this type of mindset is not of their making!!! They are led to act this way only because the entire corps of our old and modern Quranic scholars, including our most respected contemporary teachers, have collectively followed a more or less blind pursuit policy in respect of our Ideology. They have never adequately realized that they have inherited it in a fully distorted form. Most of them have discarded the remotest possibility of error in the distorted definitions of Quranic "RIBA". All of them have assumed its prevalent illogical definition as correct, and have produced numerous expositions, books and research articles justifying its lame and meaningless translations and discussing its pros and cons. Hence, they have proved that a dead nation like Muslims nowhere else exists on this Planet, having been persistently adamant in employing the deductive logic of ancient times in all its philosophical pursuits.

Accordingly, you may always find them preposterously insisting upon "fitting the "mold" on the cap, rather than fitting the cap on its mold". Failing to succeed in this pretentious venture, because the cap is of a wrong size, you will find them hell bent on rejecting the "mold" itself in an insane sentimental way, because they fear it may desecrate the verdicts given by their old sage Imams (Religious Scholars). And in this particular mindset of turning a universal truth into a wrong just for the sake of respect for old Imams, this nation holds a unique position in the World.

Dear friends, it goes without saying that it was the ***"acknowledgement of the possibility of error"*** which introduced the Inductive Logic in man's journey of intellectual evolution. Inductive Logic was the harbinger of Europe's Renaissance - the Europe which today leads the world in knowledge, philosophy and sciences and follows the route to unimaginable progress. As for the ancient Deductive Logic, it was always unable to benefit the humanity except in providing the backward with a so-called "logical base" for a morbid thought process; whereas, in contrast, the Inductive Logic was the source of freedom of thought, advancement in knowledge and cultivation of broad based research orientation. It raised the foundations of scientific thinking and enlightened the roads of analysis, assessment, exploration and discovery and paved the way for new and novel thinking.

In short, ***the Quranic term "RIBA, in its entire context, is defined as "increase, excess, addition, growth, a swelling" obtained in wealth or investment.*** This is the definition of its Root. Moreover, where this word is narrated in the form of ***"Al-Riba"***, it denotes ***"that particular rate of growth/profit/addition which dishonestly multiplies one's wealth"***. This particular definition of Al-Riba has been confirmed by the Almighty in His own words by saying : ***"Laa ta'kuloo Al-Riba idh'aafan mudha'ifatan"*** (3/130) – meaning,,,"***Do not grab that kind of profit which multiplies your wealth many times"*** - - - simply signifying the **concentration of wealth**. Hence, according to this explanation by the Lord Himself, ***INTEREST does not fall under the purview of Al-Riba.*** To some extent, it could have suggested INTEREST in case the narration may have referred to some kind of loan. But let us bring on record that in the entire context of RIBA in Quran, the giving or taking of loan or its repayment has not been discussed at all. But the translators and the

exegetists had the audacity, in a defiant way, to make frequent unauthorized additions of loaning and its repayment in the margins or footnotes of their interpretations. And thus they have committed open acts of interpolations in Quranic texts. Contrary to their “witty craftsmanship”, ***this Quranic theme neither deals with loans nor with INTEREST***, as you will kindly discover from the authentic rational and academic translations of relevant Verses that are presented herewith to make this old balloon burst.

Therefore, the situation boils down like this; that in case we intend to derive a meaning from RIBA of other than “addition/growth in the wealth or investment”, or “unfair/ exorbitant/multiplying profit or addition”, in an effort to divert it illegitimately towards INTEREST to create a senseless drama, we would need to fabricate our own terminology of some combinations like „Riba al-Fadhl, Riba al-nasi’ah, Riba al-yad, Riba al-Qardh, Riba al-maal, al-Marabaat,, etc. etc., as you will find having been attempted in “Umdat ul Haffaaz” and “Al-Munjid”, etc.

Supposing for example, if we agree to the old illegitimate definition of INTEREST from the word Riba, which goes like this :- ***“Do not eat that Interest which becomes double and quadruple (multiplies) (3/130)”***„,then we have to face some questions which have remained unanswered till date, like:-

Is some kind of Interest allowed and some other kind prohibited??? Say for example, if some kind of Interest does not multiply,,,but rather is limited to 10 or 20% per year,,,would it then be allowed???

Or say,,,Is the simple Interest allowed and the Compound Interest prohibited??? If the answer is in YES,,,would that derivation be authentic under other Quranic injunctions which totally ban any kind of Interest??? Would that not be called our own personal concept???

If we take RIBA as INTEREST in this Verse, would this definition fit in the context of other relevant verses???-- - No dear friends, it won’t ever be possible.

In fact, we have never tried to deliberate as to why the Lord Almighty would ignore altogether all the other big and ugly manipulative practices of an exploitative capitalist economy, and why He would only concentrate on a single segment of INTEREST!!! And why would He speak about the abrogation of it alone???

Let us think that the Almighty Who is the Creator and the Guide of the entire Universe and responsible for its flawless functioning, just can’t overlook the entire fields of exorbitant profiteering, viz., smuggling, hoarding, black marketing, cartelization, monopolies, licenses, permits, quotas, artificially induced higher prices, cruel taxation, etc. - - -which are the manipulative tactics of a capitalist economy, and the means of unlimited multiplication of wealth by a few people! Why would He keep quiet about those exploitive practices, and would not pass commandments against them? What in God’s name is the problem with the interest-bearing loans alone? Why would they should be apprehended exclusively while countless other means of financial manipulation and exploitation may be openly functioning?? And because of those crooked financial tactics, not only loan seekers, but each and every one of the population might have become a victim of financial robbery and extortion!!! In our homeland at least, we are witness to this situation every minute of our lives and continue suffering grievously.

It also goes without saying that all of us do collectively acknowledge that Allah's exalted commandments are versatile and diverse in their nature and stand on the foundations on all-pervasive values and virtues. These values and virtues are applicable in every practical field in their vast entirety. And He emphasizes in His Word too that He has not ignored anything without mentioning or clarifying. **"All the dry and the wet exists in His vivid Book"** (Verse 6/59). Hence, in your opinion, why is it not so about our topic of discussion? Why at this juncture, just one small segment of our economic activity (interest!) has been subjected to severe condemnation, and all the rest are set free to do what they want?

Dear friends, in fact, nothing escapes the knowledge of Allah. In the misconstrued or distorted issue of Al-RIBA too, He has not neglected a single segment of economy. Rather, He has imposed the element of "Al-Riba" on the entire economy by declaring it **"the unfair and multiplying addition or profit"**. Therefore, the hitherto conspicuously concealed reality is that the Quranic terms "RIBA" and "Al-RIBA" are not INTEREST in their root meaning. These signify something other than that. Let us do away with this conundrum and move forward together step by step and witness the all-pervading scope of Quran and the height of its divine wisdom.

So, presented herewith before the people of intellect is the latest, purely rational and academic research on the important theme of "Quranic Al-RIBA". Because this humble writer is endeavoring in a missionary struggle to introduce, through his Thematic Translation Series, an absolutely fresh and highly advanced Quranic era, therefore, on this theme too you would find a revolutionary advancement, opening up some new vistas of Divine Wisdom, presenting Quran in its true and pure meanings. You will find such depth and width of meanings as would startle you and force you to undertake a probing process of your own and pass this translation through stages of investigation and assessment, and then, if necessary, raise questions about its veracity wherever you may find a deficiency. The aim is to present to the world out there, through consensus of opinion, an authentic and reliable form of Divine Injunctions, free from the effects of a scary past, and enlighten the vision of the intellectual world with the light of its wider truth. The last Divine Scripture's dynamic wisdom may appear like a blazing sun and force the world to submit in reverence and obedience.

Under the title of "INTEREST" there goes on a perennial conflict in the faith as to what should be construed as INTEREST?,,and what may not be taken as INTEREST? - - - which kind of Interest is allowed and which one is prohibited (the debate of simple Interest and Compound Interest)?- - - What rate of Interest has been allowed, and what is Haraam??? What is acceptable with one school of thought and what else is acknowledged by the other school of thought??? The most valued Muslim religious University like Jamia Al-Azhar also issues edicts on this issue from time to time. Under the perspective of Quranic Injunctions, and on the basis of their substandard, illogical and unauthentic traditional translations, taken up directly from the fake wishful interpretations, the same old Deductive Logic is applied and conclusions are drawn and presented. This process continues till date. There are loads of theses, articles and research papers by world's most eminent scholars. However, the focal point of this entire process is based on blind pursuit or conformism. Turning away from the probe and investigation of a fundamental misconception, emphasis are laid on "rejecting the mold" and substantiate the "faulty cap" as fit. On the other side, Hadith is used to

fetch references in support of personal concepts. Thirdly, the vast field of Fiqh (Jurisprudence) is crowded with the edicts of jurists which at large are contradictory and inconsistent with each other, and laced with awesome formidable terminology, too difficult to comprehend. That's why they stand practically inapplicable. On the fourth side, the field of modern economics is also not left alone and all the prevalent forms of Interest in vogue presently and experts' opinions on them are included in these discussions so that this issue reaches a mutually agreed conclusion.

But-- -has anyone ever bothered to think as to whether the Quranic Root word stands for INTEREST or NOT??? And what does its Root meaning basically imply or infer???

The Quran, in its Verses, narrates a word "Riba",,,or,,, "Al-Riba",,,,whose authentic meaning can in no way be taken as "INTEREST". Lane's world famous Lexicon, in its most comprehensive explanation of RIBA, takes its meaning as INTEREST only under the influence of prevalent fictitious interpretations, in a supplemental way, and for this reason such a meaning and its explanation, because of Compiler's reservations, is always presented in parenthesis. It means that INTEREST is not taken as a basic meaning derived from Riba's Root. And Lane's style looks right in this respect as Quran is signifying here a certain growth and addition or - - -an unfair growth, in wealth. And it means that it is, at large, such an extreme profit from a business that crosses limits of justice and fair play, and multiplies the capital. It doesn't mention any kind of INTEREST taking

So friends, this research also substantiates with authority that Quran has not brought under discussion any distinct theme that might be called INTEREST. Commonsense also stipulates that where there is INTEREST there ought to be a certain mention in its context of a loan taking or loan repaying act. BUT, on the contrary, all the relevant verses fail to suggest the theme of a loan at all. Kindly check the authentic meaning of RIBA's root word, where you would find that INTEREST just can't be derived from its scope:-

1)Look at the Root word: Ra-Ba-Waw: ر ب و = it increased/ augmented, , excess/addition, an addition obtained more than what is supposed to be received, become high/grown up/large/swollen/risen, mount up, to grow/swell, out of breath, panting. rabiyyatun - ever-increasing, severe. arba (comp. form) - more numerous, more increased,

2)Look at the infinitive: Tarbiah : تربية : tarbiyatun; rabbayitu-hu; رَبَّيْتُهُ: I reared him, fostered him, or brought him up; namely a child: I fed, or nourished, him, or it; or anything of what grows, or increases, such as a child, and seed-produce, and the like; Rabbayitu; رَبَّيْتُ: I reared, or cultivated, plants or trees. And رَبَّى: is said of earth, or soil, meaning It fostered plants or herbage.

3) Look at the equivalent of INTEREST in Arabic, in the Cambridge English-Arabic Dictionary:- "Interest (noun) is= فائدة ; the extra money that you must pay to a bank if you borrow money, or that you receive from the bank if you keep your money there: فائدة." (Please note that it is NOT RIBA ربا.)

4) Look into many Arabic only Authentic Dictionaries, including Lisan ul Arab. There too you would find the equivalent of INTEREST as "FAAIDAH" فائدة.

5) Look at the Verbal Usage of RIBA in Quran, which shows the verbs YARBU, YARBI. Nowhere you will find INTEREST derived there from!!!...

The writer trusts the five points illustrated above are enough to satisfy every scholar or student about the fact that INTEREST cannot be derived from the Root of RIBA.

Therefore, we are in reality misled to believe that its meaning covers INTEREST too just because the earlier scholars have taken it for that meaning. BUT it is a misconception and it is clear from all relevant verses that no linguistic technique and no formal literary style in the narrative support the meaning of INTEREST. For example, let us take a single relevant Verse and translate it with authenticity and rationality in order to fully discard the meaning of RIBA as INTEREST.

The **Verse is 30/39**:-

وَمَا آتَيْتُم مِّن رِّبَا لِّيَزِيدُوا فِي أَمْوَالِ النَّاسِ فَلَا يَزِيدُوا عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْغِفُونَ ***

Transliteration: 30/39: “Wa maa aatayitum min riban li-yarbu fi amwaal-un-naas, fa laa yarbu ‘ind-Allah. Wa maa aatayitum min zakaatin turidoona wajha-Allah, fa oolaaika hum al-mudh’afoon”.

But **first of all** we need to *analyze* here as to what havoc has been played with this particular Verse in the past in the **OLD TRANSLATIONS**. Let us therefore have a glance over its record for a general awareness. This would naturally be followed by a complete reproduction of RIBA related Verses with their old translations and, in comparison, their most up to date Rational translations. The aim is to prove categorically that taking INTEREST as the meaning of RIBA or AL-RIBA has no solid foundations. It is rather a part of the old Arab Royalty’s conspiracy to corrupt the Quranic injunctions.

OLD TRANSLATIONS:

1) Eminent medieval Scholar of Lughat, **Imam Raghīb** brings forth an extremely ambiguous translation like this:-

“And whatever (donation) you give for a higher return, aiming an increase in people’s wealth, it will not increase with Allah”!

2) **Allama Asad:** “And (remember:) whatever you may give out in usury so that it might increase through (other) people’s possessions will bring (you) no increase in the sight of God, whereas all that you give out in charity, seeking God’s countenance, (will be blessed by Him;) for it is they, they (who thus seek His countenance) that shall have their recompense multiplied!” (check the unauthorized additions in brackets)

3) The respected modern Scholar of Quran, **G.A. Pervaiz** writes down a comparatively progressive translation in his “Mafhoom al-Quran”, like this:-

“Whatever you grant people more than their dues, aiming towards a growth therein, no growth takes place in the Divine System thereby. It was further elaborated in Verse 6/74 by saying “Laa tamnan tastakthur” لا تمنن تستكثر ; Do not oblige any one hoping a higher return from him”.

Analysis by the writer:

Kindly note that,,,No.1) above defines RIBA as “**Donation for higher return**” ...in No.2) above, RIBA was translated as “**Usury**” and in No.3) above, ,,,,”**more than the dues**”.

And this inconsistency clearly proves that none of the translators agreed with the other; hence could not come up with an authentic meaning of the term. If at all RIBA meant INTEREST, why then that widely accepted meaning of it could not be fitted into this context by two eminent scholars mentioned above???? Unfortunately, we do not find the answer to this question with any other earlier scholar too!

Secondly, as you have already noted, in all three translations, the message and the concept of the

Verse was found absolutely bereft of clarity and comprehension, and thus looks meaningless. The reader cannot comprehend as to

”whom the directive is addressed to?

”what people are referred to”?

”what Imam Raghīb meant by Donation”?

”Who is paying Usury to whom, and why”?(Allama Asad),,,

”which dues are discussed”?,,,,what is meant by “more than the dues”?(Allama Pervaiz),,,,

and,,,what is meant by “growth in the Divine System”?(Allama Pervaiz)

The sentence,,, “And whatever (donation) you pay for higher return...?” (Imam Raghīb), is again a radically ambiguous expression as no head or tail thereof can be determined. For example, what is it that “you pay”?,,,,”how much do you pay”?,,,,”to whom do you pay”?,,,, to take or expect “what higher return”???

For God’s sake.....Nothing is clear!

The most Rational and comprehensive translation of this Verse is given now in the following lines where you can easily determine as to what “amwaal” and which “growth” is discussed. The Quranic narration is quite rational and easily understood with the help of a qualified translation.

Most Rational and Fully Comprehensible Translation:

وَمَا آتَيْتُمْ مِنْ رَبٍّ يَرْبُو فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ ۖ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

“And whatever additional revenues (مِنْ رَبٍّ) you earmark (آتَيْتُمْ) for the growth of Public Exchequer/treasury(لِيَرْبُو فِي أَمْوَالِ النَّاسِ), be it known that with Allah it does not grow(فَلَا يَرْبُو) at all. But whatever funds you provide (آتَيْتُمْ) for the growth and nourishment of people(مِنْ زَكَاةٍ), seeking the approval of Allah, that alone stands as the real growth(الْمُضْعِفُونَ).”

Here, very explicitly and directly, it is admonished to the authorities that instead of depositing **all additional revenues** into **the treasuries**, these must be employed for the benefit and growth of common humans, because treasuries do not grow with the stockpiling of money but with the prosperity and growth of people.

Kindly note a very important point here. The term “**Amwaal un Naas**” has never been properly translated in the past by any translator, resulting always in an ambiguous and upside down

translation of this Verse. To check, kindly go through about a dozen old translations; and you will be satisfied with the veracity of this statement. The point is very straightforward:-

- 1) As Zakaat is also being ordered herewith - which is always a duty of the State Authority to dispense to the needy - therefore the address here is directed to the Government alone,
- 2) And “amwaal-un-naas” here can only be defined as nothing else but “public exchequer” literally too, and upon the categorical understanding that the government treasury in any welfare oriented and benevolent government is always acknowledged as “public money”.

And this very rational definition alone can lead you, for the very first time in the entire history of past interpretations, to a rational translation of this Verse. Any other definition would take you far away from Rationality and logic, as you can verify by going through the heaps of old translations. The same deplorable reality is brought forth in the *three translations* of this Verse illustrated above.

By now you must have realized that the terms “RIBA” and “YARBU” in the text of this Verse can never give the meaning of INTEREST from any angle. Probably, there is no more need for presenting any other authority.

BUT now, let us go through the rest of the Relevant Verses:

Verse 2/276: — يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ

Transliteration: “Yamhaq-ullahu Al-Riba wa yurbi as-Sadaqaat”.

Old translation:

In this respect, Imam Raghīb writes something like this:- “Allah condemns INTEREST and grows CHARITIES”???

Our question to Imam Raghīb goes like this: “When you declare RIBA as “*a higher donation*” in Verse 30/39 (See above), *how then can you call the same RIBA in this Verse as INTEREST*”??? Again,,*when you translate Al-Riba in this Verse as INTEREST, how can you draw the meaning of “He Increases”...from its Verb “YARBI”??* According to your own stand on RIBA here, it should be construed as “*He takes INTEREST*”, it being the third person, singular, Verb of present tense???....*What is this “acrobatics”?*

So dear Readers, we have clearly seen that in the same small single sentence “Riba” is “Interest” as well as addition/growth too.----This is what we may call a Double Standard – and that too applied in a single sentence?? Had we taken it in the meaning of INTEREST, following the very stance of Imam Raghīb, the translation should have been - bidding farewell to logic - like this:- “Allah condemns/erodes Interest *but takes Interest on Charities*”???

But noticing the terrible results appearing from his own standpoint, he reverts on the back foot quickly to change the meaning back to the genuine one, without having any scruples!!!

Let us look now at the **Rational translation** of this Verse:-

“Allah swt ordains doing away with multiplying additions in wealths (Al-Riba), and recommends addition/growth in Tax Revenues”.

It must be noted here that Sadaqaat, contrary to all prevalent concepts, are in reality the REVENUE collected from taxes and levies imposed on public properties and trade.

Verse No.3/130:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُضَاعَفَةً

Old Translations:

Respected Allama Pervaiz: Do not eat Interest. You presume that it increases wealth, whereas, in fact it causes reduction in national wealth (See Title dh-ayn-f (ض ع ف)).

Jalandhry: “O’ people of faith, do not eat multiplied Interest”.

Analysis:

Please note that as far as the term “Idh’aafan Mudha’afatan” (أَضْعَافًا مُضَاعَفَةً) is defined, both the above translation are opposite to each other. Which of the two may be taken as authentic?,,,that’s a separate question. However, both have declared “Al-Riba” as INTEREST which, as per the Root meaning, is not an authentic definition. No background of loan taking/repayment is narrated here either, whose perspective might entitle it to be called INTEREST.

Whereas, **its Rational Translation**, which covers all branches of trade and commerce, may be presented as follows:-

“O’ people of faith and peace, do not charge exorbitant profits which may multiply your wealth”.

It may be noted here that the term “Idh’afan mudha’afatan” in this context does not give the meaning of deficiency, weakness, decline which G.A. Pervez has proposed. This fact is manifest in the translation of Verse 30/39 through the use of word “*Mudh’afoon*”,,,,where it proves that it means “growth/increase”. Please further note the same fact in the Verse 2/261 which reads :- وَاللَّهُ - يَضَاعِفُ لِمَنْ يَشَاءُ ۖ “Allah swt grants multiple growth to whom he wills”.

Clearly, “Al-Riba” is that particular degree of addition/growth or profit which multiplies wealth; Why multiplication of wealth is so abhorrent? The answer is natural. It is because it creates big concentrations of it, from which sprouts the twig of Capitalism. No mention here is recorded of some “loan”,,,or of some “interest” applied on it. Rather, Allah’s Divine Law here is pervading through the entire field of economy and commerce.

Verse 2/275:

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ

Old Translation:

Jalandhry: “Those people who eat INTEREST they would resurrect (from graves) in a way (senseless) as if dominated by JINN. This because they say that trading (in respect of profit) also is the same as INTEREST (taking); while Allah has allowed trading and prohibited INTEREST”.

Analysis:

It obviously is a highly corrupted, substandard and commonplace translation. At times, additions have been made freely by inserting words in brackets serving to reduce the inconsistency of translated text; while the fact is obvious that addition or alteration in God’s Word is a crime. Here too INTEREST is applied unjustifiably so that a common error is given a permanent status, and efforts to corrupt Quran may continue. The same “Al-Riba” - meaning unlimited profit - has been intentionally reserved for and limited to INTEREST TAKING, and is made a target of selected and exclusive prohibition. And in this way, the common overall practice of earning exorbitant profits is turned into the guise of INTEREST, and thus restricted only to INTEREST-BEARING business activity, thereby saving or protecting the undue profit taking in all the other trading sectors!!! Moreover, kindly note the low standard of translation from the term “Yakuloon”. Everyone defines it by the term “eating”, as if Interest or Profit is not money which is “earned”, but some foodstuff which is “eaten”!!!

Now, let us check the latest Rational translation:

“Those who indulge in unfair/exorbitant profiteering (Al-Riba), their status becomes equal to that one whose intellect is negatively influenced (يُخَبِّطُ) by the sentiments of transgression (شُطْنُ؛ شَيْطَانِ سرکشى؛ شیطان) from the Divine Commandments. This insane stage is manifest (ذَلِكْ) in the fact that such people would start propagating that TRADE is always identified with UNLIMITED PROFIT,,or is a form of the same (مِثْلُ الرِّبَا). On the contrary, the truth is that Allah swt declares all kinds of trade as fair, but prohibits (حَرَّمَ) securing unfair and unlimited profits (الرِّبَا) there from.”

It is hoped that the Allah’s message must have been understood fully by now.

Verse: 2/278 :

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ - فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۖ وَإِن تُبْتِغُوا فَلَکُمْ رُءُوسُ أَمْوَالِکُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

The latest Rational Translation:

“O’ People of faith and Peace, remain conscious of God, and give up what still continues (مَا بَقِيَ) of exorbitant profiteering (مِنَ الرِّبَا) if you are a peace maker/provider. If you do not, then announce your intention to wage a war against the Divine Kingdom. But if you revert to the right way (وَإِن تُبْتِغُوا) then your due is the maximum prevalent value of your capital or investment (رُءُوسُ أَمْوَالِکُمْ). Thus neither would you do wrong to others, nor would others do wrong to you.”

(Ra's-ul-Maal is a term which is the maximum exchange value of your capital/investment in commodities. Any commodity or gold can be fixed as a standard of valuation for this purpose).

Verse 4/161:

وَأَخْذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ؕ

Old Translations:

Jalandhry: ...And because they were forbidden to take Interest and also because they were eating people's money by deceit...

Allama Asad:...And they were taking usury although it was prohibited for them, and they were eating people's money unfairly...

Allama Pervaiz:It was also included in their wrongdoings that they practiced usury/Interest whereas it was forbidden, and they were grabbing people's wealth through unlawful means....

Authentic Rational Translation (which covers all fiends of trade and services):-

“....And they were multiplying their wealth through exorbitant profit taking though they were

forbidden to do so, and thus by employing unfair practices they were robbing people of their financial means....”

Dear Readers, down to this point, we have encircled and covered all the relevant Verses from Quran. As is evident from the above research, and you must have observed by now, the issue is quite clear. In the era of despotic rule the power had vested in the hands of dictatorial capitalist class and to justify their rule, they had started corrupting the Quran in its entirety. The theme under discussion here was also manipulated by them. In the field of economy, to protect their own class which is the class always involved in big business, and trying to save all the other corrupt business practices, Quranic commandments were diverted towards just one sector, viz., Interest-related business. You will appreciate that the question of Interest arises only in the context of a loan taking or repaying business. However, it is clear that throughout all the injunctions about RIBA, no business of loans or banking is discussed. Here the Almighty prohibits **exorbitant profit taking** in all the business activities in order to avoid concentration of wealth in a few hands.

As a supplementary point, it should be brought on record here that Allah swt has not ignored the subject of loans either. In Verse 2/282, loaning is specified in clear terms by the word “Dayin – (دين). But a careful study of this Verse would prove that here the dealings in loans are being regularized under a code of procedure. It is being ordained in this Verse that the matter of securing a loan, be it a big one or small, must be written down on paper with all the relevant terms and conditions. Two authentic witnesses should also be included therein. Worth noting here is the point that

“while the topic of loan itself is being discussed, no issue of Interest is ever raised, discussed or highlighted in its context in Quran.”

The World at large, from the start of Agricultural Age up to the present times, follows the capitalist

system which is represented by all kinds of cruelty, exploitation and suppression. God's Guidance and His exalted emissaries have always been sent to combat such forces of Capitalism. INTEREST in itself is a tool of the cruel capitalism. The fact is open to everyone that whenever big amounts of money are stockpiled, this situation becomes a source of financial exploitation. Loans would also be issued from there and money will be made through Interest too. However, Quran takes in its stranglehold the root cause of the big concentrations of wealth, aiming to eradicate the existence of capitalism from its source, and does not let the money become so powerful that it may turn the markets and the humans to the status of slaves. It may also be mentioned here that the same cruel system of capitalism, by virtue of concentration of big money, produces numerous tools like banking system, big industrial corporations, big monopolistic trading, stock markets, currency, commodity, metals, currency markets where blind stakes in the name of speculation have become big business. RIBA related injunctions from God target the Capitalist ideology as a whole, with the purpose of discouraging the overall System in enforces. Therefore, these injunctions address the capitalist practices in all their manifestations, sectors and forms. Here, the concentration of wealth is declared Haraam (illegal) only because the power of exploitative capitalism may not grow limitlessly. However, on the contrary, the concept of our Muslim scholars has been limited to the same old and rotten pattern , viz., to condemn only the INTEREST and leave alone all the other tools of capitalism to flourish. It provides them a false satisfaction that Divine injunctions are being obeyed.

Hence,,the Quranic term “RIBA” or “AL-RIBA” does not signify INTEREST OR USURY. Through the Old interpretations and interpretation-inspired translations, we and the world have been grossly misguided. Quran on this topic is commanding us to bring our overall trading sector away from the insane lust of grabbing big and corrupt money so that concentration of it in a few hands may not become a source of tyranny and oppression for the common folks. In the context of concentration of wealth, Allah's verdict is very elaborate, resolute and awe inspiring in Verse 9/34-35 :- **وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ (٣٤) يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارٍ ۖ جَهَنَّمَ فُتْكُوىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ ۖ هَٰذَا مَا كُنَزْتُمْ لَأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ** *“Those who hoard treasures of gold and silver and do not spend them for the sake of God – give them the tidings of grievous suffering; on the Day when that (hoarded wealth) shall be heated in the fire of hell and their foreheads and their sides and their backs branded therewith, (those sinners shall be told;)* *“These are the treasures which you have laid up for yourselves! Taste, then, (the evil of) your hoarded treasures!”* (Allama Asad).

Thematic Quranic Translation Series - Installment 30

HIJAAB (JALBAAB) - THE MANDATORY VEIL FOR WOMEN IN ISLAM???

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational and Academic Scrutiny

PRELUDE

I write this thesis with the foregone conclusion that the Muslim masses around the globe are duped into blindly follow for ages an organized ARAB HOAX instead of the Original Islam that Quran once disseminated.

Therefore, the fundamental policy question that we are confronted with on our title theme stands before us like this:-

Does Quran speak at all of some kind of Hijaab (Veil) for women and for the Holy Messenger's multiple wives and his daughters, as we seem to have been led to believe,

OR –

Is that another deliberate distortion of Quranic tenets viciously incorporated in the earlier Interpretations of Umayyad era, under the Agenda of the big ARAB SCAM that had radically altered the entire essence of Quran?

It is the **Verse No.33/59** of Quran which deals with wearing of VEIL (HIJAAB). I was asked to bring forth a Rational re-translation of this Verse. It reads as follows:-

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

Transliteration: “Ya ayyuhan Nabi, qul li-azwaajika wa banaatika wa nisaa al-Momineena yudneena ‘alayihinna min jalaabibi-hinna. Zaalika adnaa an yu’rafna, fa laa yu’zayina. Wa kaan-allah ghufooran raheema.”

It is obvious that the questioner did not deem the existing translations as true or appropriate and he wished to have an alternative presentation which may accord with common sense or human intellect. A modern and latest translation that comes up to the required criterion will be presented hereunder, but before doing that, we must have a look at the traditional ones and hold a discussion on their unfounded logic and futility with the aim of smoothing out the way towards the acceptance of the new academic effort. Here are two of the traditional translations of the above Verse inherited by us from the age of Despot Arab Regime of Umayyad Rulers:-

“O Prophet! Tell thy wives and thy daughters, as well as all [other] believing women, that they

should draw over themselves some of their outer garments [when in public]: this will be more conducive to their being recognized [as decent women] and not annoyed”. (Asad)

“O Messenger, tell your wives and daughters and the Muslim women to (when they step out of their homes) spread a sheet of cloth (for hiding their faces). This will cause them to be recognized/identified and no one will tease them. And God is forgiving and merciful”. (Jalandhry)

The ambiguous state of the translations is evident from the fact that some additions had to be made by the translators from their own minds, given in brackets, to make readers understand them. Without these additions the sentences have no coherence and a meaningless text appears before us. For examples, the additions are: - 1) “when in public”; 2) “as decent women”; 3) “when they step out of their homes”; 4) “for hiding their faces”.

Needless to mention that if we do away with these wishful additions, both translations would appear in incomplete and ambiguous sentences. As is clearly evident, these translations neither speak of a time and place nor of a particular occasion for wearing a veil, nor about particular body parts to be hidden; such details have criminally been added unilaterally by these translators in a shameless manner. The obvious purpose behind these interpolations was to impose some ‘shuttlecock’ type of cloak upon women as a means of veil (hijaab) so that she feels herself as an object of shame in the society or an odd human being, or a cause of sexual provocation for men – a sinner. The context of narration also does not correlate with this ambiguous translation. We are compelled to call this kind of insane translation work as “devoid of human intellect and wisdom”. Unfortunately, we have inherited this legacy from our pious elders and the overwhelming majority of us insist upon keeping it that way. With regard to its evolutionary level the faith group calling itself Muslims has been systematically rendered far behind the rest of the world by the worst kind of tyrannical mindset its powerful, capitalist ruling elite has historically possessed. The entire Muslim nation has been made victim of extreme mental retardation and social and economic destruction. The resultant inferiority complex and tendency towards stubbornness, prejudice and violence have turned the Muslim society in an unacceptable lot among the rest of the world.

Assuming for a few minutes that some kind of covering was indeed meant from this Verse, as we are given to understand by our old exegesis and translations, we naturally come to the question as to whether any other Scripture has ever ordained women to wear a hijab to cover their faces? If it IS a veil in Quran, and as there can be no exception in Allah’s Law for any society or individual, it was essential that every Messenger of God was given identical laws in the Scripture introduced by him! But if you carry out a research on this theme, it will be proved that this kind of restriction was never imposed upon women by any Scripture in view of the fact that it is a violation of human freedom and respect. Except those called Muslims, no other society like Hindu, Sikh, Buddhist, Christian, Zoroastrians, Jews, the communities in the Far East, Africans and Red Indians have been ordained by their religions to impose veil upon their women. Isn’t it identical to the so-called Muslim law of “fasting” from dawn to sunset which we do not find in any other religion except imposed upon the pathetic Muslims. Apparently it was interpolated in our religion by the Rogue Umayyad Muslim Rulers with the connivance of religious priesthood. One of the origins of this restriction in Islam could be the residual influence of ancient pre-Islamic Arab social custom where we find multiple marriages and keeping women hidden. In that society Man had complete authority over women. Contrary to that, the true and original Islam bestowed equality to both the sexes.

Let us also consider the point as to how one’s identity or distinction can be known when faces are covered? Who can know in such cases as to who are these women as in this covering a woman from any race or nationality or religion can hide herself for vicious aims? It is only the face which is an absolute medium of identification since it is not difficult to disguise oneself through a

particular dressing. And to think as to who could have the courage in the city of Medina, capital of the Divine Kingdom, to follow and tease the wives and daughters of the Head of State and other Muslim ladies? Overwhelming majority consisted of “Ansaar” who had shared their families and homes with Immigrants from Makkah in a spirit of brotherhood and faith! Moreover, no such tradition existed among Arabs to annoy or chase women walking on streets out of enmity! Such misconduct was tantamount to un-chivalrous and un-manly behavior. Open challenges were thrown by enemies to each other among Arabs and steps taken towards deciding for life or death with a manly courage!

After the above discussion on the anomalies of old translations, we come to the context of this Verse which in itself is a proof that some instructions are being given in the background of collective social structure and public administration. In the earlier Verses 33/57 and 33/58 the combined mention of Allah and Rasool is in fact the mention of the Divine Kingdom as it is meant and symbolizes on all other occasions. Let us check :-

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِمًّا ﴿٥٧﴾ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا
كَتَبْنَا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴿٥٨﴾

It is being ordained here that “Verily, as for those who create problems for the Divine Government (اللَّهُ وَرَسُولُهُ) - God will condemn them in this world and in the Hereafter; and shameful suffering will He keep ready for them. And as for those who inflict suffering upon the responsible peace keeping individuals (المؤمنين) and teams/institutions (المؤمنات) without their having done any wrong - they surely burden themselves with the guilt of calumny, and [thus] with a flagrant sin!”

So it is proved that the context is dealing with the mechanism relating to governmental administration and of glorifying the Discipline. Therefore, our Thematic Verse, a new translation of which is asked for, also belongs to the same topic. It can't talk of the Holy Messenger's wives and daughters, nor of their covering themselves with veils. **God forbid! Let us not forget that if we are to acknowledge the multiple wives of the Holy Messenger, as insinuated by enemies of Islam, we make ourselves liable to condemnation by God in this world and the Hereafter. Polygamy is a crime; it is prohibited because it is gross violation of women's rights.**

A pair of humans is made with one plus one in keeping with Allah's Law of Equality where both sexes of humans complete a unit of life by joining each other. A pair is not made with 1 plus 4. Rather, the fact is that even 1 plus 2 formula ruins the beauty of life and its equilibrium. **To blame the holy Messenger of Allah for Polygamy is not only a great insinuation but a violation of divinely ordained philosophy of human life.** The Umayyad despotic kings were the criminals who allowed this distortion to make allowances for their own debauchery. They had hired and sponsored the Arab Jewish scholars of their time to carry out such vicious interpolations into Quranic interpretations. And the entire Muslim Ummah consists of those criminals who blindly believe in these incriminations against their holy Messenger by bidding farewell to their faculty of thinking and logic; whereas it is very clear from various references from Quran that “Azwaaj” means companions, comrades, different kinds of people and groups, etc. as is evident from the Verse 56/7 – “**Kuntum Azwaajan thalathatan**” (كنتم أزواجا ثلاثة) – “You consisted of three kinds of peoples/groups/species”.

The “Murakkab-e-Idhaafi” of “Banaatika” is also used here symbolically for the groups or teams of the younger generation Muslims. Had it meant the holy Messenger's real daughters, it would at

least clarify as to what age for them was prescribed for covering the body and face. The common generalized order here seems to impose the veil for even a one year old, two years old or four years old daughter too and presents a ridiculous picture of human wisdom and intellect. Is that rational in any conceivable way? Therefore, it looks only plausible that Binaat is used here for the groups, ranks, communities of the sons of the soil because for a party/league/group/organization (جمعية) Quran always uses the feminine form. Still we are ready to listen to any other appropriate explanation.

As a result of the above discussion, let us now go through a Rational translation fully adherent to the context, conforming with the latest standards of Dialectic Rationalism, all spheres of knowledge and an ideal Islamic social scenario:-

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۚ ذَٰلِكَ أَدْنَىٰ أَنْ يُعْرَفْنَ فَلَا يُؤْذَيْنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ٥٩

Transliteration: *Ya ayyuhan Nabi, qul li-azwaajika wa banaatika wa nisaa al-Momineena yudneena 'alayihinna min jalaabibi-hinna. Zaalika adnaa an yu'rafna, fa laa yu'zayina. Wa kaan-allah ghufooran raheema.*

A highly rational and logical but strict and pure translation:

“O Messenger, emphasize upon your comrades (لِّأَزْوَاجِكَ), the teams you have built up (بَنَاتِكَ) and the responsible peace-keepers from your lower cadres (وَنِسَاءِ الْمُؤْمِنِينَ) that in their areas of jurisdictions (مِنْ جَلَابِيبِهِنَّ) they should humble/lower themselves to such a degree that they become easily accessible to everyone (يُدْنِينَ عَلَيْهِنَّ). This is a closer way (أَدْنَىٰ) to become known in their actual capacity so that they are not annoyed by public in the performance of their official duties. The laws of Allah stand as their protector and source of continued mercy.”

Authentic definitions of important words in parenthesis for a quick reference:

Azwaaj: Zaujan (n.): Wife; Husband; Pairs; Comrade; One of the pair, male or female: Yuzawwiju (imp. 3rd p.m. sing. II.): He conjoins, mixes. Zauj: A fellow, associate, companion: sorts, species, kinds.

Binaatika: Bint: b n w; b n y: building, structure, edifice, construction, foundation; son and daughter or descendants because they are built by you.

Nisa al-Momineen: Nisa: The lower segment or ranks of a society, community, structure. Momin: A faithful, a peace keeper or provider, one responsible for establishing peace.

Dal-Nun-Waw (Dal-Nun-Alif) د ن و To be near, come near or low, let down, be akin to.

Danaa (prf. 3rd. p.m. sing.): He drew near.

Yudniina (imp. 3rd. p.f. plu.): They should let down, draw lower.

Daanin (act. pic. m. sing.): Near at hand; bending (so) low (as to be within easy reach to pluck).

Adnaa (elative.): Nearest; worse; lower; best; more fit; more proper; more likely; more probable; nearer; near; less; fewer.

Dunyaa: This world.

Jiim-Lam-Ba-Ba ج ل ب ب = Woman's outer wrapping garment, that which envelops the whole body, wide garment for a woman; **Dominion or Sovereignty or Rule with which a person is invested.** - jalabib (pl. of jilbab) 33:59 ## <http://ejtaal.net/aa/#q=JLBB>

NOW, to remain connected with the context, let us take into account the next Verse too. It is the Verse 33/60:

لَيْسَ لِمَنْ يَنْتَعِهِنَّ الْمُتَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾

Transliteration: “La’in lum yantahi al-Munafiqoona wa allazina fi quloobi-him maradhun, wa almurjifoona fil madinati li-naghriyan-ka bi-him, thumma laa yujawiruna-ka fi-ha illa qaleelan”.

“And if those hypocrites and those who are sick of minds and wish to cause disturbance in the town, do not desist from hostility, we shall certainly let you rise against them, and then they won’t be able to stay in your vicinity for more than a little while.”

And you can easily discern that this succeeding Verse also clarifies the theme under discussion by Quran. Here too those are generally discussed who create disturbance in the way of governmental discipline, and they have been collectively warned. To enter a contemptuous or immoral conduct against women here would be a vicious and evil deviation from the text. Moreover, to assume that a veil or body covering cloth would work as an effective weapon to protect women from enemies of Islam, is nothing but an idiotic notion.

Concluding the thesis, the best effort is made to fit in the Verse 33/59 most suitably into its context in view of the fact that the Quranic Theme under research leaves no space from any angle for a fabricated interpolation of women, wives and daughters in its proper academic translation, nor for inserting herein a shuttle cock style of overall covering or some veil over the face to hide it. And you will find that this up to date rational translation, though free from the addition of a single word from outside Quran, is still self-sufficient and self-explicit in its meaningful narration.

In addition to the above, it is that pure and real translation of Quranic text that can be presented to the intellectual world out there without any further explanation and without recourse to an apologetic stance. Needless to mention that this is the standard criterion required for undertaking the most scholarly translations of the Word of God. By adhering to this criterion, if my Readers may try to take their own initiatives in this behalf, they might find them able to present a more vivid and beautiful style of translation of this Divine Scripture.

Thematic Quranic Translation Series - Installment 31

MULTIPLE WIVES OFFERED TO THE HOLY MESSENGER OF ISLAM BY GOD HIMSELF???

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational and Academic Scrutiny

PRELUDE

This research based thesis is presented with the foregone conclusion that the Muslim masses around the globe are duped for ages into following blindly an organized ARAB HOAX called 'traditional Islam' instead of the Original socio-economic-political Ideology of peace and equality that Quran once disseminated.

Therefore, the fundamental policy question that we are confronted with in connection our title theme (Chapter at-Tahreem 66, Verses 1-5) stands before us like this:-

Is that true and possible that some Verses of Chapter at-Tahreem from Quran might be construed as "tempting" the august person of the holy Messenger of Islam in a sexual background by offering him more women for marriage, previously married ones as well as virgins, on behalf of God the Almighty?

OR – is that another manifest distortion of Quran aimed at 1) maligning the Code of Ethics presented by Quran; 2) corrupting the known attributes of a noble human character and conduct; and 3) committing libel and slander against the exemplary personality of the holy Messenger of Islam???

Let us start our probe with the corrupted traditional translation and subsequent discussion to analyze and expose the extent of its frivolity and fraud. Here are the respective Verses:-

Verses 66/1-5

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْتَانِكُمْ ۚ وَاللَّهُ مَوْلَاكُمْ ۚ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأُكَ هَذَا ۖ قَالَ نَبَّأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِنَّ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾ عَسَىٰ رَبُّهُ إِنْ طَلَقْتُكَ أَنْ يَبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكَ مَسْلُومَاتٍ ۖ مِثْلَ مَا تَابَتْ تَابَاتٍ عَابِدَاتٍ سَابِحَاتٍ ذَاتِ بَأْسٍ ۚ وَابْتِكَارٍ ﴿٥﴾

A Typical Traditional Translation:

"O PROPHET! Why dost thou, out of a desire to please [one or another of] thy wives, impose [on thyself] a prohibition of something that God has made lawful to thee? But God is much-forgiving, a dispenser of grace: God has already enjoined upon you [O believers] the breaking and expiation of [such of] your oaths [as may run counter to what is right and just]: for, God is your Lord Supreme, and He alone is all-knowing, truly wise. And lo! [It so happened that] the Prophet told something in confidence to one of his wives; and when she thereupon divulged it, and God made this known to him, he acquainted [others] with some of it and passed over some of it. And as soon as he let her know it, she asked, "Who has told thee this?" - [to which] he replied, "The All-Knowing, the All-Aware has told me." [Say, O Prophet:] "Would that you two turn unto God in repentance, for the hearts of both of you have swerved [from what is right]! And if you uphold each other against him [who is God's message-bearer, know that] God Himself is his Protector, and [that,] therefore, Gabriel, and all the righteous among the believers and all the [other] angels will come to his aid." [O wives of the Prophet!] Were he to divorce [any of] you, God might well give him in your stead spouses better than you - women who surrender themselves unto God, who truly believe, devoutly obey His will, turn [unto Him] in repentance [whenever they have sinned] worship [Him alone] and go on and on [seeking His goodly acceptance] - be they women previously married or virgins."

DISCUSSION:

Kindly take notice of:

- 1) Inconsistent and out of context sentences;**
- 2) Blaming the holy Messenger of God of Polygamy in utter disregard and violation of the divine philosophy of pair formulation (only one plus one makes a pair called 'Zauj');**
- 3) Exposing in public the most private domestic affairs of the holy Messenger;**
- 4) Threat of Divorce to holy Messenger's "wives" who had been proclaimed as the Nation's holy Mothers;**
- 5) Establishing a confrontation against the wives of the Messenger where they are one party and against them, Allah, the Archangel Gabriel, and all other Faithful form the other party of adversaries;**
- 6) And in the end, the holy Prophet is offered new wives, previously married as well as virgins!!!**

May God forgive us all!

The Readers would kindly agree that this translation is EITHER A TREACHERY OR A JOKE. The above text can't be a part of Quran, or a part of the basic tenets of divine Discipline being disseminated to the humanity! It is full of nonsense and can't be presented to a community of intellectuals for analysis and research! Rather, its text demands to be kept hidden from the public viewing so that the Muslim God and His holy Messenger may not be made an all time laughing stock for exhibiting such "Noble characteristics"!

Was the holy Messenger really a Polygamist? And was he virtually offered by God more new wives? Is the Islamic Discipline really founded upon the philosophy of sexual indulgence?

In reply to the above questions, presented hereunder is the latest effort to unravel the truth of Quran. It not only answers the questions in a most satisfactory manner, it can also be judged on any criterion of knowledge, intellect and divine guidance.

The most up to date, Rational Translation of Verses 66/1-5:-

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۚ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٦٦﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ ۚ وَاللَّهُ

مُؤَلَّكُم ۚ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٦٧﴾

“O Messenger! Why do you refrain from taking those steps which Allah have made permissible for

you only because you want to satisfy the expectations of your comrades. Although Allah is the dispenser of protection and mercy, but Allah has also made mandatory upon you to fulfill your oaths and commitments. And Allah is the one Who is your Master and He is all knowing and wise.”

وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ وَأَعْرَضَ عَنْ بَعْضٍ ۚ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ

هَذَا ۚ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٦٨﴾

“And when the Messenger had taken into confidence one of his team of comrades in respect of a secret affair, and that team had exposed that secret, then Allah informed the Messenger of this act of theirs. So the Messenger reprimanded that team a little bit about some of it and ignored the rest. When he told them about their opening of that secret, that team counter-questioned the Messenger as to who told him about it! So the Messenger answered: “I was informed about it by the One Who is All Knowing and All Aware;

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا ۚ وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۚ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ

﴿٦٩﴾

And if you were to turn unto God in repentance, it will prove that your hearts are inclined towards goodness; but if your try to prevail upon him then be it known that Allah is his Master and Guardian, and similarly Quran and the righteous people of peace and faith and also some entities with special powers are also his helpers and supporters.

”اور کہا کہ اگر تم دونوں پارٹیاں اس خطا پر اللہ سے توبہ کر لیتے ہو تو اس سے ثابت ہو جائیگا کہ تمہارے دل بہتری کی جانب جھکاؤ رکھتے ہیں۔ لیکن اگر تم نے اس ضمن میں نبی کی منشاء پر غالب آنے کی کوشش کی تو جان لو کہ درحقیقت وہ اللہ کی ذات پاک ہے جو نبی کا آقا و مددگار ہے اور اسی طرح قرآن اور صالح مومنین بھی اور یہی نہیں بلکہ مخصوص مقتدر قوتیں بھی اس کی حمایتی اور مددگار ہیں۔“

عَسَىٰ رَبُّهُ أَنْ يُؤَيِّدَ لَهُ أَزْوَاجًا خَيْرًا مِنْكُمْ مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَانِتَاتٍ تَائِبَاتٍ عَابِدَاتٍ سَائِحَاتٍ ثَيِّبَاتٍ وَأَبْكَارًا ﴿٧٠﴾

If he sets your group/team free from his company or fires you, God might give him in your stead comrade groups better than you who submit to the Discipline (مُسْلِمَاتٍ), enforcers of faith and peace (مُؤْمِنَاتٍ), have the spirit of obedience (قَانِتَاتٍ), repentant (تَائِبَاتٍ), good devotees (عَابِدَاتٍ), abstain from evil (سَائِحَاتٍ), hold good character (ثَيِّبَاتٍ), and those who take precedence in the performance of their duties (وَأَبْكَارًا).”

Allah swt is witness to the fact that another libel committed against His Holy Word has been effectively rebutted today through a purely academic research by this humble servant of His.

Some important words defined from authentic Arabic lexicons:

Siin-Ra-Ra سر سر = glad/delight/happiness/joy/rejoice. sarra - to speak secretly, **divulge a**

secret, manifest a secret. secret, heart, conscience, marriage, origin, choice part, mystery, in private, to conceal/reveal/manifest. sarir - couch/throne.

Sad-Gh-Ya : ص غ ت = **to incline, lean, bend, bow**, pay attention, give ear, hearken, listen.

Za-ha-Ra ظ ه ر = **to appear, become distinct/clear/open/manifest, come out**, ascend/mount, get the better of, know, distinguish, be obvious, go forth, enter the noon, neglect, have the upper hand over, wound on the back.

zahara - to help/back/support in the sense of collaboration.

zihar - was a practice of the pre-Islamic days of the Arabs by which the wife was kept in suspense, sometimes for the whole of her life having neither the position of a wife nor that of a divorced woman free to marry elsewhere. The word *zihar* is derived from *zahr* meaning back.

سائحات : **Siin-Ya-Ha** = to flow over the ground (water), run backwards and forwards, turn, move.

siyahat - travel/journey/tour. sai hun - devotee, wandering, one who fasts, **one who holds himself back from doing or saying or thinking evil.**

Ba-Kaf-Ra = ب ك ر ؛ ابكارات: Beginning of the day, first part of the day, early morning, between daybreak and sunrise

Possessing the quality of applying oneself early, or in hastening

Performing something at the commencement of it, or doing something early

Before it's time, **preceding or took precedence.**

Thematic Quranic Translation Series - Installment 32

AL-NISA IN QURAN – THE SOCIAL CLASS, SEGMENT OR GENDER IT SIGNIFIES!

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational and Academic Scrutiny

PRELUDE

This research based thesis is presented with the foregone conclusion that the Muslim masses around the globe have, for ages, been duped into blind pursuit of an organized ARAB HOAX called ‘traditional Islam’ instead of the Original socio-economic-political Ideology of peace and equality that Quran once disseminated.

In the entire lot of existing Quranic exegeses and/or translations we always find the **words Nisaa or An-Nisaa exclusively defined as “WOMEN”** irrespective of its relative context, corresponding scenario and particular narrative occasion. In general, the constantly observed persistent tendency of selecting a single and most commonplace meaning of an Arabic word, without regard to different situations under discussion, or the wide range of definitions these words command, was found to follow a deliberate and well thought out evil strategy that has worked wonders in *disseminating the most misleading form of Quranic injunctions* to the humanity. *This distorted face of Quran* takes us miles away from the original philosophy and the pristine message of Quran. It creates ambiguities and raises countless questions in our minds about Islamic Doctrine. So far as our present Theme is concerned, the respective fictitious renderings of Quran have helped perpetuate man’s supremacy over women and by playing with the prestige and privileges of women folks, played a pivotal role in maligning the character of Islam and the Muslim nation. This vicious distortion has always provided ample opportunities to other faith groups of humiliating and ridiculing our Ideology.

Those of our so-called Muslim scholars who participate in discussions and debates with the contenders of other faiths in their bid to propagate their form of Islam, often have to resort to an apologetic attitude due to the fact that they cannot substantiate the veracity of their Doctrine empirically or on the criterion of logic and modern fields of knowledge. So they have to limit their exchange of views often to defensive tactics. Perhaps the Readers are aware that due to this awful weakness on their part they are invariably given the title of Muslim Apologists in the Western world. In spite of this general humiliation faced by them, they are adamant on preserving their corroded concepts and are not found willing to wake up and make fresh efforts to analyze the basic material realities of their divine Scripture. They never agree to try to re-discover its fundamental philosophy by using the Inductive Logic or the dialectic Rationalism of modern times. Therefore, they still continue to present their fictitious Islam to an extremely intelligent world out there in the name of delivering the message, without ever realizing that they stand on flimsy grounds with fragile minds.

Through modern research methodology, ample evidence has surfaced by now to prove that the **word**

NISAA in the Quranic context is largely used in a social class paradigm, and in the deeper Quranic

reformatory style, this word signifies the *weaker segments of a society or nation, viz., the subdued, weaker and neglected masses or the majority of poor working class of a population*. This is a definition fully authenticated by world's most popular Arabic lexicons as well as by linguistic rules. In this major Theme of Quran, induction of a linguistic fraud was part of the royal conspiracy that was carried out with great planning and a startling efficiency aiming to corrupt the Quranic renderings radically starting the very beginning of Umayyad period. This vicious undertaking served to create justifications for the most despotic regime of Umayyad clan with its monopolistic feudal system based on extortionist practices and exploitation of poor public to make way for the riches and royal luxuries for an elitist class of rulers. The enemies of Islam succeeded in transforming the entire Islamic Doctrine of peace, social liberties, justice and equality of rights, by the medium of a superfluous act of Tafseer Writing, and, to back it up, invented thousands of narrations of "holy gossip" ascribed to the Messenger of Islam, with the name of Hadith.

After this short summary of background situation, we now proceed with our research into the real meanings of NISAA and then bring under review those most up to date translations of relevant Verses where the corrupted interpretations have been passed through a process of purification and brought back into the true light of Quran.

The word NISAA according to different authentic lexicons:

NISAA: nsw, nsy; tansiah; mansaah: (ن س ي / ن س و - نساء - نسوة - منسأة - ن س ي / ن س و) [النِّسَاء]: تنسئ - نسيء - نساء - نسوة - منسأة - ن س ي / ن س و

lowly people; rubble; a forlorn thing, insignificant, completely forgotten, womanly, effeminate, to render ignominious, render backward, postponement, delay; oblivion, forgotten, counted for nothing, who is despised. "Arq-un-Nisaa"- a sickness that causes weakness – Sciatic Nerve. Both root words overlap with each other. In Lane's Lexicon both roots are given together and 'women' are not specified in their definition – see supplement, page 3033. 'Tanasah' تناساه He showed that he has forgotten it; he forgot it; he neglected; he threw it out of mind. In "Lughaat al-Quran" its figurative meaning is given as "that segment of a society who lacks manhood" (for details, see the title ZBH and BNW). In other Lexicons both Roots are defined separately as under :-

NSW: An-Niswah, An-Nisaa, An-Niswaan: All of these are non-literal plurals of al-Mar'ah, meaning that al-Mar'ah means 'a woman' and 'an-Nisa'(etc.) means many women. Its singular does not appear from its Root. On the other hand, in Lisan al-'Arab, its plural is also shown as 'Niswah'. With reference to Sibawiyah, nisaa, niswi, niswah and nusiaat are mentioned.

NSY: Its meaning is given as 'to disregard, to neglect, to forgo. Nasi here signifies as 'to disappear from the sight (5/14)'; Insaat: to put off, to delay.

After clarifications of NISAA's diverse literal and metaphoric meanings, let us now cover full range of application of its meanings in different contexts of Quranic narrations with the aim of bringing up its true Quranic concept in its social class paradigm. First of all we study its applications in the scenario of Prophet MOSES' mission. **Verse 2/49:**

49/2 : وَإِذْ جَعَلْنَاكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ بِأَيْدِيهِمْ أَفْبَاءُكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۚ وَفِي ذِكْرِكُمْ عَذَابٌ

Transliteration: “Wa iz najjayinaa-kum min aal-e-Fir’ouna yasumoonaa-kum soo’al ‘azaabi yuzabbihoona abnaa’akum wa yastahyoona NISAA’a-kum. Wa fi zaalikum balaa’am min Rabbi-kum ‘azeem”.

The prevalent illogical, fictitious translation:

“Remember that time when we saved you from the slavery of Faroah’s people. They had inflicted upon you the worst kind of torture. They used to kill your boys and let your women live. And this situation was a serious trial from your Lord” (Moududi).”

The ill-logic of this translation is obvious from the fact that if any nation’s males are killed in routine, due to lack of procreation opportunities, the nation would disappear from the face of the earth after the passage of their existing generations. Procreation cannot continue without the community’s males. If all males are killed, who would shoulder responsibility of laborious duties of slaves which only men can carry out? Therefore, this traditional translation is absurd under the criterion of knowledge and intellect. Neither the term ‘abnaa-akum’ applies here to male offspring, nor ‘nisaa-akum’ here applies to girls or women.

Rationalism based up-to-date translation:

“Remember the time when we had rescued you from the people of the Faroah who kept you under the worst kind of suffering. They incapacitated/humiliated your brave and courageous sons (يَبْخُونُ أَبْنَاءَكُمْ) and supported and encouraged your weaker ones (وَيَسْتَعْجُونَ نِسَاءَكُمْ). And under this coercive system you faced real hard times.” (Please note that NISAA here cannot mean women, but that segment of community which was devoid of strength and manly courage.)

Let us now check the famous Verse 2/223 that portrays “women as your tilth”.

يَسْأَلُكُمْ خِزَانَتَكُمْ فَأَنْتُمْ تَحْزَنُونَ ۚ وَقَدْ مَوَالِيكُمْ أَنْفُسُكُمْ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ ۚ وَبَشِّرِ الْمُؤْمِنِينَ .

Transliteration: “Nisaau-kum harthun la-kum, fa aatu harthu-kum annaa shi’tum. Wa qaddamu li-anfusi-kum. Wa attaqu-llah wa a’lamu anna-kum mulaaqoo-hu. Wa bashshir-il-Momineen.

Traditional, illogical translation which smears the face of Islam:

“Your wives are your tilth; go, then, unto your tilth as you may desire, but first provide something for your souls, and remain conscious of God, and know that you are destined to meet Him. And give glad tidings unto those who believe.”

From the above you can imagine the conspiracy to humiliate women. By drawing parallel with tilth or land, women are reduced to the level of most passive creatures which can be trodden upon as wished by males. Great Quranic injunctions have been molded to suit their manipulative wishes. By exercising deductive logic on this issue, subjecting of women to sexual perversion of all kinds has been shamelessly justified by the old scholars through weirdest kind of interpretations of this Verse which I do not prefer to add here.

However, the most up-to-date Rational Translation is given hereunder where full concentration on the meaning of NISAA is solicited:-

“Your communities’ weaker segments/the downtrodden masses (نِسَاؤُكُمْ) are your true national wealth and assets (حَرْثٌ). Therefore, keep close contact with your assets in whatever way you may wish. And help your own people to establish themselves on strong and respectable footings (وَقَدِّمُوا لِأَنْفُسِكُمْ). And in this way show your concern with Law of God (وَاتَّقُوا اللَّهَ) and do remember that all of you have to face him for accountability (مَلَأَقُودَ). The people of faith and peace, who act likewise, must be given glad tidings”.

Ha-Ra-Thaa = To till and sow, cultivate, cut a thing, **acquire (goods), to collect wealth**, seek sustenance, work or labour, plough, study a thing thoroughly, to examine/look into/scrutinize/investigate, call a thing to mind.

Harth has the meanings; **Gain, acquisition, reward (gain), recompense (gain)**, seed-produce, what is grown/raised by means of seed/date-stones/planting. A wife or road that is much trodden.

Alif-Taa-Waw (e.g. of "atawoo") = to come, to bring, come to pass, come upon, do, commit, arrive, pursue, put forth, show, increase, produce, pay, reach, happen, overtake, draw near, go, hit, meet, join, be engaged or occupied, perpetrate (e.g. crime), undertake.

Verse 2/187:

أَجَلْ لَكُمْ نَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُمْ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا تَكْذِبُكَ إِلَهٌ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

Transliteration: “Uhilla la-kum layilat-us-Siaam al-Rafth ilaa Nisaai-kum. Hunna libaasun la-kum wa antum libaasun la-hunna. ‘Alima-Ilaahu anna-kum kuntum takhtaanoona anfusa-kum, fa taaba ‘alayi-kum wa ‘afaa ‘an-kum. Fa al-aana baashiru-hunna wab-taghoo maa kataba-Ilaaha la-kum. Wa kuloo wa ashraboo hatta yatabayyana la-kum al-khayit al-abyadh min al-khayit al-aswad min al-fajr. Thumma atimmu as-Siyaam ilaa al-layil. Wa laa tabaashiroo-hunna wa antum ‘aakifoona fil masaajid. Tilka hudood allahi fa-laa taqraboo-ha. Ka-zaalika yubayyin-ullahu ayaati-hi lin-naasi la-‘alla-hum yatafiqoon.”

Let us first see the ill-logic of **traditional translation** where the vicious input of woman and sex has smeared the face of Quran and ruined the honor of the Divine Discipline it ordains:-

“IT IS lawful for you to go in unto your wives during the night preceding the [day's] fast: they are as a garment for you, and you are as a garment for them. God is aware that you would have deprived yourselves of this right, and so He has turned unto you in His mercy and removed this hardship from you. Now, then, you may lie with them skin to skin, and avail yourselves of that which God has ordained for you, and eat and drink until you can discern the white streak of dawn against the blackness of night, and then resume fasting until nightfall; but do not lie with them skin to skin when you are about to abide in meditation in houses of worship. These are the

bounds set by God: do not, then, offend against them - [for] it is thus that God makes clear His messages unto mankind, so that they might remain conscious of Him."

Look at how the women folks are being manipulated at their whims. They were free to turn them into "tilth" (farm-land) to be treaded upon, and then turn her into "clothing", and finally render her a tool of deriving pleasure from by "lying with them skin to skin" as and when they might like! The height of foolishness is reflected in this sentence, "do not lie with them skin to skin when you are about to abide in meditation in houses of worship"! It no doubt signifies that women folks were kept close by during "meditation" too, in the mosques, and were being benefitted from during meditation! So, then it had to be prohibited by God! None of these traditionists ever ventured into using their mental faculties to free their work from this kind of childish blunders! However, needless to mention, in the Mullah's (Priests') Islam, the most important theme was SEX, and only Momineen of fictitious Islam could display such sexual stamina after a long and tiring day of fasting! They were very happy to perform both, a daylong "ritual" of fasting and another "mandatory ritual" of sex at night!!! And it was still their exclusive quality that sexual lust REMAINED DOMINANT even during the "secluded meditation" in mosques, called "Aetikaaf" (عَاكِفُونَ).

And NOW, in the perspective of the true Quranic vision and wisdom, we come to that **RATIONAL TRANSLATION** which can proudly be presented before any forum of highly qualified intellectuals; and which is the harbinger of greatness of Islamic Ideology :-

أَجَلْ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَقُ إِلَى بَسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا تِلْكَ ذِكْرُ الَّذِينَ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

The Most up to date RATIONAL TRANSLATION

"As long as there was total absence (لَيْلَةَ) of the practice of abstention-from-evil (الصِّيَامِ), you were allowed (أَجَلْ لَكُمْ) to exercise foul language and indecent manners (الرَّفَقُ) towards your weaker classes (بَسَائِكُمْ); whereas, in the society they are an integral part of you just as you are inevitable for them (هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ). Allah very well knew that you have been usurping the rights of your own people (كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ); but He has turned towards you and has forgiven you. Therefore, now establish direct relationship with them (بَاشِرُوهُنَّ) and seek just as much as Allah has ordained for you. And do acquire knowledge (وَكُلُوا) and follow the respective conduct (وَاشْرَبُوا) so that it may help you discern the difference between white and black, viz., good (الْخَيْطُ الْأَبْيَضُ) and evil (الْخَيْطُ الْأَسْوَدُ) in light of the dawn of your Doctrine (مِنَ الْفَجْرِ); subsequently, complete the spreading (أَتِمُوا) of your discipline of Abstention-from-evil (الصِّيَامِ) up to the darkness of ignorance (إِلَى اللَّيْلِ) around you. Moreover, when you still are in the stage of deliberation for formulation of policies (عَاكِفُونَ) with regard to the promulgation of Divine Commandments (فِي الْمَسَاجِدِ), do refrain from spreading the word of glad tidings among your

weaker segments (وَلَا تُبَاشِرُوهُنَّ) . These are the limitations prescribed by Allah, so don't venture near to their breach. Allah clearly explains His injunctions to you in order that you may make others conscious of His laws."

Words in parenthesis in the above translation defined hereunder:-

Layila-tus-Siam: [لَيْلَةُ الصِّيَامِ]: Lack of the discipline/tradition of abstinence from evil; Layilah = night/darkness. Siyaam: Discipline of Abstinence; Al-Siyaam = discipline or training in Abstinence from evil.

Nisaai-kum: [نِسَائِكُمْ] : Your weaker segment of population; public; poor classes.

Al-Rafth : [الرَّفَثُ] : A conduct of foul-mouthing, insult, humiliating.

Takhtanoona anfusa-kum : [تَخْتَانُونَ أَنْفُسَكُمْ]: Usurping the rights of your own people.

Baashiroo-hunna-: [بَاشِرُوهُنَّ] : Keeping direct connection; to give glad tidings to them

Kuloo : [وَكُلُوا] : to eat; to acquire; to learn.

Ashraboo: [وَأَشْرَبُوا] : Mashrab: Swallow, sunk in, absorb, one who partakes in a particular way or conduct.

Al-Fajr: [الْفَجْرُ] : Fajr: Morning, light of Dawn; Al-Fajr: the bright light of Deen (Doctrine).

Al-Khayit al-Abyadh [الخيطة الابيض]: Whiteness, virtue, goodness. Al-Khayit al-Aswad: [الخيطة الاسود] Black, Darkness, evil. Literal: white thread & black thread.

Al-Masaajid: [الْمَسَاجِدُ]: Divine commandments and submission thereto. Objects of submission.

Sajada: He humbled or submitted himself to; prostration.

'Aakifoon: [عَاكِفُونَ] : Those in deliberation; formulation of rules and regulations; sitting in meditation.

"FOUR (4) MARRIAGES FOR MALES"

Now is the turn for the most crucial and world-renowned issue of FOUR MARRIAGES supposed to be allowed to Muslim males in ISLAM. Let us most academically analyze the respective Verse so that the black scar of Polygamy in Islam can be washed away from its face. Presented hereunder is the Verse 4/3:-

3/4 : وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعًا ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذْنَىٰ ۖ أَلَّا تَعْدِلُوا ﴿٣﴾

Transliteration: "Wa in khiftum allaa tuqsitoo fil yatama, fa ankihu maa taaba la-kum min an-Nisaa mathnaa, wa thalatha, wa ruba'a. Fa in khiftum alla ta'diloo, fa wahdah, aou maa malakat ayimanu-kum. Zaalika adnaa alla ta'ooloo."

Corrupted traditional translation:-

"And if you have reason to fear that you might not act equitably towards orphans, then marry from among [other] women such as are lawful to you - [even] two, or three, or four: but if you have reason to fear that you might not be able to treat them with equal fairness, then [only] one - or [from among] those whom you rightfully possess. This will make it more likely that you will not deviate from the right course." (Asad)

This is the only Verse in the entire Quran whose fake translation has served to legitimize FOUR MARRIAGES for Muslim males. As obvious, this translation being fully inconsistent and

ambiguous in its expression stands as a gross disregard or insult of human knowledge, intellect and wisdom. Kindly note that the Quranic topic under discussion deals exclusively with solution of the ISSUE OF ORPHAN CHILDREN, and ordains good and just treatment for them. ORPHANS are younger, non-adult children whose father, who is their guardian and sustainer, has died. This poor segment of society (النساء) consists of both males and females. HOWEVER, in utter disregard of the described facts, suddenly from nowhere, many adult women, willing to marry, spring up and marriages of Momineen with up to FOUR of them, simultaneously, declared eligible! Can we find some logical explanation of this ordeal? Do the adult and matured women fall in the category of ORPHANS? Assuming that the MINOR ORPHAN GIRLS were taken as eligible for marriages and taken in marriages forcibly, what was done about the MINOR ORPHAN MALES?? A total deplorable silence will be noted here!!! What nonsense the Book of Divine Wisdom was subjected to, can we imagine? What kind of blind conformist nation the Muslims appear to be in view of the historical fact that in 1400 past years no one – virtually nobody – ever raised a single finger of objection to this cheapest of frauds!!!

NOW, the most up-to-date Rational Translation:-

3/4 : وَإِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَدْنَىٰ ۖ أَلَّا تَعْدِلُوا ﴿٣٤﴾

“And if you have reason to fear that you might not act equitably towards orphans, then SPONSOR OR TAKE UNDER YOUR GUARDIANSHIP (فَانكِحُوا) from this weaker segment of society (مِنَ النِّسَاءِ) two, three and four of such as may deem appropriate to you; then if you think you can’t treat all of them justly, sponsor only one; OR just take care of those who are already under your subordination through an oath or working contract/agreement (مَا مَلَكَتْ أَيْمَانُكُمْ). This way it is more likely that you will not over burden yourselves.”

“MEN INCHARGE OVER WOMEN”/ “WIFE THRASHING”

Let us now deal with another crucial Verse with a most controversial traditional translation. We need to throw some academic and rational light on it too so that the perennial question of Men’s purported superiority over Women is appropriately answered and Quran can raise its head proudly before the entire humanity.

Verse 4/34:

34/4 : الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالْصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي النَّضَاجِ وَأَخْرِيُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Transliteration: “Ar-rajaalu qawwamoona ‘alan-Nisaa bi-ma fadhdhal-ullahu ba’dha-hum ‘alaa ba’dhin wa bi-maa anfaqu min amwaali-him. Fas saalihaatu qaanitaatu haafizaatun lil-ghayibi bi-maa hafizallah. Wa allati takhafoona nushuza-hunna fa ‘izoo-hunna wa ahjiroou-hunna fil

madhaji'i wa adhribu-hunna. Fa in ata'na-kum fa laa tabghu 'alayihinna sabeela. Inallaha kaana 'aliyyan kabeera."

The devious **traditional translation** goes like this:-

*"Men are the **protectors and maintainers of women**", because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), **refuse to share their beds, (and last) beat them** (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great."(Asad)*

Some of these traditional translations declare men "in charge of women"; some others say "Overseers over women". Rest of the text is generally identical to each other.

Obviously, this traditional translation aims to assert men's superiority over women just because they are the bread-winners of the family and spend their earnings to cater for the needs of women. On this pretext, they claim that a woman has to be obedient to her man. And to this end, if a man has to thrash a woman, he has a right to do so. As women are dependent upon men for their living, so they stand inferior to men. Under the despotic regimes of Islam, this particular mindset has been cultivated and till date the entire Muslim nation is suffering from this grave misconduct.

NOW, presented hereunder is **the most up-to-date Rational and academic Translation** which would revolutionize your way of thinking about Quran.

Verse 4/34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ فَفَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالذَّكَاءُ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّا تِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا

كَبِيرًا ﴿٣٤﴾

"The powerful and authoritative segment of society, viz., the elitist ruling class (الرِّجَالُ) are responsible for providing stability to the weaker segments of population (النِّسَاءُ) insofar as Allah's Laws have bestowed some of them a higher level than the rest, and insofar as they are in a position to spend (وَبِمَا أَنْفَقُوا) from their national wealth (أَمْوَالِهِمْ). Therefore, society's righteous groups, and the loyal and submissive groups, safeguard those visionary goals of the nation (حَافِظَاتٌ لِلْغَيْبِ) which are supported by Allah's Laws. However, those groups among them whom you fear ill-conduct from (تَخَافُونَ نُشُوزَهُنَّ), you need to admonish them (فَعِظُوهُنَّ) and leave them to deliberate in their gatherings (فِي الْمَضَاجِعِ) and explain the issues to them clearly (واضْرِبُوهُنَّ). Then if they turn to you in obedience (أَطَعْنَكُمْ), do not take steps against them. Verily, Allah's Law has very high inspirational values."

And finally, in connection with performance of duties OR the pursuit of divine commandments (الصَّلَاة), how the word NISAA is used, we are going to witness through the **most Rational and Academic translation of Verse 4/43:-**

4/43 : يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِبِ أَوْ لَمْ تُنْسِئُوا النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا ﴿٣٩﴾

Transliteration: “Yaa ayyuhal-lazina aamanu laa taqraboo ilas-salaat wa antum sukaaara hatta ta’lamoo ma taquloona wa la junuban illa ‘aabiry sabeel hatta taghtasiloo. Wa in kuntum mardhaa aou ‘alaa safari aou jaa’a ahadin min-kum min al-ghaaait aou laamas-tum an-Nisa, f alum tajidoo maa’an, fa tayammamoo Sa-eeedan tayyiban, fa amsahoo bi-wujoohi-kum wa ayidee-kum. Inna llaha kaan ‘afuwwan ghafoora.”

Translation:

“O those of you who have attained to faith and peace, when your intellect/mental faculties are confused (سُكَارَى - sukaara), do not go near to the pursuit of divine commandments (الصَّلَاة لَا تَقْرَبُوا) until you have acquired full knowledge of what you are speaking about; and it is the same when you happen to be a stranger (junuban - جنباً) on this ideological front until you purify your concepts (taghtasiloo - تَغْتَسِلُوا), except if one has crossed his way towards the learning process (illa ‘aabiri Sabeel - إِلَّا عَابِرِي سَبِيلٍ). And if you suffer from infirmities of faith and belief (mardhaa - مَرْضَى), or still are in the middle of your learning process (‘alaa safari – عَلَى سَفَرٍ), or if one of you has come up from a very low intellectual level (min al-Ghaait – مِنَ الْغَائِطِ), or a particular conscious weakness has touched/influenced you (laamas-tum an-Nisaa – لَمْ تُنْسِئُوا النِّسَاءَ) and you have not known a revelation/guidance solving this problem, all you need is to keep your targets and aspirations (وُجُوْهُكُمْ) very high and noble (صَعِيدًا طَيِّبًا). Then assess (فَامْسَحُوا) your thoughts/concepts (فَتَيَمَّمُوا) and capabilities (وَأَيْدِيكُمْ). And keep in mind that, verily, Allah is forgiving and dispenser of protection.”

Important words in parenthesis above, are defined from authentic lexicons:

Junuban (جُنُبًا): A side, direction, corner, strange, stranger, unrelated, from far off, not known.

Taghtasiloo [اَغْسِلُوا]: To wash, clean up, to do cleansing.

Ayn-Ba-Ra - عَابِرِي السَّبِيل = to cross, interpret, state clearly, pass over. i'tabara - to consider, ponder over, take into account, get experience from, take warning. abratun (pl. i'bar) - regard/consideration, admonition, warning, example, instructive warning. aabir (pl. aabiriina) - one who passes over. i'tabara - to take warning, learn a lesson.

Mardhaa (مَرْضَى): Afflicted with sickness; in weakness; in problem, error, shortcoming, lacking. One whose heart is in doubt or lags behind in faith and belief (Al-Raaghib).

‘Ala Safarin (عَلَى سَفَرٍ): Travel, travel for acquisition of knowledge and awareness; to shine on the sky of discovery and progress; to illuminate; to become manifest, apparent; to glow, shine, yield, achieve, rise; to draw results; to clean the house from rubbish; Asfaar = Books that reveal truth; to unveil, uncover.

Min Al-Ghaait (مِنَ الْغَائِطِ): one coming up from a low mental and intellectual level.

Laamastum An-Nisaa (لَامَسْتُمُ النِّسَاءَ): Caught or inflicted by some weakness.

Lam Tajidu Maa'an (لَمْ تَجِدُوا مَاءً): Maa is often used for divine revelation or guidance.

Tayammamu (تَيَمَّمُوا): Aims, ends, intentions, to determine.

Sa'eedan Tayyiban (صَعِيدًا طَيِّبًا): Lofty, exalted, pure.

Amsahu (اَمْسَحُوا): To start journey on land; to survey, to assess, to cover an area of land, to measure, one who journeys a lot; cleansed; to clean what is wet or dirty.

Wujooha-kum [وُجُوهُكُمْ]: the direction of your thoughts, targets, ideology; faces.

Ayidiya-kum [أَيْدِيكُمْ]: Your resources, capabilities, strength, hands.

Thematic Quranic Translation Series - Installment 33

EPISODE OF PROPHET LOT IN QURAN AND HIS “SUPPOSED” COMMUNITY OF SODOMISTS

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational and Academic Scrutiny

PRELUDE

Some Quranist students of vision and genius in my study circle of friends have been asking me for some time to look into the episode of Prophet Lot and to bring forth a fresh and up to date Rational Translation of it, free and pure from the effects of myth and external interpolation. According to them the blame of homosexuality on that community and, consequently, the direct sentence of torment upon them from Allah for this crime, does not seem logical or acceptable to a thinking mind. They wanted to see this old ambiguity removed in order to see Quran’s true, authentic and discernable face in reference to this historical reference.

As a matter of fact, we find all the old and contemporary translations following one and the same path. We all know that this particular path is that of blind conformism to the deductive logic borrowed from the ancient Greek Rationalism. The ancient Greek style deductive logic suffers from the disease of deriving conclusions through a process of internal thinking without empirically examining the hypothetical major proposition on the basis of its objective material reality. After the Arab imperialism usurped the Pious Caliphate of Islam, its doctrine in general, and its main source Quran in particular, was subjected to a grand and organized distortion campaign with the aim of hiding the tyrannical hereditary style of its despotic regimes which were manifestly incompatible with the original Islamic injunctions for a welfare state. They wanted their feudal, capitalist politics justified by an irrational form of religion and this purpose was served by making Islam’s reformative and welfare oriented philosophy disappear into a labyrinth of ill logic and mythological puzzles. Along with other important themes discussed by Quran, Prophet Lot’s historical episode was also made a target of ambiguous interpretation that concealed behind it the real socio-political revolution Lot’s community had undergone. Their vicious goal was nothing else than to bury the genuine public welfare-oriented spirit of this Discipline deep under the ground.

Up to the time of writing on this episode, this humble writer has successfully highlighted several identical historical propositions in the true light of Quranic spirit by salvaging their true essence out of the rubble of mythical tales. This series of most Rational Translations includes the eventful voyages of Prophet Moses, his rendezvous with a supposed Prophet of God called Khizer in traditions, the ventures of the Two-Horned One (Zil-Qarnain), the mystery of Gog and Magog, the Seven Sleepers of the Cave (Ashaab-e-Kahaf), the Noah’s Ark and the Great Deluge, the rain of stones by birds (Ababeel) on the troops of King Abraha, etc. etc. Therefore, in the perspective of present questions, by studying many available writings on this Theme, I have come to the

conclusion that till date only Dr. Qamar Zaman of Lahore, Pakistan had broken the ice of old traditions and made a very first attempt to write a rational translation based on ground realities. Although, his narratives, in my humble opinion, are found generally devoid of clarity of expression and often lack intelligible and clear cut style of prose, and though there's ample space /chance/opportunity of fundamental differences of opinion and objections regarding his work on other Themes, but he must be given the credit of breaking the age old traditional shackles and making prudent efforts to clear the way towards exposing the Quranic injunctions in their true light.

As a matter of fact, Prophet's Lot's episode in Quran never suggests the sexual perversion called sodomy or homosexuality, or unnatural sexual relation between males. Homosexuality is a fact of human life which is found among humans since times immemorial, on a minority level. The existence of this sexual delinquency is proved by research in ancient history and Anthropology. In our modern world the fact is further confirmed that this tendency does not only exist, but is now accepted on a wide scale and has been given a legal cover in several countries. Therefore, if the community of Prophet Lot was supposed to be involved in this perversion, ***why would Quran say that they used to do what no other nation on earth had ever done?***

Along with the above reality, there is another crucial point. Allah's modus operandi or His laws or working modalities never change for any time period or for any nation. Therefore, to destroy the community of Prophet Lot by a shower of stones, BUT to give a free hand in this behalf to all the latter, or former, communities is not a quite understandable idea! Much earlier than the emergence of Islam, among the old Greeks and the elite classes of Romans, homosexuality enjoyed the status of quite an acceptable practice! Just a single Roman Emperor, Tiberius, is reported to be keeping four hundred slaves captive in the basement of his palace for satisfying his lust for homosexuality. The latter generations of humans have crossed all the barriers in this respect and have given a legal status to homosexuality. They are openly entering into homosexual marriages. None of those earlier ones, or the present latter ones were subjected to the shower of stones which is ascribed to the community of Prophet Lot? Therefore, these ground realities lead us towards abstaining from the blind acceptance of traditional translations.

Considering from a different angle, we know that unless a major proposition is not analyzed and investigated in the light of nature, human self, social paradigm, historical comparison and different fields of knowledge, and its objective material reality is not drawn forth, how can an act of rendition, explanation or translation relating to it can be declared valid?

Two main reasons that lead humans towards homosexuality have been prescribed by experts. One of those is supposed to be genetic and hormonal imbalance. The other one is the environmental or societal influence that leads to a sexual perversion for pleasure seeking. Lots of research is available on this topic on the platforms of psychology and medicine which throws light on the causes and end results of this tendency among men. Readers have easy access to the work done in this field through Internet.

As our focus of attention is not research in this field. We are concerned about checking the veracity of Quranic translations that claim to be related with it, therefore, after this summary of the background, we present before you the most up to date Rational Translation on this Theme.

Verse 7/80 to 7/84 (Chapter Al-A'raaf)

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۚ

أَنْتُمْ قَوْمٌ مُسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ يَعْطِشُونَ ﴿٨٢﴾ فَأَخْبَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ
كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

Transliteration: “Wa Lootan, iz qaala li-qaumi-hi, ata’toonah fahishata maa sabaqa-kum bi-haa min ahadin min al-‘aalameen. Inna-kum la-taatoona al-rijaala shahwatan min doon-in-Nisaa. Bal antum qawmun musrifoon. Wa maa kaana jawaba qawmi-hi illa an qaaloo akhriju-hum min qaryati-kum. Inna-hum anaasan yatatahharoon. Fa anjayina-hu wa ahla-hu illa amratu-hu kaanat min alghaabireen. Wa amtarna ‘alay-him matran. Fa anzur kayifa kaana ‘aaqibatul mujrimeen.”

Translation:

“And remember Lot when he warned his community: “Do you come to commit that degree of transgression (أَتَأْتُونَ الْفَاحِشَةَ) in which no nation in the world may have excelled you. Indeed you are intent upon (لَتَأْتُونَ) fulfilling/satisfying (الرِّجَالَ) the lust of greed (شَهْوَةً) without showing any weakness (مِنْ دُونِ النِّسَاءِ). In fact, you are a wasteful community (مُسْرِفُونَ).” His people had no answer except to say, “Turn them out of your town because they are the contenders of purity of character and conduct!” So, we subsequently rescued him and his followers except the morally weaker group of his people (امْرَأَتَهُ) who were left behind in disgrace. Then we showered (وَأَمْطَرْنَا) them with despair and destruction; therefore, see what sort of fate befell the culprits.”

Important words which were deliberately misinterpreted earlier:-

Alif-Taa-Waw : آتو (e.g. of "atawoo") = to come, to bring, come to pass, come upon, do, commit, arrive, pursue, put forth, show, increase, produce, pay, reach, happen, overtake, draw near, go, hit, meet, join, be engaged or occupied, perpetrate (e.g. crime), undertake. آنا، لانا، بوجانا، ملنا، كرنا، پہنچ جانا، پیچھے لگ جانا، سامنے لے آنا، دکھانا،

Ta'toon al-Fahishata (تاتون الفاحشة): To come to or become intent on excess/transgression/crossing the limits/going beyond what is acceptable.

Ta'toon ar-Rijala (تاتون الرجال): To come to or become intent on satisfaction; comfort; grant a respite.

Rajjala – (الرجال؛ رجال) : to comfort anyone, comb the hair, grant a respite.

Shahwatan: | شوى | :شهوة : = to long or desire eagerly, made it to be good/sweet/pleasant or the like, loved it or wished for it, desired eagerly/intensely, yearning of the soul for a thing; appetite, lust, gratification of venereal lust, greedy, voracious, was or became like him, resembling him, jested or joked with him, associated with smiting action of the (evil) eye i.e. he vied with him in smiting with the evil eye.

An-Nisa (النساء): Weakness, weak people, weak classes/segments; neglected, forsaken masses.

Amra'atu-hu (امراته): Literally, his woman; metaphorically, his people/community, or a segment of his community with loose conduct.

Matar (مطر؛ امطرننا): Either a shower of mercy and blessings, or a bulk of bad luck and misfortune. Both metaphors are true and give meanings appropriate with the context. It is a metaphor for anything that's showered from above.

The second row of questions that followed was like this: "You changed the meaning of "Rajjala – رجال, OK! Now comes the word "Az-Zakaraan" (أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ) in Verse 26/165; its meaning is decisively "a male", viz., ZAKAR- ذكر. It says: "You come towards men/males"! How are you going to bring an alternate meaning here? And how would you paint another picture from the phrase "Come to males with lust"?"

With a little bit deeper deliberation, it became clear that there was no reference to "lust/greed – شهوة" in this Verse. Still the friends were adamant, like their earlier stance, on adulteration. I could only make a promise to bring the entire context under research, and that, we all would soon see as to what legitimate equivalents fit in with full coherence with the text. The Root of "Zakaraan" is, in any case, "ZHAL K R" – ذ ك ر – which has a wide scope of meanings; Quran is also ZIKR, a MEMORANDUM, and an ADMONITION, etc which are also authentic derivatives from ذ ك ر. We will definitely find a Rationally Befitting equivalent here.

So, let us see a latest equivalent, having a deeper perspective, being applied here below which most appropriately fits in its context:-

Verses 26/162 to 26/166:

إِنِّي نَكْمُ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنِّي أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَقْدَرُونَ مَا خَلَقَ نَكُمْ رَبُّكُمْ مِنْ أَنْفُسِكُمْ ۖ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾

Transliteration: "Inny la-kum Rasoolun Ameen (162). Fa attaqu-llah wa atee'ooni (163). Wa maa as'alu-kum 'alayi-hi min ajrin; in ajri illa 'alaa Rabbil 'Aalameen (164). A'ta'toon-az-zikraan min al-aalameen (165); wa tazaroona maa khalafa la-kum Rabbi-kum min azwaaji-kum; bal antum qawmun 'aadoon (166)."

TRANSLATION:

Indeed, I am a Messenger, Trustee of God's message (أَمِينٌ) for you. So, be conscious of Divine Laws (فَاتَّقُوا) and obey what I prescribe for you. I do not ask for remuneration for this from you as my remuneration is due upon the Sustainer of all nations. Would you still take lessons/guidance (الذُّكْرَانَ) from other nations (الْعَالَمِينَ); and would blow in the air what has been produced for you (خَلَقَ لَكُمْ) by your Lord through your own companions/compatriots (مِنْ أَنْفُسِكُمْ)? It will mean that you are a nation of reactionaries (عَادُونَ).

Authentic meanings of important words deliberately misinterpreted by traditionists:

Tatoon-az-dhakaraan [أَتَأْتُونَ الذُّكْرَانَ]: You come to/intend to take lesson/guidance. The word: ذكر

DH K R – Dhakraan, here does not signify man or male. According Lane’s Lexicon the plural of male (dhakar) is NOT dhakraan (ذكران). It is DHUKOOR (ذكور). Male/man/masculine (*dhakar*, dual - *dhakarain*, plural - *dhukoor*).

Min al-Aallameen (من العالمين): From other nations.

Min azwaaji-kum (من ازوجكم): From your own people/comrades/compatriots.

Up to this point, our main issue stood fully clarified on grounds of Quranic wisdom and human intellect and rationality. However, I was again asked by friends to further clarify the Verses of Chapter Hood (11th Chapter), starting from 74 to 82. They actually were in a state of utter confusion about a connected episode, and wanted to have an academic and rational explanation thereof as well for a full assimilation of truth. The referred Verses actually describe the “guests” received by Prophet Lot and the community of Lot was supposed to have demanded Lot to hand them over for subjecting them to their sexual lust; and then Prophet Lot, instead, offered them his “daughters”, etc. etc.

It is submitted in reply to the above that though a Pure and Rational Translation is definitely being brought forth for your record, BUT, I appeal to your human intellect to assume your own self in the stead of Prophet Lot for a few moments and consider whether or not a Messenger like Lot, endowed with divine wisdom and highest conscious values, can ever think of offering his own daughters to a crowd of homosexuals permitting them to have sex with them? Let us not talk of a Divine Messenger; can any sane person on the globe present his own offspring to a crowd of sodomists just for the sake of reforming their sexual perversion??? There are some more subsequent questions that can’t be answered:-

Can anyone present his daughters to any kind of crowd of males without regard to their liking, choice or marriage rituals?

How many daughters Prophet Lot had, and to how many perverted males from that crowd he could have offered each of them?

Were those daughters of his sufficient in number to cater for the sexual needs of the whole community?

Or could a scant few daughters be offered to a characterless crowd for a mass rape???

Was that community surviving without their women? And why was it necessary for Lot to offer his daughters regardless of the availability of community’s own women?

If there were no other women in the community than Lot’s poor daughters, how was the male-only community born and survived?

The style of translation in which this episode is inherited by Muslim nation can easily be declared beyond the scope of sanity and is tantamount to a gross insult of knowledge, intellect, wisdom, rationality and logic! The fact that this sort of rendition has persisted in its present form for so long as one and a half millennium, goes beyond the limits of human common sense. And how come, such dark shadows of ignorance hitherto pervade and permeate the Muslim world??? How

pathetic is the mindset of those of us who still blindly accept, follow and defend this bogus insanity???

And now submitted herewith is the most rationally comprehensible translation of relevant Verses from the Chapter Hood :-

Verses 11/74-82:

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ حَلِيمٌ ﴿٧٥﴾ يَا إِبْرَاهِيمُ أَعْرِضْ عَنْ هَذَا ۖ إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ ۖ وَإِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾ وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَبَّاقٍ بِهِمْ دُرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ ۚ قَالَ يَاقَوْمِ هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ نَكُمْ ۖ فَاتَّقُوا اللَّهَ ۚ وَلَا تَخْزَوْا فِي ضَيْفِي ۚ أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنِّي لِي بِكُمْ قُوَّةٌ أَوْ آوَى إِلَيَّ رُكْنٌ شَدِيدٌ ﴿٨٠﴾ قَالُوا يَا لُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوا إِلَيْكَ ۖ فَأَسْرِ بِأَهْلِكَ بِوِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَاتَكَ ۚ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ ۚ إِنَّ مَوْعِدَهُمُ الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾ فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّنْ سَحَابٍ مَّضْبُودٍ ﴿٨٢﴾

Transliteration:

“Fa lammaa dhahaba ‘an Ibraheema al-raw’u wa ja’at-hu al-bushraa, yujadil-na fi qawmi Loot (74). Inna Ibrahima la-haleemun, awwahun, muneebun (75). Ya Ibrahimu a’ridh ‘an haadha; inna-hu qad jaa’a amru rabbik. Wa inna-hum aatii-him ‘adhaabun ghayiru mardood (76). Wa lamma jaa’at rusulu-na Lootan, see’a bi-him wa dhaaqa bi-him dhar’an wa qaala haadha youmun ‘aseeb (77). Wa ja’a-hu qawmi-hi yuhra’oona ilayi-hi wa min qablu kaanu ya’maloonas sayyi’aat. Qaala Ya Qawm, haa-oolai banaati hunna atharu la-kum. Fa attaqu-llah wa la takhzooni fi dhayifi. A-layisa min-kum rajlun rasheed (78). Qaloo laqad ‘alimta ma la-naa fi banatika min haqqin wa inna-ka la-ta’lamu maa nureed (79). Qaala lav an-lee bi-kum quwwatun aou aawi ilaa ruknin shaded (80). Qaloo Ya Loot, inna rusulu Rabbi-ka, lan yasillu ilayika. Fa asri bi-ahli-ka bi-qit’in min al-layili wa laa yaltafit min-kum ahadun illa amra’atu-ka. Inna-hu museebu-ha maa asaaba-hum. Inna maw-idu-hum as-Subhu. Alayisa as-Subhu bi-qareebin (81). Fa-lamma jaa’a amruna, ja’alna ‘aaliya-ha saafila-ha wa amtar-na ‘alayi-ha hijaa-ratan min sijjeelin mandhood (82).”

TRANSLATION

“Then, as the spell of fear and apprehension (الرَّوْعُ) over Abraham passed out, and he also received the

glad tidings, he started arguing with us in respect of the community of Lot. In fact Ibrahim was the most forgiving, tender hearted man and was devoted to Allah. He was told to keep away from this topic as Allah’s decree in this respect had already issued and an irrevocable punishment (عَذَابٌ غَيْرُ مَرْدُودٍ) was going to be imposed upon them. And when our messengers arrived at Lot’s place, he was much frustrated to know the purpose of their visit and felt perturbed, and said to himself that the

day was of great distress. In the meantime, people from his community came to him rushing (يُهِرَّغُونَ) as they had been following this detestable practice (يَعْمَلُونَ السَّيِّئَاتِ) in the past too. Lot addressed to them saying: “O my people, here are my teachings in front of you (هَؤُلَاءِ بَيِّنَاتِي) which prescribe for you purity of conduct (أَطْهَرُكُمْ). So, be conscious of God’s laws and do not disgrace me further in my misery (وَلَا تُخْزُونِ فِي ضَيْفِي). Is none of you a guided person? They replied: “As you know, your teachings have no truth or reality (مِنْ حَقٍّ) for us. You know best what we are after.” Lot replied: “Alas, if only I had some power over you or if I could seek refuge with a strong supporter”. On this occasion the messengers said: “O Lot, we are deputed by your Lord. They cannot reach you. So, you just make your exit from here during the night with your followers. None of you may entangle himself with any obstruction in the way (يُلْتَفِتْ) except the morally weaker of your community (أَمْرَأَتُكَ). They are going to suffer the same as these others. Their fate is going to befall upon them. And the time draws very near.” So, when our decree was implemented, our Law transformed the powerful among them into their lowest class (جَعَلْنَا عَلَيْهَا سَافِلَهَا). However, before this catastrophic change happened, we had showered them (أَمْطَرْنَا) with rational arguments (حِجَارَةً) from the Scripture (مِنْ سَبِيلٍ) in order to arrive at a final conclusion.”

And NOW Authentic meanings of important words criminally misinterpreted in earlier translations:-

ض ي ف = Dad-Ya-Fa = Inclined, approached, drew near to setting (said of the sun). Menstruation (said of a woman). Become a guest, refuge of someone. Become correlative to something. Correlation, or reciprocal correlation, so that one cannot be conceived in the mind without the other. Beign collected, joined, added together. Ran, hastened, fled, sped, turned away. Beset by distress of mind. Hardship, difficulty, or distress. Asking, or calling, for an aid.

Kh-Zay-Ya خ ز ي = Taxzun = To be or become abased/vile/despicable/abject, fall into trial or affliction and evil, manifest foul actions or qualities, to be confounded or perplexed by reason of disgrace, moved or affected with shame.

= Lam-Fa-Fa ل ف ف = Yaltafit = To roll up, fold, wrap, involve, conjoin, be entangled (trees), be heaped, joined thick/dense and luxuriant/abundant.

M-R-A: م ر ا = amra't : amra'atu-ka = amra'atka = An equivalent to NISA, NISWA: meaning weaker class/segment/group of a community.

ha-Ra-Ayn ه ر ع = hira'oon = to walk with quick & trembling gait, run or rush, flow quickly, hurry, hasten.

Ba-Nun-Ya ب ن ي = banat : بنت Building, framing or constructing;

Kind of plank used in the construction (e.g. of ships); Becoming large, fattened or fat (like food enlarges a man); **Rearing, bringing up, educating**; Form or mode of constructing a word; Natural constitution; Of or relating to a son or daughter; Branches of a road/tree; A builder/architect; A building; Bending over a bowstring while shooting; Ribs, bones of the breast or shoulder blades and the four legs; A thief/robber, wayfarer/traveler, warrior, rich man, certain beast of prey; A skin for water or milk made of hide; Raised high (applied to a palace/pavilion).

Sad-Ba-Ha ص ب ح :صبح = to visit or greet in the morning. subhun/sabahun/isbaahun - the morning. misbaahun (pl. masaabih) - lamp. sabbah (vb. 2) - to come to, come upon, greet, drink in the morning. asbaha - to enter upon the time of the morning, appear, begin to do, to be, become, happen. musbih - one who does anything in or enters upon the morning.

CONCLUSION:

It is of utmost importance to note here that Quran speaks of “transformation of the powerful class of Lot’s community into the lowest class (جَعَلْنَا غَالِيَهَا سَافِلَهَا)”; which clearly attests that the traditional interpretations are fake. This sentence provides ample evidence to prove that there was no super-natural or miraculous shower of stones from the skies and no physical death and destruction took place. On the contrary, they stayed alive under the physical laws and, as a consequence of grave violations of divinely ordained Mode of Conduct, their morally depraved society faced a socio-political upheaval which proved disastrous for them. The powerful ruling class, which is generally always responsible for the spread of corruption and moral degradation in a society, were rendered weak and powerless and the weaker segments of people eventually toppled them and assumed the role of rulers. So, it is clear that God, with only one sentence, rebutted and discarded the entire illogical and fictitious content of our traditional exegeses and prevalent translations on this Theme, including that part of it which was stolen from the interpretations of older Scriptures.

I trust that the present controversy, connected with the ongoing Series of Translations of controversial Themes, has also been cleared today in its academic, conscious, social and historical perspectives. As the “Sunnat-ullah” – God’s modus operandi or “working procedure” – does not change on any account whatsoever, therefore, if the community of Prophet Lot was erased from the face of the earth for the crime of homosexuality, it was essential that old Greeks and Romans would also have faced the same fate. Over and above that, many nations awarding bold legal status to homosexuality in the present times would also have faced the same fate. And before any other community on the globe, the “ill-fated state of Great Britain” would have transformed into ruins by now and become a symbol of God’s wrath, because the British were the very first society to award legal status to homosexuality.

Hence, in the traditional translations relating to the community of Prophet Lot, we face the same kind of distortion and/or fabrication that we come across on various other topics. Most of this material has been conveniently copied from the erroneous and wishful translations of Old and New Testaments and pasted in Quranic exegeses without any amount of research and investigation. All of our earlier scholars and teachers have been neglecting the element of research in this respect by bidding farewell to human intellect and common sense. They have displayed a callous indifference in making efforts to reach the truth of Quran.

The ultimate historical truth based on circumstantial evidence tells us that the superfluous initiative of writing fake Arabic exegeses/interpretations of an already Arabic Quran was launched with the sole malicious intention of distorting the original face of its pristine doctrine. It was a well thought over move and necessitated in view of Umayyad rulers’ inability to alter the original text of Quran. They couldn’t manipulate and redact the original text due to the fact that before they came to power, Quran was officially copied in hundreds of thousands of volumes and spread and distributed across the Islamic empire under the close supervision of the 2nd Pious Caliph, Omar bin Khattab.

Thematic Quranic Translation Series - Installment 34

ABOUT SLAVERY IN QURAN – WHAT DOES THE PHRASE “YOUR RIGHT HAND’S POSSESSION” (ما ملكت إيمانكم) SIGNIFY?

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational and Academic Scrutiny

PRELUDE

“Maa Malakat Ayimanu-kum” – Your Right Hand’s Possession – is a widely used phrase in Quran. When we find it generally interpreted by our earlier and contemporary scholars as “Slave Women” our hearts are afflicted with grief over this cruel, discriminatory degradation of human female gender who is bestowed with the great attribute of a mother. It was duly observed that in all the research papers or any written work on this subject, this Arabic phrase was defined with the definition of “Your Right Hand’s Possession”, and thereafter a part of humanity was forcibly drawn under this supposed category of “possession” – and they were called by the title of Slaves! It was proved there from that Allah swt, by giving some humans in the ownership of some others, Has ordained or, at least, agreed with the act of creating an inferior class of humans; He is portrayed as having given the choice to the richer class of people to treat some of their own kind as purchased commodity and to treat them as they wish???

It is very surprising to note, however, that the flag bearers of Islam are still seen hypocritically proclaiming all human beings as “respectable” by referring to Quran; they frequently quote Verse 17/70, which proclaims: “Wa laqad karram-na bani Aadama” – And indeed we have conferred dignity on the children of Adam???

The question arises here as to which text of Quran is to be taken as true and which one as false (God forbid)? Whether some humans have been made male and female slaves, by declaring them as “Your right hand’s possession”, and given in the ownership of some other guys who could act as slave masters, OR, all children of Adam have been awarded dignity and self-esteem by virtue of their basic right of freedom???

To help my Readers arrive at a decision on this issue, a Verse of Quran is quoted hereunder where “the era of Deen (Divine Discipline)” is stated to be that ideal state of a society where no human will have proprietary rights or authority over another human. Kindly have a look at Verse 82/19 along with some of its context :-

وَمَا أَذَرَ الْوَمَاءُ يُومُ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَذَرَ الْوَمَاءُ يُومُ الدِّينِ ﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْعًا ۚ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

Transliteration: “Wa maa adraa-ka maa youmud-Deen? Thumma, maa adraa-ka maa youm-ud-Deen? Youma laa tamliku nafsun li-nafsin shayi’an. Wa al-amru youmaidhin lillaah”.

Translation:

“What do you know as to what the “era of Deen” means? Again, what do you know as to what

“era of Deen means”? It is the era, the stage of time, when no human will have proprietary rights or authority over another man.”

Dear Readers, from this elaborate text from our Creator’s Word, it becomes amply clear that the particular time period when the Quranic Phrase “Maa Malakat Ayimanu-kum” was misconceived in the form of “possession of male and female slaves”, that time period was neither the true Era of Deen, nor the above referred Divine Decree was in force in the corresponding society! So, at that deplorable moment in time, a blatant violation of God’s Word and an evil un-Quranic concept was put into practice for paving the way for a feudal tyrannical system of Slavery in Ialam. In actual fact, it was only the period of “the Pious Caliphate” under the 2nd and 3rd Pious Caliphs, which we can rightly call “the era of Deen”, which subsequently ended with them. The period that followed was symbolized by the dominance and enforcement of monopolistic interests of feudal and royal classes. Accordingly, the interpretations of Quranic injunctions prepared in that later period, in the light of Hadith (man-made tell-tale lies) and Fiqh (man-made Islamic jurisprudence), only served to strengthen the class-based discriminatory foundations of a society benefitting only the rich and noble classes, utterly repugnant to the justice and equality based tenets of Islam.

It was duly noted in this research process that all existing interpretations, and the translations based thereupon, have incorporated unwanted lengthy explanations of Quranic texts under the internal subjective thought process. As for the Islamic jurisprudence, we note that such a vast amount of written matter was produced in respect of male and female slaves, and so much legislation was formulated in relation to slavery – and particularly female slaves – that this satanic practice was given the official status of an established institution. And taking cover of that legislation (Fiqh) that legalized the buying and selling of humans, serious and widespread violations of Quranic injunctions dealing with human rights have been committed throughout the prolonged rule of despotic Muslim governments. Slavery was officially banned in Arabia only in the 3rd decade of 20th century AD under a resolution of the UNO.

My intellectual Readers would easily acknowledge that unless the definition of the major Theme or Proposition described as “Maa malakat Ayimanu-kum” is not analyzed and examined in respect of its objective material reality, any subsequent deductions made out of the corresponding text, or whatever juridical decrees issued on the theme, would not stand on sound legal footings. But till date no jurist has ever tried to take the right path. So it proves that in this modern academic and intellectual world the Muslim is still adamant to stick to its one and a half millennium old deductive logic. He has failed in curing his perennial sickness. Almost all of our interpretations and translations based thereupon have reached us in a fictitious form that has followed the same old logic. That’s why we continue to live as a lost and pathetic nation. Our elders have never bothered to investigate as to why Allah Almighty can hand over some humans into the ownership of some others as slaves when He, according to His Scriptures, is the greatest advocate of human freedom and dignity.

So, in this objective state of affairs, we have no alternative but to take the initiative and try on our own to discover the ultimate truth of Quranic injunctions on this Theme. Therefore, in the following paragraphs, the original rational meanings of all relevant Verses of Quran are taken up. A detailed analysis is carried out of all the texts that belong to the crucial phrase highlighted under

the title of this research article. Effort is made to bring about a natural death to the slavery-ridden fictitious Islam that continues spoiling generation after generation of Muslims. It is our conviction that only this way we can bring back to light the Real and True Islam of the great Quran from the darkness of evil designs of the entire chain of our despotic rulers.

Those of my brothers/sisters who feel an innate urge to seek the truth of Quran are requested to preserve these translations as an all time reference material. These are crucial policy injunctions of the true Islamic Ideology which will serve as most effective rebuttal for the evil forces which are hell bent on making us a target of ridicule and contempt on the basis of the Big Arab Hoax.

And now, proclaiming the entire distorted definitions of “Maa Malakat Ayimanu-kum” as based on fraud, ill-logic and evil intentions, helping to serve the ulterior and lustful motives of creating a very low category of womenfolk as concubines, a most authentic definition is presented here under which fully accords with relevant context of Quran as well as human intellect and wisdom :-

Maa Malakat Ayimanukum: ما ملكت ايمانكم

“Those who are under your payroll or supervision or guardianship or subordination (working for you) under an oath or, in modern terminology, working contract; those who are working for you as your employees/subordinates, under a mutually signed contract /agreement /covenant/terms and conditions.”

Malakat: Which you have under your subordination/supervision/employment.

Yameen: Ayiman: يمين؛ ايمان Oath; oath of allegiance; oath of office; oath, like I swear by God! Right side, right hand, to bless, lead to the right, be a cause of prosperity/fortune/lucky.

Considering the legitimate definition more carefully you will discover that no distinction has been made here as to male or female. Then why it is so that the entire hierarchy of religious clerics is hell bent on deriving the meaning of WOMEN SLAVES there from? Rather, the overall allowance of keeping concubines is derived from here and then the different aspects and forms of legitimate sexual relationship with them is elaborated in lustful details exhibiting a worst kind of obsession with forced sex. The corresponding Quranic injunctions are then connected to slavery and a loud verdict is given that to have female slaves is a normal routine in Islam; and that's why the instructions in this respect have been issued! It's undoubtedly a shameful phenomenon for Muslims!

Another lame excuse is also put forward in favor of their corroded deductive logic by saying that the mention of slavery in Quran is always given in the form of Past Tense; it is because in the pre-Islamic Arab societies slavery was rampant and this process had encountered the advent of Islam. Therefore, various commandments were needed to be issued for the disposal of “all the existing slaves”, and it is those existing ones who were named “Maa Malakat Ayimanukum”. This logic is manifestly lame as it consists of the usual apologetic tactics. We know very well that an effective remedial “disposal” was made for slaves only during the reign of the holy Messenger and two of his subsequent successors, and Slavery re-emerged starting the despotic Damascus regime of Umayyads where, as a result of continued conquests of territories, huge number of male and female prisoners were transported back to the capital cities of Islam. Huge volumes of Islamic

jurisprudence legislated during the 2nd, 3rd and 4th centuries al-Hejira is full of dealings with slaves, and prescribes rules for their purchase and resale, their lending or borrowing and transferring as gift or grant from one to others. And during all the despotic Islamic governments starting from Umayyads down to India's Moghul emperors, the royal palaces and the "Harems" connected therewith have been full of purchased or captured male and female slaves.

***As for the true face of Quran, only a single direct verdict from its text had done away with the question of slavery once for all, when it ordained (8/67):-

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُفْخَمَ فِي الْأَرْضِ ۚ لَئِنْ أَرَادَ أَنْ يُنْفِثَهُ يَنْفِثْهُ فِي الْأَرْضِ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

"It is not permissible at all for the Nabi (the Leader of men and head of state) that he may own or possess captives even though he would have dominated a large part of earth. You may desire the gains of this world, while Allah envisions the bounties of Hereafter for you. And He is the dominant and the wise one."

"Usraa" (أَسْرَى) is the equivalent of prisoners. And it was the prisoners of wars who constituted the major source of supply of slaves; the defiant males among them had to be kept in bonds or within the guarded four walls lest they should escape.

It was also categorically ordained in Quran in Verse 47/4:-

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَتَخْتَمُوا فَشُدُّوا الْوُثَاقَ ۖ فَمَا مَسَّكُمْ مِنْهُمَا فَذُكِّرُوا بِمَا كُنْتُمْ أَوْزَارَهُمَا ۚ

"NOW WHEN you are face to face with those bent on denying the truth, smite their necks until you overcome them fully, and then tighten their bonds; but thereafter set them free, either by an act of grace or against ransom, so that the burdens of war may be alleviated."

But in spite of clear cut injunctions against all kinds of slavery, and against the only source thereof, nobody cared to deliberate as to what segment of a society was singled out by repeatedly suggesting the phrase ***"maa malakat ayimanukum"***! As elaborated above, it was in reality the subordinate working class of society for whose welfare and protection our Creator had a big concern. He emphasized this concern time and again. And this great concern of His was corroborated in very clear terms by the following conclusive injunction from Him :-

Verse 16/71:

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۖ فَمَّا لِلَّذِينَ فَضَّلُوا بَرَادَىٰ رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ ۖ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِعَمَةٍ إِلَّا يُجَادُونَ ﴿٧١﴾

Transliteration: "Wallahu fadhhdhala ba'dhu-kum 'alaa ba'din fir Rizq. Fa mal-lazina fudhdhiloo bi-raaddi rizqi-him 'alaa maa malakat ayimana-hum fa-hum fi-hi sawaa'an. A-fa-bi-ni'mati-llahi yajhadoo."

Translation:

"And Allah's law has bestowed upon some of them a superiority over others in the matter of means of production and sustenance (في الرِّزْقِ). Therefore, those who enjoy this superiority are required to

return/distribute their earnings unto those who are employed by them under contract so that all of them stand on an equal status in this respect. Would they still stockpile Allah's grants only for themselves?"

This revolutionary commandment issued by the Almighty stands as the only all time golden methodology for alleviating the wide gulf between riches and poverty and between the employer and the employee. Acted upon sincerely, it can remedy the sufferings, sorrows, grief and deprivation inflicted upon the pure classes of humanity without a fraction of doubt! To remove the disparity and discrimination between powerful and weaker classes of society, no greater practical solution can be conceived than this benevolent divine injunction. The entire surplus that is earned through the hard labor of workers, which is known in modern economic terms as the "unpaid wages of workers" need to be returned to these workers as their legitimate right! How easy it is to realize that this theme is certainly NOT dealing with the advocacy or legitimacy of slavery!

We come back to the same reality as elucidated above; that if we do not analyze the definition and the spirit of our Major Proposition on the criterion of the latest Dialectic Rationalism for ascertaining its objective material reality, many horizons of knowledge and awareness will refuse to open before us. We will continue being victims of conspiracies of the dark ages of despotic rule, and would keep inadvertently smearing the face of our Ideology with crap and nonsense; and then continue advancing lame and apologetic justifications before the world! slavery in any form or any degree would always be tantamount to violation of every human value, and no philosophy or ideology from any faith group can ever justify it as legitimate.

The next stage or era of our evolution can be ushered in only after we fully discern the true definitions of Quranic terminology like "Al-Baqarah", "An-Nisaa", "Nikaah", "Talaq", "Fohosh", "Mohsinaat", "Azwaaj", "Buyoot", "Ta'aam", etc. As long as the foundations are not in order, no structure of righteous thinking can be built upon them. The passion of indiscriminate application of distorted meanings of the above mentioned Arabic words of Quran will have to be dealt with sternly. This is our obnoxious inheritance from old times and part of our convictions. So, it will be a tough task for us to abandon and replace it with the most pertinent, pragmatic and rational definitions.

Nevertheless, let us now embark on our project of presenting for everyone's consideration the most up to date Rational Translation of all Verses bearing the phrase "***maa malakat ayimanukum***" so that all questions arising in Readers' minds are appropriately and authentically answered and an ideal situation of total mental or intellectual satisfaction is created. Adding the aforementioned Verse above, these are in total 11 Verses which cover the entire Quranic input on this Theme and therefore, make this thesis a conclusive effort.

It must be remembered that the Chapter ***An-NISAA*** is ***not about WOMEN***, but according to its pure academic lexical meaning, it deals with the "***downtrodden, exploited, subdued, forgotten poor classes of society***" and elaborates injunctions for their uplift, welfare and prosperity. On those occasions where it talks particularly about women, it is only because women have also been kept subservient and deprived of their rights and privileges, and thus stand included in the weaker classes. Their status remains the same up to this day in the Muslim civilization. Let us proceed ahead step by step towards the destination of present research.

Verse 4/3:

آيت ٣/٣ : وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَعْتَمِرِينَ ۚ وَلَوْلَا وَرُتَابَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ أَذَىٰ لَا تَعْلَمُونَ ﴿٣﴾

Transliteration: “*Wa in khiftum allaa tuqsitoo fil yatama, fa ankihi maa taaba la-kum min an-Nisaa mathnaa, wa thalatha, wa ruba’a. Fa in khiftum alla ta’diloo, fa wahdah, aou maa malakat ayimanu-kum. Zaalika adnaa alla ta’ooloo.*”

Translation:

“And if you have reason to fear that you might not act equitably towards orphans, then

SPONSOR OR TAKE UNDER YOUR GUARDIANSHIP (فَانكِحُوا) from this weaker segment of society (مِنَ النِّسَاءِ) two, three and four of such as may deem appropriate to you; then if you think you can’t treat all of them justly, sponsor only one; OR just take care of those who are already under your subordination through an oath or working contract/agreement (مَا مَلَكَتْ أَيْمَانُكُمْ). This way it is more likely that you will not over burden yourselves.”

Verse 4/24:

آيت 4/24 : وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ كِتَابَ اللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُمْ مَّا رَزَاكُمْ ذُرِّيَّتُكُمْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۚ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاخَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾

Transliteration: “*Wa al-mohsinaatu min-an-Nisai illa maa malakat ayimanu-kum, kitaab-Allahi ‘alayi-kum; wa uhilla la-kum maa waraa,a zaali-kum an-tabtaghoo bi-amwali-kum mohsineena ghayira musafiheen. Fa-maa-ustumta’tum bi-hi min-hunna fa aatoo-hunna ujurahunna fareedhatan. Wa laa junaaha ‘alaykum fi-maa taradhayitum bi-hi min ba-adil-fariidhatin. Inna-llaha kaana’aleeman hakeema.*”

Translation:

“And forbidden to you is to forcibly bring under your domination, from the weaker masses (مِنَ النِّسَاءِ), those segments/groups/communities who are morally righteous and well-protected (وَالْمُحْصَنَاتُ) except those who have already come under your oath of allegiance (مَا مَلَكَتْ أَيْمَانُكُمْ): this is God's ordinance, binding upon you. But lawful is all beyond the aforementioned, for you to join with you to make them strong and protected (مُحْصِنِينَ) by spending from your treasury towards their welfare, without blood-letting (غَيْرَ مُسَافِحِينَ). And then whatever benefits and gains you acquire by their allegiance (فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ), do reward them fully there for as a duty (فَاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً). Moreover, you will incur no sin if, after having awarded their lawful due (بَعْدِ الْفَرِيضَةِ), you freely agree with one another upon anything else. And do remember that God is indeed all-knowing, wise.”

Ha-Sad-Nun : al-Mohsinaat ؛ حصن ؛ ح ص ن = To be guarded, be inaccessible/unapproachable, be chaste, be strongly fortified, difficult to access, be preserved, be protected (against attack), abstain from what is not lawful nor decorous, preserve or guard a thing in places inaccessible/unapproachable, make or render a thing inaccessible or unapproachable or difficult to access, make/render a thing unattainable by reason of its height, to fortify oneself.

Siin-Fa-Ha: Musafihin: مسافحين : Saffaah = سَفَّاح : Shedder of Blood; Killer; Murderer. Safaha: to shed/flow, outpoured/spilled, he shed blood; to stretch/extend; *musafihun* - one who commits fornication or adultery, take unlawfully (women). *saffaha* - to work without profit.

CLARIFICATION ABOUT VERSE 4/24

The context of this Verse starts from Verse 4/22 where this admonition is issued : **وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ** : *“And do not grab and possess (وَلَا تَنْكِحُوا) of the weaker segments of your society (مِنَ النِّسَاءِ) all that your ancestors (آبَاؤُكُمْ) used to take in their possession (نَكَحَ); excepting what was done in the past”*. Now the felony was committed here in such a way that the sex-obsessed religious scholars of old times always wishfully asserted only a single but un-authentic definition of NIKAAH, viz., MARRIAGE! They also preferred another single and lone wishful meaning of NISAA, viz., WOMEN! According to this mindset of theirs, employed under an organized conspiracy, they interpreted the above Verse forthwith as: **“Do not Marry (or sleep with) those Women whom your forefathers had Married (or fornicated)”**! What a joke!

The point to consider here lies in the purely academic lexical definition of the word NIKAAH which stipulates that it can mean Marriage only in case it is used in company of some other word/words that may lead to the relation of Marriage between man and woman! ***Where only the word NIKAAH is used without any other subsequent lead or clue towards Marriage, Nikaah cannot be taken to mean Marriage.*** It would most of the times mean: ***“to take into possession; to take in your guardianship or sponsorship or in employment or into any agreement of working relationship”*** as per the dictates of the context of narration. ***This explanation of the meaning of NIKAAH enjoys full lexical authority*** and not only solves many puzzles arising in Readers’ minds but also opens up new horizons of thought and deliberation. But imagine the corroded mindset of our so-called religious scholars! How could they suppose that the younger generations would be attracted towards marrying the ageing widows left behind by their forefathers? And that Allah would be so shocked on this phenomenon that He would specifically order them NOT TO DO THAT?? ***What a big joke with Quran!*** Imagine as to how old the women married to your fathers and grandfathers are supposed to be? Naturally very old! And who would be the insane young males, leaving alone young women of comparable age and going after those old ones who, by virtue of their direct relationship, should be their mothers, and grandmothers, etc.? You would feel like crying in bewilderment on the insanity of these fake translations!!! And some of the traditionist scholars would still not feel ashamed in advancing lame excuses that this was an existing practice among the Arabs of that time! VOW! Is that true? Ask any Arab sage about it! Okay! However, in the end, they need to answer another big and crucial question: ***“Was Quran sent for only the Arab society, and dealt with only their prevalent customs, or was it meant for the guidance of the entire humanity”***??? You will find them dumbfounded, having no answer to that!!

Verse No.4/25

آيت ٢٥/٤ : وَمَنْ لَّمْ يَسْتَظِرْ مِنْكُمْ طَوْلًا أَنْ يَكْرِهَ الْمُحْصَنَاتُ الْمُؤْمِنَاتُ فِيمَنْ مَلَكَتْ أَيْمَانُكُمْ فَمَنْ يَعْتَاكُمْ الْمُؤْمِنَاتُ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَانْكِحُوهُمْ بِإِذْنِ أَهْلِهِمْ وَاتَّقُواهُمْ أَجُورَهُمْ بِالْمَعْرُوفِ مُحْصَنَاتٌ غَيْرُ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

Transliteration: “Wa man lum yastati’ min-kum tawlan an yankih-al-Mohsinaat-il-mo’inaati fa-min maa malakat ayimanu-kum min fatayaati-kum al-mominaat. Wallahu a’lamu bi-ayimani-kum. Ba’adu-kum min ba’ad. Fa-ankihu-hunna bi-adhni ahli-hinna wa aatu-hunna ujoora-hunna bil-ma’roofi mohsanaatin ghayira musafihaatin wa laa muttakhidhaati akhdaan. Fa-idha uhsinna fa-in ateena bi-fahishatin fa-‘alayi-hinna nisfu maa ‘ala al-mohsanaati min al-‘adhaab. Zaalika li-man khashiya-al-‘anata min-kum. Wa an tasbiroo khayiran la-kum. Wallahu Ghfoorur Raheem”.

Translation:

“And those of your regional leadership not having (لَمْ يَسْتَظِعْ) abundance of means, resources or enough power (طَوْلًا) to enter into agreements of allegiance (أَنْ يَتَكَبَّحَ) with powerful and well-protected peaceful regional communities (الْمُحْصَنَاتُ الْمُؤْمِنَاتُ), they should join with those young and upstart groups (فَمَنْ يَعْتَاكُمْ الْمُؤْمِنَاتُ) who already are under your oath of allegiance (مَلَكَتْ أَيْمَانُكُمْ). Allah is well aware of your commitments/covenants (أَعْلَمُ بِأَيْمَانِكُمْ). You all belong to each other. Therefore, enter into agreements or allegiances (فَانْكِحُوهُمْ) with the permission of the authorized elders of those communities (بِإِذْنِ أَهْلِهِمْ) and then give them their full legal rights in a way that they maintain their moral and strategic strength (مُحْصَنَاتٍ), may not resort to bloodletting (غَيْرُ مُسَافِحَاتٍ) and may not indulge in secret conspiracies (مُتَّخِذَاتِ أَخْدَانٍ). When they have become powerful and fully protected and might resort to untoward behavior, they will be liable to half the punishment as compared to other already powerful and protected units. This favored treatment is only for those units who have been facing difficulties and hardship. But those of you who remain steadfast in those unfavorable situations, it will be a source of great benefit for you because Allah is the provider of protection and mercy in difficult situations.”

Verse No.23/5-6:

آيت ٥/٢٣: وَالَّذِينَ هُمْ يَفُورُوجُهُمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

Transliteration: “Wa allazina hum li-furooji-him la-haafizoon. Illa ‘alaa azwaji-him aou maa malakat ayimanu-hum, fa-inna-hum ghayiru maloomeen”.

Translation:

“And it is those who are vigilant in safeguarding their secrets/weaknesses (فُرُوج : breaches, splits, gaps, etc.), from everyone except their close colleagues (أَزْوَاجِهِمْ) or the group of subordinate workers (مَا مَلَكَتْ أَيْمَانُهُمْ) for which they are not to be blamed”.

Verse No.24/31:

آيت ٣١/٢٤ : وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَخْرُجْنَ بَارِئًا لِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النور: ٣١)

Transliteration: “Wa qul lil-mominaati yaghdhudhna min absaari-hinna wa yahfazna furooja-hunna wa la yubdeena ziinata-hunna illa maa zahara min-ha wal yadhribna bi-khumri-hinna ‘alaa juyoobi-hinna wa la yubdeena zeenata-hunna illa li-bu’oolati-hinna, aou aabaai-hinna, aou aabaai bu’oolati-hinna, aou abnaai-hinna, aou abnaai bu’ooliti-hinna aou ikhwaani-hinna, aou bani ikhwani-hinna, aou bani akhwati-hinna aou nisaai-hinna, aou ma malakat ayimanu-hunna, aou at-taabi’eena ghayiri ooli al-arbati min ar-rijaali, aou at-tifli allazina lam yazharoo ‘alaa ‘auraatin-nisaai wa la yadhribna bi-arjuli-hinna li-ya’lama ma yukhfeena min zeenati-hinna wa toobu ala-Allahi jamee’an ayyatul mominoona, la’lla-kum tuflihoon”.

Translation:

“And instruct all the teams of peace-keepers to keep their vision and intelligence (أَبْصَارِهِنَّ) under control (يَغْضُضْنَ) and safeguard their secrets and weaknesses (يَحْفَظْنَ فُرُوجَهُنَّ), and not make public their policies for advancement and glory (زِينَتَهُنَّ) except that part of it which may have become manifest in the process; and they must bring into open or explain (وَلْيَضْرِبْنَ) their absence of intellect (عَلَىٰ جُيُوبِهِنَّ) for accountability (بِخُمُرِهِنَّ). And they should not expose (وَلَا يُبْدِينَ) their policies for advancement of glory (زِينَتَهُنَّ) except to their responsible officers (لِبُعُولَتِهِنَّ); and not to their seniors, or the seniors of their officers or to their juniors or the juniors of their officers, or to their fellow officers (إِخْوَانِهِنَّ), nor to their juniors staff (بَنِي إِخْوَانِهِنَّ), or the members of their sister teams (بَنِي أَخَوَاتِهِنَّ) or their lower cadres (نِسَائِهِنَّ) or to those who are working under their subordination (مَا مَلَكَتْ أَيْمَانُهُنَّ), or others of your subordinates or servants (التَّابِعِينَ) from grown up men or minors who are not entitled (غَيْرَ أُولِي الْإِرْبَةِ) to appear on the sensitive occasions of privacy (عَلَىٰ عَوْرَاتِ النِّسَاءِ); nor they should open these policy matters to the junior class of workers lest they may know what is hidden (مَا يُخْفِينَ) in their progressive strategies (مِنْ زِينَتِهِنَّ). Therefore, O those who are responsible for peace and security, revert to the utmost loyalty towards the Divine Government so that you all may prosper.

(As some of the Readers might get startled and not feel like going along with the symbolic meanings of some important words in the preceding paragraph, they are requested to please check the entire range of authentic meanings of all words in parenthesis at the end of this thesis, for their intellectual satisfaction. Due concern is expressed here for their likely difficulty in comprehension.)

Verse No. 24/33:

آيت ٣٣/٢٤ : وَلْيَسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْفِرَ اللَّهُ مِنْهُمْ فَغُفِرَ لَهُمْ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ

فَكَاتِبُوهُمْ إِنْ عٰلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَعُوا عَرَضَ
الْحَيَاةِ الدُّنْيَا ۚ وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٢﴾

Transliteration: “*wal-yasta’fif allazina la yajidoona nikahan hattayughniya-hum-ullahu min fadhli-hi. Wa allazina yabtaghoona al-kitaaba mimma malakat ayimanu-kum fa-kaatiboo-hum in ‘alim-tum fi-him khayiran. Wa aatoo-hum min maal-illahi allazi aata-kum. Wa laa tukrihu fatayati-kum ‘alal-bighaa in aradna tahsana li-tabtaghoo ‘aradhal-hayaatid-Dunya. Wa man yukrih-hunna fa-inallaha min ba’ad ikrahi-hinna Ghafoorun Raheem*”.

Translation:

“And those who have not been able to secure a working contract (لَا يَجِدُونَ نِكَاحًا) should exercise restraint (وَلْيَسْتَعْفِفْ) so long as Allah may free them from want and destitution. And those of your employees who wish to get relieved from your employment do let them leave you if you think this may serve for their progress; and also assist them in that switch over by giving financial support from what Allah has bestowed upon you. For your own short term gains, do not restrict your younger generation or communities by force which may lead them to mutiny. If they strive to achieve stability and protection with regard to their careers, do facilitate them in that respect. And those who have been the victims of forceful restrictions and/or exploitation, it is the duty of the divine government to provide them protection and means of sustenance.”

Verse No.24/58:

آيَةُ ٨ ٢٤/٥: يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ
الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ ۚ طَوَّافُونَ
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

Transliteration: “*Ya ayyuhal-lazina aamanu, li-yasta’dhina-kum allazina malakat ayimanu-kum, wa allazina lam yablaghoo al-hulm min-kum thalaath marraat. Min qabli salaah-il-Fajr, wa heenatadha’oona thiyaaba-kum min az-zaheerati wa min ba’adi salaah-il-’ishaa. Thalaatha ‘auraatin la-kum. Layisa ‘alayikum wa laa ‘alayi-him jinaahun ba’ada-hunna. Tawwafoona ‘alayi-kum ba’dhu-kum ‘alaa ba’dhin. Kadhaalika yubayyin-ul-laaha la-kum al-aayaat. Wal-laahu ‘Aleemun Hakiim.*”

Translation:

“O those responsible for peace, it is necessary that your subordinate workers (الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ) and those who have not reached the stage of gentleness and maturity in their conduct, should ask your leave (لِيَسْتَأْذِنَكُمْ) on three occasions: 1) just before the time of your morning duties start, 2) during those meetings where you are formulating your policies with regard to your progress, advancement and dominance, and 3) after the end of your evening duties. These three are the sensitive times of your privacy. Apart from these three occasions there are no objections for you

in meeting them as many of you are often visiting each other (طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ). In this way Allah explains to you his Word because He is All-knowing and Wise.”

Verse No.30/28:

آيت الروم ٢٨: ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ فِي مَآرِزَ قِتَالِكُمْ فَآنْتُمْ بِهِ سَوَاءٌ تَخَافُوهُمْ
كَخِيفَتِكُمْ أَنفُسُكُمْ كَذَلِكَ نَقْصِلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ (الروم: ٢٨)

Transliteration: “Dharaba la-kum mathlan min anfusi-kum, hal la-kum min ma malakat ayimanukum min shurakaa’a fi ma razaqna-kum, fa-antum fi-hi sawa’an tukhafoona-hum ka-kheefati-kum anfusa-kum ka-zaalika nufassil-ul-Ayaati li-qowmin ya’qiloon”.

Translation:

He propounds unto you a parable drawn from your own life: Do you regard those working for you under your oath/contract (مَا مَلَكَتْ أَيْمَانُكُمْ) as partners in whatever We may have bestowed upon you as sustenance, so that you all would have equal shares in it, and do you fear for their sake just as you might fear for yourselves? Thus clearly do We spell out these messages unto people who use their reason.

Verse No.33/50:

آيت ٥٠/٣٣: يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ
عَمَّاتِكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُّؤْمِنَةً إِنْ وَهَبْتَ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِمَّنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ يَكُونُ عَلَيْكَ حَرْجٌ مِّنْكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٥٠)

Transliteration: “Ya ayyuhan-Nabi, Inna ahlal-na la-ka azwaaja-ka al-laati aatayita ujoora-hunna wa ma malakat yaminu-ka mimma afaa’a-Allahu ‘alayika wa banaati ‘ammi-ka, wa banaati ammati-ka wa banaati khaali-ka wa bnaati khalaati-ka allaati hajarna ma’aka wa amra’atu mo’minati in wahabat nafsa-ha lin-Nabiyyi inaraadan-Nabiyyu an yastanki-ha khalisatan-laka min doon-il-momineen. Qad ‘alim-na ma faradhna ‘alayi-him fi azwaji-him wa ma malakat ayimanu-hum li-kayila yakoona ‘alayika haraj. Wakaanal-laaha Ghufooran Raheema.”

Translation:

O Head of the Divine State (يَا أَيُّهَا النَّبِيُّ), for the sake of your mission (لَكَ) We have freed from all other obligations (أَحْلَلْنَا) those of your people (أَزْوَاجَكَ) whose rights or remuneration/wages you have already fixed (آتَيْتَ أَجُورَهُنَّ); and those too who already are working for you under your oath/contract (وَمَا مَلَكَتْ يَمِينُكَ) out of those Allah has brought under your authority (أَفَاءَ اللَّهُ عَلَيْكَ); and those women too who are your paternal and maternal cousins and who have migrated along with you; and for those women peace enforcer (وَامْرَأَةً مُّؤْمِنَةً) who might volunteer to offer their

services to the supreme leader, if the supreme leader may wish, he can arrange to enter into a working agreement with them (أَنْ يَسْتَكْرِهَهَا). In this case the authority to make a decision lies only with you, not with other responsible peace officers. As for other responsible officers, we have made them aware about their duties in respect of their teams/companions (فِي أَزْوَاجِهِمْ) and those already working for them under contracts (وَمَا مَلَكَتْ أَيْمَانُهُمْ) in order that you are spared from the burden of all responsibilities. Allah's Law provides means of protection and evolution to everyone.

Verse No.33/54:

آيت ٥٤/٣٣: لَا يَحِلُّ لَكَ الْإِسَاءُ مِنَ الْإِنْسَاءِ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ تَوَكَّلْ عَلَى اللَّهِ عَلَى كُلِّ شَيْءٍ

ذَقِيبًا ٥٤

Transliteration: “Laa yuhilla la-ka an-Nisaau min ba’ad wa la an tabaddal bi-hinna min azwaajin wa lou a’jabaka husna-hunna illa ma malakat yaminu-ka. Wa kaan-Allahu ‘alaa kulli shayi-in raqeeba”.

Translation:

“Apart from the above directives (مِنْ بَعْدُ), women cannot be freed from their responsibilities (لَا يَحِلُّ لَكَ الْإِسَاءُ) to work for your mission (لَكَ); nor can you exchange their existing teams with the new comrades/people irrespective of your admiration for their qualities. The exception is only for those already working for you under contract (إِلَّا مَا مَلَكَتْ يَمِينُكَ). Allah’s law is monitoring every act of yours”.

CONCLUSION

Concluding this crucial research article, it is of paramount importance to disclose that out of all contemporary scholars of Quran, only Dr. Qamar Zaman (late) of Lahore has attempted a modern rational translation of this crucial research, and it is incumbent upon this humble writer to acknowledge and highlight his efforts. His work can be seen on his website. However, in my humble opinion, most of the translations by this learned late scholar are not only substantially ambiguous, but are rather riddled with serious errors of language and expression, and thus, remain unable to convey their inner meanings or to draw forth their essential perspective. It is also a proven fact that the learned scholar had lately deviated towards materialistic and atheistic line of thought. We acknowledge his freedom of thought and action. And in any case, the above expression of a personal opinion does not deter us from paying him tributes for breaking the ancient ice on this Quranic Theme and we give him due credit for his efforts in the direction of this modern research.

The full scope of authentic meanings of all important Quranic vocabulary in the above Verses, as seen in the above article marked with parenthesis, is given below after research from world’s most authentic Arabic lexicons. Kindly go through very carefully for verification and double check:-

Tha-Kh-Nun: ث خ ن : يثخن = to be thick, become coarse, stiff, **subdue thoroughly**, have a

regular fighting, cause much slaughter, **have a triumphant war**, to render/inflict, to be made heavy with something or prone. athkhana - to do something great, make much slaughter, overcome, battle strenuously.

Nun-Kaf-Ha ن ك ح = **to tie, make a knot, contract**, to marry, marriage.

Tay-Waw-Lam ط و ل = to be long, continue for a long time, be lasting, be protracted. taulu - **plenty of wealth, sufficiency of personal social and material means, power**. tuulun - height. tawiilun - long. tatawala - to spread, be lengthened/prolonged.

Fa-Ta-Ya ف ت ي = **to be young, full-grown, brave, generous, manly qualities, bold, courageous, fine fellow, gallant, young comrade**, young slave, servant. afta - to advise, give an opinion/instruction, decision, judgement or decision in a matter of law, give a formal legal decree, announce of inform a legal order, issue a (divine) decree or sacred law, explain the meaning, pronounce, furnish explanation.

Ayn-Nun-Ta ع ن ت = to meet with difficulty, fall into distress, be overburdened, commit a crime, be spoiled, constrain anyone to do a thing, cause anyone to perish, beat harshly. a'nata - to bring anyone into difficulty, beat roughly, cause annoyance, confuse. anatan - sin/crime/mistake/difficulty.

Gh-Dad-Dad غ ض ض = lowered, contracted, lessened, **restrain**.

Ba-Sad-Ra ب ص ر = **Becoming perceptive, mental perception, having belief or knowledge, understanding, intelligence or skill, knowing, giving light, shining, illuminated, making manifest, evident and/or apparent**.
To behold/perceive/see/observe/watch.

Zay-Ya-Nun ز ي ن = To adorn, deck. Adorn, grace, honor [said of an action, quality, or saying]. Embellished, dressed, or trimmed it [relating to language]. Adorned [ex. The earth, or land, became adorned with or by it's herbage], ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced him/it. Of language it is said: "It was embellished, dressed up, or trimmed". Of action it is said: "It was embellished, dressed up"; i.e. commended to a person by another man. A grace, a beauty, a comely quality, a physical/intellectual adornment, **an honour or a credit, and anything that is the pride or glory of a person or a thing. Rank, Station, Dignity.**

Kha-Miim-Ra خ م ر = cover/conceal/veil, becoming changed/alterd from a former state/condition, mixed/mingled/incorporated/blended, intoxication/wine/grapes, make-up, **any intoxicating thing that clouds/obscures the intellect**, come upon secretly/unexpectedly, crowding of people, odour of perfume, women's head cover, man's turban, a covering, something fermented/matured.

Ba-Ayn-Lam ب ع ل = Husband, took a husband or became a wife: People intermarrying with a people; Playful toying between man and wife; Resistance
Obedience to the husband

Lord, master, owner or possessor, Head, chief, ruler or person in authority
Someone whom it is a necessary duty to obey;

Lacking strength, power or ability; Elevated land; Confounded or perplexed
Baal (pre-Islamic deity, 37:125)?

Lord, master, owner or possessor, Head, chief, ruler or person in authority

Someone whom it is a necessary duty to obey;

Lacking strength, power or ability; Elevated land; Confounded or perplexed
Baal (pre-Islamic deity, 37:125)?

Alif-Kha-Waw : اخوان؛ اخوات؛ اخي؛ اخت = Male person having the same parents as another or a male only having one parent in common; person of the same descent/land/creed/faith with others; brother; friend; companion; match; fellow of a pair; kinsman; intimately acquainted. Signifying the relation of a brother - brotherhood/fraternity. Act in a brotherly manner. An associate/fellow. Sister, female friend. When it does not relate to birth, it means conformity/similarity and combination/agreement or union in action.

Ha-Lam-Miim ; حلم = ح ل م ؛ حلم = To dream, have a vision. Attain to puberty. Experience an emission of seminal fluid (whether awake or in sleep), dream of copulation in sleep. To be forbearing or clement, to forgive and conceal offences, to be moderate/gentle/deliberate/leisurely in manner, patient.

Alif-Dhal-Nun = استاذن؛ يستاذن؛ اذن؛ he gave ear or listened to it, being pleased, grant leave, to allow, permit/ordered, be informed, advised; notification/announcement/proclamation, ear, appetite/longing/yearning. Yasta'dhinuu (imp. 3rd. p. m. plu.): They ask leave.

Za-ha-Ra = ظهيرة؛ ظهر؛ to appear, become distinct/clear/open/manifest, come out, ascend/mount, get the better of, know, distinguish, be obvious, go forth, enter the noon, neglect, have the upper hand over, wound on the back.

الفجر: Break open/cut/divide lengthwise/dawn, sunrise, daybreak.

Tha-Waw-Ba = ثواب؛ ثياب؛ Actions, Conduct, raiment, garments, morals, behaviour, heart, dependents, followers, robes, clothes, pure/good hearted, of good character. To return, turn back to, to restore/recover, to repent, to collect/gather. to call/summon (repeatedly), rise (dust), to flow, become abundant. something returned (recompense, reward, compensation), to repay. a thing which veils/covers/protects, a distinct body or company of people.

mathabatan - place of return, place to which a visit entitles one to *thawab*/reward, assembly/congregation for people who were dispersed/separated previously, place of alighting, abode, house, tent.

Thematic Quranic Translation Series - Installment 35

THE CONTRADICTIONARY NATURE OF HUMAN SELF **AS PER QURANIC STATEMENTS**

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational **and Academic Scrutiny**

PRELUDE

Instead of having a routinely cursory look at the Arabic Quran for the purpose of just chanting its holy text for securing divine blessings, if we really venture into scrutinizing the contents of its renderings in English, Urdu or any other native language of ours for a satisfactory comprehension of its message, we will have to face paradoxes and contradictions on endless occasions. We shall most probably find ourselves stuck into a welter of confusion failing to ascertain what to take for right and what to be construed as wrong. Many of the narratives would not fit in their places in the current social perspective. On many occasions open controversies would arise when judged on the yardstick of different fields of knowledge. A lot of text would prove unacceptable on the criterion of the laws of nature and collective human intellect. A lot of mythical touch would go against accepted wisdom, modern knowledge and human experience. Inconsistency or lack of correlation between successive sentences and themes discussed will be the elements most often noted, and only the thought of this divine Scripture's sanctity and reverence would force us to keep quiet.

We have unfortunately inherited this dilemma from the earliest - and assumed-to-be the most authentic - Arabic Interpretations (Tafaseer) which stand as the only acknowledged source from where our religious scholars transfer the data into their own languages without feeling the need of probing its veracity. The fact of the matter is that our entire English or Urdu translation work is not carried out direct from the Quranic text, but is borrowed from the aforementioned earliest Arabic Interpretations via the process of blind conformism.

Therefore the basic problem encountered in the process of conversion of Quran's message into our own languages, is this sacred legacy from our elders. The ever growing and powerful class of Muslim religious clerics, which is virtually a gang of backward and violent monopolist bigots, is solely responsible for perpetuating this un-academic and irrational legacy. It is well known by now that our religious clerics' economy and authority both depend upon maintaining a status quo in this field. It is so because the unscrupulous capitalist dictators ruling the Muslim societies for the last 1400 years wanted it to be like that. And it so happens that the Cleric Mafia is the most effective instrument in the hands of the criminal ruling class. However, in the modern times of rapidly growing human intellect and awareness, it becomes our foremost duty to rise against the evil designs of these demigods irrespective of their power and tyrannical hold in our societies.

God's Word is not sent for us to chant or have a cursory look in our leisure time. Its concepts are meant to be fully understood and followed in letter and spirit. Reciting of it in the early hours of dawn doesn't help at all in its comprehension although, contrary to this fact, we are ordained

through a fictitious piece of translation (of “Quran al-Fajr – قرآن الفجر”) that *to recite Quran at Dawn enhances the degree of its comprehension in our minds*. Those who recite the Arabic along with a translation in their own languages, they too just get over with it by going through a traditional fictitious fabrication. Therefore, the question remains as to how can Quran’s teachings be acted upon when a fully academic and righteous comprehension of its real message is still not derived. So, it goes without saying that this Book demands deeper thought, best intellect and careful deliberation as, in its own words, it is a *Timeless Mode of Conduct* (“Hudan” – هدى) *for the entire humanity*.

Our Theme

In connection with our Theme mentioned above as Title of this thesis, the point brought to your kind attention is the declaration by Quran that it is a book absolutely free from doubts, paradoxes and ambiguities. It states that had it come to you from other than God, it would contain various contradictory and ambiguous statements. It clearly means that no contradictory statements can be found in its injunctions. However, questions were raised that while *describing the nature of man* we come across many contradictory statements and illogical justifications thereof are cast

forth in the prevalent Quranic exegeses and translations. And this phenomenon creates an uncertain conceptual state leaving us to speculate about the mystery that lay hidden behind those problematic statements.

Let us now look in detail at the facts Quran discloses in respect of *human nature* and about *the creation and composite structure of this super species of life* in the *series of creative stages of life hitherto launched in different forms*. These Quranic facts, according to our existing exegeses and translations, look mutually contradictory and conflicting. It goes without saying that all the Quranic facts scrutinized below *are not only mutually interlinked in full objective correlation but are based on astonishing divine wisdom and eternal realities*. For this exposition of Quranic reality we shall have to throw a little bit of light on the two elements that man’s personality is composed of; in other words, on “the philosophy of human self”, or “the mystery of the structure of human life”. This humble writer hopes that the real knowledge seekers would fully share this journey of awareness with him.

The Weaknesses of human character in the words of Quran:

Verse No. 96/6-7:

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَآكْفُرًا ۚ إِنَّهُ سَاءً وَثْقَلًا ۚ

Transliteration: “Kallaa, innal insaana la-yatghaa. An ra’aa-hu istaghnaa”.

Translation: “*Nay, man becomes grossly overweening, when he deems him self-sufficient*”.

Verse No. 4/28:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ۝

Transliteration: “Wa khuliqaal insaana dha’eefan”.

Translation: “*Man is created weak*”.

Verse No. 14/35:

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ۔

Transliteration: “Innal insaana la-zalooman kuffaran”.

Translation: “*Indeed man is persistent in wrongdoing and stubbornly ingrate*”.**Verse No. 16/4:**

هُوَ خَصِيمٌ مُّبِينٌ۔

Transliteration: “Huwa khaseemun mubeen”.

Translation: “*He has the power to think and argue/altercate*”.**Verse No. 17/11:**

وَكَانَ الْإِنْسَانُ عَجُولًا۔

Transliteration: “Wa kaan-al-insaanu ‘ajoolan.”

Translation: “*Man is prone to be hasty*”.**Verse No. 17/100:**

وَكَانَ الْإِنْسَانُ قَتُورًا۔

Transliteration: “Wa kaan-al-insaanu qatooran”.

Translation: “*Man is always tight-fisted*”.**Verse No. 18/54:**

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا۔

Transliteration: “Wa kaan-al-insaanu akthara shayi-in jadlan”.

Translation: “*Man is often given to contention*”.**Verse No.33/72:**

إِنَّهُ كَانَ ظَلُومًا جَهُولًا۔

Transliteration: “Inna-hu kaana zalooman jahoolan”.

Translation: “*Indeed Man was in the dark, devoid of awareness*”.**Verse No.70/18:**

وَجَمَعَ فَأَوْعَى

Transliteration: “Wa jama’a fa-aou’aa”.

Translation: “*And he amassed and withheld it from fellow men*”.**Verse No.70/19:**

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا۔

Transliteration: “Inna-al-insaana khuliqa haloo’an”.

Translation: “*Verily, man is created with a restless disposition*”.

Verse No.89/20:

وَتُحِبُّونَ النَّاسَ حُبًّا جَمًّا.

Transliteration: “Wa tuhibboona al-maala hubban jamman”.

Translation: “*And you love wealth with a boundless love*”.

Verse No. 100/8:

وَإِنَّهُ يُحِبُّ الْخَيْرَ لَشَدِيدٌ.

Transliteration: “Wa Inna-hu li-hubbil-khayiri la-shadeed”.

Translation: “*Verily, he is most ardently devoted to wealth*”.

BUT, how come that, on the other hand, God ordains something quite contrary to the above in the following text of Quran:-

Verse No.30/30:

فَطَرَتِ اللَّهُ النَّاسَ عَلَيْهَا

Transliteration: “Fitrat-Allaah allati fataran-naasa ‘alayi-ha”.

Translation: “*It is the natural disposition/constitution (characteristics, attributes) of Allah Himself, upon which He hath created the human species*”.

Does it mean that the aforementioned weaknesses of man’s character are, in fact, the weaknesses of God’s own self or personality??? God forbid! How can it ever be conceived? So then, 1) what is the source or origin of the said weaknesses; and 2) what is that “Fitrat” of God that has been the model for the creation or composition of man ? In the following lines I would try to answer these questions with the help from the latest available human knowledge.

Before we do that, let us bring forth the Verses enlightening the positive attributes that exist in man as against the aforementioned flaws of his character.

The Verses in admiration of man’s attributes:

Verse No. 4/95:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ.

Transliteration: “laqad khalaqna al-insaana fi ahsani taqweem”.

Translation: “*Verily, We have created man in the best regulated form*”.

Verse No.17/70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا.

Transliteration: “Wa laqad karram-na bani Adama wa hamalna-hum fil barri wa al-bahri wa razaq-na-hum min at-tayyibaati wa fadhdhal-na-hum ‘alaa katheerin mimman khalaqna tafdhiila.”

Translation: *“NOW, INDEED, We have conferred dignity upon the posterity of Adam, and we made them responsible in respect of righteousness and magnanimity, and educated them about the good things of life, and favored them far above most of Our creation”.*

Verse No.23/14:

ثم انشأه خلق آخر-

Transliteration: “Thumma insha’naa-hu khalqan aakhir”.

Translation: *“Then we elevated him to the status of a completely different creature”.*

Verse No. 32/9:

ثم سواه ونفخ فيه من روحه

Transliteration: “Thumma sawwa-hu wa nafakha fi-hi min Roohi-hi”.

Translation: *“And then He fashioned him in a suitable manner and infused into him of His own spirit.”*

NOW, without a fraction of hesitation, the mutually conflicting statements in the above paragraphs generate many questions in our minds:-

- . Man’s personality was designed conforming to His own nature;
- . Man was created in the best regulated form;
- . Was bestowed dignity, superiority over other creation, was taught how to achieve piety and magnanimity;
- . His status Elevated to a unique and distinct creation;

And he was awarded the greatest status by:

- . Infusing into him His own “Spirit”!!!

So how come that he suffered from all those infirmities of character detailed in various aforementioned Verses? What is the Rational and Academic justification for this paradoxical situation?

TWO DIFFERENT ELEMENTS IN A HUMAN SELF:

As a matter of fact, God has beautifully solved the above contradictions by stating that He has created man with a combination of two opposite elements. Verses 91/7-11 clarify the situation in the following beautiful manner:-

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا .

Transliteration: “Wa nafsina wa maa sawwa-ha; fa-alhamahaa fujoora-ha wa taqwaa-ha; qad aflaha

man zakka-ha; wa qad khaaba man dassa-ha”.

Translation: *“As for the human self, and the way its structure has been built, it is actually imbued with conflicting elements leading to moral disintegration as well as inclining towards God Consciousness. Therefore, those who would have evolved their inherent attributes would certainly reach their destination; and those who would have kept their growth dormant would fail in attaining their goals.*

Out of the two elements stated above by Quran, one is man’s physical animal organism which is subservient to his animal instincts connected with sensory system controlled by brain; and the other is his non-material Conscious Self controlled by mind, which is infused with God’s SPIRIT and, therefore, is the treasure and guardian of God’s own attributes through which he is bestowed with the lofty values of character and conduct. All the aforementioned infirmities of character originate from man’s animal organism wherein purely self-serving material desires remain active and this part of man becomes a station of evil in man. On the other hand, the aforementioned qualities and attributes belong to the higher conscious self of man and it is these values that, after the physical death of man, would resurrect with the non-material, invisible self of man in the last stage of creation called the Hereafter. The more a man would keep his conscious values alive and would keep evolving them to higher degrees by suppressing the instinctual pressure of his animal organism, the more chances he’s going to attain for his success in the Hereafter. By following this kind of conduct in the present physical and material life, man’s inner conscious self would continue to attain higher and higher levels of evolution.

In reality, the stage of creation of man, in so far as its importance is concerned, enjoys absolute superiority over all the existing stages of creation. It is because man’s creation is in fact a stage of combination of two extremes of creative process. It possesses the best physical form hitherto created where material life form reaches its extremely beautiful and proportionate state by appearing in man’s animal organism. On the other hand, the increasing degrees of consciousness in various successive forms of creation, also reaches the state of maturity and climax by reaching the hitherto highest stage of *self-consciousness* in the form of creation of man. *Self-consciousness* in man virtually means the *consciousness of the presence of his Creator*. This is the most important stage where a constant conflict is found between man’s material and spiritual elements. It is to perpetuate this conflict that material and spiritual elements have been combined under a great strategic plan. This is the ever present conflict that turns man’s life into a constant process of trial and error. The purpose behind this perpetual conflict of good and evil within is to attain evolution of conscious self so that eventually the consciously evolved humans can proceed ahead in the direction of still higher journey of more incredible heights of evolution in the Hereafter, and to meet the goals and achieve the purpose of their creation as determined by the Creator.

It must be borne in mind here that in the present stage of life the physical existence is successively done away with from the human species through physical death generation after generation and, thereafter, man’s purely non-material, invisible, conscious self awaits its transfer and resurrection in the final stage of life to come. The upcoming stage will be that sixth and final stage of creation where man, in his form, attributes and power, would gain proximity of his Creator’s self and reach the great destination of conquering the entire Universe; and then by actualizing and manifesting

himself in the state of Creator's Ideal, achieve the purpose and goal of his creation. Nevertheless, there will be very few of those reaching this unique and incredible status.

Hence, all the flaws of human character enumerated above are the characteristics of his material, animal organism determined most accurately by Quran. And later on, all those qualities detailed in his favor are the attributes of his conscious, non-material self, also determined and elucidated by Quran most accurately. No ambiguity or contradiction is found in God's Word. Thus Quran reveals to us the mystery of human self, i.e., the knowledge of the structure and composition of human personality. Without studying this Book of Self very carefully, Quran cannot be understood accurately. That's why our so-called scholars who belong to the institution of religious priesthood and are prone to use the crutches of Hadith and Fiqh for the comprehension of Quran, do not discover anything rational therein except miracles, ambiguities and much of the illogical stuff. And they remain adamant in presenting the same confused rendering of it before an intelligent world out there. These are our naive traditionist scholars whose lack of learning, a very narrow scope of study and a retarded and dormant intellectual growth makes the true ideology of Islam a target of ridicule, laughter and rejection by the present highly scientific world. It goes without saying that the second basic pre-requisite for understanding Quranic ideology consists in acquiring competence in the study of the Book of Creation. The Book of Self, viz., the mysteries of human self, and the Book of Creation, viz., the knowledge of our Creator's entire creative plan in six stages, are the two most important fields of knowledge without which the field of Quranic comprehension will not be found an easy, smooth and open way to tread upon.

Finally we come to the last *question as to why two different and contradictory parts have been incorporated into a single species of humans*. As we have just known, these two opposite aspects are: 1) the physical animal organism of man, and, 2) the non-material, invisible, conscious self of him, both of which have been combined in their fully matured and autonomous state? What was the purpose hidden behind this planning and how can it be explained and justified? What is the ultimate wisdom behind this confrontational and paradoxical duality which is the cause of a perpetual conflict in the inner self of man?

The Worldly Life and State of Constant Trial for Man:

If you happen to be fully aware of the complete creative plan of our Creator which, as per His own injunctions, consists in SIX STAGES (Fi Sittati Ayyaam – فِي سِتَّةِ أَيَّامٍ : Verses:7/54, 10/3, 11/7, 25/59, 32/4, 57/4, 58/4) five of which are successively launched and manifestly visible in their flawless functioning, and the Sixth being the promised one to come as “the final grand launch” (الْقِيَامَةُ – Youm Al-Qayamah / Al-Aakhirah – the Hereafter), the answer will not be difficult to find. As pointed out in the aforementioned paragraphs, the life of this world, according to divine injunctions, is the one of constant trial for man. Man will be examined, according to Quran, for ascertaining his conduct for being righteous or wrong, and such examination can only be held when opposite and contradictory forces are brought face to face to create a state of test and trial through comparison. So, by putting man into the trial, the success or failure in his efforts towards evolving his conscious self, in the perspective of applying his negative and positive properties in various kinds of temptations, can be judged with complete accuracy and precision. And so, it can be ascertained whether his conscious values had taken control over his general interaction in the

society, or the pressure of animal instincts had taken precedence over the urges of his higher conscious values. Subsequently, after a strict process of accountability, the entire performance of good and evil deeds can be weighed on the scale of permanent universal human values and noted as to which side is lighter and which one heavier. Then in the light of these results, the determination of man's status in the Hereafter can be made purely on the basis of deeds he had done with his independent will and volition.

Let us see in the following passages the beautiful literary style in which our Creator describes the Fifth Stage of Creation of Man as a 'station of trial' and the perpetual clash or conflict-oriented situation created therein, shown with the use of the key word "Balaaun" (بلاء) in its different derivatives. The Almighty is very clear in stating that the "process of life and death of man" is designed with the sole purpose of accelerating the evolution of your inner self by subjecting you to diverse kinds of sufferings so that you may ultimately acquire the loftier, purely spiritual, degree of life designed for the Final Stage of Creation called the Hereafter. In substantiation of the veracity of this theory, divine texts are presented as authentic convincing proof:-

Verse No.67/2: الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Transliteration: "Allazi khalaqa-al-mauta wa al-hayaata li-yabluwa-kum ayyu-kum ahsanu 'amala".

Translation: "Who has created the circle of death and life, that He may test you through virtuous deeds for the sake of your self-evolution by passing you through sufferings?"

Verse No. 2/155: وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ

Transliteration: "Wa la-nabluwa-kum bi-shayi'in min al-khaufi wa-al-joo'I wa naqsim min al-amwaali wa-al-anfusi wa-al-thamaraati. Wa bashshir-is-saabireen."

Translation: "And certainly, We shall test you with elements of fear, hunger, loss of wealth, lives and failure in meeting targets, for the sake of your self- evolution. And do give glad tidings to those who prove to be steadfast in sufferings".

Verse No. 5/48: وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ

Transliteration: "Wa lou shaa-Allaha la-ja'ala-kum ummatan wahidatan wa-laakinna li-yabluwa-kum fi maa ataa-kum".

Translation: If Allah willed, He would have made you one unified nation, but he didn't do that so He may put you to test through suffering for the sake of your self-evolution in what He has given you."

Verse No. 6/165: وَهُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ

Transliteration: "Wa huwa allazi ja'ala-kum khalaaf-al-ardh wa rafa'a ba'dha-kum fauqa ba'adh darajaatin li-yabluwa-kum fi ma ataa-kum".

Translation: *“And it is He Who has made you successors on Earth and raised you in ranks, some above others that He may try you through suffering in that which He has bestowed on you for the sake of your self-evolution.”*

Verse No.7/163:

كَذَٰلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ

Transliteration: “Ka-zaalika nabluya-kum bi-ma kaanu yafsaqoon”.

Translation: *“Thus We put them on trial through suffering for the sake of their self-evolution, for they used to be rebellious.”*

Verse No.21/35:

كُلُّ نَفْسٍ ذَٰئِقَةُ الْمَوْتِ وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

Transliteration: “Kullu nafsin zaaiqa-tul-maut. Wa nabluya-kum bil-sharri wa-al-khayiri fitnatan.

Wa ilayi-na turja’oon.”

Translation: *“Everyone is going to taste death, and We shall test you through suffering for your self-evolution with evil and with good, and to Us you will be returned.”*

Verse No.47/31:

وَلَنَبْلُونَكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُو أَخْبَارَكُمْ

Transliteration: “Wa la-nubluwanna-kum hatta na’lam al-mujahideena min-kum wa-as-Sabireena wa nabluya akhbara-kum.”

Translation: *“And surely, We shall test you through suffering for your self-evolution till We know those of you who strive hard and are the steadfast ones, and We shall put your facts to a strict scrutiny.”*

The clash of good and evil is in reality not the battle between the Devil and God, but it is the clash between the two opposite elements within human self for their domination over the other. Where the pressure of animal instincts become dominant, evil takes over the man; and contrary to that, when the higher values of conscious self become dominant, man turns into a source of goodness, peace, security and tolerance.

The incorporation of both elements in man simultaneously has been termed as “the most appropriate and wise combination” (احسن تقويم) because it cultivates a state of trial or tug-of-war which continuously coaxes man to make efforts in circumspection, and prepares him for the higher stage of life to come by providing him opportunities for the evolution of his inner self. Those who evolve their conscious selves on individual and collective social levels in the darkness of widespread corruption and exploitation perpetrated by the ever present cruel class of capitalists, and who enhance their spiritual powers by confronting these powers of evil, for them it becomes possible to be elevated to a superior class of life in the next higher stage. Thus, the process of man’s present life, until his physical death, provides him with ample opportunities of actualizing the inherent attributes of his inner self.

BUT UNTIL WHEN?

In the end, the question remains to be answered as to how long this perpetual chain of blood bath, the clash of good and evil, is there to continue? Most regrettably, dear Brothers, still no end is in view of the continuing journey of human caravan. We discern from a study of the history of man and the ground realities that still countless fields of blood will need to be crossed. We must remember the dramatic dialogue between our Creator and the “Angles” wherein, describing this fact figuratively, the Creator tried to disclose the reality to us in these words of His:-

Verse No.2/30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَايِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ .

Transliteration: “Wa iz qaala Rabbu-ka lil-malaaikati inni jaa’ilu fil Ardhi khaleefah. Qaaloo a-taj’al fi-ha man yufsidu fi-ha wa yasfik-ud-dimaai, wa nahnu nu-sabbihu bi-hamdi-ka wa nuqaddisu laka. Qaala inni a’lamu ma laa ta’lamoon”.

Translation: “*And remember when your Lord said to the cosmic powers: "Verily, I am going to appoint a viceroy on earth." They said: "Will You place therein those who will make mischief and shed blood, - while we are there to glorify You with praises and gratitude and sanctify You."*

He (Allah) said: "I know that which you do not know."

The issue was fully clarified at this juncture. Mischief and bloodshed were the essential components of this stage of life – the Human Stage. However, the wisdom behind this process was crystal clear upon the consciousness of our Creator. That’s why He exclaimed: “What I know of, you do not know”. So, it is proved there from, that man’s destination is still far away, across countless rivers of blood. This is the fate we are confronted with. Man is still passing through the elementary stages of maturity of his conscious self. His Ideals still are of a lower level or value. He is still stuck with the goals of material satisfaction, carnal pleasures, and the luxuries and abundance of his physical life and needs. To acquire these, he takes unscrupulous steps, makes mischief and sheds blood. When he eventually is driven to regard the attributes of his Creator as his ultimate Ideal and starts manifesting those attributes in his conduct from within, only then this world and human life on it can witness the light of peace and security.

This humble writer believes that in this short narrative, probing a very crucial theme of Quran, some of the so-called contradictions in Quranic narrative have been explained in the light of Divine Injunctions through pure, strict and rational translations of relevant Quranic Verses. It is expected that by going through this write up dexterously the Readers would not face difficulties in securing complete mental satisfaction and peace of heart and mind on the issue discussed herein.

ر ب = **Ba-Ra-Ra** =

Being pious, kind, good, gentle, affectionate, beneficent, just, righteous, virtuous, honest, true, veracious, sweet of speech, merciful. Sinlessly performing something. Recompensing, rewarding for obedience, accepting and/or approving. Driving or calling sheep/goats. Verifying or proving an oath true. One who overcomes, overcoming someone with good actions or speech. Overcoming an adversary or overcoming by evil. Talking too much, confused clamor, noise, crying out, talking in anger or confusion, talking unprofitably. Ampleness, largeness or extensiveness. Land or elevated ground open to view, out of doors or exposed to view. Wheat, grain/s of wheat or coarsely ground flour. Obedience. Good, sweet or pleasant word expression or saying. Of, belonging to or relating to the land and or the desert/waste. External, outward, apparent or public. A truly and honestly executed sale.

Ba-Ha-Ra = ر ح ر

Slit, cut, divide lengthwise, split, enlarge or make wide. A vast expanse of water (Ocean, sea, huge river). A fleet swift horse called because of its speed like the rolling of the waves in the sea. **A generous man who is ample in his generosity.** Wide tract of land, land belonging to or inhabited by people. Any town, village or city that has a running river or a body of water. Low or depressed land. A large meadow or garden. A place where water stagnates. Seaman, sailor.

SOME REFLECTIONS BY READERS

Nasir Siddiqi: This translation brings to fore the high philosophical message as would be expected from the ultimate standard of excellence, Allah SWT, and not a simplistic finger pointing elementary meaning.

Congratulations Mr. Yusufzai.

Rashid Yousafzai

پیر و مرشد، آپ کے دو کمالات نے مجھے مسحور کیا ہے: آپ کی قرآنی بصیرت اور آپ کی جاندار اردو۔ میں دور حاضر کے ہر زندہ عربی فارسی مفسر سے آشنا ہوں۔ سبھی روایت کے غلام۔ مجھے آپ کے ٹکر کا مفسر قرآن نہ عرب دنیا میں ملا نہ فارسی دنیا۔ اللہ زور قلم اور بھی زیادہ کرے۔ استدعا ہے کہ حور کے قرآنی تصور پہ بھی کبھی لکھیں۔

(**Translation:** “O my Guru: two of your achievements have always mesmerized me: Your depth of Quranic vision and your forceful Urdu prose. I am familiar with every contemporary Arabic and Persian Interpreter of Quran. All are slaves of tradition. I have not found a presenter of Quran of your caliber either in the Arab World or in the Persian World. May Allah enhance your power of writing. I request you to write on the Quranic concept of HOOR too in the near future”).

Zahir Shah Wonderful sir and salute to your scholarship and research. How can we invite you to our university for a seminar?

Varun Gandhi (INDIA): Actually, I am at loss of words when it comes to Aurangzaib Yousufzai. His interpretations of Al Quran & comments are so rational & perfect to the point that I am almost speechless. In fact, I do think of complimenting him in my best way on this, but keep silent just wondering what words I should use to convey my appreciations. Indeed, this is the gift of Allah swt to him.

Sir...Thank you so much for being the most precious part of my life. Alhamdulillah!

Varun Gandhi (INDIA): Sir Aurangzaib Yousufzai..I went through half of your article on Hajj...A Delusional Journey of Deliverance. Only one word I can express is it's 'Incredible'. Can't think of any other words to express my feeling at this time..Your talent is a great gift from Allah(swt). Not sure how a labelled elite in this field of Dawah will respond to this, but will surely start thinking at the back of his mind. A number of misconceptions got cleared. Hoping to complete the reading by this week. Thank you so much & Praise be to the Almighty.

Mir Bashir U.K. I'm proud to be friends with Aurangzaib Yousufzai, he is a great thinker and scholar.

Agha Ashraf Ali Khan

بہت ہی اعلیٰ سر جی آپ نے اس پرفتن دور میں قرآن کی انسانیت ساز آواز پہچانے میں ہر ممکن کوشش کی اللہ آپ کو اپنے حفظ و امان میں رکھے۔

(**Translation:** “Excellent Sir. In this era of terrorism you have made all possible efforts to disseminate Quran’s true humanistic voice to the public. May God keep you under His protection.”) .

Rashid Hazravey U.K. Aurangzeb Yousufzai's research is really of the highest standard of the theological studies of Islam. Despite breaking up with the Ustaad e Muhtram I will always be indebted for what I have learnt from his extraordinary work.

Janus Khan U.K. I HOPE YOU COME OUT OF THAT HELL ASAP. THE HUMEN and (specially Muslims) need RAHBER (Guide) like you. May Allah give you more life to do more work on the Quran to find out the truth. Today I am enjoying this month with happiness, otherwise I would be Fasting like all others Muslims who are deaf and blind and can't think what is right and what is wrong. But because of you and few others' hard work I am and few others are enjoying the life. May Allah give you the reward for this hard work. Long live you and your team.

Tahir Chaudhry (FRANCE): Your book on hajj was also a diamond for me. It has given me the freedom from fictional aqida (devotion) of Makkah and so called pilgrimage. Because of your book I was successful in lots of historical, archeological debates.

As always I've no words to thank you.

Anwar Mirza (Norway): You are a great scholar. I'm proud to be your friend

Suzzie Roberts: Aurangzaib Yousufzai u sir r the only person out of all the debates I have encountered that respectfully explained in ur prophets defense ur views.

Tahir Chaudhry (France)

اتنی جلدی نہ کریں ابھی آپ کی بہت ضرورت جتنا کچھ آپ سے 2 سال میں سیکھا شاید پوری عمر میں نہ سیکھ پاتا آپ کی یہ کاوشوں کو سراہانے کے لیے الفاظ نہیں چھوٹا منہ بڑی بات ہے۔ اللہ آپ کو بھی حفظ و امان میں رکھے۔

(Translation:whatever I have learnt from you in just 2 years couldn't have learnt in the entire life span. I don't have words to appreciate your efforts. May God keep you under His protection!). I earnestly request you to continue this struggle. Your Thematic Translations are being applied here in Europe too and that's why the French speakers of France, Belgium and Switzerland are enchanted to read you.

Let me share the sentiment of some French speaking Muslim women when I presented them the thematic translation of Surat Annisa:-

Aubrey varlet says; I had passed 34 years of my life in ignorance; why didn't I get these translations before,, and she profoundly thanked you .

Brigitte bailly says; I was being manipulated since 45 years by my Muslim husband; thanks to Almighty who showed me the truth before I died.

Monia Esson says; I want to meet and thanks to the man who discovered the real meaning of these words.

Gerald Mohamed said ; Aurangzaib sir is a God gifted .

Maximo Saleh said; I wept day and night to get guidance from God, he granted me through your work.

Nacibia Michelle says; Whithout your work she will be slave of his Syrian husband who beat her because God ordered him.

Dalia Aon says;

She has no words to thank you , she recommended me to thanks you millions time.''''''

I have lots more but I'm thankful to Allah who created us and then placed you on our way. Lot of best wishes and excellent continuation!.

Mohsin Ali Appreciable effort Aurangzaib Yousufzai sab, May Allah bless of knowledge always on u.

Debbie Roch-Sweade (USA) fb:

It is a big undertaking! But I'm loving it, it's like a big art project on my favorite topic with subject matter that is so resonating with me and making more sense than anything I've seen. It being a big job reminds me of two sayings, If it was work, I'd pay someone else to do it. and, If you do what you love, you never work a day in your life. The spare time I do have, there's nothing I'd rather be doing than learning about God and the Quran, especially this enlightening endeavor. In fact, if you like to read, you know how when you're reading a good book you don't want it to end? I'm happy that it's a massive amount of material!

I'm actually quite honored that you're glad I'm doing it, I feel very respectful of what I've learned so far,, I'm not trying to flatter you. The more I understand and see the dots connecting, the more convinced I am that you're right. The whole concept of the strict interpretation by the words themselves only, yet with the overall context of a philosophy of a consistent and noble Creator that we can't even begin to comprehend, I think is a very significant matter, in fact the people in the Quran groups would have nothing left to talk about after this consistent approach to understanding the noblest a Creator can be. I'm glad if I can help make this enlightening work more available to the world, I don't know how many people really can accept new ideas, but that's not my responsibility. ...I was wondering if you're planning to do a website?

I'm so looking forward to having a cohesive place to examine each of your articles! Imho, your work needs as much exposure as possible, not just for Muslims trying to backtrack, but even, or maybe even especially, ppl new to the Quran can be saved wading through the murky shallows.