

**IN THE NAME OF ALLAH, THE GRACIOUS, THE MERCIFUL**

## **The Quranic Arguments and Evidence for Resurrection**

Dear Members of beloved Hazrat Messiah Maud's (AS) Jamaat,

Assalam-O-Alaikum Wa Rehmatullah Wa Barakatahu

This writer has on a previous occasion mailed to you originally the partial and miraculous Tafseer (commentary) of Surah Al-Mudaassar authored by Ayub-e-Ahmadiyyat Hazrat Sahibzada Mirza Rafi Ahmed Sahib (AS), the Mujadid for the current 15th century Hijra.

This time I am sending to you a very thought-provoking and spiritually enlightening miraculous Tafseer of verse 20 of Surah Al-Qiyammah. Wherein with full clarity it has been projected by the author that the Omniscient, Ever-Existing and Sustaining God the Exalted, has been fulfilling His promise of protecting the text of the Holy Quran and its actual meanings by raising Reformers at the turn of each hijra century. Allah the Exalted Himself educates and teaches these pious people the real meanings of the Holy Quran and also additionally confirms it by direct revelation. Thus, it leads to the conclusion that one day His promise of resurrection shall also occur.

The original text of the author is in Urdu and is enclosed herewith as well the English translation of the same. God willing you will find it in accordance with the aforementioned claim and hopefully even more so for increasing your faith in the Omnipresent and the All Powerful. Scanned document in author's own hand writing is available for those who are interested in reading author's own hand writing.

Wa Salaam,

Ch Ghulam Ahmed

Confidant of Ayub-e-Ahmadiat and Mehmood the second

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Shahid Hussain Number: 8

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

**“Then upon Us rests expounding thereof”**

This verse has two meanings. Firstly it is stated that in understanding the Holy Quran and in the solution of its acute difficulties will arise hence do not worry We will keep on explaining and describing so that there remains no matter as unresolved.

The second meaning is that while whatever problems you face in learning as a pupil, We take upon us to remove them and on the other hand as a teacher whatever difficulties you will come across We have also taken it Our responsibility to remove them. We have assumed this task on Ourselves that We will preach the Quran through your tongue and person to mankind explicitly. Furthermore, the explanation of complex portions that is essential to bestow knowledge to human beings; We will resolve such explanations to its completion. You need not worry about how to be a good pupil and also grieve not as a teacher of mankind how to fulfill the duty of teaching knowledge to mankind in all ages; which is a very big task. Allah said do not worry about it, We take it upon ourselves that Our full Omnipotence shall bear all your burdens and in the discharging of duties concerning your rank shall support you and extend Our helping hand.

From the words **“Then upon Us rests expounding thereof”** it stands proven that in a previous verse when it was said do not move your tongue in haste for learning and in the hadith of Ibn-e-Abbas it is stated that when the Quran was revealed then due to the consideration that he may not forget, he (SAW) used to move his tongue speedily. This is also correct, but it indicates that movement of tongue by the Holy Prophet (SAW) used to be due to his eagerness of seeking knowledge in the form of questions, as a covetous student fond of knowledge asks questions during the course of lessons. So Allah consoled that be satisfied all knowledge will be taught to you and questions that arise in your mind will be answered and no difficulties or any lack of comprehension will remain to understand the connotations of the Quran.

In Arabic the word <sup>ثُمَّ</sup> *“Summa”* is used in two meanings. One is granting one favor at a time followed by another after sometime. The favor granting an additional honor does not mean that it is necessary that the additional favor will be after a time lapse. Rather when it is said We will do this and in addition another thing on a certain occasion the word used in Arabic is *“Summa”*. In Urdu we can convey this *“Mazeed Bur Aan”* i.e. in addition or *“Alawa Azeen”* i.e. beside this. General commentators of the Holy Quran have taken the word *“Summa”* for grant of additional favors meaning thereby that not only the whole of Quran but in addition all meaningful explanations will also be awarded to you. These meanings are accurate. However the word *“Summa”* also includes the extension of time because explanation of Quran is not restricted to a certain time. In the life of Holy Prophet (SAW) as the Holy

Quran was revealed intermittently and conclusively in bits: some times one chapter or one verse: sometimes a command and then at another time its explanation and per need as per wisdom of Allah. The revelation of Quran got completed in 23 years and along with its explanation and connotation also went along slowly and gradually and the word “*Summa*” meaningfully also points this out and; additionally that explanation of the Quran is not restricted to a certain period as it was revealed for all mankind and for all times to come. The difficulties for humans of each period are different and each period brings with it new problems. Allah the Exalted promised His messenger that for your sake We will grant this favor to your *Ummah* and that whenever new problems arise for Muslims in new times and there be a need for a solution to be found in the Holy Quran, then Allah the Exalted will facilitate this matter i.e. through “*Mujadadin*” i.e. Messengers. Allah the Exalted will provide a solution from the Holy Quran to remove their difficulties. Hence in the verse “Then upon Us rests expounding thereof” Allah the Exalted has promised to the *Ummah* of *Khatam-ul-Ambiya (Seal of Prophets)* that for the learning and teaching of knowledge of the Quran, He will provide the needed, purified person in accordance with the requirement of every period. In these verses (of Surah Al-Qiyamah) there is a promise of protection of the Holy Quran. Similar to the promise of protecting the words of the Quran; in this verse is also contained the promise of protecting the meanings of the Quran. , “**Then upon Us rests expounding thereof**”. It is a grave mistake of a certain section of the people that they understand that there is need of protecting the words of the Quran, but that protecting its meanings is not needed. If the words of the Quran are protected but its meanings are not protected then what is the benefit and how will the purpose of revealing the Quran i.e. purification of heart and spirit, will be achieved and how will the requirements of faith i.e. “*Iman*” be fulfilled? It is not only a logical argument but proven with the examples of the previous nations that mere words of the books are insufficient and mere memorizing of words is not enough to get rid of ignorance as mentioned concerning the Jews “**Some of them are illiterate; they know not the book: treating their false notions as such and follow only conjectures**” (*Surah Al-Baqra verse 79*) i.e. among them some can only read the Torah and have no further knowledge and unaware of the teachings and wisdom of the Book. The word “*Amaniyy*” امانى also means identification of words and reading of the script as in a verse of Hadrat Hassan تمنى كتاب الله اول ليلة “*Tammana Kitab Allah Awwal Laila*” i.e. read the book of Allah in the early part of night. Hence in this verse in spite of the fact that these people could read the Torah and used to read it yet Allah the Exalted has termed them ignorant and unfamiliar with Sharia. It is a definite injunction that Allah the Exalted has not commanded the recitation and words reading of Quran but also made it obligatory to learn its meanings and ponder over their purpose as said “**Do they ponder not the Quran? Are their hearts locked?**” That do they not think over the verses of Allah and they have blocked themselves to learn its meanings. This verse and many others make it evident that the protection of the Quran is apparently not limited to mere words. Because why then were the Jews blamed that they only read the Book and did not try to secure knowledge of its realities? Thus the promise made by Allah the Exalted for the protection not only included safeguarding the apparent words but also the latent knowledge and wisdom as said “**We ourselves have sent down this Exhortation and We will most surely safeguard it**” Hadrat Masih-e-Maud A.S. has arguably proved that in this protection was also the promise of safeguarding Quranic knowledge that was fulfilled with the sending of *Mujadidin, Mohadaseen* i.e.

**Messengers** and will be fulfilled in the future as well. The hadith of **Mujadidin** is subservient to and in explanation of verse **“We ourselves have sent down this exhortation and We will surely safeguard it”** The same subject is present in **“Then upon Us rests expounding thereof”** that Allah will not let perish the Ummah of the Messenger of God. Whenever a need would arise as per the requirement of that time, Allah the Exalted will make arrangements for the solutions of the problem through explanation and clarification. These arrangements are such that Muslims will not be able to make themselves: rather it is the work of Allah and only He will do it. The Quran is that ‘Holy Book’ into the meaning of which only the purified can penetrate. The people who are distant from God are kept away from the meanings and wisdom of this Book and except those who have personal love with that Holy Being and those who love His Beloved and who with the intercession of His Prophet (SAW) acquire beneficence. The Quran was revealed to the Messenger of God and the wisdom of Quran was also revealed into the heart of the Messenger, therefore except with the intercession of Mohammad (SAW) nobody can benefit from the auspiciousness of Quranic Knowledge; intercession is with the permission and order of Allah. Purification is in the power of Allah; therefore those Muslims who think that to understand the meanings of Quran they need no help from the Heavens they not only prove their lack of knowledge but also that they do not possess the intelligence to understand Heavenly affairs and secrets.

It is an acknowledged fact that all scholars and all men of a language accept this principle that the original orator has the right to explain and clarify his words. One person says he saw and explains or gives clear indication that the meaning of this sight is seeing by heart i.e. with eyes of his heart. He observed some reality then any other person has no right to say otherwise; no he had physical sight and saw with his physical eyes. So this is an acknowledged principle. Allah the Exalted has confirmed this acknowledged principle when He said **“Then upon Us rests expounding thereof”**. The Quran is the Almighty’s word and it is His right to explain its meanings and explanations and clarifications, and none other is entitled to do this. This verse is a definite argument that to remove differences in the Ummah there is a need for a Qazi or a judge who is sent from the Heavens to give a decree on the differences. Only blind hearted persons after reading **“upon Us rests expounding thereof”** can say there is no need of a judicial decision. Therefore, **“upon Us rests expounding thereof”** bears a promise with it that whenever there develops a difference and for understanding the meaning of Holy Quran difficulties arise, then Allah the Exalted in accordance with His promise and exposition that Quran is Our speech and We have the right to explain its meanings and We assume this incumbent duty on Ourselves that We will explain the meaning of the Quran Ourselves. The present generation of Muslims must ponder with fear of God as to how wide our differences have developed; as such is there not a need of a judge from Allah? Allah the Exalted says in this book about Jesus **“Since thou didst cause me to die, thou has been the one to watch over them”** (*Surah Al-Maida verse 118*) One group says that it means that Allah awarded to Jesus, son of Mary, to its complete limit; while the other group says that in this verse there is description that Jesus, the Messenger of Allah had expired and as such departed from this world; just as other humans maybe Saints or Prophets have expired. Keeping in view the meanings Arabs give to “Tawafi” giving it the meaning of “awarding fully” cannot be convincing in any case: neither grammar nor the use of it by the Arabs allows it; nor it is in accord with reality. How was he (Jesus) awarded fully? Had this revelation **“This day have I perfected your religion for your benefit and have completed My favor unto you”** (*Surah Al-Maida 4*) been to Jesus the son of Mary? Perfect award was bestowed to its

full capacity on whom the Quran was revealed. Even if we suppose that **إِنِّي مُتَوَفِّيكَ** “Inni Mutta waffika” means to award fully it does not fit for Jesus or Moses or any other Prophet. Who has been awarded fully on whom favor has been perfected; who is the final of all grace and excellence is only one i.e. Mohammad (SAW). Then based on which meanings it is possible to say that Jesus was awarded fully. No instance of superiority can be established that Jesus was exceptionally granted any favor that was not given to any other. However Mohammad the Messenger of Allah is such a being that Allah the Exalted has made him the utmost in every grace and attribute and every excellence achieved and reached its zenith in his person. The meaning of being awarded fully if it conforms to any person’s life and circumstances then that is only one being the Perfect Man (SAW).

Whenever in the Holy Quran there is anything that means to award fully and completely it is under the **بَابُ تَفْصِيلٍ** “Bab Tafseel” and it has two objects for example **فَوْقَاهُ حِسَابَهُ** (24:40) “Fa Waffaho Hisaba Hu” **“Then paid him his account In full”** (*Surah Al-Noor verse 40*). **“For those who believe and work in righteousness Allah will pay them their full dues”** (*Surah Al-Imran 58, Surah Al-Nisa 174*) likewise this word “Waffa” has been used in the Quran seventeen times where it conveys the sense of awarding fully. At every place it is under the “Bab Tafseel” and every time it concerns with more than one or two objects and nowhere does it indicate specialty of one individual. For instance it is said **“Surely the patience bearers will be awarded their full dues without account”**. So in accordance with these meanings, there is no specialty for Jesus A.S. rather every one exhibiting patience is graced with this treatment. Therefore, if we definitely take the meaning of full and complete award for “Waffa” then there is one and only person who can conform; to whom Allah the Exalted has manifestly awarded superiority over all creatures; and to whom is given full in every respect and completely and which is not awarded to anyone else. Supposingly for considering it possible if “Tawaffi” is from the Bab “Afaal” and its subject be Allah the Exalted and its object is only one and that object is possessing a soul and further its meanings are not of causing death rather awarding fully even then the meanings of O. Jesus “Inni Mutawaafika” **يَا عِيسَىٰ إِنِّي مُتَوَفِّيكَ** and then **تَوَفَّنِي** “Tawfai” cannot be that is understood by a section of Muslims i.e. awarded fully and completely because “Inna Alaina Baiyanaa Hu” i.e. **“upon Us rests expounding thereof”** rejects it because herein, a principle has been described and this principle is acknowledged by all speakers of a language that no meanings will be taken of a word which is not the intention of the speaker. **“Upon Us rests expounding thereof”** is a definite argument that meanings of Quran can be correct which are in accordance with the intention of Allah the Exalted, i.e. confirmation through revelation by Allah the Exalted for the particular meanings; that is only those meanings will be taken that are confirmed by revelation and those meanings which are not approved by revelation of God will be wrong inspite of all the arguments in support of it because the definite order of statement “upon Us rests expounding therefore” is evidence of its being wrong. The meanings of “Inni Mutawaafika” and **فَلَمَّا تَوَفَّيْتَنِي** “Falama Tafawfitani” that Jesus A.S. has also died like all other Prophets and there is no specialty for him; rather specialty has been denied. Had it been construed by Hazrat Mirza Ghulam Ahmed (AS) the founder of Jamaat Ahmadiyya; there could be allowance for a difference but these meanings have not been propounded by himself rather as the book of Braheen Ahmadiya stands witness: he used to mean it likewise as other Muslims. These meanings that Jesus A.S. is among the

dead people have been expounded by the One who himself is the speaker and has done it through his pure revelation and he disclosed **“Jesus son of Mary, Messenger of Allah; has died and you have come according to promise in his spirit”** (*Tadhkira English, Page 115*) So the meaning of “Falama Tawafaitani” and “Inni Mutawafika” cannot be otherwise because He says “Inna Alaina Bayana Hu” i.e. upon Us rests expounding thereof. The explanation of the Quran and explanation of purpose of word of Allah; what it is and is not; it is only His discretion. That is with revelation Himself expounds the meanings of His (spoken) words. Just as the words have been spoken by Him and He has revealed them: its explanation and expounding also rest on Him.

Likewise in the meanings of “Khatamm-un-Nabiyeen” there appeared differences in the Ummah. One group gave it the meaning of ending up and closing and beyond it started refusing to accept all other meanings and the other group gave its meaning to open up. So under the promise of **“upon Us rests expounding thereof”** it was incumbent on Allah for which He took responsibility to state what is the intention of that Holy Being? In what sense of purpose He granted the title **Khatamm-un-Nabiyeen** of Seal of the Prophets. Therefore Allah the Exalted by fulfilling His promise by sending a judge removed the difference and by revelation on the judge it was expounded that to put restriction and to limit to only one meaning was not the intention of revealer of these words and clarified that by declaring his Prophet as Khatam-un-Nabiyeen He has told that the key for every excellence has been awarded to the Arabic messenger (SAW); and every beneficence can be secured through his media and Allah the Exalted has awarded him (SAW) the seal for beneficence of excellence. Hence after acquiring knowledge through revelation from Allah the Exalted Hadrat Masih-e-Maud A.S. said in his book *Maha-hibur-Rehman page 285, Roohani Khazain Vol 19* **“We believe His highness (SAW) is Khatamul-Ambia and after him no person can secure Prophethood except this that he has been brought up with his beneficence i.e. for whom the guardian is the Noble Prophet and whose appearance is in accordance with the promise of the Holy Prophet. Such a person does not break the seal of Khatm-e-Nabuwat rather his existence is an evidence of the reality of seal of the prophets and a witness appointed by Allah the Exalted”**.

This is also wide discord in the meanings of the Quran; hence it was necessary to remove this difference, in accordance with His promise, Allah the Exalted should have expounded that the meanings which are meeting his intention; inspite of arguments that may be given one way or the other; are those which meet the intention of the speaker are those which Allah the Exalted promised in Surah Al-Qiyama that we will expound. It is Our responsibility. Hence those meanings of Khatam-un-Nabiyeen which Hadrat Masih-e-Maud (AS) propounded; these were not done by himself rather Allah the Exalted through His revelation explained his words and after making him the judge awarded this rank to remove the difference within the Ummah which was not recently developed but had existed since a long time as there were people in two groups who would give it meaning on either of the two. Hence to remove this difference, revelation of Allah was needed as he Himself said **“upon Us rests expounding thereof”** Hence and as per this promise Allah the Exalted through His revelation expounded meaning of Khatam-un-Nabiyeen and after removing the discord gave certainty as the revelation was received by His appointed judge (Hakam). **“Holy Mohammad Mustafa, chief of the prophets”** (*Tadhkira English, page 213*) **“I am with you. O son of Messenger of Allah.”** (*Tadhkira English, page 330*) and said **“Thou art**

reared in the side of the Prophet” *Tadhkira, English page 226*. That you have nourished in the lap of the Prophet and with the beneficence of Khatam-un-Nabiyeen nourishment you have secured this position: of communion with God and appointed judge to remove the difference of Ummah. .... The words “Inna Alaiana Baina Hu” i.e. **“upon Us rests expounding thereof”** are definite arguments that Allah the Exalted has promised to the Ummah of the Messenger of Allah S.A.W. that He will appoint a judge to remove their differences and that judge who is to remove the internal and external differences of Ummah is the Masih-e-Maud (AS) and his decisions is not by himself but from God because without it there is no possible way to solve these differences. No self made Imam and no self proclaimed commentator of the Quran can remove such differences unless the revelation of Quran guides what is the intention of the word of God. This is an established principle which Quran has approved that it is only the speaker’s right to expand what is the purpose of His words as said **“upon Us rests expounding thereof”** to explain and clarify Quran and to elaborate is our job and responsibility. In this way two things are stated here. Firstly, it is not the right of anybody else to claim baselessly that such is the intention of the word of Allah. Secondly, that it is the promise of God that He Himself will expound and whenever a situation arises as to what is the intention of the word of God then Allah the Exalted will Himself expound it. And further there will be two ways to solve it and one is the common and by normal explanations because Holy Quran itself expounds it therefore whosoever desires to acquire wisdom of the Quran with a sincere heart by seeking guidance and help from Allah with humble prayers must himself ponder over the Quran and will find the solution of all puzzles, difficulties in itself and secondly in case of severe differences that cannot be resolved and the differences of Ummah expand to such an extent that there is danger of its destruction and finishing, then by appointing a judge and through divine, fresh revelation on him. And these ways are confirmed by Holy Quran and the Messenger of Allah (SAW) in expounding the Quran had stated *“Surely Allah will send at the turn of each century a person who will rejuvenate the Deen of Ummah for them”* and the Quran further mentioned that when the difference of the Ummah will expand to such a dangerous extent then Allah the Exalted will send such a Khalifa i.e. successor of the Holy Prophet (SAW) as he sent in the preceding Ummah of Moses; in the 14<sup>th</sup> century after him in the person of Masih A.S. and he will be the Hakam (judge) and Mahdi (Guided)

Thus in **“Upon Us rests expounding thereof”** there is a definite argument that for explanation of the Quran and its clarification Allah the Exalted has assumed this responsibility on Himself. Allah the Exalted used to teach the detailed knowledge of Quran and from this point it is also deduced that there was a continuous flow of revelation on the purified heart of his Highness (SAW) for expounding the details of the Quran; and just as the words of the Quran were revealed likewise through latent and unspoken revelation expounding of it also took place. Thus during the physical life of the Messenger of Allah (SAW) the expounding of Quran also took place through revelation on his purified heart and after the death of the Holy Prophet (SAW) as per the promise Allah the Exalted, this flow chain continued and shall continue so that in the future and whenever there develops a difference in the Ummah regarding the meaning of the Quran then Allah the Exalted will Himself make arrangements to remove this difference and convey the intention of His words. During the time of His Highness (SAW) when discord developed in all spheres of life then to remove differences of all Ummahs, Allah the Exalted sent him by making a judge and said **“Judge between them with what has been revealed to you”**. For the future this promise was also given that whenever differences develop in the meanings of Holy Quran and these

differences will create a hitch in the promise of safeguarding of the Quran, then in accordance with promise of **“Upon Us rests expounding thereof”** a judge will be raised by Allah. If Muslims fear God and take into consideration the warning stated in the preceding Surah (Al-Mudassar) We were not of those who offered prayers that the cause of punishment of Hell described is due to remaining aloof from the Jamaat of the Guided (Mahdi) and for the sympathy of Islam and taking into account the love of the Quran and the Prophet: and the promise of **“Upon Us rests expounding thereof”** must think do they have a right to say that we have the book of Allah with us and we need not accept an appointee and need not have Iman in Imam Mahdi. This is not an unsolvable problem. It does not suit a Muslim to say that while God declares that expounding of Quran is our job that is through revelation and I will do it; and a person being a Muslim by committing contempt tells God that no I can expound the Quran myself: God forbid) I need not that it be expounded by Allah the Exalted. There was certainly a requirement that it was commanded **“Then upon Us rests expounding thereof”**. If “then” i.e. “Summa” is taken as further addition to rank or extension of time, it is evident that inspite of the revelation of the Quran its expounding was also needed. In case of raising the rank we will not only reveal the Quran but also safeguard it in your heart but in addition we will also favor by expounding it through revelations. So can a believer possessing wisdom say that the Messenger of Allah (SAW) needed that; whereas he had received the words of God through revelation and also in addition should receive its explanation through revelation to know the intent of Allah and also his companions needed to be explained the meanings of Holy Quran although their language was pure Arabic. Today the language of Arabs is not that pure so how can those Muslims whose mother tongue is not Arabic claim we have the Quran. We need no explanation; we can ourselves comprehend it; we on our own can find that reality, the comprehension of which will remove differences amongst the Ummah.

Further the meaning of “summa” is also extension of time also; hence this subject gets further clarified that Allah the Exalted has promised that per the needs of time whenever there is requirement We will depute a judge and expound the meanings through revelation on him and of explaining the meanings of the Quran; shall make arrangements to remove discord Ourselves. It is a point to consider and ponder over that the Holy Quran is for all humans and for all times and every age has its own separate needs so does not a pure conscience stand witness to the requirement of explanation by Allah the Exalted of his words as per the need of the time by revelation and not leave expounding thereof on humans who suffer from committing mistakes and forgetfulness; there are thousands of chances of committing mistakes. That Muslim who does not understand the meaning of **“Upon Us rests expounding thereof”** and says that explanation by Allah the Exalted is not needed we can ourselves guide in reality he does not believe in the Quran being eternal Sharia; other than to assume that to comprehend it, there is no need of an extraordinary intellect. With ordinary wisdom it becomes known that the period of companions of the Prophet was different and the needs of that time were also different; and as Allah the Exalted did not leave the comprehension of the Quran solely on the intellect (of the companions) although in all fairness, in knowledge and wisdom they were far superior than us and their language was pure Arabic; then how it is possible that Allah the Exalted leaves the present age Muslims on their own inspite of the vicious environment and dirty philosophy and bad actions that have made this condition very poor (as described in detail in previous Surah Al-Muadassar) and give liberty to explain and clarify Quran as per their own will or opinion. Therefore a Muslim who does not accept that

Allah the Exalted Himself expounds through revelation as per needs of the time; his claim that he considers Quran as permanent Sharia and capable of curing disorder of all times and resolving problems in all ages cannot be correct and acceptable. Rather it is a deception to oneself; because Allah the Exalted has connected His promise of expounding of Quran with His promise of safeguarding it and regarding this matter that the Quran is unchangeable and is forever and the promise **“Surely upon Us rests expounding thereof”** establishes as its proof. Because if safeguarding of the Quran is established through intellectual or transcriptional arguments and with support and signs of heaven it is proved that the Quran is safeguarded and along with it is also proved that whose word it is: He is a Living God and He hears and sees: He knows what are the difficulties and problems of readers of His message. What hardship they are coming across in understanding the Quran. The issue of life or death of Masih becoming difficult or the issue of canceller and cancelled or there is difficulty to understand the rank of Messenger of Allah (SAW) about Khatam-e-Nabuwaat and he through revelation makes arrangements to solve these hardships then it stands proven that Quran is the word of God that is unchangeable, cannot be rescinded, and is a permanent Sharia. And if anything is not proved among these matters then God forbid, there arise doubts about the Holy Quran and its being rescinded and such doubts did arise. There is no dearth of such persons who call themselves Muslims; who say that; that which was practicable fourteen hundred years ago: may not be useful and practicable for an advanced human in the present industrial and scientific period. Therefore Allah the Exalted by taking the aggregate of all things which were stated from **“Upon Us rests its collection and its recital”** upto **“Upon Us rests the expounding thereof”** (*Surah Al-Qiyama, verses 18-20*) have made an argument on the whole for the Quran being a permanent Sharia and this aggregate of arguments has been put forward as proof of Qiyamat (the day of Resurrection). Whosoever ponders over all matters stated in these verses collectively then he will have to believe that whose word it is He is Living and Sustaining and Omnipotent. He Hears and Sees and when this belief is established then an unshakeable belief will generate in Him that is the actual purpose of this Surah as is evident by its name.

These verses are a very sound argument about the Holy Quran being an un-repealable word and a permanent Sharia. Where it is stated and proved that the Holy Quran cannot be repealed nor is there any cancellation. It was promised about the Quran that it will be safeguarded and the history of fourteen hundred years has proved it that this was a promise by God and a true one. Promise was not only for its words but also its meanings will also be safeguarded and Allah the Exalted as per need through his revelation kept on expounding it and this promise was also fulfilled. By addressing all men and as a mankind Allah had commanded **“Thou do Follow its recital”** i.e. this Quran be followed. All these matters are Allah the Exalted’s spoken and practical evidence that the Quran is unchangeable and unrepealable so Bahai’s or anybody else who have faith about repeal of Quran are worshipers of falsehoods. In the previous verse **“Al-Mudassar”** it has been stated in explanation of **“It has nineteen wardens”** it has been determined that those who consider the Quran has been cancelled are a branch of Dajal i.e. deception and determined as receivers of punishment of hell.

The verse **“upon Us rests expounding thereof”** is also a definite argument regarding the mistake of those who believe of repeal within the Quran; firstly this notion is false because by believing this creed, the Quran’s safeguarding does not persist. A building in which cracks starts developing then how

can it be assured that it will stand forever? Even if one brick is broken, the start of destruction has taken place; and as such this building cannot remain safe. Secondly, this notion is proved false because the words **“upon Us rests expounding thereof”** are crystal clear if there is any repeal then there must be mention of it by Allah the Exalted Himself and in the Quran but check the whole Quran from beginning to end and nowhere will it be found written therein that such and such command which was given has been cancelled with any other order. How can a human have this right that on his own he (human) declares a certain part of the word of Allah as cancelled? It is worth deliberation that is it not a disobedience committed in haste about repealing in the presence of His commandment in this Surah Al-Qiyama verse 17 that **“Do not move the tongue with the word of revelation that thou mayest hurry over it?”** This commandment was given to the Messenger of Allah (SAW) and all the Ummah in accordance with their status; is addressee of it. To suggest repeal in the Quran is a consequence of hurriedness that whosoever could not understand any part or thought any verse opposed to any other verse it was declared repealed in a hurry; whereas by avoiding haste it should be left to God to expound its meanings at its proper time; and the thing that seems contradictory will be removed in consequence of further comprehension. The proof of haste being the cause of the notion of repeal is that while a problem declared a verse as repealed another one declared this key verse as a repealer of another verse. Some repealed five hundred verses and others five. Hence **“upon Us rests expounding thereof”** is evident proof that the Noble Quran is the eternal word of God the Exalted and a permanent Sharia. There cannot be any cancellation otherwise its mention should be in the Quran by God the Exalted; but there is not the slightest reference in there that any verse stands cancelled and this statement in Quran **“whatever previous commandments we abrogate or cause to be forgotten, we repeal in this Quran with one better or the like thereof; knowest thou not that Allah has full power to do all that He wills”** (Surah Al-Baqra verse 107). From this the meanings derived as per common denotation is not proved at all; rather contrary to it confirms that there is no abrogation in the Glorious Quran. Because firstly this verse concerns previous Books and before this verse there is a mention of the enemies of Deen, and about it is said that people of the Book who disbelieve in Islam do not want that Muslims receive any ‘good’ from their provider nor those who associate partners with Allah like that ‘Good’ i.e. Quran and the granting of the Best of Messengers, Holy Prophet (SAW), which has also made them a good Ummah. Hence evidently there is mention of the revelation of the Holy Quran and explained that people of the Book do not like that any good may be sent down over to you therefore they place hurdles in the way of Islam and raise objections and further said **“Allah chooses as the recipients’ of His mercy whomsoever He pleases”** they do not know that Allah the Exalted is Lord of exceeding bounty. What is exceeding bounty? Allah himself explained **“Taught you what you cannot learn yourself and His bounty on you is exceedingly supreme”**. Here by stating of the grant of exceeding bounty is the promise of this book “Quran” which is constituted of the knowledge of God. Nobody can match its knowledge as said that you are granted such a knowledge that you did not possess nor could it be obtained from any other book or any other teacher because this has been given to you by the Real teacher through revelation of Quran. On you the grace of Allah covering all aspects and extents is supreme of all. Therefore in this context that people of the Book who do not accept the truth and disbelievers; do not desire that ‘good’ should be sent down to Muslims from their Lord, He commanded.

That previous commandment which **“we abrogate or cause to be forgotten”** like the Books of people of the book Torah and Anjeel were either abrogated or suffered alteration or remained unprotected. He commanded that it is Our Promise; that such portion of the previous Books which has been abrogated We reveal in the Book (Quran) or better and that portion that was forgotten or altered in previous Books the like thereof will be stated in the Quran. Since a certain portion of previous Books was cancelled hence that was abrogated and better teachings granted and certain teachings in previous books were such that could last hence these were likewise retained in Quran. One meaning in this context are as stated above and the other meanings of the verses are miracles or signs. That such miracles or signs must be shown as were demonstrated by previous Prophets as said in Quran Surah Al-An’am verse 125 **“when a sign comes to them they say; We will not believe unless to us is vouchsafed revelation like that which is vouchsafed to the Messenger of Allah”**. This was concerning the waywardness of the disbelievers in general: and for the people of the Book it was said in Surah Al-Qasas verse 49 **“But when the truth comes to them from us they said: why he not been given the like of which Moses was given before”** That is why not the same teachings have been given that were given to Moses and those miracles of truthfulness as the white hand and the staff. So further said in reply to them in this verse **“But did they not reject that which Moses was given before”** Don’t they feel ashamed when asking for these things. Did they accept Moses? Didn’t they reject Moses and the signs given to him? So much so they dubbed them as magicians and supporting each other. So **“We abrogate a sign”** is pointing out to this thing that they had objected to **“Why he has not been given the like of Moses”** i.e. that teachings and signs which was given to Moses should also be given to this Prophet. In reply to them Allah the Exalted said that after abrogating previous Books and signs, better teachings and better and superior signs have been granted or similar signs have been given and it is proved Who has sent down His Messenger is Omnipotent over everything . This verse also rejects the notion of cancellation in the Quran of any command or to stop reading of any verse because for cancellation there are only two possibilities that there must be a clear statement by God the Exalted that such and such verse is abrogated and in lieu of it we are revealing another better or specific equivalent verse. In this verse Allah the Exalted has attributed to Himself the abrogation of any verse and in lieu granting similar or better verse. No human is authorized to say that such and such verse is abrogated and or any commandment is not practiced or changed and this verse of Surah Al-Baqra **“Whatever previous commandments we abrogate”** when read along **“Upon Us rests expounding thereof”** then the matter is more evident than the sun itself that the abrogation of the Quran is not possible, not till the day of resurrection, no verse or any word will ever abrogate and if it was to happen then there must have been a mention of the same by Allah the Exalted. This is a very important thing and essential to the faith of permanent Sharia of the Noble Quran. These meanings and the other meanings stated concerning **“Surely upon us rest expounding thereof”**; that Allah the Exalted by sending down the judge and through revelation will open up Quranic knowledge. These two meanings in fact are essential for each other. Hadrat Masih-e-Maud A.S. has with certain and definite arguments proved and stated; in the Quran there is no abrogation which means to change any command nor it can be; neither in future any verse will be abrogated because the Quran is safeguarded and its Expounder, the Living God, is present.

Some people are misled by seeing the Arabic word of “Nasakh” in some sayings of the companions of the Prophet whereas they have used it for different meanings i.e. grammatical meaning

of this word. Actually "Nasakh" means "to transfer"; for example to say movement of the shadow in sunlight here and there and such a **Nasakh** is the essential part of the language without such conveyance of comprehension no speech is possible. As said (in *Surah Al-Baqra verse 188*) And we eat and drink till (the white thread becomes distinct from black thread) i.e. dawn begins to manifest itself. It means that you can eat and drink during the night of Ramadan till the black stripe becomes distinct from the white stripe in the early morning i.e. upto "Fajar". In this verse the companions (RA) of the Holy Prophet (SAW) termed the word of "Min-al-Fajar" as **Nasakh**. Because these words i.e. **Min-al-Fajar** have connected the meanings of black thread and white thread into a specific meaning that is stated that **خَيْطٌ** "Khait" here does not literally mean the thread a thing made of yarn or wool: but instead it means that light which at the beginning of dawn first appears in east west direction which is called "Fajr-e-Kazib" false and then spreads north south and it is called "Fajr-e-Sadiq" meaning "true" fajar. And this **Fajr-e-Sadiq** is in the meaning of distinct identification of black thread from the white one. From this example every person can understand that "Nasakh" means that part of a language which is used to make it common to a particular or restrict it to a specific or to the contrary meanings and this is an essential part of a language and without it no conversation is possible.

Anyway, in the words "**Upon Us rests expounding thereof**" Allah the Exalted has rejected the notion of abrogation of the Noble Quran or cancellation of any kind and of any part thereof. Among the many meanings of this verse an important and essential thing is expanded upon; that the Quran is a permanent Sharia and there is no "Nasakh" i.e. abrogation and in proof of this reality Allah the Exalted has also made this arrangement that such people bestowed with the revelation of God shall keep on descending who by presenting themselves and with those signs which God the Exalted will grant them will keep on proving that the Quran is safeguarded literally as well as with its latent meanings.

..... The End .....