



In the Name of Allah^١, the Most Beneficent, the Most Merciful

Preface

The Holy Qur'an is the everlasting miracle of Islam. It carries amongst its words, meanings, explanations, and facts manifest proof of the truthfulness of the revelation of the Holy Qur'an from the All-Knowing Creator, for all people and for all times.

The Qur'an is Allah's everlasting miracle, by which He endorsed His latest prophet: Muhammad (SAWS)^٢. Allah (SWT)^٣ undertakes to preserve it until the Day of Judgment to remain as a concrete proof that it is the authentic revelation from the Lord of the worlds^٤. The Qur'an is a proof that addresses all people; each according to one's understanding, level of intelligence, and the amount of education received. Its greatness and magnificent style touches the common people and the elites alike. Even the eloquent persons fail to come up with a discourse like it. It overwhelms scholars and wise people with its sublime logic together with its precise scientific and historical signs. However, there is a joint aspect between all those who listened to the Qur'an with both their hearts and minds, and adopted its faith accordingly: It is this feeling of Allah's Majesty in the qur'anic discourse, and their inability to describe it or determine its origin.

The Holy Qur'an includes extremely precise referents and expressions, in addition to some prophecies, that exceed the human capability at the time

^١ The word Allah is the Arabic term for God. Although the use of the word "Allah" is most often associated with Islam, it is not used exclusively by Muslims; Arab Christians and Arabic-speaking Jews also use it to refer to the One God. The Arabic word expresses the unique characteristics of the One God more precisely than the English term. Whereas the word "Allah" has no plural form in Arabic, the English form does. Allah is the God worshipped by all Prophets, from Adam to Noah, Abraham, Moses, Jesus and Muhammad.

^٢ SAWS = *Salla Allah alayhe Wa Sallam* [All Prayers and Peace of Allah be upon him].

^٣ SWT = *Suhanahu wa Ta'ala* [Glorified and Exalted Be He].

^٤ Mankind, *jinn* and all creation.



of revelation and for centuries afterwards. This affirms the impossibility that such referents, expressions and prophecies were produced by a human being, and that their source is the All-Knowing Creator, the One Who has sustained and protected the universe from the beginning of time to eternity. Undoubtedly, there are some Qur'anic expressions that we do not yet know the true scientific significance of, but, with the progress of science, the concepts behind these expressions will be clarified (as was the case previously) so that future generations may have even more certainty.

Preamble - The Forgotten Ordinance

Allah (*SWT*) addresses the Muslim *ummah* (Muslim nation):

Allah says what can be translated as, **“You have been the most charitable nation brought out to mankind: you command beneficence, and forbid maleficence, and believe in Allah...”** (TMQ¹, ٢:١١٠).

Allah says what can be translated as, **“And thus We have made you a middle nation to be witnesses over mankind, and (for) the Messenger to be a witness over you...”** (TMQ, ٢:١٤٣).

Allah says what can be translated as, **“Surely (the ones) who keep back whatever supreme evidences and guidance We have sent down even after We have made them evident to mankind in the Book, Allah curses those (people), and the cursers (also) curse them.”** (TMQ, ٢:١٥٩).

Then, Allah (*SWT*) addresses His Prophet (*SAWS*):

Allah says what can be translated as, **“Say, “O you mankind, surely I am the Messenger of Allah to you altogether...”** (TMQ, ٧:١٥٨).

Allah says what can be translated as, **“And in no way have We sent you except as a constant bearer of good tidings and a constant warner to**

¹ TMQ = Translation of the Meaning of the Qur'an. This translation is for the realized meaning, so far, of the stated (Surah: Ayah) of the Qur'an. Reading the translated meaning of the Qur'an can never replace reading it in Arabic, the language in which it was revealed.

the whole of mankind; but most of mankind do not know.” (TMQ, ٣٤:٢٨).

Allah says what can be translated as, **“O you Messenger, proclaim whatever has been sent down to you from your Lord; and in case you do not perform (that), then in no way have you proclaimed His Message; and Allah safeguards you from mankind...” (TMQ, ٥:٦٧).**

The Prophet (*SAWS*) conveyed the Qur’an and taught it to us. He also detailed its outline, cleared its features, and embodied it in his *sunnah* (the Prophet’s tradition) as a practical live model to be followed until the Day of Judgment:

Allah says what can be translated as, **“...and We have sent down to you (i.e. the prophet) the Remembrance that you may make evident to mankind what has been sent down (ever since) and that possibly they would meditate.” (TMQ, ١٦:٤٤).**

The Prophet (*SAWS*) said, “I leave behind two things for you; if you follow them you will not go astray: Allah’s Book and my Sunnah (tradition). They will never separate until they come to the fount^١.” [Al-Hakim].

The Prophet (*SAWS*) ordered, urged, and made us love to strive and guide all the people to the light of Islam:

“Tell on my behalf, even if it were only an *ayah*^٢ (of Qur’an or perhaps of Prophetic traditions)” [Al-Bukhary].

“It is incumbent upon those who are present to inform those who are absent ; perhaps the present might inform that who can comprehend better than him.” [Agreed upon].

^١ Fount = The Prophet’s fount at which the true believers will meet him to drink from his hands on the Day of Judgment.

^٢ Ayah= Verse of the Qur’an.



“... for, by Allah, if Allah guides aright a single person through you then that would be better for you than possessing red camels (the most valuable of the camels).” [Agreed upon].

"O Abu Dharr! That you set out in the morning and teach one *ayah* from the Book of Allah is better for you than if you pray one hundred Rak'ahs (units of prayer). And that you set out and teach a matter of religion, whether it has been acted according to it or not, is better for you than if you pray one thousand Rak'ahs." [Ibn-Majjah]

Hence, the call for Islam was the best mean for *jihad*¹ (struggle), rather, it is the essence and the objective of *jihad*:

Allah says what can be translated as, “...**and strive with them thereby with a constantly great striving.**” (TMQ, ٢٥:٥٢). The word “**thereby**” refers to the Qur’an.

A man came to the Prophet (*SAWS*) and asked, "A man might fight out of fanaticism, might fight for bravery, or might fight for showing off; which of these (cases) is in Allah's Cause?" The Prophet (*SAWS*) replied, "The one who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause." [Agreed upon]

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¹ Jihad = Any earnest striving in the way of Allah, involving personal, physical, intellectual or military effort, for righteousness and against wrong-doing. “Lesser Jihad”: fighting to protect Islam from attack or oppression. In such fighting, no woman, child or innocent civilian is to be harmed, and no tree is to be cut down. “Greater Jihad”: internal struggle for the soul (*nafs*) against evil and temptation.