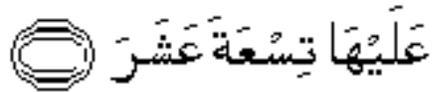




In the name of Allah, the Gracious, the Merciful

Surah Al-Muddaththir verse 31



“Over it are nineteen angels”

A summary of commentary on the above verse of the Holy Quran by Hazrat Sahibzada Mirza Rafi Ahmad (AS)

Here the pronoun, “it”; is considered the fire of Hell, but it may refer to other things besides it. It may mean the Holy Quran as it was described as “tadhkira” in the previous chapter “Al-Muzzammil” or it may mean the verses of the Holy Quran. Meaning that over the verses of the Quran the figure of **nineteen** is appointed. It may be the enemy person who says that the Quran is the word of a man. To disprove and punish him, **nineteen** angels have been appointed. It may mean that over a certain time period and place for punishment, angels have been appointed.

Generally the commentators have interpreted that **nineteen** angels have been appointed by Allah the Exalted, as is made clear in the verses following this one in the same chapter. Quranic words indicate that this is an allegory. I remember that

around 1963 in Ramadan during the dars (tafseer of Quran), while preparing notes for the same I had written about it that the verse herein described is an allegory that bears some unusual prophecy which will get disclosed at its time. Thereafter such a research has taken place which confirms the grandness of this allegory evidently which I will describe hereafter.

First of all, I state the meanings described generally in tafaseer books. Some say it means definitely **nineteen** angels and it was for trial of the disbelievers and it happened like that. Abu Jahal said to Quraish people that never mind (this number of angels is insignificant), we will handle them and remove them from the path and all of you can then enter Jannah. Allah the Exalted had already prophesied that this number is only a trial for the disbelievers. Some commentators say **nineteen** kinds of angels or angels in **nineteen** rows. Or maybe **nineteen** chiefs of angels and underneath them innumerable angels as said in this chapter after the verse under discussion:
“None knows the hosts of thy Lord but He.”

Some scholars have interpreted it that it refers to **nineteen** powers of man which if used rightly he is saved from the fire of Hell and the wrong use of these makes him eligible to enter Hell. And over each power an angel is appointed. Hadhrat Khalifatul Masih I (r.a.) said that it means those powers and limbs of man through which disobedience of Allah is caused, i.e. two hands – two feet – tongue - sexual organs – anus – abdomen – mouth – five senses – thinking – intellect – lust and oppression. According to these powers and limbs, angels have been appointed. Hadhrat Khalifatul Masih II (r.a.) says it means besides five senses there are four others: power of feeling heat, sense of feeling coolness, sense of feeling pressure and sense to measure weight. Parallel to these apparent senses, there are nine latent senses and the

nineteenth is egotism. And over each of these, one angel is appointed because according to Islamic teachings over everything there have been appointed counseling angels.

According to Hadhrat Muhayuddin Arabi, it means seven planets and twelve buruj (mansions of stars) which affect human lives.

According to Hadhrat Imam Raazi, the wisdom of figure **nineteen** is this that Hell has seven doors out of which six are for disbelievers. And there are three situations of infidelity: abandoning faith – abandoning of admittance – abandoning of actions. This makes 18 and one door (7th) is for the disobedient. Those who will go through the 7th door; the reason for their going to Hell is not abandoning of faith or abandoning of admittance but only abandoning the righteous actions. Hence on it only one angel is appointed. Thus there are **nineteen** angels on seven doors to Hell.

Some scholars have described the wisdom of figure **nineteen** that the excellence of man or corruption of his person is because of double-way powers. One type of powers which are theoretical and practical are called powers of living beings and are ten in number, i.e. apparent five senses and five latent powers, added to lust and oppression which make twelve. Powers of the other type which are called physical are seven: power to attract, power to stop, the example of which is avarice, power to break and oppress, power to repel, power to absorb, power to grow, power to give birth and generate. All of it totals **nineteen**. In their reformation is the reformation of morals. And corruption of which is the moral death and consequently man is passed through the heat of Hell in order to purify.

Whosoever could not get purified in this world, he will pass through Hell so that he gets enabled to adopt "ibaadat" (worship), for which purpose he was created. This subject has been described in Surah Al-Shams:

"We call to witness and the soul and its perfect proportioning ... and he indeed is prosperous who purifies it and he is ruined who corrupts it."

That is, Allah the Exalted has made man with perfect powers. Who applies these powers correctly and he purifies himself and removes all obstacles which come across in the way of prosperity, he secures deliverance and Jannah. Whosoever corrupts these powers and makes them redundant, he enters Hell because of his failure to achieve the objective of his creation. Thus in this there is description of those powers which provide excellence and they number **nineteen**.

Imam Razi has also described this reason; that the day and night of man, the aggregate of which is called life, is divided in 24 parts. Five parts out of it are for prayers. Balance is **nineteen** parts and these are the times wherein there is danger of his being wayward. As such Allah the Exalted has drawn attention of man that the time he spends in negligence is the cause of his death. Who guards such times and those are also spent by way of prayers, then angels at these times will also guard him to save from the chastisement of Hell.

All these meanings which are for "On it are **nineteen** angels" are full of intellect and pondering over them enables to know the wisdom of Allah the Exalted and attention is drawn towards reformation of the self. However besides above there are other meanings which prove the vastness, blessings and miracles of the word of Allah the Exalted.

One meaning which this humble one could comprehend the same is as such that these two Surah's i.e. Surah Al-Muzzammil and Surah Al-Muddaththir, which may be called as twins, therein is description of honor, nearness and grandeur of intercession of the Seal of Prophets, Mercy for the world (s.a.w.). While pondering over Surah Al-Muzzammil my attention was drawn to this that in the title of "Al Muzzammil" the wisdom and specialties which the Lord of the Worlds has kept; the same have been made evident in the verses which follow. From here then my mind reflected towards this thing that after description of the title of "O Muzzammil", this Surah has **nineteen** verses. After pondering for a long time I comprehended that these **nineteen** verses which follow this title therein is indication that Allah the Exalted has invited attention toward the next Surah's verse "On it are **nineteen** angels" and the curtain has been raised from the secret which has been kept in there.

In Surah Al-Muzzammil there is description of **nineteen** attributes of the Messenger of Allah (s.a.w.); although these attributes and specialties which have been described are also present in other Prophets, but their excellence is found in the person of that Holy Prophet (s.a.w.). These attributes are as follows:

1. **Standing up in prayer at night:** That is, eagerness for worship of Allah the Exalted and waking up during the night in search of His nearness and love and the attribute of seeking knowledge of that All-Knowing and Well-Aware which connotes the meaning of "standing up in prayer at night." This is found the most in the Grand Prophet (s.a.w.) compared to all humans. For this attribute he was given the name of Perfect Servant of Allah in Surah Al-Jinn prior to Surah Al-Muzzammil because there was no media involved in his being brought up. And Allah the Exalted provided for him perfectly. This is a wonderful honor which exists in the Perfect Servant of Allah. Father is the media for providence. His

father died even before his birth. Mother is also the media for providence. He was very young when wisdom of God took away from him the shadow of mother. The teacher is also the media. That Holy (s.a.w.) was "ummi" (illiterate) and he had no teacher who could teach him and discharge his job with justification in accordance with those excellent capabilities which Allah the Exalted had bestowed him, hence said "iqra" (recite). Come, We teach you. Learn from Us.

2. **Recitation of Quran:** "Recite Quran in a slow and distinct manner." He was a teacher of Quran and imparting knowledge in such a manner that the other person could comprehend it properly. Hence this attribute was his being a perfect learner and student on the one hand and on the other of being a perfect teacher of knowledge. Allah the Exalted provided him excellently and he became a perfect educator for mankind.
3. **Bearer of weighty word:** Heaviest responsibility, that is, deliverance for mankind and their reformation was cast on him.
4. **Achiever of effective discourse:** He was granted a nature resembling and corresponding to the excellence of truth.
5. **Much occupied during the day:** Greatest eagerness to sympathize with mankind with sacrificing agony, courage and hard work. This includes attributes of "jihad" (endeavor) and "mujahida" (struggle).
6. **Excellence of devotion to God** and His remembrance with eagerness fully imbibed in His love.

7. **Excellent manifestation of reality of leaving aside material word, for the sake of Eternal and Forever Beloved**, is present in his praiseworthy person.
8. **Possessor of the name of "Al Mutawakkil"**, as in previous books he was called as such.
9. **Grantor of respite**: In "give them a little respite" (Mahil Hum). Here it is pointed out that meekness, forgiveness and ignoring by way of tolerance were attributes of his great morality. To teach Shariah with tenderness in good manner and convenience is the special feature of his nature and Shariah.
10. **Achiever of comprehensive perfect "tauheed" (unity)** which is comprehended from "He is the Lord of the east and west – there is no God but He."
11. **Attribute of being witness over mankind**: He is "Al Shahid", that is, witness for all mankind, for black and white. Complete role model for recognition of God. His manifestation in seeking the will and pleasure of God.
12. **Intercessionist for mankind**.
13. **Endurance with patience**: Most courageous and brave in the way of God. Most bearer of adversities.
14. **"Al Muhajir"**, i.e. eradicator of the corrupting matter from its root and remover of "shirk" i.e. suggesting partners with God and (remover) of innovations.

15. **Bearer of attribute of "No eastern and no western"** whose intercession and compassion and heart burnings are the same for all humans and in whose consideration there is no distinction between an Arab and non Arab, Israeli and non Israeli, black and white.

16. **Perfect guardian for his ummah** and inculcator in them the attribute of observing prayer.

17. **Purifier of his ummah** and dispenser of the system of Zakat.

18. **Inculcator of this attribute and passion in his ummah that devotion to Lord requires to spend for His pleasure the best of all and the loved thing.** (God) is beloved of all and since ever and forever. This connotation is derived from "lend to Allah a goodly loan."

19. **The most seeker of forgiveness:** Excellent manifestation of attribute of seeking forgiveness of God and the media of forgiveness for mankind.

These are **nineteen** attributes which are described for the Messenger of Allah (s.a.w.) based on which he was bestowed the title of "Al Muzzammil" by the Sovereign of all kingdoms.

Whosoever ponders over this Surah, he will be bound to accept that these nineteen attributes are described in it. In this regard, nobody – provided he recognizes the truth and is just – can differ. He cannot say that there is no description of nineteen attributes. Maybe somebody can say that there are more

than **nineteen** attributes.

I have pondered over it keeping this point in view also. Near me this thing is not correct. If any attribute is derived from this Surah in addition to **nineteen** the same would only be an offshoot from different aspects of these **nineteen** attributes. In my view, this thing that in this Surah there is description of **nineteen** specialties and attributes is sufficient proof that there are **nineteen** verses after "O Muzzammil."

These attributes and specialties of the intercessionist of mankind as described in Surah Al-Muzzammil are **nineteen** in number. And Surah Al-Muddaththir also has the same number of attributes. These attributes of the Holy Prophet (s.a.w.) are spiritual, heavenly and manifestation of all kingdoms and Greatness of Allah the Exalted and the proof of his being a living Prophet and a media for the protection of his ummah. Whose spiritual beneficence and purifying lights are a guaranty for his ummah that until Qiyaamah it will never get together on falsehood. And on the day of Qiyaamah with the permission of Allah he will be the cause of deliverance. And deprivation from this holy effectiveness will be the cause of being sent to Hell. Hence, because of the description of **nineteen** excellent attributes of the Grand Prophet (s.a.w.), those who are deprived of this holy effectiveness of the Holy Prophet (s.a.w.) and deny his intercession, (He) warned them of Hell and on it appointed angels corresponding to those attributes and number.

In "On it are **nineteen** angels" there is an indication towards age. Though in the war of Badr the honor of Qedar Arabs had perished a lot but still they made further efforts and gathered the support of many Arab tribes and also of people of the Book, particularly Bani Quraiza of Madina. It was the **19th** year of the Messengerhood of the

Holy Prophet (s.a.w.). All these groups had joined together at war of Ahzab or Moat war. They had joined together to destroy Islam to prove that the Quran is a lie copied from ancient, that it is nothing but a word of man. Angels had already been appointed by Allah the Exalted to frustrate this great effort of infidels combined with some people of the Book. It was a very critical situation for Muslims when the armies faced each other but overnight there was a turnaround caused by the angel hosts of Allah the Exalted (there happened a wind storm) and all armies of infidels deserted the field by turning their backs in a situation of great disgraced defeat and humiliation and severely felt pain like fire, manifesting the promise made by Allah: **“It spares not and omits no torment.”** On this occasion the Jews of Bani Quraiza were punished with exile. For the disbelieving people of the Book it is said in Holy Quran (in Surah Al-Hashr):

“Had it not been that Allah had decreed EXILE for them he would have chastised in this life also.”

This treatment was met to them as said in the word of God:

“So that those who have been given the Book may be certain and those who believe may increase in faith – and both may not have any doubt.”

Hence, in accordance with His promise which had a sign of the number **nineteen**, God descended angels and proved that this Prophet is in fact His Messenger and this Quran is His word Who is the possessor of Grandeur and Greatness. All this was done for the sake of His beloved because he was commanded **“magnify your Lord.”** For this reason it is said in Surah Al-Ahzab:

“Allah sends down blessings on the Prophet and His angels invoke blessings on him. O ye who believe, do you also invoke blessings on him and salute him with salutation of peace.”

Allah the Exalted praises this servant of His. Angels are engaged in prayers for increase in his ranks, so ye O believers also send salutations to him so that in consequence of Muhammadan intercession you get enabled to receive bestowment and succor of Allah the Exalted. (O our Lord send your prospering blessings and peace on Muhammad.)

“On it are **nineteen** angels” also points to that time when once again Allah the Exalted willed to manifest the blessings of Durud and through blessings of that person who was told that this rank had been bestowed to him because of his sending salutations and invoking blessings on Muhammad (s.a.w.). This rank and these blessings and lights and heavenly supports have been granted to you in consequence of your sending Durud and invoking peace on Muhammad (s.a.w.). Yes, because of blessing of **Muhammadi Masiha**, Allah the Exalted willed to bestow deliverance to Islam from the mischief of Dajjal. Hence in “On it are **nineteen** angels” here is pointed out that the century on which there is number of **nineteen**, i.e. the century from **1900 – 1999**; this Christian century which has on it the number **nineteen** is an argument of the maximum rise and then downfall of Dajjal nations in general.

Hadhrat Khalifatul Masih I (r.a.) has quoted one saying of Hadhrat **Masih Maud** (a.s.) wherein he has pointed out about the number of **nineteen** as meaning the age. He said:

“Now it is 1894 as if the number of **nineteen** which is described in Quran. My heart inclines to smell the fragrance of this approaching number.”

This saying of Hadhrat **Masih Maud** (a.s.) tells us about three things:

- That confirmation of “On it are **nineteen** angels” is the age.

- Secondly it means the century which bears the number **nineteen**.
- Thirdly he had used the word "fragrance" which means a good tiding resembling the fragrance as described in the incident of Hadhrat Yusuf (a.s.).

Hadhrat Masih Maud (a.s.) has also said in a verse:

"Now the fragrance of my Yusuf is coming to me Maybe you call me mad; yet I wait for it."

Thus, while the number of **nineteen** is indicating the age as Hell fire for those who oppose and want to destroy Islam and say that Quran is the word of man, the same is also giving good tiding about the intercession of our Yusuf i.e. Chief of the Prophets Muhammad the chosen (s.a.w.). Thus it is the age of the 20th century on head of which is figure **nineteen**.

If the number **nineteen** is added to the end of the 14th century hijra, then these prophecies will fully manifest failure of all efforts of Dajjal powers which they adopted to remove the Grandeur and Splendor of Allah from the hearts of men and to prove that Quran is the word of man, will frustrate evidently with the manifestation of Omnipotence of God and their names and signs will start disappearing and perish.

In the commentary of Surah Al-Fajr, Hadhrat Khalifatul-Masih II (r.a.) has calculated the year **1981** as among important years for the rise of Islam.

One meaning of "On it are **nineteen**" as described by Hadhrat Khalifatul-Masih II (r.a.) are as such that it is a sign of an attempt of that falsehood which is called Bahai insurgency. Bahaiyat is that offshoot of Dajjal mischief which was to appear in Kharasan as per traditions and the figure of **nineteen** is a sign of their faith. They

have **nineteen** months in a year and **nineteen** days in a month, i.e. 361 days in a year which is against the knowledge of astronomy and also against scriptures of God. He said in the Noble Quran that the number of months as set by God in His book is 12, ever since He created the Heavens and the Earth and the same is proved from the law of nature. The annual revolving of moon is in 354 days and a few hours and the lunar months are 12. The Earth revolves around Sun in 365 days and a few hours and according to this calculation also there are 12 months and the calculation of age is based on revolving of celestial bodies and according to astronomy there is no year of 361 days nor by any calculation 12 months are formed. Thus, Hadhrat Khalifatul-Masih II (r.a.) says that in his view this figure points out to that branch of Dajjal mischief which is called Babiyat or Bahaiyat, a satanic conspiracy hatched in the **nineteen**th century to cancel the word of God and to distance people from the Truth. He said that from the figure of **nineteen** the people of the Book will come to know that this religion proposing **nineteen** months of a year and **nineteen** days of the month is not from God and the fulfillment of this prediction will cause the provision for increase in the faith of believers. This figure further proved that who is the truthful Messiah from God and who confirms the false Messiah and Messiah-Dajjal because the follower of Bab i.e. Bahauallah claimed to be Messiah. Out of many arguments for his being a liar one argument is "On it are **nineteen**" and in this way this figure is a sign of Grandeur of the Noble Quran and the permanent Sharia.

Regarding "On it are **nineteen** angels" I had mentioned the research of recent times which has been carried out with the help of computer. It was being heard that the mind of Egyptian scholars under the design of God the Exalted is inclining to this idea that computer should be employed in service of the Noble Quran as it is being used for worldly sciences. But there was no further news about a solid advancement in this respect. However, some time past probably in 1975 a scholar by the name of Rashdul-

Khalifa has submitted his research to Arizona University USA in the form of an essay, the caption of which is "Evidently felt miracle of Mohammad the Messenger of Allah s.a.w.". Though this research cannot be called complete but up to the extent Rashdul-Khalifa has reached it is enough to put human wisdom to wonder and in the chapters of miracles of the Noble Quran this research has added another new one. The abstract of his research is this that in the first verse of the Noble Quran, the maker and the descender of this book has kept such a numerical specialty which is a big proof of its being a protected and preserved miracle. The first verse of the Noble Quran, i.e. **Bismillah hir-Rahman nir-Raheem** has **nineteen** alphabets. He says when it became disclosed that the words constituting "Bismillah hir-Rahman nir-Raheem" and the number of times they are used in noble Quran are completely divisible by **nineteen**, the scholars wondered at it and it attracted their attention to carry on further research with the use of computer. Hence Rashdul- Khalifa has presented his research in the form I have described above.

Some people raise this objection over it that it is not correct that the total number of alphabets in "Bismillah hir-Rahman nir-Raheem" is **nineteen**; this is not correct. Initially I myself held this view also; hence I kept on researching on this matter. Ultimately I got satisfaction that the statement of Rashdul Khalifa is correct and "Bismillah hir-Rahman nir-Raheem" has **nineteen** alphabets. Actually, counting of Arabic alphabets can be done in many ways. By way of sound, these alphabets which form the speech can be counted. Or initially how many alphabets are actually in a word, maybe not forming part of speech. Or by way of script of "Bismillah" as such is also written in the Noble Quran everywhere. But actually it is as "Ba Ism Allah" i.e. after alphabet "ba" there is "hamza" but since the script of the Quran is the unique

thing and in it such a way exists since ever that after "ba", "alif hamza" is not written. The proof of this is this that wherever in Quran "Bismillah" is written, the same is with "bay" and straight line for "seen" and not "bay" with "seen" having curves in its line, i.e. "bay" is not written as normally, rather above it a sort of line is drawn which indicates this thing that after "bay" there is "alif hamza" but it is not written.

Second proof is this that in the first verse revealed (of Surah Al-Alaq) it is written with "hamza" – IQRA BA ISME RABEKA. Here after "ba", "hamza" is written. Thus, one way of counting alphabets is also this that those alphabets which form the script be counted and those not be counted which are not in the script. Rashdul Khalifa and his associates who engaged in this research have taken into account the script of "Bismillah hir-Rahman nir-Raheem" as was in vogue at the time of Holy Prophet (s.a.w.) and his companions. Considering this, the total alphabets are **nineteen**.

Further proof of it that their view is correct is this that "Bismillah hir-Rahman nir-Raheem" by way of reckoning of alphabets in accordance with *Abjad* makes it 786 which has been universally accepted and 786 can only be the total by way of reckoning only if the total alphabets is considered as **nineteen**, otherwise it cannot be.

In any way, due to research of Rashdul Khalifa, the total of alphabets of "Bismillah hir-Rahman nir-Raheem" is **nineteen**. And Allah the Exalted used this figure for the protection of the Holy Quran as a fundamental number.

For example, all the words in the verse which is the first one, considering the permanent arrangement, have been used in the Noble Quran which can be divided by **nineteen**.

- Take the very first word ISM. It has been used in the Quran totaling **nineteen** times.
- Second word ALLAH which is used in the Quran 2698 times. It is divisible completely by **nineteen**. $2698 / 19 = 142$
- Third word Al Rahman: it is used in the Noble Quran 57 times and is divisible by **nineteen**.
- Fourth word Al Raheem: it is used in the Noble Quran 114 times. $114 / 19 = 6$

To keep this thing in the words of the first verse of the Noble Quran, that those will be used in Quran only in such numbers being divisible by **nineteen**; it cannot be called a chance. The second possibility that God forbid Muhammad the Messenger of Allah (s.a.w.) made a plan to write a book and therein used the words constituting the first sentence in the whole book that they are completely divisible by **nineteen**; this thing is impossible intellectually. The Noble Quran descended in 23 years. For such a long time to consistently make such an arrangement is not possible even for a very great mathematician. How can such a thing be possible by an Ummi (illiterate) of Arab (my mother and my father be sacrificed over him) who had no knowledge of mathematics? Generally, they reckoned 7, 10 and 70. His Holiness (s.a.w.) was totally illiterate. He did not learn even recognition of scripted alphabets from anybody; hence intellectually it is also impossible.

Both these things are intellectually impossible; hence this one, including thousands of signs and arguments, is proof of this thing that this Book is not authored by any man, nor was it possible for any man. Rather, it is the Book of the Knower of the Unseen. This reckoning thing along with uncountable and matchless causes is impossible for any man.

In view of Rashdul Khalifa, "On it are **nineteen** angels" means this that a person who does not believe that the Noble Quran is the word of God and says that it is only a word of man and not such a thing which I should accept as above human knowledge and power and a miracle, for him it is said "On it are **nineteen** angels"; that is, with the figure of **nineteen** We have placed such a miracle of mathematical calculation which will always be a disgrace for non-believers and an argument for the Noble Quran being from God and a proof of being protected. This was the promise "**We have revealed this Exhortation and We shall guard it.**" This is Our word and We shall always protect it. No man has power to claim that his word will always remain safe. The protection of the Noble Quran in itself is a miracle and one of the forms out of its miracles and one way out of heavenly arrangements according to Rashdul Khalifa is the figure of **nineteen**. "On it are **nineteen**" means it.

To consolidate this with the argument that the figure of **nineteen** which is total of alphabets in "Bismillah hir-Rahman nir-Raheem" is from God the Exalted specific figurative dispensation set to safe guard the Noble Quran, Rashdul Khalifa has selected those Surahs which begin with the names of alphabets (abbreviations). In the Noble Quran, the names with alphabets which are called Quranic abbreviations; to use them as introducers of Surahs is its uniqueness. It is such an unusual thing which has put human wisdom to wonder since the time of its revelation. Many people understood its wisdom and the matchlessness of the Word of God. It enchanted their heart and they couldn't help saying "Allah is pious what a wonderful word" and many others who didn't comprehend its wisdom toppled and further increased in their falsehood.

Thus, the use of alphabets is one of the wonders of the Holy Quran because when man speaks, then he conveys what is in his heart. He does not do so by use of alphabets; rather, he does so by joining together alphabets and forming words and then by joining

the words together he conveys his ideas. It does not happen like this that a person wants to tell something and then starts uttering BA - TA – SA. Rather, his speech is formed by joining together alphabets to form words and sentences to convey his connotation. It is the miracle of God that He has chosen the vast roots of words to convey His will. No doubt in recent times alphabets are being used as initials and codes but this should be understood as due to the blessings of the Noble Quran. Because the things it taught to mankind and wisdom and intellect it bestowed also included the use of alphabets for use of communication and description which man understood to some extent and now after 1300-1400 years commenced benefiting from it. But this use of man compared to Noble Quran's is like a sign of dumb compared to a fluent orator. No doubt man by saying UNO, B.A. etc. tells somewhat but the thing which is in "Alif Laam Meem" in the Holy Book it is not in such a use.

Anyhow, since the use of alphabet's name is uncommon therefore Rashdul Khalifa, to prove his research, has taken those Surahs for consideration the opening of which is with names of alphabets (*Muqatta'at*). It must be remembered that the total number of Arabic alphabets is 29 and the same has been used in 29 Surahs of the Noble Quran. Those alphabets which have been used in these 29 Surahs as *Muqatta'at*, the same are half of the total number of alphabets i.e. 1/2. Is it not wonderful that an Arab Umami (my father & mother be sacrificed over him) uses the alphabets as if he knows that total number of alphabets is 29. Even a literate may not know how many alphabets are in their language, and then he knows that half of it makes 14 because division of 29 cannot be 14 1/2. Either it will be half on higher side, that is, 15, or half on lower side, i.e. 14. But here excellence of knowledge is this that in fact half of Arabic alphabets are 14.

Because for use in Arabic, "alif" is counted and it is said that the total is 29 and sometimes "alif" and "hamza" are considered as one. The difference in "alif" and "hamza" is this much that while "hamza" is moving and "alif" is static. Hence half of the alphabets become 14.

However, this is an additional reference to the use of alphabets in Surahs of the Noble Quran. I again come to the research of Rashdul Khalifa. He says that in 29 Surahs, 14 alphabets are used and in 14 forms. Some alone, e.g. "Noon", "Saad", "Qaf". Then in two's, e.g. "Ya Seen", "Ta Seen", "Ha Meem". Sometimes in three's, e.g. "Alif Laam Meem", "Alif Laam Raa", "Ta Seen Meem". Then in four's, e.g. "Alif Laam Meem Ra", "Alif Laam Meem Saad". Sometimes in five's, e.g. "Kaf Ha Ya Aain Saad", "Kaf Meem Aain Seen Qaf". Here additionally I want to state that there is a point of knowledge and wisdom that the root of Arabic words is also as such. Sometimes single alphabetic, sometimes two alphabets, sometimes three alphabets, sometimes four alphabets and sometimes in five alphabets. The base is not more than five. Sometimes some alphabets are added, but fundamentally an Arabic word is not more than five alphabets. This is not an ordinary point which was taught through this Ummi Prophet (my mother & father be sacrificed over him). Further to this, the alphabets which have been used as opening of Surahs; later research exhibited that these are the most frequently used in Arabic words. It is an argument over such a vast research to continue use of all words, then tell such which have been used mostly and those which have been left are used less; this is a wonderful thing and how much a man ponders over it he rejoices the Honor of God. Anyway, in 29 Surahs, 14 alphabets have been used in 14 forms, that is 57 which is divisible by nineteen. $57/19 = 3$

Then he has taken alphabets, i.e. those abbreviations which are in singular form. Out of them one is "Qaf" which comes first in two Surahs. One Surah "Qaf Wal Quranil Majeed" and the second Surah is "Al-Shura" the beginning of which is "Ha Meem Aain Seen Qaf". In these two Surahs, the alphabet "Qaf" has been used 57 times. In spite of it that Surah Al-Shura is approximately double than Surah Qaf but in both of them "Qaf" has been used 57 times, which is divisible by **nineteen**. And "Qaf" which can be abbreviation of Quran; by multiplying it one times in both Surahs has been used 114 times which is a total of all Surahs of the Noble Quran. Hence told that Quran is total of 114 Surahs; nothing more nothing less. Who could make such an arrangement to observe such a sound mathematical way that in both these Surahs which began with "Qaf" there be equal use of this alphabet divisible by **nineteen**, the total of which comes to 114, the total number of Surahs in Quran. Pious is that Being who placed wisdom in everything.

Then we see an astonishing thing here that in Surah Qaf it is said: "Wa Adun wa Firaun wa Ikhwan-e-Lot." Here in this Surah, He said about the people of Lot (a.s.) as "Ikhwan-e-Lot" (i.e. brothers of Lot) whereas at other places, wherever there is a mention of it they have been mentioned as "Qaum-e-Lot" (i.e. people of Lot). Why so? The commentators have given many reasons but if seen in this context it is evident that one reason to change "Qaum-e-Lot" to "Ikhwan-e-Lot" is this that if "Qaum-e-Lot" was used, then the "Qaf" alphabet used in Surah Qaf would have become 58 and not divisible by **nineteen** and the aggregate total in both Surahs would not have remained 114 which is the total of Surahs of Quran and it would have become 115. It is not difficult to conclude that how this figurative dispensation has done its duty to protect the Quran. If in 1400 years one "Qaf" had increased or decreased, then the

digit of **nineteen** would have indicated about it. But protection of Allah the Exalted was there; hence in 1400 years neither any alphabet (nor any movement or silence of it) increased or decreased.

After "Qaf" the other alphabet which is used solitarily the same is in Surah "Noon-Wal-Qalam" and this alphabet is used in this whole Surah 133 times, i.e. $133/19 = 7$. The third alphabet is "Saad" which comes in the beginning of Surah Saad 152 times, wholly divisible by **nineteen**. $152/19 = 8$. It is a strange thing that in those Surahs where "Saad" is opener one of those is Surah Al-Araf wherein verse 69 said "wa zada kum fil khalq bastatan." Here, "Bastat" is written with "Saad" and it is under certain instruction, i.e. part of the Wahee (revelation) i.e. Jibraeel told the Ummi Prophet (my father & mother be sacrificed over him) that when this word is scripted then to write it with "Saad" whereas this word is "Bast" i.e. its second alphabet is with "Seen" and not "Saad". In Urdu we also use words "Baseet" and "Basat" from this root and the same are written with "Seen". It is a strange thing that wherever in the Noble Quran this root has been used it is with "Seen" but here it is with "Saad". And it was instructed by God as such, i.e. no writer or scholar had done it; rather, it is the Noble Prophet (s.a.w.) who received it from Jibraeel and as scripted by the writer of Wahee of Allah used to write it and it reached us. Hence in this form everywhere the "Bast" is with "Seen" but here in Surah Al-Araf it is "Bastat" with "Saad". And you will know that in the Noble Quran it is written with "Saad" but above it or below it in miniature script "Seen" is also written to tell though generally this word is written with "Seen" but here no human has the authority to change "Saad" to "Seen". This thing in itself is unusual that since 1400 years knowing this that "Bastatan" is with "Seen" but in this verse of Surah Al-Araf it is written with "Saad" and will be written as such. This proves that

beside other intellect this wisdom was also there that if it was written with "Seen" then the reckoning of "Saad" would have differed and aggregate of "Saad" instead of 152 would have remained 151 and not wholly divisible by **nineteen**.

After this, when we see those Surahs in the beginning of which there are two alphabets, i.e. "Ta Ha" and "Ya Seen", then it is observed that in Surah Taha in it their total is 342, i.e. equal to 18×19 . Besides Surah Taha, in the other Surahs in whose beginning is "Ta" these are Surah Al-Shuara, Surah Al-Namal and Surah Al-Qasas. In these four Surahs, total alphabets of "Ta" if added to total number of "Ha" which occur in other Surahs, i.e. "Ta ha" and "Kaf Ha Ya Aain Saad" i.e. Surah Maryam, then the aggregate of total of "Ta" which occur in these Surahs which begin with "Ta" and total "Ha" which comes in those Surahs which began with "Ha", the total aggregate is 589 which is wholly divisible by **nineteen**.

Then there is "Ya Seen". These two alphabets, i.e. "Ya" & "Seen" are used in Surah Ya Seen 285 times, wholly divisible by **nineteen**. $285/19 = 15$. Then if by separating these alphabets of "Ya" is counted in those Surahs in the beginning of which this alphabet occur, i.e. "Ya Seen" and "Kaf Ha Ya Aain Saad", then in these two Surahs the aggregate of alphabets of "Ya" is 582. When we add this to total of alphabets of "Seen" which occur in the beginning of Surah Al-Shuara, Surah Al-Namal, Surah Al-Qasas, Surah Ya Seen and Surah Al-Shura then the total number of "Ya" and "Seen" which occur in these Surahs is $969 = 51 \times 19$, i.e. wholly divisible by **nineteen**.

Hence it became known that not only in one Surah, rather Surahs of one kind beginning with same alphabets there is a numerical connection and this is such a thing which is above human power. This numerical description while it is the means of protection of the Quran; but on the other side it is one of the miracles of the Noble Quran which proves that it is not the word of man. Likewise, all alphabets which have been used in 29 Surahs of the Noble Quran, by reckoning them Rashdul Khalifa has proved that the use of all these alphabets in such Surahs is a matchless numerical dispensation in which this fundamental is kept that this number be divisible by **nineteen** the total number of alphabets in the first verse of the Noble Quran, i.e. "Bismillah hir-Rahman nir-Raheem". Same is the case with other alphabets used as openers of Surahs.

The End

Note: This commentary was written by the author around **1980** A.D

Translation has been done with maximum care to convey the expositions as much possible except some Arabic grammatical terms.