

*In the name of Allah the Gracious The Merciful
Allah is the One Whose help is sought*

Rabwah _____

My dear Mohammad Arshad May Allah grant you peace

Peace be on you and Mercy of Allah with His Blessings.

I am ashamed before you that a long time has passed and I could not reply to your letter. I had placed your letter somewhere and then forgot. Now after a long period I found it and hence responding to you.

You had indicated your intention to issue a Quran Number for "Al-Musleh" periodical and contribute therein an article on miracles of Quran. Hope that you would have authored it by now. I would write about a few points for your consideration if you have not written it so far or intend to continue it further.

Miracle is the name of such a matchless thing that human powers are unable to present anything like it. Quran is the word of God. He descended it with His Knowledge. The Being of God is Matchless. None is like Him and He has no partner. His Knowledge is perfect and Matchless. Hence His Book which contains His Knowledge is also Matchless, unlike anything and Unique.

This subject has been described in the Noble Quran repeatedly in different ways; (like) **"Then produce a chapter like it and call upon your helpers beside Allah to help you out"**. This is a miracle rather the basis of all miracles as such that all people, all books, all sciences by joining together and by combination may contest. **"But if you do it not, and never shall you be able to do it, then guard against the fire, whose fuel are men and stones, which is prepared for the disbelievers."** This is the **second** miracle that it was challenged by drum beat and further warned against the dreadful end of those who dare to contest.

There is another form of Quranic miracle that in it such things which are opposed to each other and combination of which is impossible by intellect; by removing their contradiction, have been put together. For example, the Noble Quran is the briefest among the Holy Scriptures, it is shortest in volume. Its verses are even less than seven thousands; but in spite of this, it is also detailed. This brevity yet perfection and detailed; it is impossible by human powers. This is only the honor of the Quran that inspite of being brief yet detailed. **“We have not left out anything in the book”** [Surah Al-Anam, verse 38]. In the verse (24) of Surah Al-Zumar : **“Allah has sent down the best Message in the form of a book, part of which bears resemblance, whereby the skins of those who fear their Lord are set tingling and their skins & hearts soften”**

The **first** miracle in here is that Allah sent it down. This is the Word of Matchless Being and hence it is incomparable. Allah is the Eternal Beauty and possessor of Eternal Perfect Excellence and since ever and forever the Beloved God. His book is perfect in Beauty and Excellence and Matchless. Hence the **second** miracle is of its splendor being Excellent Word.

The **third** miracle lies in its being proportionate. In its subjects, teachings, words and description there is a maximum proportion as in any handsome being’s features, height and stature. There is essentially resemblance and proportion otherwise it will not remain beautiful. When this is the requirement of beautiful then the most beautiful can only be imagined. For a beautiful being it is essential that its features individually possess perfect beauty and further be proportionate to each other. If a human has a beautiful tender nose but the mouth is ugly then where is the beauty? Even when one or two or ten limbs maybe exceedingly beautiful but unless all features are proportionate to each other besides being beautiful; and if they do not complement each other then the beautiful being is not constituted. Since Quran is the Perfect Message it is essential for it to have proportionate resemblance. In the Noble Quran such supreme standards have been described that in themselves they are a sort of a Miracle.

Further to it (as **fourth miracle**) they are repetitive and its beauty manifests in many forms granting light to intelligence and also to spirit. It grants satisfaction to sight and also to insight. It is dual in this sense that it is a reflection of Eternal Beauty and also reflection of all different excellences of human nature. This subject has been described with reference as such: **“Are you harder to create or the sky?”** [Al-Naziat -28] Here by bringing together two opposite things made the subject difficult and then by solving this problem manifested the Miracle of Quran. The contradiction and difficulty in here is this that on one side this is a

reality that it stands proven from the Noble Quran that man is the excellent creature and on the other side it is being told that **“the sky”** which means in Quranic terms as propounded by Hadhrat Masih-e-Maud (AS) includes the whole Universe and Beings. If the sky is harder in creation then how is the man crown of creation? The dual glory of the Quran removed this contradiction as Quran is not the guide of intelligent light but also grants glitter and light to the spirit. The man who claims to be the crown of creation and presents his eminence only in apparent being and excellence in the form of intelligence is devoid of the latent light and hence himself suffering from contradiction. Why have objection to the Quran? Quran’s second glory removed this contradiction and teaches that if man besides possessing the light of intelligence is granted with the latent light then he is eminent otherwise what is the justification of his being superior to the Universe? Nothing at all!

In *Surah Al-Saffat* (verse 12) elaborated on this subject like this: **“Whether are they who were harder to create or the rest of the Universe that we have created. Them we created of cohesive clay.”** O’ man who in spite of being away from God claims eminence that I am hard in form and perfect in creation your claim is false. You have no superiority over those **to whom we created**. All have been created by that One Being. Here "We Created" is the wonderful reference to the manifestation of beauty of the second glory of Quran. It means that those who have become Ours; whose relationship is totally for Us; not like this that partly for God and partly for Satan and shows off personal desires and wishes. Hence **“We Created”** means those who were given life again by the God’s Hands' who were totally devoted to Him. Who dressed themselves with the command **“Enter in total peace”** and further elaborated **“Them We Created of cohesive clay”**. Their nature is cohesive. They are the slaves of God who cling to Him devotedly.

Further in above verse of *Surah Al-Zumar* the **fifth** Miracle is the description of the apparent effects of the word of God. **“Whereby the skins of those who fear their Lord are set tingling and then their skins and hearts softens into the remembrance of Allah.”**

The first effect of it is this that such fear develops of the splendor of God that tingling develops and the second effect is that it softens the heart. Here also are two opposite attributes that have been brought together. The standing of hair on ends develops when the skin becomes rigid and harsh and the rigidness is opposite to softness.

Another reason of superiority of miracle is in this form as you are aware that the Exalted Quran was sent down in portions over twenty three years time and this is a form of miracle as He Himself said (in *Surah Al-Furqan* verse 33) **“It is revealed progressively that we may strengthen thy heart therewith”** The second thing of **Mohammadi** heart in its own is a miracle; the admission of which the enemies are also bound to do. And since dispatch of Quran in pieces is the cause of its miracle then whatever is the basis of miracle is itself a miracle. Further said **“We revealed it progressively and in the best form”** Revelations in pieces then such decent arrangement and excellent order that all verses and all *Surahs* are such set that by joining together they adopt another glory.

The Quran is not in verse but it cannot be said that it does not have attributes of a verse; its rhyme and melody. For this reason the Almighty said recite it with melodious sound. This is such a miraculous attribute that (as quoted in a hadith) Allah the Exalted does not listen to any saying with as much pleasure as He does hear His Prophet reciting the Quran i.e. when he recites the Quran with his pretty and melodious voice.

The same subject has been described in *Surah Al-Waqiah* (verse 76-78) as such **“I cite as proof the revealing of the verses at certain time, and that, if you only knew, is very strong proof, that this is indeed a noble, Quran”** I cite as oath the revelation of *Najoom* (the verses) has many meanings but two meanings have precedence. One meaning is this that verses i.e. portions of the Quran which were revealed as per certain needs at various times. That is not to send down the complete Noble Quran at one time and rather to reveal in portions is such a great sign that God the Exalted described its magnitude with His Oath. Oath in itself is a witness on greatness. Only that thing is presented for oath which has greatness of glory. But in addition He said this is not an ordinary oath rather a great one. The greatness of oath is the proof of the greatness of the thing in whose name the oath has been taken. It is the Noble Quran. The word of God was sent down in parts at every time of need and it manifested its excellence and grace. The one who once fulfils the need is called kind but what to speak of the Graciousness of one who favors at every time of need. It is such a great and unusual favor that deserves to be referred for oath taking. Firstly it showed the favor by revelation in parts then by collecting together manifested another glory of kindness. It is evident that the Quran was revealed in parts and also collectively that (the Prophet said) in Ramadan the Holy Spirit would bring the revealed portion of Quran and recite for his memory and in the last Ramadan he brought all the revealed Quran collectively and recited with him two times. Here also two opposite things have been joined together that the Quran was revealed in parts and also in full collectively. Hence another form of miracle manifested.

First of all, *Surah Al-Fateha* has been placed and in accordance with certain traditions *Surah Al-Fateha* is the first one to be revealed. Then in permanent arrangement it was kept as first; that it is the very brief summary of the whole Quran and a key for the subjects of the Quran. It was named the seven repeated ones. Thus the whole Quran is repetitive and the *Surah Al-Fateha* the seven repeated one's. The whole Quran is condensed together i.e. Quran's brief (summary) is placed in the beginning.

Ponder over the glory of being repetitive that these seven verses are recited with such a continuous and consecutive repetition. I pondered over it and estimated that I recite *Surah Al-Fateha* about fifty times in a day. There maybe such fortunate ones who recite even more. Whosoever observes five times daily prayers recites *Al-Fateha* a minimum of thirty times each day. It is not a minor miracle that it was predicted in advance that this is the seven repeated ones and it will be recited with such abundance and repetition that any other word will not be recited. Just calculate that presently the population of the world is about five billions and one fourth of which is Muslim so it is over one billion. The Christians tell less due to falsehood, Great Deceivers as they are; they are liars. The truthful and verified Prophet (SAW) had already said Surely I will abundantly exceed with my followers compared to other Prophets on the day of resurrection. It is related to numbers and also the best people that *Mukasira (Arabic)* also gives the meaning of domination as said **“We have bestowed upon thee abundance of every kind of good”** and said **“and do not bestow a favor in the expectation of receiving more in return”**. Bestow favors and continue it but never remind anybody of your favors. We will bestow you a lot. *Tastaksar (Arabic)* does not mean to expect more as most have understood but **to receive in abundance**. The peculiarity of **“Istafall”** (Arabic grammar chapter) is not only to demand rather it has some other qualities out of which there is ecstasy and receipt. In the Noble Quran itself Arabic grammar chapter **“Istafall”** has been used in the same meaning from this root as said; **“Say Had I known the Unseen I would have secured abundance of good and affliction would not have touched me”**.

Here is not the denial of abundance rather denial is of having secured opulence because of possessing personal knowledge of Unseen. Whatever was received was because of the bestowment of the Most Knower of the Unseen. That there is abundance but the same is from the side of Allah and not due to personal knowledge or effort. If it would have been because of personal effort it would have been false; because **“Knowledge of the Unseen”** is only to God. Had it been the claim due to personal effort then His Holiness's being **“Abdullah Al Mutliq”** i.e. **“Only the Servant of Allah”** and Mohammad would not have proved; as this thought is against *Al-Hamdolilah* (All praise for Allah). However the abundance in numbers is

also a miracle hence the Great Deceiver tries to hide it. And “**Mukasara**” (Arabic) in meanings of denomination is also exhibited that just one servant Hadhrat Masih-e-Maud (AS) just an **Ummati** prevails upon the whole world.

If abundance in numbers is considered then a rough estimate is that in the case that ten percent observe five time prayers then at least the minimum the seven repeated verses are recited daily is about four billion times. Is there any book which can show this glory of the repeated ones, rather one thousandth of it?

After **the seven repeated ones** He showed the glory of the “**Wal Quran-ul Azeem**” i.e. we cite as witness the Great Quran and began it with: “**I am Allah the All Knowing . This is the perfect book, Free from all doubt. It is guidance for the righteous**” In four brief sentences described the claim of the Noble Quran with perfection and perfect miracle it’s greatness; its need; its superiority with miraculous glory not only described but rather proved with arguments.

For anything there must be essentially four causes and for anything to be perfect it is essential that its four causes should be perfect i.e. cause of operation. Said The Quran is Great and Matchless because its operative cause is Great and Matchless i.e. Allah is that Being who is the possessor of all good attributes; for Whom is all the praise and He is free from any deficiency. The second cause is material. Said Quran is great because its material cause from which it is made is the Knowledge of God and no other knowledge can match it. Even if looked otherwise the verse (**Alif Laam Meem**) in itself is a permanent miracle but there is no occasion to go into its detail.

Basically one may understand as such that for each subject the book is composed of words. This is only the eminence of Quran to use letters for conveying the thought and what is in mind. One illiterate; my father and mother be sacrificed over him, presents a Book and this illiterate person has no knowledge of alphabet letters. The use of words is common between an (**Ummi**) illiterate and literate. Rather sometimes an illiterate maybe more eloquent but recognition of letters and its knowledge is related to teaching and recitation. That illiterate (**Ummi**) uses letters in his book for conveying meanings and in such a way that the wisdom wonders. That **Ummi**, my mother and father be sacrificed over him, brings these alphabets in 28 forms in 29 *Surahs*(chapters). Hence as if tells that in Arabic language the alphabet letters are 29 but it maybe said that those are 28 because **Alif** and **Hamza** are two shapes of a single letter. If static then **Alif** and if moving then it is called **Hamza**. Out of these 29 letters fourteen are used at the beginning of chapters so that it is ascertained that actual alphabets

are only 28 the half of which is fourteen. And the half of 28 he chooses are those alphabets which are used mostly in Arabic words. This is a **constant** miracle; because by selectively studying the material of Arabic dictionary; to reach this conclusion that which of the letters are most in use; for this actually a computer is needed. Anyway, regarding excellence and miracle of Quran, it was said in the beginning that its cause of operation is perfect and its author is not man rather that Being who is since ever and forever possessor of attributes of Excellence in Himself and its material cause is perfect that it is constituted by the Knowledge of God who is Matchless and its cause of form is also perfect. **“This is the perfect book free from all doubt”** is its form. This is such a book that to name any other book in comparison to it is a great blunder. This is the book for which Moses had predicted that in you from amongst your brother He will raise a Prophet resembling him and he will recite message of God with this name **Bismillah** which He will put in his mouth and the same is without doubt. Every due has been granted. No right is withheld. There is no wrong. Everything every being has been given his place. There is no matter out of place and out of occasion and its ultimate cause is also perfect that it is not only guidance for humans but also for the righteous. The perfect righteous; Moosa and Eesa & Ibrahim also wanted it (Quran).

Without any conjunction in four sentences established such a matchless connection between the cause and effect and between arguments and proof that it can not be matched. The original cause is this that Allah is its operator and its effect is this that it is matchless in description of all knowledge.

“I am Allah the All Knowing” When two causes i.e. cause of operation and material cause joined together then essentially their effect will be **“This is the Perfect Book free from all doubt”** The one that will be The Book and without doubt; it is not possible it may not be a **“guidance for the righteous”**. Here this objection can be raised that then there must be the effect of **“guidance for the righteous”** which requires continuity and time which reasonably is possible. Hence kept the following form i.e. kept its other form in the argument and proof. That argument **“guidance for the righteous”** is this that it is the perfect Book free from all doubts. And the argument for **“this is a Book”** is matchless knowledge. And the argument for Matchless knowledge is this that it is the Word of God Whose knowledge is perfect; Whose Being is perfect. Then what is the argument for guidance. Its answer is evident which is described in the next verses **“Who believe in the Unseen It is those who are firmly grounded in the guidance that has come from their Lord and it is those who shall prosper.”** By referring argumentatively described here that tests this by experiment; proved by laboratory test.

Look to those who accepted it. Did they prosper or not? Practice yourself. There is a miracle in each and every word.

I have written briefly and mostly by references. If you ponder over it there will emerge from it many forms of miracles.

Wa Salaam

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