

The Exalted Men - chosen as intermediaries and special assistants: النَّبِيُّونَ

We do not belong to this Universe comprising of Earth and the Sky, each layered in seven segments. Our origin is partly terrestrial; some constituent elements are *earthly* but the primary and vital element is *water which is extraterrestrial matter*, flash descended in measured quantity and stored in the Earth [refer 23:18]. We came into existence in areas *beyond the space of Universe of Earth and Skies*.

However, a happening caused us to leave that place and we came down to the Earth. Perhaps, all those present on the Earth would have observed, for the first time, a UFO-Unidentified foreign object landing with the first Man and the First Lady on board as governors of their destiny enjoying freewill, autonomy and discretionary powers to self administer their affairs [ref 2:30].

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا

- Thereat, through devious manipulation Shai'taan caused both slip off her (the given advice).

فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

- Thereby, he (Shai'taan) caused the exile of of both of them from state of felicity-comfort in which they had been—

وَقُلْنَا اهْبِطُوا

- And Our Majesty directed: "You all descend.

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

- Some of you people will be acting as enemy for some other.

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ۚ

- Know it, comfortable dwelling and livelihood is arranged in the Earth for you people for a duration to an appointed moment of termination". [2:36]

We were told that this descent and sojourn on the Earth is for a limited period and that we might be ascended back to our ancestral abode, the Paradise, subject to we follow certain conditions. Our Universe, an Enclave comprising of seven Skies and the Earth, was created and subjected to the service of Human Beings. The impossibility to traverse and move out, or escape its frontiers is like this:

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

- Certain fact about those who publicly contradicted Our Aa'ya'at: Verbal Passages of the Book -Unprecedented Displays and arrogantly deviated from them puffed and obsessed with pride of superiority and grandeur:

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ

- The Doors of the Sky will not be opened for them —

وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ

- And they cannot enter into the Paradise. Their entrance therein is as impossible as that a Rope of the ship or the Camel might pass through the eye of the needle.

وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ

- Be mindful, this is how Our Majesty will requite the Criminals - the proven guilty. [7:40]

It should be noted that Sky is the one which was stretched and made as seven Skies. Therefore, the doors of the Sky mean the exit points for leaving our Universe and entering into foreign domain-extraterrestrial space. It should further be noted that the information regarding non opening of the Doors of the Sky is only about the Criminals-Convicts. Thus it is the man who is the master of his own destiny that stands decided at the time of his death in the Earthly world, and in the Hereafter it is just judicial formality for conviction.

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا

- And the Sky would have been opened, whereby it will be having exit doors. [78:19]

Man was sent to the Earth with full honours and protocol as self-governing entity of freewill and autonomy. Before seen off it was plainly told that he will be communicated in timeline the guidance to follow which will enable him to come back to the Paradise with honour and as Permanent Resident with rights of ownership, not merely as guest.

قُلْنَا أَهْبِطُوا مِنْهَا جَمِيعًا

- Our Majesty said: "You go down out of this place, jointly-together.

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى

- Thereby, having settled and become a society, whenever guidance would have reached to you people, initiated, reiterated and dispatched from Me:

فَمَنْ تَبِعَ هُدَايَ

- Whereupon whoever would have followed My Guidance in such manner that nothing else influences in between —

فَلَا خَوْفٌ عَلَيْهِمْ

- Thereby, fear will not overshadow-haunt such class of people —

وَلَا هُمْ يَحْزَنُونَ

- And neither will they have a cause to feel sad and grieved". [2:38]

The episode is repeated which clarifies that the descent to the Earth was as distinguished gentleman with an air of distinction and dignity:

ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَىٰ

- Afterwards his feel of shame for thoughtless act and genuine repentance (refer 2:37; 7:23; 20:115), his Sustainer Lord declared him distinguished, thereby attended to him and guided him (how to attain eternity and kingdom that never falls/decays-20:120). [20:122]

قَالَ أَهْبِطَا مِنْهَا جَمِيعًا

- He the Exalted said: "You both go down to Earth, jointly departing from her (Paradise) —

بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

- There some of you people will become enemy - antagonistic for some others —

فَأَمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى

- Thereby, having settled and become a society, whenever guidance would have reached to you people, initiated, reiterated and dispatched from Me:

فَمَنْ أَتَّبَعَ هُدَايَ

- Thereat, whoever affectionately acted upon My Guidance in letter and spirit in such manner that nothing else influences in between —

فَلَا يَضِلُّ وَلَا يَشْقَى ۝١٢٣

- Thereby, having acted on My Guidance neither would he go stray - neglectful - unrewarded nor would he face trouble - difficulty - inconvenience." [20:123]

The subject: **هُدًى** of the verb in the dependent clause is an indefinite noun that is specified by the prepositional phrase: **مِنِّي** clarifying that it will always be initiated by the Speaker, Allah the Exalted and it will reach you people. Preposition denotes (إبتداء الغاية) commencement and signifies motion proceeding from or away from a place towards a destination and rest in it. However, it was not explicitly mentioned as to the method and intermediary of this communication. But it was disclosed that the guidance shall be through verbal passages:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا

- And those who would have refused believing and publicly contradicted Our Aa'ya'at: verbal communications (passages of the Divine Book/and or supernatural displays-delivered through the Messenger) —

أُولَئِكَ أَصْحَابُ النَّارِ ۝٣٩

- They are the people who will be the resident inmates of scorching Hell-Prison —

هُم فِيهَا خَالِدُونَ ۝٣٩

- They will abide therein permanently. [2:39]

It is thus evident that the guidance shall be in the form of **آيَاتٍ**, singular **آيَةٌ**. Its Root is "ء ي ي" which embeds Semantic frame: Sign. Sign is defined as an object, corporeal and real thing having dimensions; or a discernible sign which one can perceive and save in memory with reference to its surroundings and dimensions; and event or phenomenon whose presence or occurrence indicates the existence, presence or occurrence of something else, the relationship being asymmetric.

Phenomenon is a fact or situation that is observed to exist or happen, especially one whose cause or explanation is in question. Nothing can be perceived and stored in memory without relating it to something else. Moreover, everything has two aspects, one apparent and visible perceivable through sensory organs; and the other is invisible but integral part of that thing. Therefore, this Root signifies as Er-Rághib stated, any apparent thing inseparable from a thing not equally apparent so that when one perceives the former he perceives the other to a certain extent which he cannot otherwise perceive.

Ibn Faris stated it signifies "وهو النَّظَرُ" noticing, viewing, looking and perceiving by sight. A Sign, in Arabic: **آيَةٌ** is in fact a mirroring transmitter of truthful information which exists as an indication about some invisible existence, reality, fact, and phenomenon, the Indicated. It has in it an element of news. Thereby, what is achieved is a bit or more of information. It is neither synonym nor synonymous to: **عَلَامَةٌ** which is derived from Root: **ع ل م** that denotes such mark, representation, symbol, or figure about which it is already known as to what it features - portrays. The relationship between Indicator and Indicated in: **عَلَامَةٌ** is that of symbolization or iconicity.

This is the visual side of learning knowledge. It thereby refers to unprecedented displays that are strange to known causality phenomena termed in common parlance as "miracle". The other source of knowing and perceiving things is verbal. In Grand Qur'ān the word: **آيَةٌ** is firstly used to refer to the Divine communication through linguistic tokens, the verbal Passages of the Divine Speech - Book that indicate information and guidance. These passages are Indicators indicating the Existence of Invisible Author - Speaker. Text is a Sign indicating the Existence of its Creator exercising Volition. When the creator of a thing; who knows absolutely the visible and invisible aspect of that thing, verbally narrates about that thing, such verbal statement is: "**آيَةٌ**" in the true sense of the word since it mirrors established realities and facts.

The juxtaposition of upshot of two types of response renders it manifest that the guidance shall be public and apply to all the audience, individually and collectively. Although not stated explicitly, it is implied that in the communication from Allah the Exalted to humanity and species Jinn there shall be an intermediary in space-time. It is thus a tripartite arrangement. Who were to act intermediary?

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

- The people used to be a singular harmonious unit-group.

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ

- Thereby, [for reason of emergence of differences-division-people enslaved by conjectural stories:10:19; 22:52], Allah the Exalted brought into the world (النَّبِيِّينَ) the Chosen and elevated allegiant - subjects to appoint them Messengers assigning the responsibility to assure-guarantee glad tidings and to caution - awaken the people.

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ

- And He the Exalted compositely sent the respective Book along with all of them, to meet the exigency, incorporating infallible facts —[Refer 2:213]

The choice of the verb: **بَعَثَ** is very meaningful. Its Root "ب ع ث" denotes, as Ibn Faris stated, الإثارة: bringing up, raising into the world; and stated it signifies (وتأويل البعث: إزالته ما كان يجسسه عن التصرف والانبعاث) "Its final outcome - interpretation is the removal of what was holding him back from conduct, disposition; and signifies rejuvenate, resurrection". The restraining of free action makes things dormant, static, heedless, negligent, unmindful, captivated; deep unconsciousness and in its extreme meanings death, which converts the living into matter that is fond of inertia [unwillingness to move or act, property of matter to hate and resist to change from outside disturbing its rest or continuous moving in one manner]. Removing of the restraint implies and results in the revival, which is the basic concept folded in this Root. Therefore, all the words of Root will share this basic concept in whatever manner they are shaped and employed in a sentence. And its words must have a relation with the restraint that restrained the free action.

The object of verb is: **النَّبِيِّينَ** the sound plural Adjective resembling participle derived from Verbal Noun **نَبَاةٌ** and **نَبَاوَةٌ** on the measure "فَعِيلٌ". Its nominate form is: **النَّبِيُّونَ**, and plural of paucity: **الْأَنْبِيَاءَ**,

and singular: **التَّبِيُّ**. It has additional soft consonant termed: **يَاءُ النِّسْبَةِ** the consonant of relative association denoting each member belongs to a unique group. Adjective resembling participle, or termed as Verbal Adjective, is a noun derived from an intransitive verb. It indicates on the root meaning being an attribute. And this attribute is usually perpetual or intrinsic.

It stems from Root: **ن ب و**. Ibn Faris stated: **يدلُّ على ارتفاعٍ في الشيء عن غيره أو تنحُّ عنه** that "it leads to the perception of eminence, elevation, ascension, exaltation of something in relation to others, or distinguished from others". Allah the Exalted after mentioning the names of 18 of them in Frame-12 comprising of Verses 84-90 of Chapter-6 pronounced the stature they are bestowed:

وَ كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ

- Know it; Our Majesty has granted each one of them the uniqueness-sanctity-preference over the humanity- manifested realm. [Refer 6:86]

The favour, preference, and relative benefaction and blessing bestowed upon them is elaborated:

وَ اجْتَبَيْنَاهُمْ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

- Stay informed; Our Majesty had personally selected them (afore-named personalities) as a distinct group and had guided them to call the people to the High Road: Course that keeps heading safely and stably to the destination of peace and tranquillity. [Refer 6:87]

The Form-VIII verb: **اجْتَبَيْنَاهُمْ** includes meaning of doing an action gracefully and carefully with predetermined objective. It stems from Root: **ج ب و**. Ibn Faris stated: "(يدل على جمع الشيء والتجمُّع)" it leads to the perception of collection of the thing, accumulation and rendering it a cluster, group". In Form-VIII it signifies collecting in the way of choice or selection in preference. It thus signifies them as the Galaxy of Men of the personal choice of Allah the Exalted. The **يَاءُ النِّسْبَةِ** consonant of relative association also declares them a unique group of determined number of Men who were to appear in the world in succession. Their further distinction and exalted status is pronounced:

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ

- Know the fact; Our Majesty had made them exclusive to remain sincerely at Our service; giving them in return the repute of the purest and the sincerest exclusive example for repeated mentioning - veneration in the World. [38:46]

The Supreme Sovereign of the Universes emphasised about them: **أَخْلَصْنَاهُمْ**. The Form-IV verb renders the object reverted from one state to another giving it the attribute and character inherent in its verbal noun: **إِخْلَاصٌ** and Root: **خ ل ص**. It signifies they were selected and exclusively chosen as *service providers* with absolute sincerity, purity and piety. The affect of the verb renders the members of this galaxy as: **الْمُخْلِصِينَ** which is Form-IV Passive Participle. The first time use of this Passive Participle in the episode of Yu'suf alahissalam affirms that this selective character is since birth and before appointment as the Messenger:

وَلَقَدْ هَمَّتْ بِهِ ^ط

- (But she did not care) And indeed she had already become determined to associate with him to appease her emotional disquiet—

وَهُمْ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ ^ج

- [parenthetically let everyone know that had he been an ordinary man in such volatile situation] -- And had he not seen the veracity of statement of his Sustainer Lord [told to him in childhood-12:6], he might have inclined-floated in passion associating with her —

كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ ^ج

- That was the reason of restraint. The grant of discriminative intelligence was for Our Majesty intended averting from him the evil and the illicit sexual activity —

إِنَّهُ مِنْ عِبَادِنَا الْمُخْلِصِينَ ^{٢٤}

- Indeed he (Yu'suf alahissalam) was selected since birth as being one of Our exclusively chosen allegiant servant--. [12:24]

The Passive Participle: **الْمُخْلِصِينَ** is adjectival description of possessive phrase: **عِبَادِنَا** "the allegiant servants of Our Majesty". Ieb'lees (Satan) is the first who used this participle acknowledging their steadfast, resolute and staunch loyalty and selflessness:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي

- He (Ieb'lees) said: "My Sustainer Lord! Your Majesty has since condemned and ruined me because of human being —

لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَالْأَغْوِيَّتَهُمْ أَجْمَعِينَ ۝٣٩

- I swear, I will certainly make for them fascination in the Earth by false hopes, desires and lust and of course I will certainly distract and thereby ruin them, all collectively — [15:39]

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ۝٤٠

- Exception to my promised Endeavour against humanity is only with regard to those of them (human beings) who are exclusively chosen as absolutely sincere allegiants of You the Exalted, and those who would have become embodiment of sincerity." [15:40]

Responding to the grant of respite he had boasted but repeated his resolve of not trying upon the: **الْمُخْلِصِينَ** which refers: **النَّبِيُّونَ** the galaxy of Men declared prominently exalted over the created realm and selected to exclusively serve Allah the Exalted:

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ۝٨٢

- He (Ieb'lees) said, "Since You have given me respite I swear by Your Dominance and Dignity; I will certainly distract and thereby ruin them, all collectively — [38:82]

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ۝٨٣

- Exception to my promised Endeavour against humanity is only with regard to those who are exclusively chosen as absolutely sincere allegiants of You the Exalted." [38:83]

The Accomplisher of the Galaxy of: **الْمُخْلِصِينَ** which refers: **النَّبِيُّونَ**, who is appointed the Universal Messenger, is asked to elaborate this distinguishing characteristic of selection for service with reference to his own person:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce - make it public for humanity: "It is a fact that my Sa'laat: time bound Protocol of servitude and allegiance, and all my physical conduct-protocols—

وَمَحْيَايَ وَمَمَاتِي

- And my entire life and my natural death—

- Were and are administered exclusively and solely for Allah the Exalted, the Sustainer Lord of the Universes-all that exists. [6:162]

"My living and my dying" covers every single moment from taking existence to last breath. This is the complete biography of the elevated Messenger before and after having been given the Grand Qur'ān which is succinctly summed up in a single sentence. As we continue analytically studying Qur'ān we will find that it describes the life of our Leader including his privacies of bed room quite explicitly that we can see it even today as moving. We know impressions of movement do not fade.

This pronouncement covers every moment from thought of creating physical realm to eternity. This is peak and sublime actualization of the concept and content encoded in the passive participle:

الْمُخْلِصِينَ. Grand Qur'ān seems embodiment of the person of the exalted Messenger and his life seems personification of Grand Qur'ān.

They all are personification of sincerity and white light with no black dot. Their reward for serving as Personal Servants of the Supreme Sovereign of the Universes is that they are declared worthy of veneration in the World:

إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٦﴾

- Know the fact; Our Majesty had made them exclusive to remain sincerely at Our service; giving them in return the repute of the purest and the sincerest exclusive example for repeated mentioning in the World. [38:46]

The preposition: بِ in the phrase is for: العوض أو المقابلة compensation. The semantic function carried by this is the sense of rewarding, in that something is given or taken in return for something else. Alternatively it can be estimated as: لِلْمَصَاحِبَةِ for accompaniment in the meaning of: مع. The best reward is mentioned by: [البَدَلُ] equivalent appositive: ذِكْرَى الدَّارِ which is a definite possessive phrase signifying the ever revolving repute, remembrance, and mention. It is specifically mentioned:

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "The Infinite Glory and Praise eternally is entirely and exclusively for Allah the Exalted.

وَسَلِّمْ عَلَىٰ عِبَادِهِ الَّذِينَ أُصْطَفَىٰ ۖ

- And/while paying homage, respects and salutations upon those is prescribed whom He the Exalted has personally declared as elevated and exalted in creations."

ۚ ۝۵۹ ۚ ءَآلَٰهُ خَيْرٌۭ أَمَّا يُشْرِكُونَ

- Do they realize not, Allah is the Superb and Exalted than what they associate with Him? [27:59]

The second nominal sentence has indefinite topic and predicate is elided. This happens either when preceded by circumstantial (واو الحال) conjunction particle, or sentence is supplication, greeting; or saluting with acknowledgement of elevated and honoured position. Lastly it can be for rhetorical benefit. The meanings of the topic and elided predicate are self evident by the mention of specified allegiant - servants that people are put under an obligation to pay homage and salutation recognizing them worthy of veneration.

The distinct feature of these servants of Allah the Exalted, the Supreme Sovereign of kingdom extending beyond the Universe to infinite boundaries, is depicted by the verbal sentence: **أُصْطَفَىٰ**, where verb is Form-VIII from verbal noun: **اِصْطِفَاءٌ**, and Root: **ص ف و**. It embeds perception of clarity, purity and sincerity void of all sorts of mixtures, combinations and commingling. It signifies to choose someone in preference to others and distinguish him particularly or specially. It exalts him above, or exclusively of others by something. Why are they declared distinguished and venerated in entire timeline is revealed and emphasised by rhetoric device of repetition of topic sentence at another place at the close of speech:

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝۱۸۰

- The Sustainer Lord of you the Messenger, the Absolutely Dominant Sustainer Lord, is Infinitely Glorious and the focus of all effort; above all what they conjecturally attribute. [37:180]

وَسَلِّمْ عَلَىٰ الْمُرْسَلِينَ ۝۱۸۱

- And paying homage, respects and salutations upon those is prescribed whom He the Exalted sent as Messengers. [37:181]

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

- And the Infinite Glory and Praise stands specified eternally, entirely and exclusively for Allah the Exalted, the Sustainer Lord of the Known-Multiple universes - All that exists. [37:182]

Who and why are they distinguished and venerated is explained that they were sent as the Messengers of Allah the Exalted. With regard to repute and their remembrance and oft mention the Universal Messenger is informed:

وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٩٤﴾

- And Our Majesty have exalted for you the Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam] your mention/remembrance/repute — [94:04]

The distinct feature of these servants of Allah the Exalted, the Supreme Sovereign depicted by the verbal sentence: *أَصْطَفَى* makes them:

وَأِنَّهُمْ عِندَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٧﴾

- And this is a fact that they are, *in the judgment of Our Majesty*, certainly the members of the galaxy of best choice, distinguished and venerated are perpetually the Best Persons. [38:47 (read with 27:59)]

وَأذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ﴿٤٨﴾

- And you the Messenger [Sal'lalaa'hoalaih'wa'salam] mention Iesma'eile and Al'Yas'aa and Zal-Kifl'e [عليهم السلام].

وَ كُلُّ مِّنَ الْأَخْيَارِ ﴿٤٨﴾

- And each one of them (persons here before mentioned) without exception shall remain perpetually the member of galaxy of the Best Persons. [38:48]

Allah the Exalted has declared and described them: *التَّبِيُّونَ* in this circumstantial clause by adjectival phrase: *الْمُصْطَفَيْنَ الْأَخْيَارِ* comprising of definite plural passive participle and adjective resembling participle (الصفة المشبهة) which refers intrinsic and perpetual attribute. Circumstantial

expression often express nuances of purpose or finality and describes the state of the object only while the sentential verb (أَصْطَفَى) was under enactment. Both the attributes are evaluative and judgmental and are adjudged (عِنْدَنَا) by His Majesty, Allah the Exalted. It declares them embodiment and personification of the highest standards of perfection in the created Realm whereby they are ever the great and exalted over the entire creation.

A mere semantic analysis of the words associated with this Galaxy of Men would suffice to know their greatness and enable us acknowledge, revere and salute them.