

Divine Communication (وَحْيٌ) of guidance (هُدًى):

The Covenant

to

Grand Qur'ān

الْكَوْثَرُ

the ultimate profundity

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Bionote

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Translated Qur'an in English (and Urdu ongoing) after segmenting text by Frames and sentences in accordance with Academic Rules and Principles. Available on website:

<http://haqeeqat.pk/index.htm>; also as consolidated corpus at: <http://haqeeqat.pk/Quran.Corpus-1.htm>.

Compiled Vocabulary of Qur'an by Roots in alphabetical order on the pattern of Frame index (Qur'an vocabulary)

Proposed Triplet Theory of Translation on the pattern of translation of protein encoding genes in human genome (<http://haqeeqat.pk/TranslationOfQuranPrefaceVol-1.htm>).

Surraiya Encyclopaedia of Qur'an: Ontology: Abstract - Absolute Realm; And Physical Realm (Under pen)

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1. Introduction

Communication is the process a message or communication is sent by the sender through a communication channel to a receiver, or to multiple receivers. The Communicator has to encode the message - the information being conveyed into a form that is appropriate to the communication channel and the receiver/s who then decode the message to understand its meaning and significance. Since all communication has a context, communication happens for a reason; the desired outcome or goal is mutual understanding.

Communication channel is the term given to the way - the method used to transmit the message to a recipient. Effective communication aims at avoiding and minimising potential misunderstanding and barriers at each stage in the communication process.

Different categories of communication include: Spoken or Verbal Communication which is either Written Communication; or face-to-face speech or through a media; and Non-Verbal Communication (كَلِمَاتٌ-sign language); and Visualizations like charts and graphs. Verbal Communication is the use of words of a language to share information with other people. It, therefore, includes both spoken and written communication. It is all about the words chosen and interwoven in string by the sender and how they are heard and interpreted.

The Last Divine Communication is: كَلِمَاتُ اللَّهِ the Speech, the Parlance—verbal Message, the Discourse spoken by Allah the Exalted exclusively to His elevated universal Messenger. It is then declared as: كِتَابُ اللَّهِ the Book of Allah the Exalted which is the verbatim transcription of: كَلِمَاتُ اللَّهِ in black and white on papers by the right hand of the elevated universal Messenger Muhammad (Sal'lallaa'hoalaih'wa'salam) as its First Publisher, and given the title Qur'ān which means a composition covering/warping space-time. One of its epithet: الْقُرْآنُ describes it as Grand Memoir:

صَّح

- Sād: Fifteenth-middle letter of the 29 letter Arabic Alphabet, with ancillary glyph/prolongation sign/mark which extends/stretches the sound value of the letter to which it is added. As a numeral, it denotes 90-reflecting the entire range from 0 to 9. Interestingly, its head part is used in Grand Qur'ān as a sign to suggest linkage in recitation.

وَالْقُرْآنِ ذِي الذِّكْرِ ۝

- And swearing is by the Qur'ān; its peculiarity is that it is the holder of the Memoir, portraying history eternity to eternity. [38:01]

The diction in the very beginning of the Chapter is amazing which encodes much more information than the literal meanings of words. What sort of rhetoric is there in pairing a consonant of alphabet with the Qur'ān, for oath of emphasis? Arabic Alphabet comprises of 29 units and this is exactly the middle, 15th consonant. It is said that it has the meaning of "Homogeneity, Consistent, Full - a Solid Block". The attribute of Qur'ān is: ذِي الذِّكْرِ, the holder/possessor of Grand Memoir, the container of history covering both the past and the future while itself always remaining in the middle ever-present. Interesting statistical information is that this consonant is used exactly 29 times in the Chapter. Deep reflection may indicate the Universal Messenger and Qur'ān is ever-present; and if we analytically read it we may realize that universe is but a theatre where documentary is being replayed/ released. Only the past can be recollected, revisited and visualized. The events and conversations in what is in our perception the future and the Hereafter are described in the past tenses. The Writer of the Book has thus already seen it and this documentary is His Memoir - historical account - biography written from personal knowledge. It is the exhibit of the infinite knowledge of Allah the Exalted:

لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ ۝

- [They ask you for unprecedented display - miracle 3:183;4:153 as proof] But Allah the Exalted is testifying in time and space you being the Messenger by that which He the Exalted has compositely sent to you (Muhammad [Sal'lalaa'hoalaih'wa'salam]). He the Exalted has sent it (Qur'ān) as exhibit of His knowledge —

وَالْمَلَائِكَةُ يَشْهَدُونَ ۝

- And the Angels stand as witnesses to testify this fact —

وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝

- Although Allah the Exalted suffices to testify. [4:166]

The text of the book is the exclusive Intellectual Property of Allah the Exalted.

Further, there is a concept of "Great Books". Mortimer Adler lists three criteria for including a book on the list:

- the book has contemporary significance; that is, it has relevance to the problems and issues of our times;
- the book is inexhaustible; it can be read again and again with benefit; "This is an exacting criterion, an ideal that is fully attained by only a small number of the 511 works that we selected. It is approximated in varying degrees by the rest."
- the book is relevant to a large number of the great ideas and great issues that have occupied the minds of thinking individuals for the last 25 centuries.^[4] Adler, "Second Look", p. 142]

Another criteria which should rather be the first to earn the title of great for a book is that it will speak from an important original setting but is not trapped in its original setting. It is alive in every-present. The only book that has inbuilt claim of being the greatest, par excellence book is the Qur'ān:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي

- And indeed Our Majesty have given to you the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] — Seven explicit Aa'ya'at: Verbal Passages selected-excerpted from the Binary-Symmetrical-analogous Miscellany —

وَالْقُرْآنَ الْعَظِيمَ ۝٨٧

- And Our Majesty have given the Grand Qur'ān to you the Messenger [Sal'lallaa'hoalaih'wa'salam]. [15:87]

The Qur'ān is adjectivally portrayed by Adjective resembling participle: **الْعَظِيمِ** on **فَعِيلٍ** measure [عَظْمَةٌ base]. The resembling participle is that noun derived from intransitive verb which indicates on the root meaning *being an attribute*. And this attribute is usually *perpetual or intrinsic*. It means the all time great, the exalted. It is an unprecedented description, because ordinarily it is the reader and critiques who acts as judge to evaluate and regard a book great when it meets the criteria that earn the title of great for a book. It is reiterated with reference to Principle Book:

وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيَّ حَكِيمٌ ۝١٠٤

- And further know, it (Qur'ān) is certainly the most exalted within the contents of Mother/Principal Book which is safe in Our custody. It (Qur'ān) is the holder of wisdom: the

knowledge of invisible-secreted-infolded, judging rightly in matters relating to life and conduct. [43:04]

The subject of Verb-like particle is the third person masculine pronoun referent to Qur'ān. Its first predicate is: **لَعَلِيَّ** comprising of **ل** Prefixed particle of emphasis + Adjective resembling participle on **فَعِيلٌ** measure: Indefinite; Masculine; singular; nominative. It stems from Root: **و ل ع** which encodes perception of "to rise, exaltation, loftiness, honour, elevation and grandeur. It refers to upper part or surface of a thing or place".

The statement that Qur'ān is all time the greatest and most exalted book has the value of a claim - to say, without proof or evidence, that something is true. Since a critical reader must have the habit of evaluating a statement to judge its value, quality, importance and extent; its study, with reference to standards and criteria set by the scholars that earns title of great for a book, will reveal it the most exalted and par excellence book.

All communication is sharing information. It is the Will of a Living Who desires to share information with others. Information, thus, arises only through an intentional, volitional act of the Living Being. Therefore, information is but a variable quantity depending on the desire and decision of the Holder of Information and Knowledge:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

- But they can not comprehensively grasp any physical or abstract entity loaded with partial information of the Knowledge of Him the Exalted. Exception is only to that information which He the Exalted desired to share - acquaint them with. [Refer 2:255]

"Information" is not just "abstract entity" but is a physical - concrete reality. In fact it is "information - knowledge" that exists while what we think exists actually subsists. Knowledge is Infinite, all that persists is finite, whereby, certain quantity of information and knowledge is always retrievable and acquirable.

The Universe is like the screen of the Computer displaying limited amount of knowledge stored in its RAM (Random Access Memory) which can instantly be acquired but much more information is already there in its Permanent Memory that will come to access once transferred to RAM and

displayed. So the Source of Knowledge is Unitary. Whatever amount of knowledge the: **الْعَلِيمُ**, the au fait source of knowledge - Allah the Exalted did wish to share, it is displayed in the observable form of universe that can be obtained equally by everybody who has passion for knowledge; but also has rendered it exploitable (**سَحَّرَ**) by humans.

The other method of communication - conveyance of information and knowledge is verbal, orally and in writing. Whatever and to whatever extent the Unitary Source of Knowledge wished to share, He has already shared with His Spokesperson closing the chapter of any further communication of information and knowledge:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

- [In keeping with the promise-93:5] Our Majesty have since personally granted you the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] the unique - ultimate profundity. [108:01]

Henceforth, there shall be no communication and sharing of information. Onwards, it will only be exposure of realities to visual faculty. The fact about existing realities is that *not all are visible* to human naked eye. The Primal Creator as well as the knowledgeable, observant-scientists convey the knowledge about realities not apparent to human eye by using the metaphors. Descriptions by metaphors enable people perceive a general idea-image of invisible fact by relating it to features of the metaphor.

Knowledge acquired by human beings, until seventh century, was through naked eye observation. Naked eye observation of an object and reality grants conviction about its existence. Thought of invisible realities was all along there in human mind that kept him busy in developing theories to gain a perception about various phenomena.

Turning point was when the Creator of all that exists, Allah the Exalted Who had initiated creation with self-imposed obligation of Mercy, personified Mercy for all in the person of Muhammad [Sal'lallaa'hoalaih'wa'salam], His Last Messenger. The Grand Qur'ān, life sustaining [8:24] and path illuminating Visible Light, came to humanity along with him [7:157]. It disclosed that a new era of observation of invisible realities is ushering in. It advised humanity to break away from the ideas of

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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 both of them from state of felicity-comfort in which they had been—

وَقُلْنَا أَهْبِطُوا

- 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 حَتَّىٰ 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.

وَكَذَٰلِكَ 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 master of his destiny that stands decided at the time of his death in 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 أَهْبَطُوا مِنْهَا جَمِيعًا

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

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 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 ۝۳۸

- 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 ۝۱۲۲

- 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 أَهْبَطَا 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:

فَمَنِ اتَّبَعَ 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. ۱۲۳

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

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 Signs: verbal passages and unique displays:

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 ۖ

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

هُم فِيهَا خَالِدُونَ. ۳۹

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

It is thus evident that the guidance, advice or information aimed at resolving a problem, difficulty and conflict and giving the direction towards a path, shall be encoded in ءَايَةٌ, singular ءَايَاتٌ. The juxtaposition of upshot of two types of response to Divine Communication (2:38-39) 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 for communication from Allah the Exalted to humanity and species Jinn there shall be an intermediary in space-time. It is thus a tripartite arrangement.

Warping spacetime, Qur'ān takes us from **descent to ascent** in the Paradise where its residents (أَصْحَابُ الْجَنَّةِ) affirmed:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ^ص

- And they said: "Glorifying praise is for Allah the Exalted Who guided us for this achievement. And guiding ourselves aright would not have been possible had Allah the Exalted not guided us (by verbal passages of Divine Book) —

لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ^ص

- Undoubtedly the Messengers of our Sustainer Lord had come along with infallible verbal discourse."

وَنُودُوا أَنْ تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ^ص ٤٣

- And they will be addressed; this is the Paradise; you people have indeed deserved and rendered it inheritance with what you people kept doing. [الحمد لله how appreciative and encouraging remarks] [Refer 7:43]

They called upon (perhaps by video link 37:54-55) the Inmates of Hell-prison (أَصْحَابُ النَّارِ) and enquired about the Word of Allah the Exalted at the time of descent to the Earth:

وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا

- And the residents of the Paradise called the inmates of the Hell-Prison telling them: "We have indeed found it an established fact what our Sustainer Lord had promised with us.

فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ^ص

- Accordingly, have you found that a fact what your Sustainer Lord had promised for you?"

قَالُوا نَعَمْ ^ج

- They replied, "yes." [Refer 7:44]

They further explained the cause of being Inmates of Hell-Prison:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ

- Listen it; they further said in pitiful tone: "Had we the habit of attentive listening, or applying intellect-reasoning —

مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ.

- We would not have been in the company of inmates of scorching Hell-Prison." [67:10]

فَاعْتَرَفُوا بِذَنبِهِمْ

- Thus they self confessed the guilt of their criminal charge sheet —

فَسُحْقًا لِأَصْحَابِ السَّعِيرِ.

- Thereby the upshot of the Inmates of the scorching Hell-Prison is the life of regret and woe in the state of remaining discarded and condemned. [67:11]

2. Divine Communication Methodology: Foretold

(a) Guidance: هُدًى shall arrive encoded in: آيَاتُ اللَّهِ, the transmitters of Allah conveying information and knowledge, explicitly and implicitly.

(i) Meanings of: هُدًى;

The subject: هُدًى of the verb in the dependent clause (2:38 and 20:123 quoted above) is an indefinite noun that is specified by the prepositional phrase: مِنْ بِنِي clarifying that it will always be initiated by the Speaker, Allah the Exalted, and it will reach you people from time to time in future (يَأْتِيَنَّكُمْ). Thereby, the Source - Fountain of Guidance is Unitary. Preposition denotes (إبتداء الغاية) commencement and signifies motion proceeding from or away from a place towards a destination and rest in it.

The basic perception encoded in its Root: هدى is to direct or guide to the way; or cause to take, or follow a right way or course or direction. A way, course, method, mode, or manner, of acting, or conduct, or proceeding or the like. The day is called: هُدًى because of its brightness, visibility and making every thing prominently evident for the vision. And: هادية is that rock which is visible from a distance in the ocean. Thereby, it serves the purpose of giving information about one's location and serves as guide for further proceedings.

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ

- Moreover, He the Exalted has rendered for you people certain Stars as Pointers -direction finders:

لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ

- So that you people self find the direction with their help while you people are in darkness-clueless locations-unmarked spaces-bewilderment of the Desert-Land and the Ocean.

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

- Indeed Our Majesty has rendered the Aa'ya'at: verbal passages - linguistic tokens (of Qur'an) into distinct semantic frames individuating each subject matter for the people in pursuit of knowing-knowledge. [6:97]

The first object of the verb is definite plural: النُّجُومَ, "the Stars", and its second rendered-as object is manifestly understood from verbal sentence with preposition interpreted in the meaning of verbal noun: إِهْتِدَاءً. The plural on the pattern of فُعُولٌ indicates abundance. Certain Stars are declared as helping people in finding direction in the bewilderment of oceans and deserts, no-clue places. But later particular Star is mentioned by which people at their own find direction:

وَعَلَّمَتْ

- And He the Exalted has placed in land marks-pointers —

وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

- And they people get the direction-guidance with the help of the Star - North pole. [16:16]

Since ancient times, humans have knowledge about determining directions and paths with the help of stars. But the source of guidance is always unitary, the North/Pole Star. Other stars, Big Dipper (Ursa Major) and Little Dipper (Ursa Minor) point to the North Star. The Grand Qur'ān is declared as: **الْحَقُّ**, the statement of absolute fact, established reality in time and space. It once said that Allah the Exalted has rendered/appointed peculiar Stars, and later it is said that people get direction-orientation with the help of One specific Star. Grand Qur'ān was meant, not only for those Arabs who were to listen it first, but is for the entire humanity in time and space. Therefore, its language is such that it contains and narrates a fact in such manner that it should seem and could have been perceived as an absolute truth by its first listeners, and prove to be an absolute fact for the posterity for whom the knowledge of the universe will keep unfolding. The above statement of the Grand Qur'ān is a fact from whatever angle it may be seen. In common knowledge, people perceive that North/Pole Star is the one but that is not the fact. Today North Star is Polaris but prior to it Thuban (derived from the Arabic word **ثعبان** *thu 'bān*) was at its location.

This mention has defined *the objective* of Arabic word: **هُدًى** that it is to rescue, and escaping out of the layers of darkness, uncertainty and bewilderment by knowing the direction of the desired destination.

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ

- Allah the Exalted guides with it (Qur'ān); the pursuits that lead to eternal peace, whoever diligently sought the approval and appreciation of Him the Exalted.

وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

- And he the Messenger moves them out of the depths of darkness into the Visible light: enlightenment (Qur'ān) with the prior approval-permission of Him the Exalted.

وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

- And he (the Universal Messenger) guides them towards the High road: Course that keeps heading safely and stably to the destination of peace and tranquility. [5:16]

If people loose their way in the desert and sea, then "guidance", the decision of adopting the direction of the path is to be taken from the North Star. If someone insists to follow the way by his

imagination and wishful thinking, can anyone save him the risk of wandering in the vastness of desert and ocean? The source of guidance is always unitary. It is strange that majority does not accept this simple and straightforward rule and still rely on hearsay sources. Perhaps the drug of imagination and mystery has been taken down very deep in their veins, which has stagnated their minds and heart.

الر

- Aleph [letter], Laam [Consonant] with prolongation sign/glyph, Ra [Consonant] conjoined with preceding letter.

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ

- This is the Book which Our Majesty has compactly sent towards you the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] —

لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ

- So that you the Messenger might take out the Mankind from the layers of darkness towards the Visible Light (Qur'ān the sustainer of life) with the permission and approval of their Sustainer Lord —

إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

- Leading them towards the High Road of the Dominant Supreme Sovereign, the magnificently Praised— [14:01]

It is incumbent upon the person who invites towards a vision and course to be at the head for guidance - direction and keep leading and showing the way to the followers. Allah the Exalted personally confirmed to him about this fact:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا

- Let it be on record that in the same manner: through Angel Messenger and directly when you visited beyond the Skies, Our Majesty has communicated to you the Messenger [Sal'lallaa'hoalaih'wa'salam] the Life Breathing and Sustaining Guarantor: Vital Principle: (Grand Qur'ān) a promised affair of Ours - guidance being exclusively Our task —

مَا كُنْتَ تَدْرِي مَا أَلَكْتَبُ وَلَا الْإِيْمَنُ

- (Let it be known) In your past life you the Messenger was not in habit of inquiring/asking (the People of Book) regards neither the specific Book and nor for specific belief (they were pursuing).

وَلَكِنْ جَعَلْنَاهُ نُورًا

- The assertion that you have compiled plagiarizing old myths is baseless; on the contrary Our Majesty have declared it (Grand Qur'ān) as the Visible Light-the Sustainer of Life.

نَهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا

- Our Majesty guide with it (Grand Qur'ān) anyone for whom We so intend-decide —who is desirous of guidance among Our subjects.

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

- And beyond an iota of doubt you the Messenger [Sal'lallaa'hoalaih'wa'salam] are certainly guiding people towards High road: Course that keeps heading safely and stably to the destination of peace and tranquility — [42:52]

(ii) Meanings of: آيَاتُ اللَّهِ

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 Signs: verbal passages and unique displays:

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

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

هُمْ فِيهَا خَالِدُونَ

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

It is thus evident that the guidance, advice or information aimed at resolving a problem, difficulty and conflict and giving the direction towards a path, shall be encoded in **آيَاتٌ**, 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". This resembles communication through the medium of visualizations like charts and graphs. 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: "ءَايَةٌ" in the true sense of the word since it mirrors established realities and facts.

Thus ءَايَةٌ is the **fundamental and only** source of learning including both methods of acquiring knowledge by observation - experiencing and through "teacher" and study of book.

3. Divine Communication Methodology: Intermediary: the galaxy of exalted men (النَّبِيُّونَ) and Timing.

The juxtaposition of upshot of two types of response to Divine Communication (2:38-39) 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 for 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]

لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ

- The purpose was that it (the Book) might decide-adjudge amongst people of that society in matters in which they mutually differed. [Refer 2:213]

The choice of the verb: بَعَثَ is very meaningful since it is semantically heavily loaded. Its Root "ب ع ث" denotes, as Ibn Faris stated:

1- الإثارة: bringing up, raising into the world; act of presenting on the scene; awaking; and stated it signifies;

2- (وتأويل البعث: إزالة ما كان يحبسُه عن التصرف والانبعاث) "Its final outcome - interpretation is the removal of what was holding him back from conduct, disposition; and signifies rejuvenate, resurrection".

The dependent clause begins with particle (الفاء الفصيحة) which signifies cause and effect and conjuncts to an elided element whereby it adds fluency and reveals the elided element. The *timing and objective* of physical appearance - presentation of النَّبِيِّنَ AnNabiyyeena on the scene of world is later explicitly mentioned. It is reiterated by referring, it was but to fulfil the word given to man at the time of his descent to the Earth:

ج
وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا

- Be aware that there has been a time when people were but like minded singular harmonious unit. Sequel to social divide, thereby, they mutually differed when they put together another ideology besides the previous one. They became bi-polar instead a unity.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ۗ

- And had a word of promise not preceded (communication of guidance, and granting a respite period) by the Sustainer Lord of you the Messenger, the matter would have been ended between them regarding what they diligently differ. [10:19]

The verbal sentence: فَبَعَثَ اللَّهُ occurs only twice in the Discourse; its repetition exposes its exact signification:

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ

- Self-aggrandizement got over and problem of disposal of body of brother overtook him; whereat Allah the Exalted brought a raven/crow there who kept scratching and digging the Earth —

لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ ۗ

- The objective was that He the Exalted show him the method as to how he can bury the body of his brother. [Refer 5:31]

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 (فَبَعَثَ) is: النَّبِيِّعْنَ the sound plural Adjective resembling participle, derived from Verbal Noun نَبَاؤُهُ and نَبَاؤُهُ on the measure "فَعِيلٌ". Its nominate form is: النَّبِيُّونَ, and plural of paucity: الْأَنْبِيَاءُ, and singular: النَّبِيُّ. It has additional 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 signifies perception of eminence, elevation, ascension, exaltation of something in relation to others, or distinguished from others". Allah the Exalted has mentioned some of them by name:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

- And Our Majesty granted him [Iebra'heim alai'his'slaam] Ies'hauqe [alai'his'slaam] and Ya'qoob [alai'his'slaam as unsolicited gift-21:72]

كُلًّا هَدَيْنَا

- Our Majesty guided each one of them.

وَنُوحًا هَدَيْنَا مِنْ قَبْلُ

- --And foretimes, Our Majesty had guided Noah [alai'his'slaam]--.

وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ

- And guided out of his [Iebra'heim alai'his'slaam] posterity; Da'ued; and Sulie'maan; and Ayub; and Yusuf; and Musa and Ha'roon [alai'him'slaam].

وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾

- And in this way Our Majesty reward those who conduct moderately, gracefully and generously. [6:84]

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰسَ ۖ

- And Our Majesty had guided Zakariyya, and Yahya and Easa and Ilyas [alai'him'slaam] —

كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٥﴾

- Each one of them is confirmed as the member of the Righteous- Perfectionists. [6:85]

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۖ

- And Our Majesty had guided Iesma'eile and Al-Yasa'a and Yunus and Luet [alai'him'slaam].

After mentioning the names the status they are bestowed is pronounced :

وَكُلًّا فَضَّلْنَا عَلَىٰ الْعَالَمِينَ ﴿٨٦﴾

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

These four Ayahs 6:84-87 comprising of 69 words, though appear like a paragraph in English language, but it is like a *Complex-Compound Sentence*: a sentence that contains two or more independent clauses and at least one dependent clause. And by purpose-type it is a *Declarative Sentence* –Used to make a simple statement. The favour, preference, and relative benefaction and blessing bestowed upon them is elaborated:

وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ

- And Our Majesty blessed and guided some of their fathers - forefathers; and some of their progenies and their brothers.

وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٨٧﴾

- 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. [6:87]

The Form-VIII verb: **أَجْتَبَيْنَاهُمْ** includes doing an action gracefully and carefully with predetermined objective. It stems from Root: **ج ب و**. Ibn Faris stated: "(يدل على جمع الشيء والتجمع)" it leads to the perception of collection of 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.

The narrative is interrupted by a parenthetical statement to amalgamate the past in the present scenario before making a concluding statement about the eighteen named members of the exalted Galaxy:

ذَلِكَ هُدَى اللَّهِ

- -- This Book (Grand Qur'an) is now the Guidance of Allah the Exalted.

يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

- He the Exalted guides through it a person about whom He decides to be guided out of His subjects-people --.

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

- Know it, had they assigned partners with Allah the Exalted; indeed the acts they had earlier performed would have become voided, weightless froth --. [6:88] (read with 3:80)

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 وَالْأُغْوِيَنَّهُمْ 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:

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 لأُغْوِيَنَّهُمْ 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'lalaa'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—

لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾

- 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 natural death" 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, 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 ۚ

- 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: لِلْمُصَاحَبَةِ for accompaniment in the meaning of: مع along with. 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:

قُلِ الْحَمْدُ لِلَّهِ

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

وَسَلَّمَ عَلَىٰ عِبَادِهِ الَّذِينَ أَصْطَفَىٰ

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

ءَآللهُ خَيْرٌ أَمَّا يُشْرِكُونَ ٥٩

- 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: أَصْطَفَى, where verb is Form-VIII from verbal noun: اصْطِفَاءٌ, 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:

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ١٨٠

- 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]

وَسَلَّمَ عَلَىٰ الْمُرْسَلِينَ ١٨١

- 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 - spokespersons of Allah the Exalted and were at His service. 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'lallaa'hoalaih'wa'salam] your mention/remembrance/repute — [94:04]

The distinct feature of these servants of Allah the Exalted depicted by the verbal sentence: أَصْطَفَىٰ 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)]

وَأذْكُرُ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۝٤٨

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

وَكُلٌّ 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 (النَّبِيُّونَ) 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*, an honour not bestowed upon any other 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. The concept encoded in the Root, Verbal Noun, and the peculiar feature of the adjective resembling participle: *الْأَنْبِيَاءُ* declare them galaxy of those Men who have the permanent attribute of distinctly elevated and exalted above all others in the created realm; dignified and distinguished over all others creation. Their par excellence attribute is that they are the personal choice of the Creator of all that exists, Allah the Supremely Exalted, Who is pleased to pronounce that they are for ever the best selection in the judgment of Him the Exalted.

They constitute exclusively a Unique Group, distinct and exalted from all members of rational species. We are not given the exact number of Men who are the Members of this Unique Group. However, we are informed that Allah the Exalted has granted distinction to some Members of this Group upon its other Members.

وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ^ط

- And fact remains that Our Majesty have granted unique distinction-peculiarity-individuality to members of the Galaxy of Chosen, Dignified and Exalted Sincere Allegiants upon some others. [Refer 17:55]

4. The choice for grant of exalted stature is since their "Abstract existence", thus born with declaration as the great. Allah the Exalted pronounced:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

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

فَبَعَثَ اللَّهُ النَّبِيِّنَ 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 (النَّبِيِّنَ) the Chosen and elevated allegiant - subjects to appoint them Messengers assigning the responsibility to assure-guarantee glad tidings and to caution - awaken the people. [Refer 2:213]

The choice of the verb: بَعَثَ is very meaningful since it is semantically heavily loaded. Its primary, conceptual meaning (also called "denotative" or "cognitive" meaning) is bringing up, raising into the world; act of presenting on the scene; awaking. Its analogy is like seeds that generally "wake up" and germinate when soil moisture and temperature conditions are favourable for them to grow. It has built-in connotative meaning of *prior existence* of the object in *dormant state*. The communicative value an expression has by virtue of what it refers to, over and above its conceptual meanings is termed connotative meaning.

The first question of Metaphysics or first philosophy is *existence* and first cause. Metaphysics is the branch of philosophy which Aristotle called as "first philosophy". It deals with the nature of existence, the being and the world and it is a subject that deals with "first causes and the principles of things". *So the study of metaphysics has but to start from Man's own existence*. It is no coincidence that the first occurrence of the word of semantic domain: خ ل ق "creation" is about creation of humanity, reflecting the honour it has in the physical realm, and being the cause behind all created realm, though he was made to emerge/take existence in physical form when all arrangements commensurate to his status and security were set in place (23:17). The cause behind "creation" is the "intent" (إِرَادَةٌ; أَرَادَ) of the Creator:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

- He the Exalted is the Primal Originator and Accomplisher of the Skies and the Earth.

وَإِذَا قَضَىٰ أَمْرًا

- Be informed, Provided He the Exalted has finalized-decided-completed any matter-thing, individual event —

فَإِنَّمَا يَقُولُ لَهُ كُنْ

- Thereat, He the Exalted merely expresses verbally for that thing-matter-affair-person, saying; "You become in evident-tangibly existing state".

فَيَكُونُ
١١٧.

- In compliance thereof and in determined natural course that (abstract but effected thing-matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [2:117]

It is thus explicit that before creation, any object - affair is decided and accomplished which becomes an abstract reality described by Adjectival Phrase: **أَمْرًا مَّقْضِيًّا**. It will become a physical reality whenever asked to take existence in the physical realm because:

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا
٤٧.

- Be mindful; the decision and commands of Allah the Exalted is bound to get executed and become physically accomplished. [Refer 4:47]

It is thus evident that Allah the Exalted is referring to; let us presume for convenience of our perception, an "idea/thought" of a thing that has yet to emerge in its physical shape-existence as an "object". It indicates that the "image" or "verbal specification" of the object-thing exists prior to its physical manifestation. This also holds true for such human creators who develop or invent something from the already existing matter, though it may be vague at idea stage.

Our knowledge is dependent upon the existence of matter and awareness of its name-code, which verbally mirrors it through words composed with letters and consonants of a language making us cognizant of it. Cognizant is he who can verbally mirror the image of that thing for others. This being the ground reality, We could not say with certainty regarding whether thought-idea-image-name-word mirroring the physical object is the first in existence, or the object mirrored by that Word was first in existence. Grand Qur'ān has clarified for us in simple words that the idea, thought, wish and will of a Living Being precedes the emergence of a physical reality. The idea, thought and perception and verbal description of the thing precedes its taking physical existence. It comes into Physical Realm only in compliance to a Word.

There is mention of 23 Members of Galaxy in the Divine Discourse by name. After mentioning 18 of them by name they are described:

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

- They (aforementioned 18 Messengers) are the Men whom Our Majesty had given the Book; and the faculty of distinguishing wisdom and decision power (in childhood) and the Elevated status and distinction over all other creation (at birth by simultaneously descending the book earmarked for them-2:213). [Refer 6:89]

The sequencing of granted (آتَيْنَاهُمُ) three objects is by time frame moving from present to remote past; from state of strengthen maturity to their childhood and birth. The status of elevation and distinction (النُّبُوَّةَ) is their intrinsic feature on birth; and were granted the Book (الْكِتَابَ) [substantive noun] on being assigned the responsibility of the Messenger; while in between they were granted: الْحُكْمَ, the faculty of wisdom of restraining doing an evil, injustice and wrongful act. It is verbal noun [مصدر] that signifies the occurrence of an action or a state without association with a tense of time; therefore, it is situational. The fact that the Members of Galaxy were so selected and existed in Abstract Realm before (فَبَعَثَ اللَّهُ النَّبِيِّينَ) they were given existence in the physical realm. They were thus born with intrinsic identity of great and exalted over other creation. It is made explicit by mention of biography of some members of this Galaxy:

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

- His prayer was accepted whereby the Angels called upon him (Zakaria alai'his'slaam), while he was standing for As-sa'laat: Time Bound Protocol of Servitude and allegiance, in the Secluded Chamber —

أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ

- That, "Indeed, Allah the Exalted congratulates you with good news of Yahya —

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ

- He will be an affirmer and testifier; this news conveyed to you is with the word- promise of Allah the Exalted.

وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ۝٣٩

- And he will be honoured as distinguished dignitary and encircled by people in attendance; and at birth would be Elevated-Chosen Servant [Nabi], one of the distinguished righteous". [3:39]

It is again mentioned:

يَزَكَّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ أَصْمَهُ يَحْيَىٰ

- "O Zakaria! Indeed Our Majesty are conveying you good news of a son, his name is Yahya

لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝٤٠

- Our Majesty have not declared in foretimes this cognition of name to anyone for his sake." [19:07]

Upon receiving gladdening information of son named Yahya and his exalted stature at birth, he could not resist inquisitiveness, a natural urge in such circumstances, and enquired for further information.

قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۝٤١

- He [Zakaria alai'his'slaam] said: "My Sustainer Lord! I am curious to know how a boy- male child would take existence for me in circumstances while old age has already overtaken me to its extremity; and further my wife is infertile?"

قَالَ كَذَٰلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ۝٤٢

- He the Exalted conveyed; "Exactly in the same circumstances it will happen as promised. Allah the Exalted does innovatively- new and creative—unprecedented whatever that He desires and decides." [3:40]

It is indicated that his extreme old age was not the handicap and the handicap suffered by his wife was rectified/cured:

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ

- And mention about Zakaria [alai'his'slaam] when he called his Sustainer Lord [prompted by reply of Syeda Maryam-19:38] —

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ۝٨٩

- "My Sustainer Lord, do leave me not in the state of a solitary individual, while the fact remains that You are the best of the inheritors." [21:89]

فَأَسْتَجِبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ

- Whereupon Our Majesty responded for him, and We bestowed for him Yahya —

وَأَصْلَحْنَا لَهُ زَوْجَهُ

- And Our Majesty perfected—cured for him his wife [from the problem of infertility]. [Refer 21:90]

The other two exclusive features - attributes of the life after birth of the member of said Galaxy were:

يَلِيحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ ۝١٤٠

- [Promise was fulfilled, he was born and on reaching maturity appointing him the Messenger, Our Majesty said] "O Yahya! You hold the Book implementing it with firmness".

وَأَتَيْنَاهُ الْحُكْمَ صَبِيًّا ۝١١٢

- And earlier Our Majesty had given him the faculty of distinguishing wisdom, decision power, while he was still a child — [19:12]

The childhood of another two members of the Galaxy, i.e. Iesma'eile [alai'him'slaam] and Yusuf [alai'him'slaam] is also mentioned in the Discourse that reflects they were bestowed wisdom and decision power very early to keep their lives spotless of any blame or shame- worthy instance.

The fact that the Members of this Galaxy are endowed this exalted characteristic since birth is explicit from another mentioned instance:

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ۝١١٣

- And Our Majesty delighted him (Iebra'heim alai'his'slaam) with the news of Ies'hauq [alai'his'slaam] to be born as Elevated and Chosen Allegiant, one of the distinguished Perfectionists. [37:112]

The son was born in similar circumstances:

وَأَمْرًا تَهُ قَائِمَةٌ فَضَحِكَتْ

- [And they gave him the good news of son-51:28] While his wife was standing [behind the door for servicing any thing of need for the guests], Hearing the news of a son she laughed, [and entered the drawing room being emotionally inspired with happy but strange news]

فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ۚ

- [in response to her saying-51:29] Thereat, Our Majesty had given her the good news of Ies'hauq [alai'his'slaam] and after Ies'hauq grandson Ya'qoob [alai'his'slaam]. [11:71]

قَالَتْ يَوَيْلَتِي ۖ أَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۖ

- She exclaimed; "how serious a thing for me! Will I give birth to a child while I am aged woman and this, my husband, is in very old stage.

إِنَّ هَذَا لَشَيْءٌ عَجِيبٌ ۚ

- Indeed this would certainly be a strange, unheard, amazing phenomenon." [11:72]

It is further explained:

فَأَوْجَسَ مِنْهُمْ خِيفَةً

- Thereat, (finding them not taking food) he felt the perception of slight apprehension from them (without exhibiting on face) —

قَالُوا لَا تَخَفْ ۖ

- [noticing it] They said, "Please be not apprehensive —

وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ۚ

- And they gave him the good news of birth of a highly knowledgeable son. [51:28]

فَأَقْبَلَتْ أَمْرًا تَهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا

- Sequel to listening this, his wife [who was standing behind the door for servicing any thing of need for the guests-11:71] came in face to face in a contracted/wrapped state, immediately realizing having reflexively entered, feeling shy she covered her face with hand—

وَقَالَتْ عَجُوزٌ عَقِيمٌ

- And said, "An old barren woman! [will bear the son]" [51:29]

قَالُوا كَذَلِكَ قَالَ رَبُّكَ

- They replied to her, "This will happen in this condition; because, Madam, this has been said by the Sustainer Lord of you —

إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

- Indeed He the Exalted is Infinitely Just Supreme Administrator of the created realms; the Fountain and Setter of knowledge - science of visible and invisible domains." [51:30]

5. Born as Non-Ancestral Member of Unique Galaxy (النَّبِيُّونَ): Messenger: الْمَسِيحُ عِيسَى
أَبْنُ مَرْيَمَ - "loop to Adam".

They were given existence/born at certain space-time, and upon attaining strengthen maturity, recognized as Man, they were appointed Messenger for certain people. Their analogy is to the peculiar RNA in Human genome which remains Messenger-designate until it becomes "mature" when it moves into the cytoplasm of the cell to deliver the message that it took from the DNA. The fact revealed by the statement: فَبَعَثَ اللَّهُ النَّبِيِّينَ is that the Members of Galaxy were so selected and existed in Abstract Realm before they were given existence in the physical realm. They were thus born with the intrinsic identity of great and exalted over other creation.

The study of Anthropology in Grand Qur'an reveals five unique instances of human creation; they are Adam; his wife - the first female human; Ies'hauq [alai'his'slaam] son of Iebra'heim [alai'his'slaam] and Yahya [alai'his'slaam] the son of Zakariyya [alai'his'slaam] born at extreme old age while mother was believed to be infertile; and Easa [alai'his'slaam], the son of Maryam who was virgin and remained till death, a unique display of creativity.

The basic perception encoded in semantic seed: ق ل خ is that of the idea and intention of giving existence to the intended object. Thus the thing is created and exists firstly in *Abstract Realm* before it takes existence in the *Physical Realm*. The words that stem from this Root are result oriented. The irreducible semantic features of this Root are:

- (1) A living Who is the creator of the object;
- (2) The will - decision taken by the living to create;
- (3) The purpose the Creator has in mind to create the object;
- (4) For what or for whom it is meant;
- (5) Idea - blue print - determination of measures and proportionality of the thing to other things that creates interrelationships before the object takes existence;
- (6) The span of time it will continue to exist or live.
- (7) Assigning a name to the object for its cognition.

The first question of Metaphysics or first philosophy is existence and first cause. *So the study of metaphysics has but to start from Man's own existence.* It is no coincidence that the first occurrence of the word of semantic domain: ق ل خ "creation" is about creation of humanity, reflecting the honour it has in the physical realm, and being the cause behind all created realm, though he was made to emerge in physical form when all arrangements commensurate to his status and security were set in place. The cause behind "creation" is the "intent" (إِرَادَةٌ; أَرَادَ) of the Creator:

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

- He the Exalted is the Primal Originator and Accomplisher of the Skies and the Earth.

وَإِذَا قَضَىٰ أَمْرًا

- Be informed, Provided He the Exalted has finalized-decided-completed any matter-thing, individual event —

فَإِنَّمَا يَقُولُ لَهُ كُنْ

- Thereat, He the Exalted merely expresses verbally for that thing-matter-affair-person, saying; "You become in evident-tangibly existing state".

- In compliance thereof that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [2:117]

It is thus explicit that before creation, any object - affair is decided and accomplished which becomes an abstract reality described by Adjectival Phrase: **أَمْرًا مَّقْضِيًّا**. It will become a physical reality whenever asked to take existence in the physical realm because:

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا
٤٧.

- Be mindful; the decision and commands of Allah the Exalted is bound to get executed and become physically accomplished. [Refer 4:47]

The present day humanity is the offshoot of the First Individual of Human species named A'adam as informed in the following Ayahs:

اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- You people sincerely endeavour to attain the protection from your Sustainer Lord. He the Exalted has created you. Your origin and source is solitary individual —

The addressee are all existing men and women. Their origin is described from one person. It shall remain fact since origin of each individual lies in Solitary Individual.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- Furthermore, He the Exalted is the One Who has given you people prominence. Your origin and source is solitary individual. [Refer 6:98]

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- He the Exalted is Who has created you people. Your origin and source is solitary individual.

وَجَعَلَ مِنْهَا زَوْجَهَا

- And He the Exalted declared the woman created from a segment of the first person as his equal partner - binary - spouse. [Refer 7:189]

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- He the Exalted has created you people. Your origin and source is solitary individual. —

ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا

- Afterwards, He the Exalted rendered a part drawn from that person as his spouse-wife. [Refer 39:06]

The information about humanity's origin is repeated four times to assert its inviolable veracity as all time truth. At one place the verbal sentence: خَلَقَكُمْ (He created you people) is substituted by: أَنْشَأَكُمْ. The latter has inbuilt semantic feature of growing up, ascension and prominence; like seeds that generally "wake up" and germinate when soil moisture and temperature conditions are favourable for them to grow. The pronoun of addressees includes every individual and species human collectively. It helps us discard speculative theories of so called evolutionary process of attaining prominence.

The origin is portrayed by Prepositional coupled with Adjectival phrase: مِنْ نَفْسٍ وَاحِدَةٍ. The Preposition signifies origin. Choice of words and phrases is cautious that it might not occasion or seem to some excessively argumentative critique contradictory regards some ground reality or another information about different mode of creation (asexual creation like Syeda Maryam-virgin; the truthful). The *origin* lies always in **solitary** individual. The life of would-be-human, male or female, in sexual creation also originates in **a unique** individual.

Woman is figure, icon of chastity and modesty. Allah the Exalted subtly highlighted the importance of sanctity of woman for the universe in the secretive way of her creation. Angels saw the molding of First human being's structure (بَشَرًا) and A'adam (alahissalam) taking existence but the sanctity and chastity of woman was taken care of, that her mould was not made:

اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ

- You people sincerely endeavour to attain the protection from your Sustainer Lord. He the Exalted has created you. Your origin and source is solitary individual —

وَخَلَقَ مِنْهَا زَوْجَهَا

- And He the Exalted created his equal partner, originating from him and rendered as spouse — [Refer 4:01]. (read with 7:189)

وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

- And He the Exalted propagated/dispersed large majority of men originating from them; and propagated all women from that couple. [Refer 4:01]

The prepositional phrase: مِنْهَا: indicates origin of her creation; and what was source material; it was the first person. Its how aspect is not disclosed. It is rather intriguing that verb "خَلَقَ" is not used for further creation of men and women from marital couple; instead "بَثَّ" is used which signifies spreading apart, dispersing/*propagating* and appearance of a thing. Its origin is indicated by: مِنْهُمَا prepositional phrase where the dual pronoun refers to both of them *individually* as well as jointly. Same verb is used for dispersal of animal kingdom in the Earth. Propagation in plants and animals is asexual and sexual, like male bees (drones) are propagated without fertilization by male; and vegetative propagation is a type of asexual reproduction in plants.

Another attention catching word is adjectival qualifying men (رِجَالًا كَثِيرًا) while it is not the case with women which is the object of second part of the compound sentence with conjunction particle which conjuncts to preceding verb and not to رِجَالًا men. The word choice and structuring of sentence has taken care to cover an instance of asexual creation: Parthenogenesis: It is a form of reproduction in which an egg can develop into an embryo without being fertilized by a sperm. Parthenogenesis is “**virgin birth**” derived from the Greek words "*parthenos*", meaning “virgin,” and "*genesis*", meaning “origin”; and several insect species including aphids, bees, and ants are known to reproduce by parthenogenesis. Syeda Maryam, the truthful, had given birth/propagated Easa [alai'his'slaam also known as Jesus the Christ] in the state of being virgin. Thereby, his analogy is not with the term "sons of A'adam" but as the like of him:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ

- It is a fact that the peculiar characteristic- the analogy of Easa [alai'his'slaam] regarding mode of his creation determined by and in the judgment of Allah the Exalted is like the peculiarity- individuality of Aa'dam [alai'his'slaam] —

خَلَقَهُ مِنْ تُرَابٍ

- He the Exalted had created him (Aa'dam alai'his'slaam) corporeally structured with substances of clay drawn from dust —

ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ. ٥٩.

- Afterwards its finishing process, He the Exalted had verbally said for him: "You (Aa'dam) be in evident-tangibly existing state". Thereby, he took existence as a being. [3:59]

Adam is the first human. Allah the Exalted giving His perspective, regards explanation and clarification about the creation of elevated Messenger Easa, described Analogy of Easa with that of Adam. With respect to comparability in the manner of creation, both have partial correspondence and similarity. It is in contrast to otherwise general perception and causality phenomenon known to majority:

يَتَأْتِيهَا النَّاسُ

- O you the mankind! Listen carefully:

إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ

- Indeed Our Majesty have created you people commencing by a part originating in a male and by a part originating in a female —

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا^ج

- And Our Majesty have rendered you people as nationalities and tribes for the purpose of your mutual cognition (all in the loop)—

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفَقَكُمْ^ج

- [that/aforesaid cognition is not sign of superiority and preference, recognition principle is] Indeed the relatively more honoured and notable amongst you people, in the judgment/in nearness of Allah the Exalted, is the one who is relatively more endeavourer of salvation.

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. ١٣.

- Indeed Allah the Exalted is Eternally The Knowledgeable and Aware of what is secreted and manifest. [49:13]

In the creation of Adam, parents: **أَلْوَالِدَانِ**, dual Active Participle, meaning father and mother were not involved. It denotes the pair of man and woman—biological father and mother—husband and wife; and the body organs that are involved in the process are genitals - the external sex organs, in Arabic: **فَرْجٌ**, from Root: **ف ر ج**. Basic perception encoded was described by Ibn Faris [died 1005] in these words: **يدلُّ على تَفْتُحٍ في الشَّيْءِ**: "that it leads to the perception of an opening; or intervening space-gap between two things; cleavage, rift, hole; and blooming in a thing." This word is applied to the *pudenda of men and of women*.

In the creation of Easa (alai'his'slaam) neither parents nor sex organs were involved. Solitary women in virgin state mothered him.

Interestingly, both share correspondence even in frequency of mention and inner-referencing in the Discourse; both names are mentioned twenty-five (25) times, Adam occurs 7th time along with Easa alahissalam who is also mentioned 7th time in above Ayah. Another significant respect of comparability is that Adam was the solitary source of creation of one woman, and one woman is the solitary origin of one male Easa alahissalam. He like Adam is unique; unlike entire humanity, he is not in the posterity of Adam, but still in loop. Peoples are cautioned that being in a loop of nationality and tribe in itself is not cause of honour and success; instead in the Judgement of Allah the Exalted the criteria for honour and exaltation for general public is for who excels in endeavour for salvation.

Per se exalted are only the member of Galaxy described by (الصفة المشبهة) adjective resembling participle: **التَّيُّونَ**. The biography of unique Member will make the point explicit that they hold this stature since birth:

إِذْ قَالَتِ الْمَلَأِكَةُ

- [Neither were you besides her] When, be aware of the true history, the Angels had told this to Mar'yam:

يَمْرَيْمُ إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ

- "O Mar'yam! Allah the Exalted is conveying you the good news (of a son) — *this pleasing news is accompanied with the word - an unfailing promise by Him the Exalted* —

أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ

- He is given the name Al-Messiah, Easa, the son of Mar'yam —

وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ٤٥.

- That he will be enjoying respectable and honourable stature both in this world and the Hereafter. And that he will be amongst the near-ones of Allah the Exalted. [3:45]

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا

- And the word-promise is that he (your son) will verbally *converse with people in state of milk-sucking baby in the cradle*; and later as a man in the old age.

وَمِنَ الصَّالِحِينَ ٤٦.

- And he will enjoy distinction amongst the righteous people." [3:46]

Conveying her the news of getting a son, they stated that it is: بِكَلِمَةٍ accompanied with the Word. The phrase relates to the preceding verb where preposition: بِ is لِلْمُصَاحَبَةِ for accompaniment, in the meaning of: مع along with. Elided specification of its object is by another phrase: مِّنْهُ denoting it is unfailing promise by Him the Exalted. The word-unfailing promise relates to peculiarities of the son about whom the news was given.

Maryam intercepted their talk for seeking clarification about a serious complication and missing link in the news of getting son according to her position and knowledge and understanding of causality phenomenon, ignoring the word of promise about the son, and stated:

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ٤٧.

- She (Mar'yam) interrupting their talk, [under perception of cause and effect phenomenon] reacted saying: "O my Sustainer Lord! [what strange are they talking] How would a son take birth for me in the circumstances when no man has touched me?"

قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ٤٨.

- He the Exalted said: "Mar'yam! Exactly in the same circumstances [virgin] it will happen as promised. Allah the Exalted creates whatever He desires and decides —

إِذَا قَضَىٰ أَمْرًا

- Subject to He the Exalted has finalized- decided about any matter, individual event —

فَإِنَّمَا يَقُولُ لَهُ كُنْ

- Thereat, He the Exalted merely expresses verbally for that thing- matter - affair - person, saying: "You become in evident- tangibly existing state - physical realm.

فَيَكُونُ

- In compliance thereof and in determined natural course that (abstract but effected thing- matter - affair - person) takes existence in physical realm (which can be known- cognizable by others). [3:47]

She strongly exclaimed: **أَتَنِي يَكُونُ لِي وَلَدٌ**; "How would/could a son take birth for me?" These are the same words by which Zakaria alai'his'slaam had delightedly asked. The difference is that he used: **عَلَّمٌ** a boy- male child while she used a specific word: **وَلَدٌ** son born of: **الْوَالِدَانِ** ; they are: **وَالِدٌ**, father; and **وَالِدَةٌ** mother —the yield of reproductive activity of husband and wife. And then she explained the circumstantial reason "While the ground reality is that *no man has touched me.*"

Hence the question to enlighten her the *how aspect* of the news of a son taking birth from her in *virgin state*. Her perception and understanding as to how a son takes birth and her virgin state were acknowledged as truth. And the news was reiterated that it will happen in the same circumstances: **قَالَ كَذَلِكَ**: She was addressed and told: "Exactly in the same circumstances it will happen as promised." Its science - how was not narrated since human mind can perceive only through observation of precedents. Unless unprecedented thing- phenomenon takes physical existence no certain knowledge can be perceived. She was told the first cause that will effect the physical execution of the promise: **اللَّهُ يَخْلُقُ مَا يَشَاءُ**. The answer is according to rhetorical situation different from the one faced by Zakaria [alai'his'slaam], who was told: **اللَّهُ يَفْعَلُ مَا يَشَاءُ**.

After resolving her complication and curiosity, remaining information about the Son who will take birth in virgin state was given to her:

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ

- [Continuing their message, the Angels added] "And He the Exalted will teach him the Mother/Principal Book and wisdom; and will teach him Tor'at and In'jeel. [3:48]

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ

- And he is the Messenger designated for the posterity- the sons of Iesraa'eel." [Refer 3:49]

Grand Qur'ān is unique in harmonious unity of its text. Cohesion and coherence will be found in the narration of various concepts and episodes incorporated at various places of discourse, even when we place them together as thesis. If we go back to Ayah 3:47, and if we were a critical reader, we must have noticed that the immediate-after events; on Sydena Maryam getting the information that the son will born in the same untouched-by-man—Virgin state, are not mentioned. The episode about the actual birth is continued with the cohesion tie- a conjunction particle:

وَأذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۚ

- And you the Messenger [Sal'lallaa'hoalaih'wa'salam] mention Maryam [Siddiqa] in the Book (Qur'ān text); when she purposely retired herself from her family members into the easterly location in house — [19:16]

This tells us her location; no more in Mosque, but living with her family members at home.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا

- Whereat she occupied a place obtaining partitioned seclusion apart from them (family comprising of three or more with at least one male).

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۚ

- Since the time for physical execution of pre decided affair, therefore, Our Majesty sent Our Messenger [Gibraa'iel alai'his'slaam] towards her; thereat he self assumed appearance of a very decent human being for meeting her. [19:17]

The third person, masculine, plural pronoun refers back to the "household of her" which reflects the presence of plural number of people with at least one male member. After she had settled in

seclusion, Allah the Exalted sent Gibraa'iel [alai'his'slaam] as Messenger who appeared before her like a very decent human being.

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ نَقِيًّا. ۱۸

- She (Maryam) on seeing the visitor is unknown man she said, "I seek protection by reference of Ar'Reh'maan against harm from you, if you were endeavourer for salvation". [19:18]

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا. ۱۹

- He replied, "I am only the Messenger of your Sustainer Lord to confirm to you the bestowing of the son, intellectually elevated-full of wisdom and understanding. [19:19]

She again asked for knowing the science - causality - how aspect of a male son taking existence from her by telling him, the Archangel, the known science of birth of a son in humans:

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشْرٌ

- She argued, "I am curious to know as to how a male child would take existence for me in circumstances when a man has not touched me; [not being married]

وَلَمْ أَكُ بَغِيًّا. ۲۰

- And I have never been a debauch." [in human beings these are the two ways a child can born]. [19:20]

She expressed the ground realities in plain and descriptive words as to how a male child takes existence in human beings. A woman is to be "touched" by a man either legally and righteously as husband or she gets "touched" illicitly by a man outside the fold of marriage. She precisely and emphatically negated existence of both. He replied her:

قَالَ كَذَلِكَ

- He (Gibraa'iel [alai'his'slaam]) replied: "Exactly in the same circumstances it will happen as promised to you.

He then reaffirmed it by quoting her the response of her Sustainer Lord:

ط
قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ

- He (Gibraa'iel [alai'his'slaam]) further said, "Your Sustainer Lord has said that [quote] "It (causing her to give birth to a son in the state of without having been touched by a man) is quiet easy for Me to cause it happen —

وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا

- And the purpose of this unique birth unusual-to-human perception is that Our Majesty renders him (yet to be born Easa alai'his'slaam) an unprecedented sign illustrative for the people [to understand that Allah the Exalted is beyond the limitations of causality]. This demonstration is a Mercy from Our Grace —

وَكَانَ أَمْرًا مَّقْضِيًّا

- And know it that he (yet to be born Easa alai'his'slaam) has been in the scheme of affairs a concluded event- an ordained reality." [19:21]

Since the verbal sentence: *لِنَجْعَلَهُ* is prefixed by particle of intent, the sentence explains the reason of Virgin birth. The second Object of verb is: *آيَةً*—a tangible sign, pointer, unprecedented happening and phenomenon which is not only in itself an existent but also is a clue to perceive something else, abstract or real. The verb denotes to render something as such and such. *The Prepositional Phrase*: *لِلنَّاسِ* "for the people" relates to elided adjectival of: *آيَةً*. It is however explicitly understood because: *آيَةً* a sign is the *Indicator* which exists as an indication of another's existence or another phenomenon, the *Indicated*. By his unprecedented virgin birth, he is rendered a sign that leads to the people to understand that Allah the Exalted is *not restrained or limited in the existing sciences - causality phenomenon* perceivable by humans and that He could create anything and in whatever manner He decides. He the Exalted is the Fountain of Knowledge and Setter of sciences.

She was convinced and psychologically prepared for it by this disclosure: *وَكَانَ أَمْرًا مَّقْضِيًّا*: This is recommencing sentence to emphasize upon her the news of Virgin birth as inevitable. The Subject Noun of deficient verb refers to yet-to-born Easa son of Maryam. The Adjectival Phrase: *أَمْرًا مَّقْضِيًّا* is the Predicate of Deficient verb. *مَّقْضِيًّا*: It is Masculine Passive Participle from the same - مصدر

قَضَاءُ Verbal noun of verb: قَضَى. The Phrase means: "an affair- matter that has been decided-finalized and has become an ordained reality".

She was earlier told in response to her exclamation about getting a son in Virgin state: إِذَا قَضَىٰ أَمْرًا —Subject to- when He the Exalted has finalized- decided about any matter, affair, and individual event to take place/get executed. The effect and outcome of this Verbal Sentence: قَضَىٰ أَمْرًا is denoted by the adjectival phrase: أَمْرًا مَّقْضِيًّا —that affair, matter, event which has since been made ordained reality referring to yet-to-born Easa son of Maryam.

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ ۖ مَكَانًا قَصِيًّا ۚ

- Accordingly having willingly surrendered to Divine Will, she uplifted him (Easa son of Maryam) invisibly; thereby, realizing it and to keep the matter secret, she left the place along with him for a remote place. [19:22]

The Verb is Perfect; third person; singular; feminine; ت feminine marker; مصدر حَمَلٌ Verbal Noun; Suffixed Object Pronoun: Third person; masculine; singular, in accusative state referent for yet-to-born Easa son of Maryam. The verb and verbal noun denotes carriage of a weight - something invisibly. Translating the verb by English word "conceived" is erroneous because it cannot carry a definite direct object referred by suffixed definite third person pronoun. She left her house for: مَكَانًا قَصِيًّا "a remote location- place", which is Adjectival Phrase; and is Locative Adverb [مفعول فيه] in the sentence; it gives the time or place of occurrence for an action. She was corporeally alone with her son in the womb.

فَاجَاءَهَا الْمَخَاضُ إِلَىٰ جِدْعِ النَّخْلَةِ

- Then the pains of childbirth brought her towards trunk of the *solitary female* date-palm tree in the desert.

قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ۚ

- She having given birth to child pensively cried, "I wish I were dead before this happening and I had become oblivion, the forgotten entity." [19:23]

The location where she settled was by the trunk of particular *solitary female* date-palm tree. Date Palms are unique that they are either a male tree or a female tree. The male trees produce pollen, and the female trees produce flower-dates. Only female date-palm tree bears fruit. Male tree is separate which was not present in the desert. Strange! alone female tree bearing offspring!

What she pensively exclaimed upon that happening is but heart piercing. Never one would have heard such words emitting from the mouth of a mother who just delivered a child. Such extreme emotional words can spontaneously emit from the mouth of a woman who has guilt-feeling and fear of earning disrepute in society. Or it can pensively emit from the mouth of a just-become mother who has given birth to a son uprightly but has no evidence to satisfy people of her uprightness. This becomes very serious issue for a woman who enjoyed reputation of a *truthful lady* in society (5:75); she feared her truthfulness is at jeopardy because she thought she had no evidence - scientific explanation for the Virgin birth to make people believe her.

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي

- Thereupon, he (Gibraa'iel [alai'his'slaam]) called her from her side that, "You should not grieve —

قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۚ

- Your Sustainer Lord has already rendered the water-stream as travelled beneath you (water level raised to ground surface in oasis where she was at that point of time) — [19:24]

وَهَرِيَّ إِلَيْكَ بِجِدْعِ النَّخْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ۚ

- And you jerk the trunk of fruit-bearing palm-tree towards you; she would reciprocally drop upon you fresh ripe dates — [19:25]

فَكُلِي وَأَشْرَبِي وَقَرِّي عَيْنًا ۖ

- Thereupon, eat fresh dates, drink water and be tranquil, by looking [at your son] —

فَإِمَّا تَرِينَ مِنْ الْبَشَرِ أَحَدًا

- Thereby, henceforth in case you come across with any known person —

فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۚ

- Thereat, you say, "I have vowed to exercise refrain/restraint exclusively for Ar'Reh'maan, therefore, I will not converse with any person today." [19:26]

She was advised not to feel grief. *Grief is an emotion after a happening. On the contrary, fear is an emotion about an untoward happening in future. Her pensive exclamation was not because of fear.* The location and season of Virgin birth of Easa [alai'his'slaam] is further manifest from this scene of the episode. She was at that point in time in a desert where water level is raised to ground surface and is available at certain points only. It was a summer day since dates ripe throughout the world only in hot weather. She was told that upon her hugging the trunk of female tree and jerking her towards her, she will reacting reciprocally shed upon her fresh ripe dates. The third person feminine imperfect jussive mood verb (سُقِطَ) is of Form-III which has meanings of reciprocity. The location itself is amazing and mysterious, an atmosphere of strangeness and secrecy. A virgin woman has given birth besides the trunk of all alone female tree bearing fresh dates, as if she was also a unique virgin, who upon being hugged by human virgin mother reciprocates and sheds/showers her "offspring" - dates upon her.

At this juncture she seems to have recalled the characteristic traits of her newly-born son which were told to her at the time of breaking of the news of her getting a son. One mentioned in Ayah 3:46 was: — And the word-promise is that he-your son will *verbally converse with people in state of milk-sucking baby in the cradle*, and later as a man in the old age. She became tranquil, composed and confidently bold that the evidence of her uprightness and truthfulness is her newly-born son.

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ

- Thereby, realizing and recalling the promise/word of Allah that the newly born son will talk to people, she came along with him (newly born Easa son of Maryam) to her people in the state that she was physically carrying him.

قَالُوا يَمْرَأَتُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا

- They [on seeing her after long time lifting a newly born son] said, "O Maryam, of course you have come exposing an unexpected- improper thing — [19:27]

يَتَأَخَّتْ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ

- O you the sister of Haruen, [it was not expected of you] the conduct of your father had not been illicit- morally bad —

وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۚ

- And nor your mother was ever debauch." [19:28]

Where and to whom she had come? قَوْمَهَا—Her nation- people. Please note the Pronoun of Possessive Phrase, it is third person singular feminine for Maryam. Despite the fact she is accompanied by a male, general rule of Arabic language is not followed to refer the nation with masculine pronoun. The only reason is that they were NOT the nation of him—newly born Easa alai'his'slaam.

The elders of her nation, upon seeing her with a male-child in her cradle, expressed scornful displeasure and impliedly alleged her of having committed an illicit act by using words like "improper thing" and negatively mentioning her father and mother that they were not doers of illicit sex. Members of elite and higher echelons of society usually avoid direct explicit words for alleging a woman, but here their words are more strong, expressive rather nude to express their allegation.

Can a man of ordinary prudence would allege with such harsh words a woman carrying a newly-born baby in her cradle about whom he previously knows that she is married? Obviously not. It was only because they all knew she was a pious virgin lady. She maintained her cool after having listened to the allegation expressed by them rather vulgarly:

فَأَشَارَتْ إِلَيْهِ ط

- [in response to their ill conceived perception of debauchery reflected subtly in manner of being shocked] Thereat, following the instructions not to speak herself and conviction of son will converse in state of babe-in-arms, she pointed them towards him (infant son) —

قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۚ

- They exclaimed, "How can we converse—question-answer with him who was lying in the mother's lap, a milk-sucking infant?" [19:29]

Their exclamation in a rather harsh tone was genuinely based on human experience, observation, and natural law that people cannot verbally converse with a newly-born breast feeding baby in the state of being in mother's cradle. There were no such precedent and they were justified in loosing temper when she, instead of responding to them, pointed towards the newly-born son. Now, if in total violation of so called scientific - natural law - causality; and contrary to human belief stretching over thousand of years, the newly-born starts talking to them, then they were left with no argument but to accept the Virgin birth as an unprecedented display of unique creation by Allah the Exalted.

قَالَ إِنِّي عَبْدُ اللَّهِ

- He (infant Easa [alai'his'slaam) spoke to them, "I am, in fact, the Allegiant- Subject of Allah the Exalted —

ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا

- He the Exalted has given me the Book, and He has declared me as the Chosen and Elevated Allegiant — [19:30]

The grant of Divine Book is the necessary and inalienable prerequisite for the physical appearance of the Member of Galaxy of Men of the personal choice of Allah the Exalted and that exalted stature is his identity right from birth.

The grant of Divine Book is the necessary and inalienable prerequisite for the physical appearance of the Member of Galaxy of Men of the personal choice of Allah the Exalted.

فَبَعَثَ اللَّهُ النَّبِيِّنَ 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 (النَّبِيِّنَ) 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]

It is categorically pronounced by the phrase: **مَعَهُمْ** and the proclamation of the *last but one* Member of this Galaxy in the state of babe-in-arms that certain Book was descended along with all of them without exception on their physical appearance (**بَعَثَ**)/birth in the world in peculiar circumstances. Syeda Maryam and elders of her nation were listening speech of newly-born Easa alai'his'slaam uninterruptedly. He continued:

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ

- Moreover, He the Exalted has declared me securely established, safe and sound at whatever place I might be present as long as I am alive —

وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۚ ۚ ۚ

- Furthermore, He the Exalted has enjoined upon me regards performing Ass-sa'laat: Time Bound Protocol of Servitude and allegiance, and for paying Az-zakat: financial liability for uplift of society, as long I am alive. [19:31]

وَبِرًّا بِوَالِدَتِي

- And has declared-rendered me as rightful - dutiful in conduct *with my mother*.

وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۚ ۚ ۚ

- And He has not rendered me as harshly pervasive. [19:32]

The important point relevant to the thesis of episode and of our present study about Virgin birth is this statement of him: **بِرًّا بِوَالِدَتِي** "And has declared-rendered me as rightful - dutiful in conduct *with my mother*." He mentioned only his mother. Another elevated Messenger of Allah the Exalted is mentioned in this episode who was also born to his parents in unprecedented manner about whom same trait is mentioned: **بِرًّا بِوَالِدَيْهِ**—And he was rightful - dutiful in conduct *with his parents* [Ref 19:14]. He continued his speech uninterruptedly:

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۚ ۚ ۚ

existence in physical realm (which can be known- cognizable by others) --. [19:35]

After parenthetic sentences to negate the commonly held belief of a segment of Christians, the concluding words spoken by Easa alaihissalam in the cradle to the elders of his mother, which were imperative in nature are mentioned verbatim:

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ^ج

- [Reverting from parentheses to talk of newly born Easa) "And Allah the Exalted is my Sustainer Lord and the Sustainer Lord of you people. Therefore, you people be subservient and allegiant to Him alone —

هَذَا صِرَاطٌ مُسْتَقِيمٌ^ج

- This (exclusive servitude and allegiance) is the High Road: that leads safely and stably to the destination of peace and tranquillity." [19:36]

This command was necessary, in the unique situation experienced for the first time by elders of posterity of Iesraa'eel, for two reasons; firstly because they were carried away and misled to extreme earlier in their history merely by the speech-less sound created by Sa'mri in the Golden Calf:

وَآتَخَذَ قَوْمٌ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا

- Know it, the nation of Mūsā [alai'his'slaam] after his departure had deliberately adopted as iela'aha: godhead a model of calf crafted [by Sa'mri] from their precious metal ornaments.

لَهُ خُورٌ^ج

- Bellowing - emitting sound was a feature given for it.

أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ

- [Why they got befooled by wordless sound] Did they not observe the fact: it was not verbally speaking with them —[Refer 7:148]

This mode of communication (تَكْلِيمٌ) is making a statement of meaningful import (قَوْلًا) by articulation of sounds of words of a language:

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا

- [They were confronted with evident matter of simple common sense] "Could they not see that it: golden-calf was not turning to them a verbal expression in the manner of speech —

وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ۝٨٩

- And that neither calf-effigy was holding for them any power - capacity for harming, and nor for benefiting them?" [20:89]

The second reason was to reflect the inviolability of the rule and practice of all members of the Galaxy endowed with exalted stature:

مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

- It has never been the practice of human individual to have claimed and stated beyond the Word of Allah the Exalted whom was given certain Book, and faculty of wisdom and decision power, and the Elevated status and distinction over others:

ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

- Afterwards, he would have been promulgating for the people: "You be the personal subjects and allegiants for me alongside being for Allah the Exalted."

وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ۝٧٩

- On the contrary, he commanded the people saying: "You people be true allegiant for the Sustainer Lord since you have been teaching others the Book and because you yourself have been reading it". [3:79]

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ أَرْبَابًا ۗ

- And neither it ever happened that he ordered you people to adopt the Angels and the Elevated and Distinction-granted Sincere Allegiants of Allah the Exalted as sustainer lords.

أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ۝٨٠

- [Ponder over it] Would such person will advise you to be in the state of denial and non-belief after you people are the adherents and followers of the prescribed code of conduct: Islam? [3:80]

Syeda Maryam was earlier told that his yet-to-born son is the Messenger-designate towards the posterity of Iesraa'eel (بِنَى إِسْرَائِيلَ). The entire chain - lineage before the appointment of: الْمَسِيحُ Al-Messiah, Easa, the son of Mar'yam as the Messenger:

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ

- And be aware of history; it is a fact that Our Majesty had sent Noah [alai'his'slaam] and Iebra'heim [alai'his'slaam] to their respective nations—

وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتَابَ

- And Our Majesty kept in the progeny of both of them the position of Distinction of Elevation and Selectivity and the Book as their icon—[Refer 57:26]

ثُمَّ قَفَّيْنَا عَلَىٰ آثَرِهِم بِرُسُلِنَا

- Afterwards, Our Majesty, upon influence and affect left by them (earlier Messengers), continued the mission on the same pattern by Our Messengers —[Refer 57:27]

The succession of: النُّبُوَّةُ Distinction and Selectivity and designation of Messengers; in the genetic posterity arising from two common origins, for individual nations, continued and then ceased when Al-Messiah, Easa, the son of Mar'yam was born and on reaching strengthen maturity was appointed the Messenger towards the posterity of one of the above named two Ancestors:

وَقَفَّيْنَا بِعِيسَىٰ ابْنِ مَرْيَمَ

- And Our Majesty succeeded them with Easa [alai'his'slaam], son of Maryam —

وَأَتَيْنَاهُ الْإِنْجِيلَ

- And Our Majesty had given him (Easa alai'his'slaam the book named) In'jeel. [Refer 57:27]

He was thus the loop that indicated and himself pronounced the curving of the succession of النُّبُوَّةُ Distinction and Selectivity and designation of Messenger after his natural death towards the Arabian Peninsula:

وَإِذْ قَالَ عِيسَىٰ ابْنُ مَرْيَمَ

- Know the history, when Easa [alai'his'slaam] Son of Maryam, had said:

يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

- "O you the posterity of Iesraa'eel! Indeed I am the Messenger of Allah the Exalted towards you people —

مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ

- I am affirmer-certifier-sanctifier of that which was sent before me in Tor'aat.

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

- Moreover, my assignment is as Pronouncer of glad news of only one Messenger. His peculiarity is that he will corporeally come in times after my natural death. His name is: أَحْمَدُ: Aehmad the admirer and Praiser of Allah the Exalted."

فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ

- Thereby, as soon he (Easa [alai'his'slaam]) demonstrated to them the unprecedented Displays —

قَالُوا هَذَا سِحْرٌ مُّبِينٌ

- They (the group who refuted him) said: "This is evident visual illusion." [61:06]

Before the arrival of elevated Messenger Easa alai'his'slaam, the main clause of the Covenant of Israelites was the obligation of believing in the forthcoming Messengers and to assist them with respect and reverence (see 5:12). He modified the Covenant by pronouncing that in times after his natural death only one Messenger will come to the world. He announced his name which made it explicit to them that he will be the son of soil of Arabian Peninsula. It was tacitly the announcement of the ceasing and accomplishment of the Galaxy of Chosen and Exalted Men in preference over the created realm:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

- Know it; Muhammad [Sal'lallaa'hoalaih'wa'salam] has not been the father and paternal uncle of a single male individual of strengthen maturity in all the Men of you people.

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﷺ

- But to put the record straight, Muhammad [Sal'lallaa'hoalaih'wa'salam] is the Messenger of Allah the Exalted for you people. And Muhammad [Sal'lallaa'hoalaih'wa'salam] is earlier the Authenticating Accomplisher of galaxy of those Men who were declared and are the personally Chosen, Dignified and Elevated Sincere Allegiant of Allah the Exalted.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﷻ

- Be aware, Allah the Exalted is absolutely knowledgeable of all aspects of each and all that exists. [33:40]

6. The Genealogy - Ancestral History of the Members of Unique Galaxy (النَّبِيُّونَ)

The title Qur'ān of the Divine Book illustrates that all the realm, theoretical and practical, relevant to the reader is gathered and incorporated as a coherent unit in its folder: the contents; miscellany of verbal passages; the words and sentences. But the timeline is much wider - from zero hour of the creation of the Universe to end hour and then transition into timeless domain. It is warping of space-time. Thereby, the greatest the Grand book is only one, Qur'ān, "a verbal warp bubble" that can drive us into and show any region of spacetime. Allah the Exalted explicitly informs that which has the value a tall claim:

مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ﷻ

- Our Majesty have not neglected mentioning in the Book (Grand Qur'ān) not at all a thing relevant to the audience. [Refer 6:38]

One subject relevant and of interest for its audience is Anthropology. It is the scientific study of humanity, concerned with human behaviour, human biology, cultures, societies and linguistics, in both the present and past. And genealogy is the science of studying family history. Genealogists compile lists of ancestors. Thereby, in view of aforementioned claim, it is unthinkable that genealogy of the group of Men declared ever exalted in space-time over the entire created realm would have been neglected mention.

إِنَّ اللَّهَ أَصْطَفَىٰ آدَمَ وَنُوحًا

- Indeed, Allah the Exalted had granted distinction and elevated stature to Adam [alai'his'slaam], and to Noah [alai'his'slaam] —

وَأَلِ إِبْرَاهِيمَ وَأَلِ عِمْرَانَ

- And to the clan of Iebra'heim [alai'his'slaam] and the clan of Imr'aan; [Allah is pleased with him] —

عَلَى الْعَالَمِينَ ۚ ۚ ۚ

- This distinction and preference was over their contemporaries in the world. [3:33]

ذُرِّيَّةً بَعْضُهَا مِنْ بَعْضٍ

- Those clans(of Iebra'heim [alai'his'slaam] and Imr'aan): some of them were the progeny [equivalent appositive of ءَال] belonging to some dynasty.

وَاللَّهُ سَمِيعٌ عَلِيمٌ ۚ ۚ ۚ

- Be mindful, Allah the Exalted is eternally the Listener, the Fountain of Knowledge - Setter of sciences. [3:34]

Here the fact about grant of distinction (أَصْطَفَىٰ) is not with reference to selection of particular Galaxy of Men (الْتَّبِئِينَ) as evident by the mention of clans (ءَال) of two dignitaries. The distinction individually granted to Iebra'heim alai'his'slaam is earlier mentioned:

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۚ

- Be thoughtful; Who is he who would avert inclination away from the Prescribed Procedural Code of the Community of Iebra'heim [alai'his'slaam]? None turns-averts his inclination away except the one who made fool of himself.

وَلَقَدْ أَصْطَفَيْنَاهُ فِي الدُّنْيَا ۚ

- Be mindful; Our Majesty had with pleasure selected and elevated him [also for friendship-4:125] in this World.

وَأِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۚ ۚ ۚ

- Of course, he is certainly one of the most distinguished in the ranks of the Righteous-the Perfectionists in the Hereafter. [2:130]

The ancestral/genetic lineage of Galaxy of distinguished and exalted Men (النَّبِيِّينَ) is explicitly mentioned:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۗ

- And Our Majesty granted him [Iebra'heim alai'his'slaam] Ies'hauqe [alai'his'slaam] and Ya'qoob [alai'his'slaam as unsolicited gift-21:72]

كُلًّا هَدَيْنَا ۗ

- Our Majesty guided each one of them.

وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۗ

- --And foretimes, Our Majesty had guided Noah [alai'his'slaam]--.

وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ ۗ

- And guided out of his [Iebra'heim alai'his'slaam] posterity; Da'ued; and Sulie'maan; and Ayub; and Yusuf; and Musa and Ha'roon [alai'him'slaam].

وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۗ

- And in this way Our Majesty reward those who conduct moderately, gracefully and generously. [6:84]

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِيلَىٰ ۗ

- And Our Majesty had guided Zakariyya, and Yahya and Easa and Ilyas [alai'him'slaam] —

كُلٌّ مِّنَ الصَّالِحِينَ ۗ

- Each one of them is confirmed as the member of the Righteous- Perfectionists. [6:85]

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۗ

- And Our Majesty had guided Iesma'eile and Al-Yasa'a and Yunus and Luet [alai'him'slaam].

وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾

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

وَمِنْ ءَابَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ

- And Our Majesty blessed and guided some of their fathers - forefathers; and some of their progenies and their brothers.

وَأَجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾

- 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. [6:87]

These four Ayahs 6:84-87 comprising of 69 words, though appear like a paragraph in English language, but it is like a *Complex-Compound Sentence*: a sentence that contains two or more independent clauses and at least one dependent clause. And by purpose-type it is a *Declarative Sentence* –Used to make a simple statement. Eight names are referred as direct descendants of Iebra'heim alai'his'slaam (إِسْحَاقَ وَيَعْقُوبَ; دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ).

All Proper Nouns-Names are in accusative case/state and are thus the direct object of preceding or following verb; and by rendering them in conjunct state in the style of compound sentence, repetition of verb is economized.

كُلًّا - كُلٌّ: These are in absolute state with Tanween. This word is always used in construct-possessive phrase. When used elliptically- extremely concise in writing, it always has the [تنوين] "nutation of compensation" as is the case here. It thus denotes, "each one". كُلٌّ: It is the subject of Nominal sentence while: كُلًّا is the fronted object of verb at both occurrences.

In between the mention of a group of proper nouns, we find a Parenthetic sentences [اعتراضية]; it renders the conjunct particle to link the next four Proper Nouns as object of the verb "Our Majesty had guided".

A prepositional phrase with separable preposition: **مِنْ** is neither a subject of a sentence, nor subject or object of a verb, and nor is it a predicate. The first prepositional phrase coupled with possessive phrase: **مِنْ ذُرِّيَّتِهِ** relates to elided circumstantial clause, with third person masculine pronoun referent for Iebra'heim alai'his'slaam; thus eight names are referred as his direct descendants.

The next prepositional phrase coupled with possessive phrase and tied by conjunction particle with another two phrases links to the preceding verb: **فَضَّلْنَا**: The third person plural masculine pronoun suffixed to all the three possessive phrases refers to four names mentioned immediately prior to it, individually as well.

Preposition: **مِنْ** has one of its function termed: **التبويض** Portioning: The relation which subsists between the part and whole, the species and the genus; the function of this is to express the relationship between the part and whole; the member and the body to which that member belongs. The check to determine its function as such is to substitute it by: **بعض ما** some who were.

The narrative is interrupted by a parenthetical statement to amalgamate the past in the present scenario before making a concluding statement about the eighteen named members of the exalted Galaxy:

ذَلِكَ هُدَى اللَّهِ

- This Book (Grand Qur'ān) is now the Guidance of Allah the Exalted.

يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ

- He the Exalted guides through it a person about whom He decides to be guided out of His subjects-people --.

وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ

- Know it, had they assigned partners with Allah the Exalted; indeed the acts they had earlier performed would have become voided, weightless froth --. [6:88] (read with 3:80)

Referring back to eighteen mentioned persons, it is declared:

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ

- They (aforementioned 18 Messengers) are the Men whom Our Majesty had given the Book; and the faculty of distinguishing wisdom and decision power (in childhood) and the Elevated status and distinction over all other creation (at birth by simultaneously descending the book earmarked for them-2:213).

فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ۚ

- Sequel to this information if these people deny about it, We have already entrusted it to a people who are not rejecters of it. [6:89]

The sequencing of granted (ءَاتَيْنَاهُمْ) objects is by time frame moving from present to remote past; from state of strengthen maturity to their childhood and birth. The status of elevation and distinction (النُّبُوَّة) is their intrinsic feature on birth; and were granted the Book (الْكِتَاب) on being assigned the responsibility of the Messenger; while in between they were granted: الْحُكْم, the faculty of wisdom of restraining doing an evil, injustice and wrongful act. It is explicitly mentioned by reference about two of them:

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ

- His prayer was accepted whereby the Angels called upon him (Zakaria [alai'his'slaam]), while he was standing for As-sa'laat: Time Bound Protocol of Servitude and allegiance, in the Secluded Chamber —

أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَىٰ

- That, "Indeed, Allah the Exalted congratulates you with good news of Yahya —

مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللَّهِ

- He will be an affirmer and testifier; this news conveyed to you is with the word- promise of Allah the Exalted.

وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ۚ

- And he will be honoured as distinguished dignitary and encircled by people in attendance; and at birth would be Elevated-Chosen Servant [Nabi], one of the distinguished righteous". [3:39]

The other two exclusive features - attributes of the life after birth of the member of said Galaxy were:

يٰٓيٰحٰىيْ خُذِ الْكِتٰبَ بِقُوَّةٍ ۗ

- [Promise was fulfilled, he was born and on reaching maturity appointing him the Messenger, Our Majesty said] "O Yahya! You hold the Book implementing it with firmness".

وَءَاتَيْنٰهُ الْحُكْمَ صَبِيًّا ۗ ۙ

- And earlier Our Majesty had given him the faculty of distinguishing wisdom, decision power, while he was still a child — [19:12]

The childhood of another two members of the Galaxy, i.e. Iesma'eile [alai'him'slaam] and Yusuf [alai'him'slaam] is also mentioned in the Discourse that reflects they were bestowed wisdom and decision power very early to keep their lives spotless of any blame or shame- worthy instance.

The fact that the Members of this Galaxy are endowed this exalted characteristic since birth is explicit from another mentioned instance:

وَبَشَّرْتَهُ بِإِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ۗ ۙ

- And Our Majesty delighted him (Iebra'heim alai'his'slaam) with the news of Ies'hauq [alai'his'slaam] to be born as Elevated and Chosen Allegiant, one of the distinguished Perfectionists. [37:112]

The ancestry of the members of unique Galaxy again finds mention:

أُو۟لٰٓئِكَ الَّذِيْنَ أَنْعَمَ اللهُ عَلَيْهِم مِّنَ النَّبِيِّۦنَ

- The aforementioned by name were the members of the group-galaxy of Chosen and distinctly exalted sincere Allegiants—upon whom Allah the Exalted showered blessings —

مِّن ذُرِّيَّةِ ءَادَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ

- Genetically some were from the progeny of Adam [the distinguished]; and some were descendant/s of those whom Our Majesty had uploaded in the ship along with Noah [alai'his'slaam] —

وَمِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَإِسْرَائِيلَ

- And some of them were the progeny of Iebra'heim [alai'his'slaam] and some were progeny of Iesraa'eel [Yaqoob alai'his'slaam, grand son of Iebra'heim].

وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا

- And some were descendant/s he whom Our Majesty had guided and Our Majesty had personally chosen.

إِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ﴿٥٨﴾

- When the Aa'ya'at: verbal passages of the Book of Ar'Reh'maan were recited upon them they kneeled down prostrating, and eyes overflowing with tears. [19:58] [Please prostrate-it helps getting nearer to Allah the Exalted]

Three ancestors of the Galaxy of exalted Men (النَّبِيِّينَ) are mentioned by name; and one are referred without name by specific reference to those staunch monotheist believers who embarked the ship/ark along with Noah [alai'his'slaam]. And again it is mentioned that as an icon of Iebra'heim [alai'his'slaam]:

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ

- And Our Majesty gifted to him (Iebra'heim [alai'his'slaam]) Ies'hauqe and Ya'qoob [as unsolicited gift-21:72].

وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ

- And Our Majesty kept in his progeny the position of Distinction of Elevation and Selectivity and the Book as his icon—

وَأَتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا

- And Our Majesty granted him his reward in this World —

وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾

- Of course, he is certainly one of the most distinguished in the ranks of the Righteous-the Perfectionists in the Hereafter. [29:27]

The ancestral history of the members of unique Galaxy once again finds mention:

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ

- And be aware of history; it is a fact that Our Majesty had sent Noah [alai'his'slaam] and Iebra'heim [alai'his'slaam] to their respective nations—

وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا الْمُنَافِقَةَ وَالْمُتَكَبِّرَ

- And Our Majesty kept in the progeny of both of them the position of Distinction of Elevation and Selectivity and the Book as their icon—

فَمِنْهُمْ مُهْتَدٍ

- Since every individual enjoys autonomy, thereby, there are those who made themselves aright guided adjudged amongst them—

وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

- While most of them are adjudged "fasiqoona"/the promise breakers and transgressors/who go out of the prescribed bounds. [57:26]

Here the entire ancestral history of the remote and recent past is encompassed by two ancestors.

To recap the Ancestors of the Members of Exalted Group of Men we name them:

1. **ءَادَمَ**: Adam: Mentioned 25 times; (as ancestor 19:58)
2. **نُوحٌ**: Noah [alai'his'slaam]; Mentioned 43 times; (as ancestor 57:26; himself progeny of Adam!)
3. **مَنْ حَمَلْنَا مَعَ نُوحٍ**: Those staunch monotheist believers who embarked the Arc along with: **نُوحٌ**; Un-named: (ancestor 19:58)
4. **إِبْرَاهِيمَ**: Iebra'heim [alai'his'slaam] Mentioned 69 times (ancestor 6:84; 29:27; 57:26)
5. **إِسْرَائِيلَ**: Iesraa'eel [Yaqoob alai'his'slaam, grand son of Iebra'heim] Mentioned 43 and as: Ya'qoob 16 times (as ancestor 19:58; 45:16).

Distinguished Messenger Iebra'heim [alai'his'slaam] is declared as Honorific father of Muslims (22:78) irrespective of their individual nationalities? Who was his Ancestor? It is disclosed:

وَأَتَيْنَا مُوسَى الْكِتَابَ

- And it is certain that Our Majesty had given Mūsā [alai'his'slaam] the Book.

وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ

- And Our Majesty had declared that Book (At'Toraat) as guidance for Bani Iesraa'eel.

أَلَّا تَتَّخِذُوا مِن دُونِي وَكِيلًا

- By advising them: "you people should not adopt, apart from Me, anyone as trustee, protector and disposer of affairs— [17:02]

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ

- O you the progeny of him whom Our Majesty uploaded in the ship along with Noah [alai'his'slaam]"

إِنَّهُ كَانَ عَبْدًا شَكُورًا

- It is a fact that he was persistently a thankful sincere allegiant. [17:03]

Bani Iesraa'eel [alai'his'slaam] is described as the posterity of one of the staunch monotheist believers who had embarked the ship along with Noah [alai'his'slaam]. And Iebra'heim alai'his'slaam is the genetic ancestor of Bani Iesraa'eel. Therefore, it is evident he is in the posterity of same person, and not the posterity of Noah [alai'his'slaam]. How great were they regarded? All of them were to become the ancestor of emerging civilizations:

قِيلَ يٰ نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّن مَّعَكَ

- It was pronounced, "O Noah [alai'his'slaam] Disembark with peace and tranquillity bestowed by Our Majesty and blessings are upon you and upon the "nations" who will emerge from some those who are with you —

وَأُمَّمُ سَنُمَتُّهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ

- And the "nations" [emerging from those with you] Our Majesty will keep giving them worldly wherewithal; afterwards lapse of time [on becoming unjust/distorters] severe punishment will inflict them decreed by Our Majesty. [11:48]

And Iebra'heim alai'his'slaam, all by himself is a "nation", personification of a system:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا

- Indeed, Iebra'heim [alai'his'slaam] is a personification of a system established for acknowledging the Supremacy and Sovereignty of Allah the Exalted; he remained steadfast for Allah the Exalted, he was persistently and perpetually a staunch monotheist —

وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ۚ

- And he was never considered and identified as member of idol-worshippers of his times — [16:120]

Iebra'heim alai'his'slaam is the universal head of Muslim Community:

وَمَنْ يَرْغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ ۗ

- Be thoughtful; Who is he who would avert inclination away from the Prescribed Procedural Code of the Community of Iebra'heim [alai'his'slaam]? None turns-averts his inclination away except the one who made fool of himself.

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ

- Be mindful; Our Majesty had with pleasure selected and elevated him [also for friendship-4:125] in this World.

وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ۚ

- Of course, he is certainly one of the most distinguished in the ranks of the Righteous-the Perfectionists in the Hereafter. [2:130]

Accordingly, the Universal Messenger is asked to affirm the truthfulness of the Statement of Allah the Exalted and accordingly direct the humanity to follow in letter and spirit the Community Code of life of Iebra'heim [alai'his'slaam]:

قُلْ صَدَقَ اللَّهُ ۗ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "Allah the Exalted has stated the fact.

فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

- Therefore, you people are hereby directed to incessantly follow the Community Code of life of Iebra'heim [alai'his'slaam]. He was ever Sincere and upright staunch monotheist believer.

وَمَا كَانَ مِنَ الْمُشْرِكِينَ ٩٥.

- And be mindful, he (Iebra'heim [alai'his'slaam]) was never considered and identified as a part of the Idolaters of his times." [3:95]

Allah the Exalted has granted Iebra'heim alai'his'slaam a unique honour:

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

- And reflect; Who could be more moderate and balanced: physical conduct wise, than him who has surrendered and harmonized his free will - face for Allah the Exalted; and he is an endeavourer of striking equilibrium-truth-virtue and avoider of spreading distortions-conjectural myths —

وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا

- And he incessantly followed in letter and spirit the prescribed procedure of community of Iebra'heim (alai'his'slaam), [Allah's chosen Deen of Islam]. Iebra'heim was ever Sincere and upright staunch monotheist believer and Muslim in conduct.

وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ١٢٥.

- Be aware; Allah the Exalted has personally held Iebra'heim (alai'his'slaam) *as a close friend*. [4:125]

7. Culmination of Divine Communication of Guidance - Permanent Human Guide appointed.

The sixth Ancestor is the elder son: إِسْمَاعِيلَ Iesma'eile alai'his'slaam (mentioned 12 times) of: إِبْرَاهِيمَ Iebra'heim alai'his'slaam who along with his father prayed for the raising of only one

Messenger in his progeny while raising the House of Allah the Exalted in the Town named Becca (2:127; 3:96).

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا

- And know when earlier Iebra'heim [alai'his'slaam] and Iesma'eile [alai'his'slaam] were raising the Foundations having commenced building the House [on the plot/land identified for him-22:26], they prayed: "Our Sustainer Lord! Kindly grace with Your acceptance our masonry service.

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝١٢٧

- The fact remains that You the Exalted are certainly the Ever Listener, eternally and absolutely; You are the Source of knowledge - setter of sciences. [2:127]

They further prayed:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ

- They further prayed: Our Sustainer Lord! And do declare us as two Muslims who are perpetually Monotheist Believer for You the Exalted.

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ

- Moreover, You the Exalted do keep - declare amongst the progeny of both of us a community remaining Muslim - subservient exclusively for You the Exalted.

وَأَرْنَا مَنَاسِكَنَا وَتُبَّ عَلَيْنَا

- And do cause the demonstration for us to observe our formal procedures- protocols- rites; and kindly turn in mercy towards us.

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ۝١٢٨

- It is a fact that You the Exalted are certainly the oft granter of impunity, the fountain of Mercy." [2:128]

Father and son are jointly praying, thereby, "our progeny" refers progeny of both individually and collectively. They further prayed:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

- Our Sustainer Lord! And raise a revivalist amongst them as messenger who is characteristically a perpetually Monotheist Believer amongst them- ["Our Progeny" refers to and solely denotes Muslim community of Iesma'eile's progeny].

يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

- He will recite word by word-syllable by syllable the Aa'ya'at: Verbal Unitary Passages of the Book of You the Exalted. And he will educate them to read and copy writing the Book, and will teach them how to attain the wisdom-capability to perceive the information about invisible realities. And he will intellectually uplift-sanctify them [by removing shackles of conjectural myths/distorted beliefs].

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

- The fact remains that You the Exalted are certainly the Pervasively and absolutely dominant; and the Infinitely Just Supreme Administrator of the created realm, visible and invisible." [2:129]

Before continuing their prayer, as is evident from conjunction particle, they again addressed: رَبَّنَا, "Our Sustainer Lord". It rhetorically reflects deep desire for the acceptance of prayer. The prayer for raising a solitary Messenger is among the Muslim community (فِيهِمْ) comprising of the progeny of both. In the supplication, since there is unity between father and son; and since the request is for one Messenger only, it is restricted to the would-be progeny of Iesma'eile alai'his'slaam. But the desire is that he be the Messenger also for the entire progeny of Iebra'heim alai'his'slaam.

The prayer is very comprehensive and explicit. Not only the lineage of the requested Messenger was indicated but also the timing of raising him on the worldly scene. Since the object of verb is indefinite (a messenger) its elided specification is by prepositional phrase (مِنْهُمْ). The preposition: مِنْ can be estimated as: التبعية in substantive meaning a part, and التفضيلية: favoured, preferential choice.

The grand sons of the second son of Iebra'heim alai'his'slaam had prioritized the name of their grand honorific father Iesma'eile alai'his'slaam:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ

- Were you people the witnesses when the Death became apparent to Ya'qoob [alai'his'slaam] —

إِذْ قَالَ لِبَنِيهِ

- When he said enquiring from his Sons:

مَا تَعْبُدُونَ مِن بَعْدِي

- "Whom will you serve - be allegiant after my death?"

قَالُوا نَعْبُدُ إِلَهَكَ وَاللَّهُ ءَابَاؤُكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا

- They all said: "We presently and henceforth solely and exclusively owe and demonstrate allegiance and servitude to the Iela'aha of you, and the Iela'aha of your fathers Iebra'heim, and Iesma'eile and Ies'hauq [عليهم السلام]; the Only and Alone Iela'aha (Allah) —

وَنَحْنُ لَهُ مُسْلِمُونَ. ۱۳۳

- And for Him the Exalted we are Muslims - adherents of Constitution-Code of Conduct: Islam." [2:133]

Iebra'heim alai'his'slaam had only two sons (14:39): elder Iesma'eile alai'his'slaam from one wife granted on request (37:100-113), and the other Ies'hauq alai'his'slaam (granted as unsolicited gift 21:72; mentioned 17 times) from other wife about whom good news of birth was given by the visitor angel Messengers; who also informed him about their mission of annihilation of the nation of elevated Messenger Luet alai'his'slaam (11:69-76;15:51-56; 51:24-30). Ies'hauq alai'his'slaam was blessed with only one son Ya'qoob [alai'his'slaam] who is also named Iesraa'eel, the ancestor of the only nation mentioned by genetic reference: *بَنِي إِسْرَائِيلَ*.

Iebra'heim alai'his'slaam and Iesma'eile alai'his'slaam had proposed in their prayer the following assignments for the requested raising of a universal Messenger:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

1. يَتْلُوا عَلَيْهِمْ ءَايَاتِكَ:

2. يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ.

3. يُزَكِّيهِمْ .

The third person masculine plural noun refers to the would-be progeny of the two Supplicants. The sentence: (يَتْلُوا عَلَيْهِمْ) is used four times, once to inform that it were all along the practice of the Messengers (28:59) and three times for the Universal Messenger. The pronoun in the verb exclusively refers the Last Member of the Galaxy and the Universal Messenger. The prayer was for raising a solitary Messenger in the progeny of Iesma'eile alai'his'slaam which was acceded:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ

- Conclude My Favour/Grace/boon like the obliging beneficence that Our Majesty sent among you as a Messenger who has been a perpetual Monotheist Believer-Muslim amongst you —

يَتْلُوا عَلَيْكُمْ آيَاتِنَا

- He recites word by word upon you people Our Aa'ya'at: unitary verbal passages of the Book —[Refer 2:151]

The request was to raise (أُبْعَثُ) a messenger in their progeny:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

- It is a certain fact that Allah the Exalted had conferred beneficence/indebtedness upon [الْمُؤْمِنِينَ] the Believers at the moment He appointed a Revivalist/re-Awakener within them as a messenger who was one of staunch monotheist believer in their community —

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

- He recites word by word upon them the Aa'ya'at: verbal passages of Him the Exalted. [Refer 3:164]

He is the only member of the Galaxy raised (بَعَثَ) in the progeny of Iesma'eile alai'his'slaam and appointed Universal Messenger:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ

- He the Exalted is the One Who appointed; within the People identified as: الْأُمِّيِّينَ the Gentile: the people who were earlier not given the Book by Allah the Exalted, a revivalist/re-awakener as a Messenger who has been a Staunch Monotheist Believing person in them —

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

- He recites word by word upon them the Aa'ya'at: verbal passages of Him the Exalted. [Refer 62:02]

The third person pronoun exclusively refers the group of people described by (الإسم المنسوب) the definite plural Relative/National adjective: الْأُمِّيِّينَ who are the posterity of Iesma'eile alai'his'slaam, recognized then as the Gentile: the people who were earlier not given the Book by Allah the Exalted. They were the people who after Ancestor Iesma'eile alai'his'slaam were not bestowed the Divine Guidance, generation after generation, until the raising of the Universal Messenger:

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ

- And you the Messenger [Sal'lallaa'hoalaih'wa'salam] pose this question for those who were given the Book and also for those people who were earlier not given the Book; designated, and associated as الْأُمِّيِّينَ : the Gentiles, "Have you people heartily submitted to the Prescribed Code of Conduct, Islam?" [Refer 3:20]

The recognitive attribute of: الْأُمِّيِّينَ the Gentiles against the Peoples of Book was hitherto non-grant of Divine Book to them. It is mentioned in the direct address to them:

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا

- The permanent Book has been sent lest you people (الْأُمِّيِّينَ the Gentiles) take the plea saying: "The Book had been compositely sent only upon two groups (Jews and Christians) before us—

وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَفْلِينَ ۚ

- And the fact is that we were certainly unaware of their study." [6:156]

أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلَ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَىٰ مِنْهُمْ

- Or lest you people take the plea claiming: "Had it been so that the Book was compositely sent upon us, we would have certainly been guided people better than those two groups: Jews and Christians".

فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ

- No occasion for such excuse is left since verbal passages of lucid discourse have reached you people from your Sustainer Lord;

وَهُدًى وَرَحْمَةً

- And Guidance: Regulation - information code for aright course of conduct and blessing. [Refer 6:157]

It is explicitly mentioned that they were the people who did not have the Messengers and the books in their long history after the Ancestor Iesma'eile alai'his'slaam in remote past:

وَمَا آتَيْنَاهُمْ مِّن كُتُبٍ يَدْرُسُونَهَا

- How they make such statements while Our Majesty had not given them [Bani Iesma'eile-Gentiles in many generations before this Qur'ān] at all some book which they were studying —

وَمَا أَرْسَلْنَا إِلَيْهِم قَبْلَكَ مِّن نَّذِيرٍ

- And nor Our Majesty had sent towards them before you [Muhamad Sal'lallaa'hoalaih'wa'salam] any revivalist/admonisher/awakener. [34:44]

A part of them had become polytheists and had distorted the protocols of Islam. They were questioned:

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] ask them, "Have you given a thought about your associates whom you people call apart from Allah the Exalted [that they have created nothing], show/point out to me what they have created in Earth."

أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ

- Or is there a share/partnership in the Skies allocated for them?

أَمْ ءَاتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ

- Or had Our Majesty given them a book for which reason they are on the manifest course given in that?

بَلْ إِن يَبِدُّ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

- No, the fact is that some of the distorters/evil doers promise/inspire to some others fascinating conjectures, deceptively. [35:40]

The identity and recognitive attribute of the universal Messenger requested in the prayer of two supplicants is specifically mentioned:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

- (I will make My mercy incumbent upon such people of the Book) They of the people of Book who sincerely follow in action the Messenger — that of the Covenant of galaxy of Chosen and Elevated Allegiant who accomplished their arrival, his genetic relationship is: **الْأُمِّيَّ** : Gentile: (progeny of Ismaeil alahissaml who were not bestowed with Book of Allah in later generations).

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

- The peculiarity of the Messenger is that they find him mentioned in writing with them inscribed in Tor'aat and In'jeel —[Refer 7:157]

It is repeated by disclosure that he is the Universal Messenger:

قُلْ

- You the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] pronounce:

يَا أَيُّهَا النَّاسُ

- " O you the Mankind, listen;

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

- Indeed I am the Messenger of Allah the Exalted towards you people universally - all people collectively to act as Guarantor-Conveyor of glad tidings and Revivalist-Warner-Awakener—

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ

- He the Exalted is the One: The Dominion and Sovereignty of the Skies and the Earth is the exclusive precognitive for Him the Exalted—

لَا إِلَهَ إِلَّا هُوَ

- Realize it about miscellany of iela'aha: deities that are uncritically admired, adorned and worshipped; none of them is alive; none of them organizes, administers or sustains others except He the Alone Sustainer Lord.

يُحْيِي ۖ وَيُمِيتُ ۖ

- He the Exalted causes emergence of life in matter and causes death to alive."

فَقَامِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ ۖ

- Messenger has since pronounced the fact which has reached you in Qur'ān, therefore, you people are hereby directed to believe in Allah the Exalted and His Messenger who is the Elevated and Chosen Allegiant of Allah having association with the people whom [unlike Jews and Nisa'ra] book was not given earlier. He believes in Allah the Exalted and His words-parlance-discourse (Qur'ān).

وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ. ۝١٥٨

- Further, you people are hereby directed to practically follow him (the said Messenger) diligently and reverently in the manner that no third party intervention is in between. Adhere to this course of conduct so that you people might guide yourselves aright on to the road to salvation/success. [7:158]

The addressee are the humanity. *They are directed to follow in letter and spirit the Universal Messenger. They must do it if they wish to make their selves aright guided. This is the culmination of Divine Communication of Guidance since permanent Guide is there.*

Iebra'heim alai'his'slaam and Iesma'eile alai'his'slaam had proposed in their prayer the following assignments for the requested raising of a universal Messenger:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

1. يَتْلُوا عَلَيْهِمْ آيَاتِكَ: Discussed above.
2. يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ.
3. يُزَكِّيهِمْ .

They placed the act: يُزَكِّيهِمْ last in the proposed assignments. It is third person singular masculine imperfect verb, indicative mood, Form-II, that stems from verbal noun: "تَزْكِيَةٌ" and Root: "ز ك و". Ibn Faris stated: "يدل على نماءً وزيادة" that it leads to the perception of growth, thriving and increase, augmentation". Mentioning it later indicates the time when the progenies of both would have gone in mire needing a leader to extricate them from shackles of neglect, myths and conjectures into realm of light and enlightenment by reciting the verbal passages and teaching the knowledge and wisdom contained in the Book assigned to him. Allah the Exalted has put it in the middle; indicating it is progressively accomplished:

يَتْلُوا عَلَيْكُمْ آيَاتِنَا

- He recites word by word upon you people Our Aa'ya'at: unitary verbal passages of the Book —

وَيُزَكِّيكُمْ

- And he makes you people intellectually uplifted and sanctified (by removing shackles of conjectural myths- distortions in belief) —

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

- And he (Messenger Mohammad Sal'lallaa'hoalaih'wa'salam) educates you to read and write the Book (Qur'ān) and teaches you to attain the wisdom-enlightenment-insight to perceive information about invisible realities —[Refer 2:151]

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ۚ

- Realize it; he (Messenger Mohammad Sal'lallaa'hoalaih'wa'salam) imparts you the information-knowledge which hitherto you did not have. [Refer 2:151]

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

- He recites word by word upon them the Aa'ya'at: verbal passages of Him the Exalted.

وَيُزَكِّيهِمْ

- And he intellectually uplifts-sanctifies them [by removing shackles of conjectural myths/distortions].

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

- And he educates them to read and write the recited text imparting the knowledge of the Book and he teaches them how to attain the wisdom: capability to perceive the information about invisible realities.

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝١٦٤

- And they were certainly in a manifest state of unwariness in foretimes (for reason 36:6). [Refer 3:164]

يَتْلُوا عَلَيْهِمْ آيَاتِهِ

- He recites word by word upon them the Aa'ya'at: verbal passages of Him the Exalted. [Refer 62:02]

وَيُزَكِّيهِمْ

- And he intellectually uplifts-sanctifies them [by removing shackles of conjectural myths/distortions].

وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ

- And he educates them to read and write the recited text imparting the knowledge of the Book and he teaches them how to attain the wisdom: capability to perceive the information about invisible realities.

وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝١٦٤

- And they were certainly in a manifest state of unwariness in foretimes (for reason 36:6). [62:02]

The source of guidance is but unitary, be it for a single cell or for human being. The guidance: information code for aright course for sustaining life of a cell is encoded in the DNA. DNA contains

the instructions for *growth and development* in humans and all living things. Our DNA is packaged into chromosomes that contain all of our genes. The guidance for humanity is encoded in the Grand Qur'an: the constitution for aright conduct and the guarantor of sustained life.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا

- O those people who have proclaimed to have believed in the Messenger and Qur'an, listen;

اَسْتَجِيبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ

- You people sincerity and desirously respond for Allah the Exalted; and sincerely and affirmatively respond respond for the Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam] when he (the Messenger) has urged you people towards that (Grand Qur'an) which will give you people life [eternally comfortable and enjoyable in the Hereafter].

وَاعْلَمُوْا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَقَلْبِهٖۤ

- Moreover, you people get informed-know-understand that Allah the Exalted is He Who transmits or creates a barrier-obstruction in between the Person and the Heart of him.

وَ اِنَّهٗٓ اِلَيْهٖ تُحْشَرُوْنَ

- Take note, He the Exalted is the One towards Whom you will certainly be gathered [for accountability]. [8:24]

It is the "DNA" for growth and development of *human personality* to an exaltation that will render him eligible to be piloted by the great of creations, Muhammad Sal'lalaa'hoalaih'wa'salam, beyond the ascensions of earthly universe to his original abode - the Paradise, to *live and enjoy* the truly living life of the Hereafter.

8. History of Non-human solitary source of guidance: North Star.

The source of guidance is but unitary - the Creator. The Communicator - Transmitter of Guidance appointed by the Source is also unitary. Be it for human beings or for trillion cells in his body. It is Human Messenger and Messenger RNA molecule in human genome. And there is one Star in the Sky that comes to the rescue of a man in bewilderment of clueless location to show him the direction. They all are analogous. They all perform what is encoded in Root: ى ه دى: to direct to the way; or cause to take, and head a right way or course or direction.

وَهُوَ الَّذِى جَعَلَ لَكُمُ النُّجُوْمَ

- Moreover, He the Exalted has rendered for you people certain Stars as Pointers -direction finders:

لَتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۗ

- So that you people self find the direction with their help while you people are in darkness-clueless locations-unmarked spaces-bewilderment of the Desert-Land and the Ocean.

قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۗ

- Indeed Our Majesty has rendered the Aa'ya'at: verbal passages - linguistic tokens (of Qur'ān) into distinct semantic frames individuating each subject matter for the people in pursuit of knowing-knowledge. [6:97]

The first object of the verb is definite plural: **النُّجُومَ**, "the Stars", and its second rendered-as object is manifestly understood from verbal sentence with preposition interpreted in the meaning of verbal noun: **إِهْتِدَاءً**. Certain Stars are declared as helping people in finding direction in the bewilderment of oceans and deserts, no-clue places. But later particular Star is mentioned by which people at their own find direction:

وَعَلَّمَتْ

- And He the Exalted has placed in land marks-pointers —

وَبِالنَّجْمِ هُمْ يَهْتَدُونَ ۗ

- And they people get the direction-guidance with the help of the Star - North pole. [16:16]

Since ancient times, humans have knowledge about determining directions and paths with the help of stars. But the source of guidance is always unitary, the North/Pole Star. Other stars, Big Dipper (Ursa Major) and Little Dipper (Ursa Minor) point to the North Star. The Grand Qur'ān is declared as: **الْحَقُّ**, the statement of absolute fact, established reality in time and space. It once said that Allah the Exalted has rendered/appointed peculiar Stars, and later it is said that people get direction-orientation with the help of One specific Star. In common knowledge, people perceive that North/Pole Star is the one but that is not the fact.

Like the six genealogy of the Stars of unique human Galaxy (الْتَبْيُونُ), the North Star also has the history. Both kept changing, but their location/role remained the same in space and timeline, to guide people in the right direction. The current North Star, named Polaris, occupied this position in 500 AD. Before it, six stars were granted this status. They are mentioned below, with thanks to Wikipedia:

Alpha Ursae Minoris	Polaris	1.98	Ursa Minor	within 0.5°	the current North Star - 500 AD
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Alpha Lyrae	Vega	0.026	Lyra	within 5°	used to be the North Star at about 11,500 BC;
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Iota Herculis		3.75	Hercules	within 4°	used to be the North Star at about 9,000 BC; and will become the North Star at 15,000 AD
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Tau Herculis		3.89	Hercules	within 1°	was the pole star in 7,400BC, will be again around 18,400AD
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Iota Draconis	Edasich	3.29	Draco	within 5°	used to be the North Star at about 4,420 BC
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Alpha Draconis	Thuban ثعبان <i>thu 'bān</i>	3.65	Draco	within 0.2°	used to be the North Star at about 3,000 BC
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Beta Ursae Minoris	Kochab	2.08	Ursa Minor	within 7°	used to be the North Star at about 1,100 BC
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The mankind, particularly the people of the Book (Jews and Nisara), were in wait for the corporeal arrival of the Universal Messenger; and were under obligation of their Covenant to believe in him. Now the entire humanity is in the same giant loop only to experience and face any moment the Determined Hour of Last Day of the Earthly Universe because her conditionalities have since been met:

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً

- Since they are reluctant and hesitant to believe despite knowing infallibility of the Message thereby, you confirm are they waiting [to believe in the Messenger and Qur'ān] but that the Determined Moment may come to them all of a sudden?

فَقَدْ جَاءَ أَشْرَاطُهَا

- Then they must know indeed the stipulations of her (the determined last moment) has since come [indicator of the event to happen has since come as The perpetual Last Messenger and the Last Book-Grand Qur'ān stipulated in the Covenant between Allah the Exalted and Galaxy of chosen Allegiant in the absence of which Last Moment could never happen because of the information/promise given orally and in writing both in Injeel and Toraat earlier to Bani Iesraa'eel].

فَأَنذِرْ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرُهُمْ ۚ

- Since she will happen all of a sudden with no prior warning, thereat of what avail will be for them their recalling when she (the Moment) would have arrived? [47:18]

9. The Covenant between Allah the Exalted and Members of galaxy of elevated Men (النَّبِيُّونَ).

The diction for relaying of Covenant is marvellous; it enables us watch it as the oath-taking ceremony. Grant of the Book is essential complement and recognition feature of النَّبِيُّ. It was incumbent upon Allah the Exalted as undertaken in the Covenant:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ

- You the Messenger mention the event of assigning them the responsibility they discharged; When Allah the Exalted had obtained the Pledge-Covenant-Oath of the Chosen, Dignified and elevated Sincere Allegiants, to the effect:

مِيثَاقَ النَّبِيِّينَ: It is the direct object of preceding verb. The First Noun of Possessive Phrase: مِيثَاقَ is derived from Root "و ث ق". Basic perception encoded is described by Ibn Faris [died-1005] "(تدلُّ) (على عَقْدٍ وإحكام) that it leads to the perception of an agreement, covenant, firm knot, bond, solemn pledge; and binding decisions, obligations". Covenant is an agreement by freewill between two sentient parties. Its provisions contain *promise* by a party and a *solemn pledge* by the other group to fulfil an obligation. It is distinct from promise and bilateral agreement; *it is irrevocable*. Articles of this Covenant were:

لَمَّا آتَيْنِيكُمْ مِن كِتَابٍ وَحِكْمَةٍ

- "That which I would have given to you individually for communication to people a segment of a book (Mother/Principal) and wisdom-knowledge of invisible- infolded facts, judging rightly in matters relating to life and conduct —

[Refer 3:81]

The prologue particle "ل" renders the possibility of following statement certain in the manner of an oath. The verbal sentence is the relative clause for the Relative noun. The plural second person first object pronoun refers them individually and as collective group. If this aspect of Arabic plural pronoun is overlooked the content and intent might not be perceived accurately. The Form-IV doubly transitive future perfect verb signifies that thing which would have been delivered to them individually or as a group. The prepositional phrase is about circumstantial clause for specification of the elided second object that determines what will be given is the text drawn from a book containing knowledge and wisdom. It (ءَاتَيْنٰكُمْ) is a different proposition than: أَنْزَلَ مَعَهُمُ الْكِتَابَ: بِأَلْحَقِّ and shall be deemed accomplished when certain book is duly given as was pronounced by the last-but-one member of this Galaxy to meet the exigency:

قَالَ إِنِّي عَبْدُ اللَّهِ

- He (infant Easa [alai'his'slaam) spoke to them, "I am, in fact, the Allegiant- Subject of Allah the Exalted —

ءَاتَيْنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا.

- He the Exalted has given me the Book, and He has declared me as the Chosen and Elevated Allegiant — [19:30]

All of them were to be given individually a unique segment drawn from a single book which is later called: أُمُّ الْكِتَابِ: the Mother Book:

لِكُلِّ أَجَلٍ كِتَابٌ.

- A book was sent along with every Messenger for guidance: knowledge: Life Manual for each period of time. [Refer 13:38]

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

- Allah the Exalted obscures that about which He so decides. And He the Exalted perpetuates that which He wills.

وَعِنْدَهُ أُمُّ الْكِتَابِ.

- Take note; the Mother - Principal Book (repository of knowledge of created realms) is in safe custody with Him the Exalted. [13:39]

Qur'ān is amazing in every aspect; even its statistics of diction reveals microscopically the niceties and subtleties of its statements loaded with heavy semantic content succinctly.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

- Have you not marked the attitude of those who were given an earmarked share of the Mother/Principal Book? (it is also in 4:44 and 51)

يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ

- They are invited towards the Book of Allah the Exalted (Qur'ān) so that it may resolve and decide issues between them.

ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ. [3:23]

- Afterwards, having referred to it, a group: elite and intelligentsia of them consciously and purposely evade. And knowing the contents of the Book they consciously elude it. [3:23]

It is interesting statistics of inner-referencing; the specific names of only three divine books are mentioned that were granted prior to the grant of Qur'ān and that they were the earmarked share given out of the Mother/Principal Book as was "undertaken" in the Covenant.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

- Have you not marked the attitude of those who were given an earmarked share of the Mother/Principal Book?

يَشْتَرُونَ الضَّلَالَةَ

- They indulge in commerce of the engrossing deviations.

وَيُرِيدُونَ أَن تَضَلُّوا السَّبِيلَ. [4:44]

- And they desire that you people may also stray neglectful of the path of truth [and be like them] [4:44]

Qur'ān is Symmetrical-analogous Miscellany. It is not only mathematically symmetrical but also in verbal content. Symmetry **creates balance**, and balance in design creates harmony, order, and

aesthetically pleasing results. It helps understand the interconnectedness of the entire text and facilitates even those readers who understand not the delicacies of rhetoric and succinctness.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ

- Have you not marked the attitude of those who were given an earmarked share of the Mother/Principal Book?

يُؤْمِنُونَ بِالْجِبْتِ وَالطَّنُوتِ

- They believe in all void-of-substance conjectural myths and in the Defiant refractory —

وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَىٰ مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ۚ

- And they say about those who have disavowed that they are better guided on the path as compared to those who have accepted-believed. [4:51]

This (ءَاتَيْتُكُمْ) grant is the first part of the Covenant denoting that which Allah the Exalted were to do in time and space with all of them. On accomplishment of this part in timeline, and after a break their obligation was mentioned:

ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ

- Afterwards the passage of time having delivered to people, a Messenger would have come to you people, whose distinct trait would be of a Testifier-Affirmer-Certifier-Sanctifier-Authenticator of that which was with you, individually and all —

The conjunction particle of dependent clause: ثُمَّ is a connective that indicates a sequential action, coming later in time than the action in the preceding sentence or clause. It occurs as conjunction between two things different from each other in nature, and reflects a break and time gap between both, not continuity. It does not reflect the perception of relationship of cause and effect.

The subject of verb: رَسُولٌ, a messenger is in absolute indefinite state. It is known that an indefinite noun cannot be the subject of active verb. Rhetoric is at peak between the Speaker and the audience. It is characterised by: مُّصَدِّقٌ (indefinite) active participle, meaning a sanctifier - authenticator, which restricts him to some *particular person* so acting in *particular space-time*. He will be sanctifier: لِّمَا, "for that---". The Relative clause is omitted since understandable from

possessive phrase of location adverb. It is thus explicit that it will remain an ongoing practice for each individual until the arrival of the last: رَسُولٌ مُّصَدِّقٌ who will be sanctifier and authenticator of all that was given to all the members of the Galaxy of audience sent before him to the Earth.

Subject to having been accomplished this condition/article of Covenant what would be their obligation? The apodosis clause prescribed:

لَتُؤْمِنُنَّ بِهِ ۖ وَلَتَنْصُرُنَّهُ ۗ ج

- It will be thenceforth binding for you people to affectionately believe in him and must help him".

Two obligations were suggested; to unconditionally believe in him and help him in the discharge of his assignment. The Covenant is always subject to the affectionate consent of the other party.

قَالَ أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۖ

- He the Exalted asked them: "Have you willingly consented-pledged to it? And have you taken upon yourself to discharge-perform My prestation of obligation on this offer to you people?"

A solemn agreement - covenant comes with obligations. The parties to the covenant are the obligor and obligee. The object of the verb "undertaken" is possessive phrase: إِصْرِي. Lane's Lexicon states its meaning: "any bond arising from relationship, or from a covenant or compact or contract, and from an oath: a covenant, compact, or contract, which one does not fulfill, and for the neglecting and breaking of which one is punished" (unquote) Its Root: ر ص ء relates to Semantic domain: Law of Obligations—Prestation (performance) of the obligee. Its irreducible feature is that it is a *burden* which is uplifted or uploaded upon the obligee:

ج
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا

- Our Sustainer Lord, our request is that burden us not with the kind of prestation—performance You the Exalted subjected the people before us. [Refer 2:286]

They all responded not by mere affirmative yes reply but explicitly stated:

قَالُوا أَقْرَرْنَا^ج

- They responded: "We have heartily and sincerely consented."

Quite often we see oath-taking ceremonies of nominated presidents, prime ministers and judges etc. There are one or more oath-takers and an oath-taker who administers the oath. After the oath, both witness, testify and sign the covenant document.

قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ^{٨١}

- He (Allah) the Exalted said: "Since you have willingly uplifted this burden of responsibility, therefore, you people record-testify your oath. And I also testify along with you as being amongst witnesses [having administered the oath]." [3:81]

Study of just 38 worded Covenant with little concentration would reveal that a system of administration and justice was created for the entire space-time which will subject the species human and Jinn to the principle of equity and justice. Time has a duration, whether it spans thousands of years or a blink of an eye. In timeline, the past period acquires legal and moral status only when it is confirmed. The book and wisdom can be recognized as true and legally sanctified only if it is confirmed in any "present" of time; and that which is verifiable. We cannot accept anything that is not verified as fact and its value is nothing more than a mere hypothesis, even if we call it "true" instead of correct meaning reasonably healthy, reliable. When we call and declare something "correct" at any point in time, our speech is limited to that point in time since it does not and cannot cover all timeline. Truth is relative to specific time-space, *infallible fact is not confined in some time-space*.

The possessive phrase: ^{مِثْقَ النَّبِيِّنَ} itself manifests that they are like fixed number of stars of a Galaxy in human, and that one of them was designated as Accomplisher of the Galaxy: ^{خَاتَمَ} ^{رَسُولٍ مُّصَدِّقٍ} who was to be appointed as: ^{مِثْقَ النَّبِيِّنَ}. Allah the Exalted has not shared the information about their exact number and nor has mentioned episodes of all of them. Only 23 of them are mentioned by name, two of them by two names. Therefore, we should not shoot arrows in the air

and guess by imagination. Knowledge is only that which Allah the Exalted has already shared in the observable universe and the final and eternally applicable Divine Discourse. The semantically rich phrase that embeds the above fact is also separately mentioned that helps know micro level analysis of the Covenant:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ

- And recall that Our Majesty had obtained their Pledge-Covenant from the Chosen, Dignified and elevated Sincere Allegiants, and from you Muhammad [Sal'lallaa'hoalaih'wa'salam] —

وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ

- And from Noah, and Iebra'heim, and Mūsā [عليهم السلام] and Easa [alai'his'slaam] son of Maryam.

وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا

- And Our Majesty had obtained from them a Pledge-Covenant, unambiguously and strongly worded — [33:07]

The most striking feature in diction and structuring of this verse is by isolating the addressee in the mention of Covenant obtained from all members of the Galaxy. First is collective mention (مِنَ النَّبِيِّينَ) and then is covenant obtained from the addressee, the Accomplisher of Galaxy (مِنْكَ). Then two names mentioned are also the ancestors of some members of the Galaxy. Noah alai'his'slaam is the first named member of the Galaxy mentioned in the Discourse though he was not the first but the last Messenger towards his nation (26:105); while Iebra'heim alai'his'slaam is the honorific father of all Muslims till the End Day. Later skipping mention of other names, two names are specially mentioned; Mūsā alai'his'slaam and Easa [alai'his'slaam] son of Maryam.

Mūsā alai'his'slaam has unique feature that Allah the Exalted spoke with him in the manner of mutual conversation while appointing him as the Messenger:

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

- And Our Majesty sent them as Messengers in past timeline. We have already mentioned to you episodes of them; and others were sent as Messengers whose events We have not narrated to you.

- Know it; Allah the Exalted had spoken with Musa [alai'his'slaam] in the manner of conversation. [4:164]

Mūsā alai'his'slaam is also unique that he was sent to Pharaoh only with unprecedented displays (miracles) to convey him the Divine Message orally without accompanying a book. Easa [alai'his'slaam] son of Maryam has the distinction of being last Messenger sent to individual nation; and has the honour of pronouncing that after his natural death only one Messenger will come (61:6) to the humanity. Isolating the addressee, all rest are referred in the concluding sentence by third person plural masculine pronoun (مِنْهُمْ).

9. (a) The burden of Covenant was duly discharged.

The obligation undertaken in the Covenant was a **burden** they had to *discharge individually* by binding their believers and followers with the same covenant. The mention of obtaining covenant from the Universal Messenger and Mūsā alai'his'slaam and Easa [alai'his'slaam] in Ayah 33:7 is perhaps specially because the Covenants taken from their nations - believers are also mentioned in the Discourse:

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ

- Know it; Allah the Exalted had indeed obtained the Pledge-Covenant of the Sons of Iesraa'eel (the posterity from the second Son of Iebra'heim alai'his'slaam).

وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

- And Our Majesty had appointed twelve influential men of a them, as responsible for execution [one each for 12 tribes-7:160].

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ

- And Allah the Exalted stated to them the Articles of Covenant: "I am surely with you subject toaffff: You people remained steadfast in maintaining As-sa'laat: Time bound protocol of servitude and allegiance and you paid Az-zaka'at: the financial liability for economic uplift of society —

وَأَمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ

- And that you people accepted and believed in My Messengers and that you revered and assisted them — [Refer 5:12]

The last article of Covenant indicated to them that a number of Messengers will also subsequently come towards them and they shall remain under obligation to believe in them, whenever they appear in them, and that they will respect, honour and revere them.

Responding to Easa alai'his'slaam, Bani Iesraa'eel bifurcated into two divisions:

فَأَمَنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتَ طَائِفَةٌ

- Thereby, a group of Bani Iesraa'eel who were sincere to their covenant and Tor'aat believed while the deviant Group disavowed. [Refer 61:14]

At this point in time Bani Iesraa'eel bifurcated into two nations, one becoming Believers-Muslims and the other as Non-Believers. This new nation-identified as Muslims, later in history adopted for them a new name-identity as: نَصْرَى Helpers-Christians. Since they were now a different nation disassociated from Bani Iesraa'eel, a Covenant was also obtained from them:

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرَى أَخَذْنَا مِيثَاقَهُمْ

- And Our Majesty had obtained their Pledge-Covenant from those amongst the people who identify themselves by saying: "We are the Christians". [Refer 5:14]

The last covenant mentioned is the one taken from the believers of the Universal Messenger and Qur'ān:

وَأذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

- And you recall and celebrate "the Grace-obliging beneficence of Allah the Exalted" upon you people. (read with 2:151; 3:164; 62:2)

وَمِيثَاقَهُ الَّذِي وَاثَقْتُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا

- And remember His Pledge-Covenant — that by which He the Exalted has tied-bound you people when you said: "We have listened and we have consciously accepted it (Qur'ān)".

- And sincerely endeavour to attain the protection from Allah the Exalted.

إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ .

- Be mindful; it is a fact that Allah the Exalted is aware absolutely of that which the chests hold inside. [5:07]

The invitation and the Covenant is now ever-present and binding:

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ

- And what is the consideration that is distracting for you people making you not to remain believing in Allah the Exalted —

وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ

- While the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] is inviting you people desiring you to retain belief in your Sustainer Lord —

وَقَدْ أَخَذَ مِيثَاقَكُمْ

- And while He the Exalted has taken a solemn pledge of you people —

إِنْ كُنْتُمْ مُؤْمِنِينَ .

- Remain loyal to the covenant If you are truly the believers. [57:08]

The humanity is therefore plainly informed, directed and cautioned:

يَا أَيُّهَا النَّاسُ

- O you the Mankind, listen!

قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

- The Universal Messenger (Muhammad Sal'lallaa'hoalaih'wa'salam) has since come to you people with infallible Discourse (Qur'ān) in easy to understand composition from your Sustainer Lord:

فَقَامِنُوا خَيْرًا لَّكُمْ^ج

- Therefore, you people are hereby directed to accept and believe him and the infallible Discourse (Qur'ān). This is the best course for you the humanity.

وَإِنْ تَكْفُرُوا

- However, should you people opt to refuse accepting the Messenger and the information conveyed:

فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ^ج

- [It is for your free will] Then know it that whatever exists in the Skies and whatever exists in the Earth is the domain for, and celebrates the praises for Allah the Exalted.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا^{١٧٠}

- And Allah the Exalted is the All Knower and absolutely Wise-knower of invisible-secreted-infolded. [4:170]

10. Divine Communication through exalted Men to act at certain point in time and for certain people as: مُبَشِّرِينَ وَمُنذِرِينَ

- (i) Appointment of the Messengers and accreditation signs: miracles.

The purpose of the appearance of the specifically chosen and exalted Men on the worldly scene is described:

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.

The role and purpose for giving them (النَّبِيِّينَ) corporeal existence in the world is described by Circumstantial adverbs: مُبَشِّرِينَ وَمُنذِرِينَ, which are respectively Form-II and Form-IV active participles. Adjective Resembling Participle (النَّبِيِّينَ) is that noun (الصفة المشبهة) derived from a gerund which indicates on the root meaning being an attribute. And this attribute is usually perpetual or intrinsic. It is thus evident that their status - relative social position is intrinsically and perpetually exalted over the entire created Realm, without space-time reference. They are all time the great. On the other hand, the circumstantial adverb (حال) is that component of a verbal sentence that describes the state under which the verb is enacted. Circumstantial expression often express purpose or finality. Active participles have *time related attribution* whereby it is evident that they were to *perform this role* at a certain point in time and for certain people in space-time. The intermediary communicator is described in Arabic: الرَّسُولُ, the Messenger - the Spokesperson towards certain people:

10. (i) Appointment of the Messengers and accreditation signs: miracles.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا

- Know the history, Our Majesty did appoint in every nation a Messenger for conveying and directing them: [Refer 16:36]

The repetition of the verb: بَعَثَ renders it explicit when and in what capacity they (النَّبِيِّينَ) were to assume the assigned role. It is a simple proposition that a person is **firstly chosen, and thus stands dignified by this selection** whereby he is assigned the responsibility to act as Messenger for conveying the Message to targeted people.

The word: رَسُولًا stems from Root: س ل م which encodes, according to Ib Faris: "يدلُّ على الانبعاث والامتداد", the concept of renaissance, emanation and outreach; and that its meanings as the messenger are well known". This frame contains verbs and nouns that communicate the act of a Speaker to address a Message to some Addressee using language. Semantic components: Breaking down-basic elements into which the meaning of a word can be decomposed into components; semantically the term component refers to irreducible feature in terms of which the sense of lexical items can be analyzed. It is evident from the basic perception that this Root

signifies in Form-IV a *tri-relationship*; the sender, the sent one, and the recipient, destination. And related to it is the Proof - Evidence in support of the claim of being Messenger to establish the credentials for the people towards whom he is sent; and the Message with which he is sent by the Sender.

Before the advent of the Universal Messenger, the unprecedented displays, in common parlance miracles, were shown by the Messengers to the respective people.

فَإِنْ كَذَّبُوكَ فَقَدْ كُذِّبَ رُسُلٌ مِّن قَبْلِكَ

- Thereby, if they have contradicted you, it is not unusual since the Messengers sent in timeline before you were also contradicted publicly.

جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ۝١٨٤

- They defied while their Messengers had indeed brought to them evident, distinct and unprecedented [miraculous] demonstrative Signs - displays — And they had come to them with boldly written Messages [Aa'ya'at] — And they had come to them with the Enlightening Book.[3:184]

It is reiterated to highlight that it has all along been a routine practice and phenomenon:

تِلْكَ الْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنبَاءِهَا

- These were the civilizations, Our Majesty are verbally replicating to you the Messenger [Sal'lallaa'hoalaih'wa'salam] some of their episodes.

وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ

- And their Messengers had indeed brought to them the distinct and unprecedented [miraculous] displays-demonstrative signs. [Refer 7:101]

The past history is repeated to caution people that now they are under observation:

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا

- Be mindful; Our Majesty has indeed annihilated many civilizations; who existed before you people, when they kept acting as evil-doers, distorters, creators of imbalances, disorder and over stepping.

وَجَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا

- They did so while their Messengers had indeed brought to them evident/ distinct/ unprecedented [miraculous] demonstrative Signs. And in response they were not such that they would subsequently believe in what they had earlier contradicted (see 7:101).

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ. ١٣.

- This is how Our Majesty punishes the nation who are eventually convicted as criminals. [10:13]

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ. ١٤.

- After lapse of certain period, Our Majesty has rendered you people rulers enjoying freedom of will and decision in the Earth after them so that We may see and expose how you people conduct. [10:14]

Before the advent of the Universal Messenger, it has been the practice that the Messengers were deputed towards their nations, either ethnic or geographic, and they came to them with the unprecedented displays, in common parlance miracles:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ

- Know the history of earlier timeline; indeed Our Majesty had certainly sent Messengers before you the Messenger [Sal'lalaa'hoalaih'wa'salam] to their respective nations to assure-guarantee glad tidings and and to caution-awaken them—

فَجَاءَهُمْ بِالْبَيِّنَاتِ

- Thereby they had brought to them evident/distinct/unprecedented [miraculous] demonstrative Signs

فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرُمْوْا

- For reason [of persistent contradiction] Our Majesty awarded punishment to those who committed crimes —

وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ. ٤٧.

- And this has been an obligation/incumbent upon Our Majesty that We help deliver/rescue the believers.[30:47]

These unprecedented exhibits shown to the eyes of the intended audience were to serve as an authority letter and evidence for him to proclaim to be the accredited Messenger of Allah the Exalted. Mūsā alai'his'slaam is also unique that he was sent to Pharaoh only with unprecedented displays (miracles) to convey him the Divine Message orally without accompanying a book.

فَذَانِكَ بُرْهَنَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦٓ

- Thereat on reaching there; these two [out of nine] are irrefutable evidences from your Sustainer Lord for demonstration to Fir'aoun/Pharaoh and his Chieftains. [Refer 28:32]

On reaching there he delivered the message and referred to the evidence of acredation:

وَقَالَ مُوسَىٰ يَفِرْعَوْنُ

- Know it, on reaching there; Mūsā [alai'his'slaam] said: "O Fir'aoun [Pharaoh]!

إِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿١٠٤﴾

- Indeed, I am the Messenger who has brought a message of the Sustainer Lord of the Universes-all that exists. [7:104]

حَقِيقٌ عَلَىٰ أَن لَّا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ

- I am obligated-qualified upon that I might not utter a word attributing to Allah the Exalted except that which is infallible fact.

قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّن رَّبِّكُمْ

- I have come to you people with unprecedented sign from your Sustainer Lord —

فَأَرْسِلْ مَعِيَ بَنِي إِسْرَائِيلَ ﴿١٠٥﴾

- Therefore, in compliance thereof, you send along with me Bani Iesraa'eel." [7:105]

Pharaoh asked for its presentation:

قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَآتِ بِهَا

- He (Fir'aoun) said: "If you have come with unprecedented Sign, then come to us along with that and show us —

إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝١٠٦

- If you were truthful in your proclamation of being the Messenger." [7:106]

The two signs of accreditation were presented:

فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝١٠٧

- According to his demand, he (Mūsā [alai'his'slaam]) threw before their eyes his stick; the moment it fell on ground it was evidently a real serpent with hood: Cobra. [7:107]

وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ۝١٠٨

- And the moment he (Mūsā [alai'his'slaam]) drew out his hand, after putting in his armpit through neckband, it was pure shining white without spot for the onlookers. [7:108]

The last Messenger raised in individual nation was Easa [alai'his'slaam], the son of Maryam and is the last who displayed miracles:

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ

- And he is the Messenger designated for the posterity- the sons of Iesraa'eel."

أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ ۝١٠٩

- [On attaining manly maturity and appointed Allah's Messenger] Easa son of Maryam addressed Bani Iesraa'eel that; "Indeed, I have come to you people along with unprecedented display-miraculous demonstration which is irrefutable evidence from your Sustainer Lord.

أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ

- The evidence is that I cast-sculpt bird-like models before you people using some part of muddy clay—

فَأَنْفُخُ فِيهِ

- Thereat, I blow in it —

فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ^ط

- Thereby it takes existence as living bird by the explicit will of Allah the Exalted.

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ

- And with Allah's prior will, I relieve the blind by birth and victim of vitiligo: a skin disorder in which smooth whitish patches appear on the skin —

وَأُحْيِ الْمَوْتَى بِإِذْنِ اللَّهِ ^ط

- And restore to life the naturally-clinically dead.

وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ

- And I tell you that which you people eat—

وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ ^ج

- And about that which you carefully store at homes.

إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ

- Indeed, this unprecedented display is certainly a vivid evidence for you (to recognize me):

إِنْ كُنْتُمْ مُؤْمِنِينَ ^{٤٩}

- If you people have truly been the believers — [3:49]

One group of Bani Iesraa'eel refused to recognize him as the Messenger in blatant violation of their Covenant:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ

- Know the history, when Easa [alai'his'slaam] Son of Maryam, had said:

يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

- "O you the posterity of Iesraa'eel! Indeed I am the Messenger of Allah the Exalted towards you people —

مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ

- I am affirmer-certifier-sanctifier of that which was sent before me in Tor'aat.

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

- Moreover, my assignment is as Pronouncer of glad news of only one Messenger. His peculiarity is that he will corporeally come in times after my natural death. His name is: أَحْمَدُ: Aehmad the admirer and Praiser of Allah the Exalted."

فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ

- Thereby, as soon he (Easa [alai'his'slaam]) demonstrated to them the unprecedented Displays —

قَالُوا هَذَا سِحْرٌ مُّبِينٌ

- They (the group who refuted him) said: "This is evident visual illusion." [61:06]

He was the last as time and nation bound Messenger. He also did display unprentended exhibits that were mind boggling since they were apparently beyond cognitive perception in the light of till then known causality and physical science parameters. They were but a modality/category of communication as on lesser level are visualizations to represent an object, or set of information by a chart or image, for the onlookers.

The people whom their Messengers had displayed miracles were confronted in the Hell-Prison reagrds this practice in past history.

قَالُوا أَوْلَمَ تَكُ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ

- They (Warders of Hell-Prison) replied, "Did not come to you people your Messengers with evident demonstrative signs?"

قَالُوا بَلَىٰ

- They replied, "No, the fact is that they did come to us." [Refer 40:50]

10 (ii) Accreditation sign practice abolished - demand for displaying miracles not acceded and rejected as lame excuse (a) Academic approach introduced - Teacher and universal Text-Book.

The Universal Messenger was informed in advance about the evasive tactics of ruling elite and clergy of people of the Book by demanding display of miracles. It was confirmed that even if he brings to them

وَلَيْنِ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ

- Take note; even if you the Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam] had also brought all sorts of evidential unprecedented displays (miracles) to those people who were earlier given the Book, they would certainly not have followed your Focal Point (Ka'aba) —

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ

- And you personally will never be the follower of their Qib'la'tae-Focal Point —

وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ

- And neither some of them (People of Book) will ever be followers of Qib'la'tae of other [East and West; since both have own objective-desire of separate identity 2:148].

وَلَيْنِ أَتَّبَعْتُمْ أَهْوَاءَهُمْ مِّنْ بَعْدِ مَا جَاءَكُمْ مِنَ الْعِلْمِ إِنَّكُمْ إِذًا لَّمِنَ الظَّالِمِينَ

- And you reiterate [as told earlier in 2:120 to each one]: "Be mindful; should you incline to pursue their conjectures-desires after that (Qur'an) which has brought to you facts of concrete knowledge; thereat, as soon it was done, you will certainly be categorized amongst the unjust disturbers-distorters". [2:145]

Lying is the primary tool the adamant psycholgoical manipulators use to mislead their audience.

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ

- Responding to those who said: "Indeed Allah has bound us with a promise that we would not believe for a messenger till such time he brings us an offering whom the fire devours." —

Straight rebuttal of a blatant lie is not important and effective when false statement is claimed as an obligation imposed by Allah the Exalted. They were reminded about their past behaviour to justify it in the light of their own claim:

قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] say: "The fact remains that Messengers had come to you in succession in times before me with unprecedented displays never heard-seen before and brought the one which you had particularly asked for [5:114-15] —

فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ۝١٨٣

- Thereby, if you people were those who relate truthful statements, then why did you slander with ridiculing, insinuated statements of character assignation against those Messengers who had brought you unprecedented displays?" [3:183]

Man is strange in behaviours and somersaults. They sculpted statues with their own hands and personified them by imaginative names. Despite knowing that these are their personal creations; that they can neither speak nor listen, and nor can do any good or bad for their own selves; and unlike a robot nor can do any service for their worshippers; people call and revere them as Gods. They never expect a display of miracle by these self sculpted idols. Neither they question their handlers-clergy as to why these gods speak not to them. However, when they were invited by the Messenger of Allah the Exalted towards the only Living Sustainer Lord and Sovereign of the Universes, they kept on demanding miracle.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ ۝٣٧

- And they (non-believing elite) said to people [for justifying their refraining from Qur'an]: "Why some unprecedented sign/display as affirmation not been sent upon him by his Sustainer Lord?" (similar statements reported in 10:20;13:07,27;20:133;21:05)

قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَىٰ أَنْ يُنَزِّلَ آيَةً

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "Undoubtedly Allah the Exalted has the absolute command that He might send an unprecedented demonstrative sign."

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝٣٧

- But the fact is that most of them do not know/intend to understand. [6:37]

Lying is the primary tool of the ruling adamant psycholgoical manipulators to mislead their audience.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَتْهُمْ آيَةٌ لِّيُؤْمِنَنَّ بِهَا

- And they (disbelieving elite) swore by Allah the Exalted their exerted pledges that if an unprecedented sign-display came to them they will certainly believe by it.

قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "The unprecedented displays are manifested only upon permission from Allah the Exalted" —

The believers are cautioned about their deceptive pronouncements aimed at confusing people by rhetorical question; subtly declaring them habitual liars:

وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

- And what will give you people the idea-perception that the moment she (unprecedented sign) came to them they will still not incline to believe? [6:109]

The polytheist elite were reluctant to accept the Messenger merely for fear of losing their political and social position and dominance:

وَإِذَا جَاءَتْهُمْ آيَةٌ

- And when Ayah: a verbal passage of Qur'an did reach them (elite of society) —

قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلَ اللَّهِ

- They said: "We would not believe verbal passage until and unless we are given the like of visual signs - unprecedented displays (miracles) which were given to all the Messengers of Allah."

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

- Allah the Exalted knows the best where should He render the responsibility for His messaging. (tacitly also answered their statement quoted in 43:31)

سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ

- Abasement shall soon befall, by the command of Allah the Exalted, upon those (high ups/religious stalwarts of society) who have committed crime —

وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ۝١٢٤

- And severe punishment because of their deceptive activities. [6:124]

The exalted Messenger was explicitly informed that the rhetoric of miracles is just deceptive tactic:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۝٩٦

- Remain cognizant of the fact; those upon whom the Word of Sustainer Lord of you the Messenger is established, they will not accept/believe in you and Qur'an — [10:96]

وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ

- They will not submit to belief despite if every unprecedented display (miracle) has come and observed by them —

حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ۝٩٧

- They will believe only when they would see the painful chastisement. [10:97]

It was not acceded to. A final verdict was pronounced:

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ۝٩٤

- Know it, nothing has stopped Our Majesty sending the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] along with certain unprecedented Displays - miracles, but the consideration that the earlier people had publicly defied the Messengers by contradicting those displays - miracles —

وَأَتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ۝٩٥

- To quote an example; Our Majesty had given the She-Camel to the people of Sa'mued, an eye opener sign. Thereby, they wronged their selves because of her.

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

- Be mindful; Our Majesty were not sending the Messengers with unprecedented Displays - miracles except for purpose of creating momentary scaring scenario for the people present at relevant time and space. [17:59]

The objective of display of unprecedented physical exhibits was creating a momentary scaring scenario which could be seen and experienced by local population.

10 (a) Academic approach introduced - Teacher and universal Text-Book.

Thereby, it was obviously not commensurate with the status and unique glory of being the Universal Messenger until the anchoring of the appointed Moment of the Last Day of the Earthly universe.

وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۖ

- And they/ruling elite said to people, "Why unprecedented displays, as were given to earlier Messengers, not been sent to him from his Sustainer Lord?"

قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce for public information, "the unprecedented displays - signs are displayed only by the permission of Allah the Exalted —

وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٩﴾

- And I am but to act as Manifest Warner -Revivalist -Admonisher." [29:50]

The universality and permanence of the Messengership necessitates that *academic and scientific approach* be made the base for learning the divine guidance by the Humanity and Species Jinn, while demonstrative signs indicating the Divine Providence are already all around as آيَاتِهِ: His Signs for reflection and visualization:

أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ

- [they talk about other signs] You confirm it, has it not sufficed for them as irrefutable primary evidence of you being universal Messenger that Our Majesty have since sent upon you the

Messenger [Sal'lallaa'hoalaih'wa'salam] compositely the Book (Qur'ān) which is recited to them, word by word?

إِنَّ فِي ذَلِكَ لَرَحْمَةً

- Know the fact, indeed prelude to blessed life is explicitly elaborated in it —

وَذِكْرِي لِقَوْمٍ يُؤْمِنُونَ

- And for frequenting to obtain advice and guidance the memoir from eternity to eternity are incorporated therein especially for those who truly believe in the Messenger Muhammad [Sal'lallaa'hoalaih'wa'salam in time and space]. [29:51]

The academic rules and principles of learning by instruction are universal. The Divine Book titled Qur'ān is declared as the Text-Book for Guidance in space-time irrespective of national and linguistic boundaries. This is the only Divine Book that was delivered to people in smaller chunks, orally and in writing, over a period of 23 years when it was composed and organized in the formal format of bound book as promised by Allah the Exalted during the days of its intermittent revelation.

Allah the Exalted in fact turned the world into a *global academy* by appointment of the Universal Messenger. We need to have a teacher for learning by instruction. Allah the Exalted assigning him the role and status of the Teacher to teach exclusively the Text Book, Qur'ān which was firstly taught to him:

الرَّحْمَنُ

عَلَّمَ الْقُرْآنَ

- Be informed; Ar'Reh'maan, He the Exalted has taught the Qur'ān to the elevated Messenger (Muhammad Sal'lallaa'hoalaih'wa'salam) [55:1-2]

We learn by listening to a teacher who is present - a living teacher. And *reading* is learning from one who is absent or who has died. Alternatively we can say that while we are reading the book we are learning from a teacher as an absentee student who is not in the presence of the teacher.

Learning means to gain more information and coming to understand what we did not understand

before. The important difference between these two kinds of learning is that gaining information is merely to know that something is the case. Coming to understand more and getting more enlightened is to know all about the information; to know different aspects of why, what and how. In the first case it is being able to remember while enlightenment means to become able to explain it. We become enlightened when we know what the author meant by giving that information and why did he say it.

The concept of **education** as an assignment of the Messenger of Allah the Exalted was for the first time proposed by Iebra'heim (alai'his'slaam) and Iesma'eile (alai'his'slaam) in their prayer while raising the House of Allah the Exalted in the Town named Becca:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

- Our Sustainer Lord! And raise a revivalist amongst them as messenger who is characteristically a perpetually Monotheist Believer amongst them- ["Our Progeny" refers to and solely denotes Muslim community of Iesma'eile's progeny].

يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ

- He will recite word by word-syllable by syllable the Aa'ya'at: Verbal Unitary Passages of the Book of You the Exalted. And he will educate them to read and copy writing the Book, and will teach them how to attain the wisdom-capability to perceive the information about invisible realities. And he will intellectually uplift-sanctify them [by removing shackles of conjectural myths/distorted beliefs].

The act of reciting the verbal passages of certain Book of Allah the Exalted, given to every Messenger, remained the assignment and practice of the Messengers in timeline.

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا

- And your Sustainer Lord was not such to annihilate any habitat until and unless He had sent a revivalist as Messenger in her main city —

يَتْلُوا عَلَيْهِمْ آيَاتِنَا

- He recited/narrated upon them Our Aa'ya'at: unitary verbal passages word by word. [Refer 28:59]

Assigning to this particular Messenger the responsibility and role of the Teacher to teach specific Book containing both knowledge and pearls of wisdom was a unique proposal. This proposal and request was acceded:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ

- Conclude My Favour/Grace/boon like the obliging beneficence that Our Majesty sent among you as a Messenger who has been a perpetual Monotheist Believer-Muslim amongst you —

يَتْلُوا عَلَيْكُمْ آيَاتِنَا

- He recites word by word upon you people Our Aa'ya'at: unitary verbal passages of the Book —

وَيُزَكِّيكُمْ

- And he makes you people intellectually uplifted and sanctified (by removing shackles of conjectural myths- distortions in belief) —

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ

- And he (Messenger Mohammad Sal'lallaa'hoalaih'wa'salam) educates you to read and write the Book (Qur'ān) and teaches you to attain the wisdom-enlightenment-insight to perceive information about invisible realities —

وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

- Realize it; he (Messenger Mohammad Sal'lallaa'hoalaih'wa'salam) imparts you the information-knowledge which hitherto you did not have. [2:151]

The act of teaching - educating (يُعَلِّمُكُمُ) the people is ever continuing. The Teacher is continuously imparting such knowledge about which the audience were not earlier aware. It is thus evident the Book has inexhaustible semantic density.

A person cannot make himself present Teacher to all interested-to-learn population even during his life. And after his death the teaching process would end. In these circumstances the best way is to organize the book in such way that it facilitates the learner to self comprehend in the absence of the teacher.

The advantage to the students who learn by listening the present teacher is that they can ask question to obtain information about a fact. Similarly such student can ask for explanation if he wants to save himself the trouble of thinking. But if a learner learning through the book has a question he has to find the answer himself in the book and book will answer only to that extent he has done the work of thinking and analysis.

People who were in the presence of the Teacher did ask questions and got answers from him. Interestingly the questions that were asked are duly recorded and what answer was given to them by the Teacher are also recorded verbatim in the book. Thus he is a unique Teacher who is present in time and space.

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

- And you people realize that the Messenger [Sal'lallaa'hoalaih'wa'salam] of Allah the Exalted is present among you as perpetually the revivalist, admonisher and the Teacher. [for elided predicate ref 6:19]. [Refer 49:07]

The Warner, awakener, admonisher is perpetually present, the appropriate question for reflection is whether we are truly alive, and are we taking heed by perceiving the danger and threat we are being cautioned by him? If we are truly alive, we can feel the presence of the elevated universal Messenger and Publisher of Qur'ān amongst us. However, if today I have some new question, I will have to find the answer in the book myself. And it will certainly answer since it is rendered as such to teach us and itself act as Awakener and Admonisher. The great book is the one which is also a smart teacher. It is thus evident that in the corporeal absence of the Teacher, Qur'ān has to play the role of the teacher. The teacher *facilitates* the learning process and Qur'ān is rendered *facilitator* for its students to self accomplish learning process and to become enlightened and aright guided.

قُلْ يَتَأْتِيهَا النَّاسُ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "O you the Mankind! Listen;

قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ

- The Infallible Doctrine-Discourse (Qur'ān) has since reached to you people, rendered easy to comprehend, from your Sustainer Lord —

فَمَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ

- Thereby, whoever in response (the Qur'ān having reached) endeavoured getting aright guided, thereat, he is guiding-leading on the way only for his own self.

وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ

- Similarly, whoever remained neglectful-indifferent (towards Qur'ān having reached him), thereby the consequential fact is that his strays-neglect has effect upon his self.

وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ۗ

- Remain aware that I, Muhammad, [Sal'lallaa'hoalaih'wa'salam] am not assigned the responsibility to act as disposer of affairs and caretaker upon you people." [10:108]

The concept and debate about Present and Overlooking (Hazir-o-Nazir) with reference to the elevated Universal Messenger and the First Publisher of Qur'ān is already resolved in the statements in aforementioned two ayahs he was advised to pronounce in simplest words understandable exoterically. The Author and Publisher of a book containing their statements never dies so long the Intellectual Property - book survives in unadulterated form.

(iii) Messengers were to act at certain time and for certain people as: **مُبَشِّرِينَ** **وَمُنذِرِينَ**.

On being appointed and assigned the responsibility of the Messenger of Allah the Exalted they were to act as:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ

- They (galaxy of chosen and declared elevated allegiant subjects) all were deputed as Messengers with responsibility-assignment as those who assure-pronounce-guarantee glad tidings and cause cautioning and awakening.

لِيَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ

- The objective of appointing them as Messengers was that an argument-plea-self defense of ignorance is not left with the people to plead before Allah the Exalted after the Messengers.

وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝١٦٥

- Know it; Allah the Exalted has eternally the absolute command-Dominance; the Infinitely Just Supreme Administrator of the created realm, visible and invisible. [4:165]

It is reiterated by repeating the topic sentence that they all were assigned the same responsibility:

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۝١٦٥

- Take note: Our Majesty were not sending the sent Messengers but by assigning the responsibility to act as Pronouncer-guarantor of glad tidings and as cautioner and awakener. [Refer 6:48]

فَمَنْ ءَامَنَ وَأَصْلَحَ

- Responding them whoever had heartily accepted; and perfected his conduct —

فَلَا خَوْفٌ عَلَيْهِمْ

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

وَلَا هُمْ يَحْزَنُونَ ۝٤٨

- Neither will they have a cause to grieve. [6:48]

Grand Qur'ān employs the rhetorical device of repetition quite uniquely. It repeats sentences not only to emphasize or amplify a particular concept - position or narrative but also to magnify the microscopic meanings and cognitive signals encoded in the context. The affect of positive response to the act of sent Messengers by anyone is pronounced in the last two sentences above. They are the same as was told to Man on departure for landing on the Earth:

فَإِنَّمَا 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 ۝۳۸

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

Reading both the versus together magnify the microscopic information tacitly embedded. What was implied earlier is explicitly told that the "guidance, My guidance" in the form of (بَيِّنَاتٍ) verbal discourse and unprecedented exhibits (miracles) was to arrive to Mankind through the Messengers. Firstly the good news and guarantee for such people is mentioned who: تَبِعَ هُدَايَ "followed and acted upon My guidance in letter and spirit". It is then simplified: ءَامَنَ وَأَصْلَحَ that it is he who believed in the Messenger and the message and perfected his belief and conduct accordingly.

The other group of their assigned population denied them and kept wrangling:

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۝ج

- Take note: Our Majesty were not sending the sent Messengers but by assigning the responsibility to act as Pronouncer-guarantor of glad tidings and as cautioner and awakener.

وَيَجِدِلُوا الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ ۝ص

- And those who denied them kept contending with falsehood, conjecture, scum, purposely to obscure by it (false contentions) the Infallible Doctrine-Discourse (the revealed book) —

وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ۝۵۶

- And they purposely adopted jesting style about My Aa'ya'at: Verbal passages and regarding that about which they were warned. [18:56]

The Form-IV Active participle: مُنذِرِينَ stems from Root: ن ذ ر. The basic perception encoded is: to be, and make people in a state of cautiousness-awareness-alarmed of imminent-potential threat and

its consequence if proper guards are not taken. It is to bring people out of a state of heedlessness and mindlessness, and inform, awaken and alert them about the facts hidden in the future. It is thus advance warning and admonishment to get out of the state of neglectfulness- unawareness and take safeguards to meet the eventuality and avert the danger and negative consequence.

In the administration of human system of justice a famous principle is "ignorance of the law does not excuse" or "ignorance of the law excuses no one". But the built in assumption in this principle is that the ruling/controlling authority had duly and reasonably informed and warned the people through wide publicity.

But the Supreme Sovereign of the Universes has a flawless system of justice based on absolute mercy. In that system none deserves and is liable to punishment until and unless he is informed and warned and made to know in simple and distinct/vivid words regarding what should he abstain from doing. Allah the Supreme Judge considers the ignorance and unawareness as strong defense plea for exoneration and takes upon Himself the responsibility to awaken people from their slumber, ignorance, neglectfulness and warn the humanity, and make them explicitly know what they are required to abstain from so that the accused people could not take the plea in their self defense that they were not aware or were not made to understand the prohibitions.

Allah the Exalted has vividly defined and demarcated the limit and boundaries of exercise of free-will and volition. The purpose is that people avoid crossing Red lines to safeguard their selves. It is the basic principle of criminal justice that people must be made aware of what they must guard against to avoid culpability and criminal cognizance:

وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ

- Understand it, this has never been the practice that Allah the Exalted might leave-discard a people remain astray - deviant after when He has given them guidance till such time He rendered explicit for them of what they be diligently guarding against.

إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

- The fact remains; Allah the Exalted is eternally the knower of absolute: visible and infolded knowledge of physical realm, all that exists. [9:115]

The justice par excellence demands that the Supreme Sovereign/The Authority establishes against an accused, beyond a shadow of doubt, that he committed the crime intentionally and willfully despite knowing and being fully aware of the prohibitions and prescribed punishment/consequence.

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ۚ ۲۰۸

- Beware, Our Majesty did not annihilate any habitat unless for that were sent Warner/Awakeners — [26:208]

Covering entire timeline, the presence of a Warner is confirmed:

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

- Know the history; Our Majesty whenever sent an Admonisher/Awakener [before you] in a community/city the response of her ruling elite was but what they said to them —

إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ۚ ۳۴

- "Certainly we refuse to accept that with which you have been sent." [34:34]

The attitude and beviour of polytheist ruling elite of Arabian Peninsula was no different than those of civilizations of past:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا

- Know the history; And in the same manner Our Majesty whenever sent an Admonisher/Awakener before you the Messenger [Sal'lalaa'hoalaih'wa'salam] in a community/city the response of her ruling elite was but what they said to them —

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

- "We have certainly found our forefathers on a pattern and system —

وَإِنَّا عَلَىٰ آثَرِهِمْ مُّقْتَدُونَ ۚ ۲۳

- And certainly we are patterning our lives upon their legacy and symbols/traditions." [43:23]

It is emphatically confirmed that a warner did pass in every generation - community:

ج
إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

on him for those who will become the inmates of Hell-Prison since they remained adamant despite all efforts of persuading them. The reason is given by repeating the statement by negative construction:

وَبِالْحَقِّ أَنْزَلْنَاهُ

- Know it, Our Majesty had compactly sent it (Qur'ān) rightfully at the right moment as Infallible Discourse to Our dignified allegiant—

وَبِالْحَقِّ نَزَلَ

- And he (executor of vital command: Gib'raa'eil alai'his'slaam) had descended once along with the Infallible Doctrine-Discourse (Qur'ān); at the right moment.

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا

- And Our Majesty have not sent you the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] but to act as guarantor-bearer of glad tidings, and in time line as Warner-Revivalist-Awakener. [17:105] (this statement is complete ayah 25:56)

The first rhetoric device is Diction, the word choice that encodes much more information than the literal meaning of a word in the context, enhancing communicative value by the role it is assigned in the speech. The negation-exception construction further adds emphasis. The last Universal Messenger is the only who is exclusively described by using the word: نَذِيرًا, Warner as Circumstantial Adverb for him. The circumstantial adverb (حال) describes the circumstantial-aspect, but not of the verb itself. Circumstantial expression often express nuances of purpose or finality. By this construction, it is made a non-separable attribute of the exalted Universal Messenger. The Universal Messenger is explicitly declared as the Universal Warner, Awakener, and admonisher:

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ

- The Omnipresent, the Perpetual, the Absolute is He the Exalted Who gradually communicated the Criterion to the Sincere Allegiant of Him the Exalted [Muhammad Sal'lallaa'hoalaih'wa'salam] —

لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

- The purpose of communication of the Criterion (Qur'ān) is that he may retain the status of a Revivalist - Warner - Awakener for peoples in time and space - the Worlds. [25:01]

Here the نَذِيرًا, adjectival resembling participle (الصفة المشبهة) is the Predicate of deficient imperfect subjunctive verb: يَكُونُ which along with prepositional phrase: لِلْعَالَمِينَ doubly emphasises his permanent and universal status. The universal aspect of the Accomplisher of the Galaxy of exalted Men is again emphasised:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ

- People should realize that Our Majesty have not sent you (Muhammad [Sal'lallaa'hoalaih'wa'salam]) but to solely act as the universal Messenger for the Mankind wholly—

بَشِيرًا وَنَذِيرًا

- As Guarantor-Conveyor of glad tidings and perpetual Revivalist-Warner-Awakener for the Mankind.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٢٨.

- However, the fact remains that many of the people do not intend to recognize this fact. [34:28]

How distinguished is the Accomplisher of the Galaxy of exalted Men is indicated in this address:

13:7

يَا أَيُّهَا النَّبِيُّ

- O you the Chosen, Dignified and Exalted Sincere Allegiant [Muhammad Sal'lallaa'hoalaih'wa'salam] pay attention —

إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ٤٥.

- It is a certain fact that Our Majesty have sent you to act as Witness and Guarantor/Giver of glad tidings and perpetual Warner/Revivalist/ Admonisher — [33:45] (this is topic sentence of frame 48:8-10)

He is addressed by the intrinsic and perpetual stature he holds. Throughtout the Discoure we do not find any other Member of the Galaxy addressed by this protocol. They were called by name.

Believers were prohibted not to call him informally and loudly by name (49:2). Another striking

feature is addition of assignment of Witness (Prosecution and Defense) which is not mentioned for all the earlier Messengers. The fact that the elevated Messenger Muhammad Sal'lalaa'hoalaih'wa'salam and the Grand Qur'ān are persistently and perpetually the Revivalist/Awakener/Admonisher in time-line and the Global-Village has further been stressed and categorically prescribed in his proclamation in simple style:

وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ ۖ وَمَنْ بَلَغَ

- [The Messenger further said] "And this Qur'ān has verbally been communicated to me so that by it I admonish and awaken you people in my presence; and to admonish and awaken him to whom this (Qur'ān) has reached in time and space". [Refer 6:19]

In his corporeal absence at various places during his life-time and after natural death, the published Qur'ān was and is *Personified* as:

كِتَابٌ فَصَّلَتْ آيَاتُهُ

- It (Qur'ān in Arabic) is a book of characteristic that it's Aa'ya'at: Verbal Passages - linguistic tokens are rendered into distinct enclaves [Surat-chapters] and semantic frames individuating each subject matter —

قُرْءًا أَنَا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ

- It (the book-Qur'ān) is a compilation having characteristic of transcription in Arabic: a perspicuous, eloquent, distinctive and precisely expressive language; the language of the sons of soil of Arabian peninsula. It is for all the people in pursuit of obtaining and learning knowledge. [41:03]

بَشِيرًا وَنَذِيرًا

- It (Qur'ān) serves as permanent guarantor-conveyor of glad tidings and revivalist-Warner-awakener.

فَاعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ

- Thereby, most of them, the ruling elite apprehending it detrimental to their vested interests have purposely avoided - stayed away from it. Thereby, they people will listen not. [41:04]

It (بَشِيرًا وَنَذِيرًا) is circumstantial clause for the preceding noun, book. It is a matchless use of rhetorical device "personification". Personification is a figure of speech in which a thing – an idea or an animal – is given human attributes. The non-human objects are portrayed in such a way that we feel they have the ability to act like human beings. Personification is not merely a decorative device, but serves the purpose of giving deeper meanings to literary texts. It adds vividness to expressions, as we always look at the world from a human perspective. Writers rely on personification to bring inanimate things to life, so that their nature and actions are understood in a better way. Because it is easier for us to relate to something that is human, or which possesses human traits, its use encourages us to develop a perspective that is new as well as creative.

Grand Qur'ān intermittently evokes the painful end of civilizations of the past, and imminent threats of awful phenomenon present in the nature around the people. And it elaborates the painful consequences of certain acts that are bound to happen in future.

وَمَا عَلَّمْتَهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ^ج

- Know it; Our Majesty did not teach poetry to him (the Messenger Muhammad Sal'lallaa'hoalaih'wa'salam) Nor it is befitting that he should be autodidact poet.

إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُّبِينٌ^{٦٩}

- That (الْقُرْءَانُ) which Our Majesty has taught him is but the Memoir-Revivalist and compiled discourse characteristically explicit: conveyor of information in succinct, individuated, distinct and crystallized manner. [36:69]

لِيُنذِرَ مَنْ كَانَ حَيًّا

- The objective is that he (Muhammad Sal'lallaa'hoalaih'wa'salam) may alarm him who resembled a truly alive person.

وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ^{٧٠}

- And so that the Word is established for criminal conviction upon those who deny to believe in Qur'ān. [36:70]

Fear is a fundamental aspect of survival. All living has to protect themselves from dangerous situations in order to survive. Fear is an ability to recognize or perceive danger resulting in urge to confront it or flee from it or a freeze or paralysis response is possible. The Survival Brain-Stem reacts to danger and threats of imminent danger. Brain death occurs when a person no longer has any activity in their brain-stem and no potential for consciousness, even though their heart kept beating and oxygen circulating through their blood. Therefore, a truly living person is he who responds to warning and alarm of imminent danger given by the Universal Messenger.

(v) The ever-present Inviter: دَاعِيَ اللَّهِ.

Another peculiar assignment is described:

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ

- And as the Inviter-Herald who invites people towards Allah the Exalted with His prior permission [for all times to come] —[Refer 33:46]

(The active participle stems from Root: د ع و, which according to Ibn Faris encodes perception of "وهو أن تميل الشيء إليك بصوت وكلام" inclining others towards oneself or someone by voice, speech and discourse. This participle is mentioned only thrice.)

Allah the Exalted, the Author of Qur'ān appreciated so much the acknowledgement of aforesaid statement by a group of species Jinn that it is included verbatim in the text:

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ

- Moreover, recall when Our Majesty diverted a group of individuals of pious nature belonging to Species Jinn to come to you the Messenger [Sal'lallaa'hoalaih'wa'salam]. They were listening the Qur'ān quite affectionately and attentively.

فَلَمَّا حَضَرُوهُ قَالُوا أَنْصِتُوا

- Thereby, as soon they had reached him they said, "Keep yourself in state of quiet both inwardly and outwardly."

فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ

- Thereat, when recitation was completed, they turned back to their nation/people *to beware them*. [46:29]

Our most lucky elders from Species Jinn were listening Qur'ān directly from the exalted Messenger [Sal'lallaa'hoalaih'wa'salam]. What are the manners of listening to a great man and book? This was indicated by their imperitive statement: **أَنْصِتُوا**, which signifies that kind of silence which yields hundred percent-correct speech identification value. Correct Speech identification value is however susceptible to or can be compromised by interference from other competing sounds that include inrerference by inner voices and thoughts without resonance of the vocal cards. This is the manner of listening that ensures zero interference and focused concentration of the heart and ears taking brainwaves into gamma range enabling insights and expanded consciousness. The contrastive attitude is also mentioned:

مَا يَأْتِيهِمْ مِّنْ ذِكْرٍ مِّن رَّبِّهِمْ مُّحَدَّثٍ إِلَّا اسْتَمَعُوهُ وَهُمْ يَلْعَبُونَ .

- They do not listen except hearing in a playful mood whatever warning - information comes to their notice anew quoted from the Memoir- Admonishment (Qur'ān) received in easy to comprehend composition from their Sustainer Lord. [21:2]

لَا هِيَّةَ قُلُوبُهُمْ

- Their hearts are distracted and preoccupied in other trifle matters and thoughts. [Refer 21:3]

This attitude explains and renders the concept and direction in the command: **أَنْصِتُوا**, more vivid. It is rendering one's self in absolute silence when internally also inaudible sounds are not being created. It has also disclosed that *concentration* is not the mental process of focusing our mind on a single thought or task but is of the heart where the free-will resides.

The hundred percent-correct speech identification value in literary terms is Eloquence par excellence. It is affect of superb composition of Qur'ān enables the reader to pronounce successive syllables easily and smoothly with no stress and fatigue on vocal cavity. This is indicative of superb coherence and contiguity in the text. It is superbly aligned not only for eyes by orthographic adjustments but also in the flow of sound waves generated by the syllables that help the auditory apparatus to retain and smoothly absorb them. They said:

قُلْ أَوْحِيَ إِلَيَّ أَنَّهُ أُسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "It has verbally been communicated to me that a group of individuals of pious nature belonging to Species Jinn attentively listened Qur'ān from me (read for elisions with 46:29)—

فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانَ عَجَبًا ۖ

- Thereby, (after attentively listening they went back to their people) they said: " Indeed we have listened a discourse; it is amazing - uniquely remarkable effective compilation — [72:01]

What they had listened is elided object of verb: الْقُرْءَانُ and called it a unique, unheard, unparalled and amazing text - discourse. They had further said to their people acting as: مُنذِرِينَ warners to beware them.

يَقَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ

- O our people! consciously respond to the Herald of Allah the Exalted (Muhammad Sal'lallaa'hoalaih'wa'salam) —

وَأٰمِنُوٓا۟ بِهٖ

- And affectionately believe him.

يَغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ

- He (Allah the Exalted) would forgive you for your sins and ill doings of the past —(they may have meant: On believing in him, he will seek forgiveness for your past cognizable crimes and slanders-please see 39:53;45:14 and 47:19 to resolve the hidden subject pronoun of jussive verb)

وَيُجِرْكُمْ مِّنْ عَذَابٍ أَلِيمٍ ۖ

- And He the Exalted would protect you from severe infliction. [46:31]

And warned them:

وَمَنْ لَا يُجِبْ دَاعِيَ اللَّهِ

- Take note; if someone not responds to the Herald of Allah the Exalted (Muhammad Sal'lallaa'hoalaih'wa'salam) —

فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ

- Since it is amazing and infallible discourse, thereby, it should be remembered that there is none in the Earth who could thwart its efficacy:

وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ

- And the benevolent supporters - trailblazers would not be there whom he could think benefactors. In the situation prevalent on Resurrection he will not consider approaching any one other than him (the Herald Muhammad Sal'lallaa'hoalaih'wa'salam -see 70:37-38),

أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ

- They (non responding to him) are the people who are lost manifestly engrossed in deviations." [46:32]

Therefore, in consideration of the aforementioned explicit information whoever does not respond and owes with reverence his **الإيمانُ**: the volitional acceptance and state of the belief to: **داعِيَ اللَّهِ**: the Herald of Allah the Exalted, Muhammad Sal'lallaa'hoalaih'wa'salam; he is but wanderer, lost and engrossed in self deception. The true believers are advised:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا

- O those people who have proclaimed to have believed in the Messenger and Qur'an, listen;

أَسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

- You people sincerity and desirously respond for Allah the Exalted; and sincerely and affirmatively respond respond for the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] when he (the Messenger) has urged you people towards that (Grand Qur'an) which will give you people life [eternally comfortable and enjoyable in the Hereafter]. [Refer 8:24]

Addressing Allah the Exalted the Men of Wisdom, who reflect upon apparent relations - equations: relativity to understand the purpose of its creation, submit:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَنِ

- Our Sustainer Lord; Indeed we have listened the caller (Muhammad [Sal'lallaa'hoalaih'wa'salam]). He calls for the Faith and directs:

ج
أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا

- That "You people believe in your Sustainer Lord". Responding to his call we have heartily accepted-believed.

رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا

- Our Sustainer Lord! Sequel to our submission You the Exalted favour us by overlooking our misdeeds.

وَكَفِّرْ عَنَّا سَيِّئَاتِنَا

- And remove away-delete from record our past omissions and excesses.

وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۚ

- And do segregate us in the company of Al-Ab'rar: the performers of good deeds (on the Day of Rising). [3:193]

10. (vi) Unique and amazing attribute of the Accomplisher of exalted Galaxy: سِرَاجًا

مُنِيرًا

- (a) Shadow is per se created entity - fellow-being. Had he this fellow?

Allah the Exalted has attributed another unique attribute as Circumstantial Adverb in the address to the Dignified and Exalted Sincere Allegiant [Muhammad Sal'lallaa'hoalaih'wa'salam]:

وَسِرَاجًا مُنِيرًا ۚ

- And as a Figure of Unique Prominence characteristically Reflector of Visible Light: illuminator and Sustainer of the Life. [Refer 33:46]

The circumstantial adverb (حال) is an Adjectival Phrase comprising of a noun and active participle rendering it a descriptive term. It can be interpreted both literally and figuratively. It seems this attributive descriptive phrase in literal meaning does support the reports that exalted Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] did not cast a shadow. In physics, a Shadow is a dark area where light from a light source is blocked by an opaque object. It occupies all of the three-

dimensional volume behind an object with light in front of it. It is however merely an explanation or cause for the observation of "shadow". What exactly is shadow? In fact it is per se an Entity created:

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا

- Be aware; whoever is living-exists in the Skies and the Earth submits humbly in surrender; and will acknowledge and submit humbly in surrender for Allah the Exalted; in states arising on wilful acceptance-acknowledgement with reverence, and will do so under compulsion of coercive circumstances.

وَزَلَّلَهُمْ بِالْغَدُوقِ وَالْأَصَالِ ﴿١٥﴾

- However, their Shadows do prostrate - lie stretched out on the ground in reverence and submission for Allah the Exalted, at occasion of the mornings and the evenings. [13:15]
[Note: Prostration Ayah; please prostrate-it gets man nearer to Allah the Exalted-96:19]

One of the subject of indicative mood imperfect verb are the "shadows" of all those living - existing in the Skies and the Earth. Thus they are per se entities. Their performing the act of (يَسْجُدُ) lying stretched out on the ground with face downwards is restricted to two timings of the day. The tacit importance of this fact is emphasised by rhetorical questioning:

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ

- Have they not seen-given a thought towards that; which Allah the Exalted has created, in non-tangible to touch-state-entity in their own right derivatively from matter-a tangible thing?

يَتَفَيَّؤُا ظِلَلَهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

- The characteristic feature is that its shadows keep self shifting from the rights and the lefts in the state like of those who prostrate for Allah the Exalted. Those shadows are in a state of submissive and humble natured. [16:48]

Rhetorical question is a device used to persuade and subtly influence the audience. It is a question not asked for the answer, but for the effect. It is used to emphasize a point or just to get the audience thinking. It is a very powerful persuasive and thought provoking tool. The question is about having seen the shadows, an everyday perceptual experience, receiving non-epistemic response, without noticing or recognizing their cause of existence and properties. Obviously people have been seeing

the shadows of things but perhaps never thought they are but created entities of Allah the Exalted, made to originate from everything created. Exactly the manner of creation and rendition of woman as fellow-being from the First Person, the creation and rendition of fellow-being of creatures Shadow is mentioned:

وَاللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا

- Realize it, Allah the Exalted has rendered out of what He has created as shadows/shades for you people —

وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا

- And He the Exalted has rendered some of the caves-cavities of the mountains as shelters for you people.

وَجَعَلَ لَكُمْ سَرَائِيلَ تَقِيكُمْ الْحَرَّ

- And He the Exalted has rendered the garments for you people as preserving for you individually the heat (temperature drops)- to protect you from heat.

وَسَرَائِيلَ تَقِيكُمْ بَأْسَكُمْ

- And the garments that protect you individually from mutual hostility-offensive.

كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ

- Like the aforementioned blessings He the Exalted will complete His blessing (Qur'ān) upon you people —

لَعَلَّكُمْ تُسَلِمُونَ

- May be realizing it you people heartily submit to it (Qur'ān/Islam). [16:81]

What was rendered from the existing things (first object of verb) as "shadows" is not mentioned. Thereby, the "shadow" is fellow-entity of every creature. The "stretching" is essential attribute of "shadow" and its source for presentation and perception is the Sun:

أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ

- Did you not look towards your Sustainer Lord to know as to how He has stretched-lengthened the Shadow?

وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا

- And had He the Exalted so willed, He would certainly have rendered it (the shadow) as an object that remains motionless - still —

ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ۝٤٥

- Afterwards, Our Majesty rendered the Sun as a pointer - indicator upon it (shadow). [25:45]

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ۝٤٦

- Afterwards, We folded it towards Our Majesty, in manner of an easy - smooth retraction. [25:46]

Shadow are different from darkened volume and shades. About the atmosphere of the residents of the Paradise is stated:

وَوَظِلٍّ مَّمْدُودٍ ۝٣٠

- And in extended shades—[56:30]

And the atmosphere of the inmates of Hell-Prison contrasts and defines the properties of real shade:

وَوَظِلٍّ مِّنْ يَحْمُومٍ ۝٤٣

- And in the Black chamber of prison/shade of black smoke — [56:43]

لَّا بَارِدٍ وَلَا كَرِيمٍ ۝٤٤

- Which is neither cool nor refreshing. [56:44]

Thus shade is comparative darkness and coolness and pleasing caused by some shelter, distinct from shadow of an object. It is therefore perplexing whether or not to agree with Roy Sorensen (author of Seeing Dark Things - Philosophy of Shadows) that "shadows are necessarily intangibles". Even shades can be termed tangibles since they are perceptible by "touch", i.e. they can be felt by the skin. It is elaborated:

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۚ ۱۹.

- And the Blind and the Man of Vision equate not reciprocally— [35:19]

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۚ ۲۰.

- And nor the layers of darkness and nor white light are alike — [35:20]

وَلَا الظُّلُّ وَلَا الْحَرُورُ ۚ ۲۱.

- And nor the shades and nor the areas under sunlight's heat are alike. [35:21]

It is obvious that Shadow is perceptible by electromagnetic radiation of the Sun by the faculty of vision, seeing with eyes. The contrasts are between the blind man and the visionary (blind by eyes can be a visionary); the layers of darkness and the White Visible Light; and the shade and areas experiencing sun's heat. The layers of darkness are caused by the absence/absorption of some colour of White Light and absolute darkness is total absence of White light (24:40). Shadow and shade are therefore not synonyms, they are distinct. The blind man feel the boundaries of shade by stepping in and out of it by thermal and comfort sensing.

أَنْطَلِقُوا إِلَىٰ مَا كُنْتُمْ بِهِ تَكْذِبُونَ ۚ ۲۹.

- [it will be directed] "You people proceed towards that (Hell-Prison) which you people kept contradicting — [77:29]

أَنْطَلِقُوا إِلَىٰ ظِلِّ ذِي ثَلَاثِ شُعَبٍ ۚ ۳۰.

- You people proceed towards covered place/shelter/chamber of prison having three dimensions/columns/parts". [77:30]

لَا ظِلِّيلٌ وَلَا يُعْنِي مِنَ الْهَبِّ ۚ ۳۱.

- It affords no comfort of shade nor gives relief from the heat — [77:31]

For visual perception of heat-waves, it is explained by metaphors that picturesquely define their properties like shorter wavelegnth:

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۚ ۳۲.

- Certainly she (Fire) hurls in succession—one after another shortened in length sparks/flashes — [77:32]

كَأَنَّهُ جَمَلٌ صُفْرٌ ۝۳۳

- As if that (spark/flash) was like herd of camels of bright yellow hue or like *yellow* strands/filaments of a rope (heat-waves). [77:33]

Shadows are an entity like heat. It is well known that Fire was considered one of the four classical elements in ancient Greek philosophy and science. A critical study and analysis of word choice, using superb metaphors and structuring of sentences conveying information about shadows, fire and heat will amaze us as if the Qur'an is just recently authored. The ancient Greeks considered fire one of the major elements in the universe, alongside water, earth and air. This grouping makes intuitive sense: We can feel fire, just like we can feel earth, water and air. We can also see it and smell it, and can move it from place to place. But, 1400 years back, the Qur'an informed that fire is really something completely different from Earth, water and air which are forms of matter.

The Sun is the biggest source of heat energy. It is transformed into radiant energy which travels through space until it strikes an object. It is then retransformed to thermal energy which is felt as heat.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا

- He the Exalted is the One Who has rendered the Sun as source of radiating heat and visible light; and the Moon as reflecting visible light. [Refer 10:5]

The sun (الشَّمْسُ) is rendered as: سِرَاجًا:

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا

- Permanence is for The One Who has inserted in the Sky of Earth some structures as towers-Asteroids.

وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ۝۷۱

- And He the Exalted has rendered in her (Sky) the Sun (71:16) as Prominent Figure and Moon as reflector of light. [25:61]

The Sun (elided first object of verb) in the *Sky* of Earth is rendered as: سَرَاجًا meaning a prominent figure of beauty, charm, adornment, loveliness, and denotes lamp. And a Moon in the Sky is rendered as: مُنِيرًا. Here the information is with reference to one particular Sky. The information with reference to all the Skies of our universe renders that explicit which is tacit in the above Ayah:

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا

- And He the Exalted rendered the Moon in all of them (seven Skies) as reflector of visible light —

وَجَعَلَ الشَّمْسَ سَرَاجًا ۝١٦

- And He the Exalted has rendered the Sun as Prominent Figure. [Shining, grandeur, grace, beauty, attraction] [71:16]

Here the nouns are definite prefixed with article. Specific Moon is present in all the Seven Skies. But the Sun is indicated as only one and is present only in the Sky of Earth, and unlike the Moon not in six skies above it. It is rendered as: سَرَاجًا. But the only celestial body in the universe declared as Prominent is rendered violently hot:

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝١٣

- [for the reason] Since Our Majesty had rendered the Sun as candescent-diffusing, fiercely burning-violently hot. [78:13]

But in the Stars of unique Galaxy of human beings described by Adjective resembling participle: التَّبَيُّونَ the only: سَرَاجًا Prominent Star -Lamp has the attribute: مُنِيرًا. It is Form-IV Active Participle signifying him as the Luminary, the one who reflects - sends rays of cool white light:

يَنَّاؤُهَا النَّبِيُّ

- O you the Chosen, Dignified and Exalted Sincere Allegiant [Muhammad Sal'lalaa'hoalaih'wa'salam] pay attention —

إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ۝٤٥

- It is a certain fact that Our Majesty have sent you to act as Witness and Guarantor/Giver of glad tidings and perpetual Warner/Revivalist/ Admonisher — [33:45] (this is topic sentence of

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ

- And as the Inviter-Herald who invites people towards Allah the Exalted with His prior permission [for all times to come] —

وَسِرَاجًا مُنِيرًا ٤٦.

- And as a Figure of Unique Prominence characteristically Reflector of Visible Light: illuminator and Sustainer of the Life. [33:46]

The difference between: قَمَرًا مُنِيرًا and: سِرَاجًا مُنِيرًا further portrays the unique prominence and outshining of the exalted Universal Messenger in the entire created realm. The first are the two objects of the verb: جَعَلَ; a moon rendered as reflector of light while the later is an adjectival phrase as circumstantial accusative for describing the state and attribute of the Messenger. Both share the property of reflector of light. But the Moon is rendered as such, while it is descriptive term for the Prominent person. It shows difference of Albedo. Albedo is the ratio of the light reflected by an object to amount of light that reaches its surface. A perfect reflector has an albedo of 1. The Moon's bond albedo is 0.12, meaning only 12% of incident sunlight is reflected from the lunar surface. Moonlight takes approximately 1.26 seconds to reach Earth's surface.

What is the Incident Light of سِرَاجًا مُنِيرًا? This Light is described by an epithet: أَلْتُورَ of Grand Qur'ān. Where was this light fallen?

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ

- O you the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce; "Whoever has been an antagonist controverting about Gib'rei'l (he is in fact a disavower)" —

فَاتَهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

- (He is an Angel) Because he (Gib'rei'l) has indeed intermittently brought it (Qur'ān) down upon *your heart*, to meet the exigencies, by the permission of Allah the Exalted —

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

- It (Qur'ān) is the Affirmer-Certifier-Sanctifier for that which was sent in front of it (previous communication through Books-5:48) —

وَهْدَىٰ وَبَشَّرِ لِلْمُؤْمِنِينَ ٩٧.

- Moreover, it (Qur'ān) is a Guide in every moment of life and conveyer of glad tidings for the true Believers. [2:97]

The humanity is told the Light has since reached them on Earth:

يَأَيُّهَا النَّاسُ

- O you the Mankind, listen!

قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ

- Primary Source of information, irrefutably manifest in timeline, in easy to comprehend composition has since reached you people from your Sustainer Lord.

وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا ١٧٤.

- And Our Majesty has compositely sent to you people illuminator - enlightener - Visible Light (Qur'ān the guarantor and sustainer of life), elaborating exegetically. [4:174]

The People of Book are particularly addressed about the incident of Light:

يَأَيُّهَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

- O you the People of the Book! Our Messenger [Muhammad Sal'lalaa'hoalah'wa'salam] has *since* come to you about whom news were conveyed to you through the Messenger Easa [alai'his'slaam], the unique not being related to race and ancestor but exclusively the son of Maryam (read with 7:157 and 61:6) —

يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ

- He makes manifestly evident and distinct for you people much of that part of the Book which you kept concealing by withholding from public. And he ignores quite many of your concealments from individually elaborating to every one.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ١٥.

- Illuminator - enlightener - Visible Light (the guarantor and sustainer of life), and book (Qur'ān) has since reached to you people. He will remain insights provider and blessing by the grace of Allah the Exalted. Peculiar characteristic of the Book is text penned in individuated segments that render each distinct and explicit — [5:15]

This Light was descended along with him on his physical appearance (بَعَثَ)/birth in the world:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

- (I will make My mercy incumbent upon such people of the Book) They of the people of Book who sincerely follow in action the Messenger — that of the Covenant of galaxy of Chosen and Elevated Allegiant who accomplished their arrival, his genetic relationship is: الْأُمِّيَّ : Gentile: (progeny of Ismaeil alahissaml who were not bestowed with Book of Allah in later generations).

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

- The peculiarity of the Messenger is that they find him mentioned in writing with them inscribed in Tor'aat and In'jeel —[Refer 7:157]

وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ

- And they (Jews and Christians) followed in letter and spirit that Visible Light: the lightener of the Path to Destination, Guarantor of the Continuity of Life (Grand Qur'ān). Particular information about it is that it was compactly sent down accompanying him (Muhammad Sal'lallaa'hoalaih'wa'salam-his corporeal appearance-sending in the lowly world). [Refer 7:157]

People are asked to believe in Allah the Exalted, the Last Messenger, and the Source of Enlightenment and Light which is guarantor and sustainer of truly-living-flourished life:

فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ

- Since history of past and about accountability in the Hereafter has been told, therefore, you people heartily believe in Allah the Exalted and His Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] —

وَالنُّورِ الَّذِي أَنْزَلْنَا

- And believe in the source of enlightenment and Life-Sustaining Light: Grand Qur'ān, Our Majesty have compositely descended it.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

- Beware; Allah the Exalted is informed/aware of all what acts you are doing. [64:08]

Albedo of the exalted Universal Messenger is:

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ

- This is the Book which Our Majesty has compactly sent towards you the Messenger
[Muhammad Sal'lallaa'hoalaih'wa'salam] —

لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ

- So that you the Messenger might take out the Mankind from the layers of darkness towards the Visible Light (Qur'ān the sustainer of life) with the permission and approval of their Sustainer Lord —[Refer 14:1]

The Luminry - a natural light giving body illuminates for people all that which is far away from vision. It is disclosed about: سِرَاجًا مُنِيرًا:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۚ

- And he (Muhammad [Sal'lallaa'hoalaih'wa'salam]) is never with-holder of light in illuminating for public the unseen realities (he has seen and known-4:105; 53:11-12). [81:24]

The Sun (سِرَاجًا) casts shadow, **in a way**—not by blocking light, but by blocking cosmic rays that would have reached Earth if the sun were not in the way, an effect aptly called the “cosmic-ray sun shadow.” And about the سِرَاجًا مُنِيرًا it is disclosed that dominant concern for him is all that which would cause upon you people suffering and distress:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

- The infallible fact is that the staunch monotheist believer living amongst you has since come to you as the Messenger. That which caused you suffering and distress is a dominant concern upon him. He has always been solicitous upon peeling off your superficialities.

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۚ

- He is in particular kind and icon of mercy with the believers. [9:128]

Having roamed in the Universe and its history we have found two Prominent creations; one, the Sun is rendered prominent, while the world wide prominence is the attribute of the exalted

Universal Messenger. Ever praise and glory is exclusive to Allah the Exalted:

وَرَفَعْنَا لَكَ ذِكْرَكَ.

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

11. The Divine Communication (وَحْيٍ) and its Process: historical purview from beginning to termination

Allah the Exalted has explained the method of communication with human being from start to its termination succinctly in just 23 words of an Ayah (coincidence! The communication of Qur'ān spans over 23 years):

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ

- Know the method of Divine contact; The face to face verbal communication by Allah the Exalted in a humanly understandable language has never been the privilege for any human being —

إِلَّا وَحْيًا

- The exception to the negation of lingual communication with a human being is firstly in the manner of a written revelation: giving him specific book —

أَوْ مِنْ وَرَاءِ حِجَابٍ

- Or He the Exalted communicate speaking personally to him (a person) from behind a barrier — [Refer 42:51]

Firstly the Face-to-face category of verbal communication is negated for ever. Amongst human, on the other hand, effective verbal communication cannot be fully isolated from non-verbal communication that refer body language, gestures, tone of voice, and facial expressions that add to a spoken message.

The subject-noun of negated deficient verb (كَانَ) is the verbal sentence: أَنْ يُكَلِّمَهُ اللَّهُ interpreted as verbal noun (المصدر المؤول) and its predicate is elided being explicit by the prepositional phrase:

لِبَشَرٍ where preposition denotes specification and entitlement, or prerogative (الإختصاص; الإستحقاق) or possibility; and its object noun includes every member of humanity including the Galaxy of exalted Men (النَّبِيُّونَ).

The verb: يُكَلِّمُ is derived from Form-II verbal noun: تَكْلِيمٌ which signifies communication exclusively through the words of a language. This paradigm has element of gradation; that action occurs progressively and arrives to the recipient's auditory apparatus by syllables and string of words. It stems from Semantic Root/seed: ك ل م which leads to the perception of phonation expressing meaningful proposition. It yields: كَلِمَةُ اللَّهِ, the parlance, discourse of Allah the Exalted exclusively comprising of: كَلِمَاتِهِ His lingual words.

وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا

- Know it, the nation of Mūsā [alai'his'slaam] after his departure had deliberately adopted as iela'aha: godhead a model of calf crafted [by Sa'mri] from their precious metal ornaments.

لَهُمْ خُورٌ

- Bellowing - emitting sound was a feature given for it.

أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ

- [Why they got befooled by wordless sound] Did they not observe the fact: it was not verbally speaking with them —[Refer 7:148]

This mode of communication (تَكْلِيمٌ) is making a statement of meaningful import (قَوْلًا) by articulation of sounds of words of a language:

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعُ إِلَيْهِمْ قَوْلًا

- [They were confronted with evident matter of simple common sense] "Could they not see that it: golden-calf was not turning to them a verbal expression in the manner of speech —

وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا.

- And that neither calf-effigy was holding for them any power - capacity for harming, and nor for benefiting them?" [20:89]

It (تَكْلِيمًا) is one of the medium of Communication with humans embedded in verbal noun: وَحْيًا of semantic frame/Root: و ح ي .

Renowned lexicographer Ibn Faris stated about its semantic concept:

يدلُّ على إلقاء عِلْمٍ في إخفاء أو غيره إلى غيرك. والوحي: الكتابُ والرَّسالة. وكلُّ ما ألقِيته إلى غيرك حتَّى علمَهُ فهو وَحْيٌ كيف كان

That it leads to the perception of communicating - information - knowledge; whether mode and type of communication is by secret means or otherwise, towards another person. It denotes the book and messaging; and whatever is conveyed to or laid before another person whereby he comes to know about it.

Jauhri also says that *Al-Wahi* mean *Al-Kit'ab*; he is also supported by the author of "Lat'aif-ul-Lugh'at" and Raghib.

(الصَّخَّاحُ فِي اللُّغَةِ) وَحْيٌ

الوحيُّ: الكتابُ، وجمعه وُحْيٌ.

والوحيُّ أيضاً: الإشارةُ، والكتابةُ، والرَّسالةُ، والإلهامُ، والكلامُ الخفِيّ، وكلُّ ما ألقِيته إلى غيرك.

(لسان العرب) وحي

الوحيُّ: الإشارةُ والكتابةُ والرَّسالةُ والإلهامُ والكلامُ الخفِيّ وكلُّ ما ألقِيته إلى غيرك. يقال: وحيْتُ إليه الكلامَ وأوحيْتُ

Classical lexicons also say that الوحيُّ denotes communicating or suggesting to someone by a sign.

Classical lexicons thus give us the following information about perception and meanings infolded in this Root:

- 1- It is "communication", in the first place;
- 2- It is a "two-person relation word".
- 3- It is also used to mean writing, book;
- 4- It is not necessarily verbal; that the signs - gesture used for the purpose of communication are not always linguistic.
- 5- There is a sense of mysteriousness, secrecy, and privacy.

English Semantic frame: Communication

A *Communicator* conveys a *Message* to an *Addressee*; the *Topic* and *Medium* of the communication also may be expressed. This frame includes no specification of the method of communication (speech, writing, gesture, etc.). This frame and the frames that inherit the general Communication frame can add elaboration to the *Medium* in a variety of ways (*in French, on the radio program, in a letter*) or to the *Manner* of communication (*babble, rant, shout, whisper*). There are also frames related to Communication that either do not inherit all of the FEs of this frame or do not inherit them in a straightforward manner (such as

Conversation, in which *Communicator* and *Addressee* alternate roles, and are often expressed by a single, plural NP)

The first mode of divine communication is (بِالْكِتَابِ) by the written verbal discourse as was told at the time of Human descent to the Earth. The verbal noun: وَحْيًا refers the communication through the medium of book which is the thought and arrangement of words by the Communicator. Writing produces visible marks that persist through time on the page. Thus visible words exist in space. Written words are in fact *the earliest form of sound recorders simultaneously serving as sound players* that rendered the speech saved for a longer period of time and its reach to greater number of people. It is the Manuscript, an author's hand written or typed text that has not yet been published. It becomes "book" when it is made public by delivery to the designated person for guidance of audience. This is termed Intellectual Property of the Communicator - Author. It is tripartite communicative arrangement, the Communicator, the Intermediary who onward delivers the book to public. The following sentence reaffirms that the mode for communicating collectively with the audience through a Human Messenger was written communication:

أَوْ مِنْ وَرَاءِ حِجَابٍ

- Or He the Exalted communicate speaking personally to him (a person) from behind a barrier — [Refer 42:51]

It is matter of common sense that Communicator can communicate a message to a human being either in writing; or by speaking to him either face to face, or from behind a barrier that the speaker is not in the sight of the listener (today we have telephonic communication). The verbal noun: حِجَابٌ denotes a barrier that restricts visual access. It exclusively refers spoken - oral communication and the content - the choice of words and their arrangement is also termed: وَحْيٌ. *Its further non-verbatim narration or intralingual interpretation to third person will not be: وَحْيٌ because it refers only to the original thought of the Communicator in the exact word order he had spoken.* This category of communication: وَحْيٌ may only be for the addressee person and may or may not be the part of the Divine Book since the Book is for wide circulation and is not meant for the individual person to whom it is given/communicated.

The reason is that face-to-face communication is impracticable since it involves eye-to-eye contact:

لَا تُدْرِكُهُ الْأَبْصَارُ

- The visions cannot follow-"telescope" Him the Exalted —

وَهُوَ يُدْرِكُ الْأَبْصَارَ

- And He the Exalted overtakes all the visions/conceptions.

وَهُوَ اللَّطِيفُ الْخَبِيرُ

- Know it; He is eternally Aware-Knowledgeable au fait of all niceties and delicacies-subtlety-refinements. [6:103]

The reason of impracticability of face-to-face communication is the limitation of visionary faculty of humans that notwithstanding how distant they become capable of observing; they cannot telescope or ever envision Him the Exalted. The verb denotes following uninterruptedly to overtake some object. Vision through eyes is only a faculty - a facility, but we actually see and perceive the reality by the "eye of heart" - the locus of understanding, intellect and wisdom that has no limits and bounds of ascensions. The only limitation of extent of human visionary power is the non-reach to the Absolute, Allah the Exalted. The elevated Messenger Mūsā [alai'his'slaam] did request to have the honour of seeing his Sustainer Lord:

وَلَمَّا جَاءَ مُوسَىٰ لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ

- Know it, when Mūsā [alai'his'slaam] had come to Our appointed place and his Sustainer Lord conversed with him, he requested: "My Sustainer Lord! Kindly manifest Your Majesty to me, I desire to look towards Your Majesty."

قَالَ لَنْ تَرَ بَنِيَّ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي

- He the Exalted told him: "You can never see Me; however, you look towards the Mountain; thereby, if the Mountain retained its stationing place then you would soon be seeing Me."

فَلَمَّا تَجَلَّىٰ رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَىٰ صَبَعًا

- Thereat, as soon his Sustainer Lord flashed light for the mountain, it rendered the mountain as crumbled dust; and Mūsā [alai'his'slaam] fell unconscious, in a manner of sudden fall of dead body with bang.

فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ۝١٤٣

- Subsequently, as soon he regained consciousness, he said: "Glory is for You the Exalted, I have repented and apologized to You; and I am the first believer that there is absolutely no scope of seeing Your Majesty with eyes." [7:143]

Spoken words: كَلِمٌ مِنَ اللَّهِ produce sound (pressure waves) which is *vibrations* (everything vibrates, nothing is in fact stationary) that travel through the air or another medium and can be heard when they reach a person's ears (أُذُنٌ وَعِيَةٌ) Ears that act as retainers: Ear's Echoic memory). Thereby, it is generally believed the spoken words decay the moment they are heard. But that is not reality, they get recorded as written words [Refer 50:18].

The voiced Communication with the Messengers remained a routine phenomenon all along the history, from the first named Messenger to the Terminator of the office of Messenger and cessation of further Divine Communication (وَحْيٌ) to human.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَىٰ نُوحٍ وَالتَّيِّبِينَ مِنْ بَعْدِهِ ۝١٤٣

- Indeed Our Majesty have verbally communicated to you the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam for making it public] as We did communicate to Noah; and the Elevated and Chosen Allegiant subjects [عليهم السلام] deputed in times after his natural death —

وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ ۝١٤٣

- And as Our Majesty verbally communicated to Iebra'heim and Iesma'eile and Ies'hauq and Ya'qoob [عليهم السلام]; and to progeny - extension —

وَعِيسَىٰ وَيُوسُفَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۝١٤٣

- And to Easa and Ayub and Yunus and Haroon and Sulie'maa'n [عليهم السلام].

وَأَتَيْنَا دَاوُدَ زَبُورًا ۝١٤٣

- And Our Majesty gave to Da'uud [عليه السلام] Zaboor: Book written on papers. [4:163]

وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ

- And We sent them as Messengers in past timeline. We have already mentioned to you episodes of them; and were sent as Messengers whose events We have not narrated to you.

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ۝١٦٤

- Know it; Allah the Exalted had spoken with Musa [alai'his'slaam] in the manner of conversation. [4:164]

The start of narrative on the subject of: "أَوْحَيْنَا" "Our Majesty verbally communicated" by addressing the elevated last and universal Messenger Muhammad Sal'lallaa'hoalaih'wa'salam; and then paralleling it to the first named elevated Messenger Noah [alai'his'slaam] and thereafter with reference to all the Messengers in timeline, whether named and mentioned or not mentioned who followed after his natural death, is strong rhetoric emphasis regards the termination of Divine Verbal Communication. This sentence of Form-IV verb used here for the first time has twenty-four occurrences. And amazingly the first time use of semantic frame Communication (وَحْيٌ) in the Discourse is also in the address to the Last Messenger with reference to the past history (by using the same form-IV verb in imperfect First Person/Sovereign singular, indicative mood):

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ

- This episode is the part of the news of the history - happenings not seen and perceived by your visual faculty; Our Majesty are verbally communicating it to you the Messenger [Sal'lallaa'hoalaih'wa'salam]. [Ref 3:44]

The instances of communication (وَحْيٌ) by direct address in the language of the addressee are mentioned:

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَى ۝٢١

- Thereupon, the moment he arrived at fire point [reclusively] he was loudly called, "O Mūsā [20:11]

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ

- Indeed Me, I am the Sustainer Lord of you; therefore, being in My presence you remove both your shoes: sit at ease.

إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى. ١٢.

- Know it, you are presently located in the sanctified valley, Tuwa. [20:12]

وَأَنَا أَخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ. ١٣.

- And I have dignified you over people, therefore, carefully listen what is being verbally communicated. [20:13]

The direct address is never face-to-face for the listener because of his inability to see and envision the Absolute Who is Omnipresent.

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا

- Thereby, departing from his family as soon he reached her (fire) it was loudly told that, "Perpetual -Continuity of Existence beyond change against every thing else is He Who is present in the space within the Fire burning before your eyes and He Who is concurrently everywhere around her — the Omnipresent —

وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ. ٨.

- And Infinite Glory is for Allah the Exalted—His pleasure is the focus of all effort; He is the Sustainer Lord of the Worlds - All that exists. [27:08]

Another instance of voiced communication (heard only by the recipient) to the Messenger is mentioned while he was in a competition:

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ

- And Our Majesty verbally communicated to Mūsā [alai'his'slaam] telling him: "Throw your stick on ground."

فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ. ١١٧.

- Thereby acting on the verbal communication when he threw her, she (becoming cobra) started swallowing that which deception/illusion they used to create (through sticks and ropes throwing). [7:117]

The voiced communication was also for delivering instructions to meet exigencies:

وَقَطَّعْنَاهُمْ اَثْنَتَيْ عَشْرَةَ اَسْبَاطًا اُمَّامًا ج

- Know their past, Our Majesty had fragmented them into twelve generations/tribes with different parental root.

وَاَوْحَيْنَا اِلَى مُوسَى اِذِ اسْتَسْقَلَهُ قَوْمُهُ اَنْ اَضْرِبَ بِعَصَاكَ الْحَجَرَ ص

- And Our Majesty verbally communicated to Mūsā [alai'his'slaam], when his nation inclined him to pray for water, telling him: "Strike displacing specific stone with the help of your Staff."

فَاَنْبَجَسَتْ مِنْهُ اَثْنَتَا عَشْرَةَ عَيْنًا ص

- Sequel to his displacing the particular stone, twelve water-flows self emerged there from gushing as springs. [Refer 7:160]

The municipal restrictions to construct mosques in Egypt by Pharaoh's administration were causing problem to organize communal time bound protocol of servitude and allegiance: **الصَّلَاةُ**, therefore, a solution was communicated for both the Messengers to designate certain houses in various localities and declare them as: **قِبْلَةً** the focal House for confronting in the prescribed Prayers:

وَاَوْحَيْنَا اِلَى مُوسَى وَاَخِيهِ اَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بِيُوتًا

- Know it; Our Majesty had communicated to Mūsā [alai'his'slaam in Egypt] and his brother asking them that "you both may select and earmark houses for your nation within the city Misr: Egypt —

وَاَجْعَلُوا بِيُوتَكُمْ قِبْلَةً وَاَقِيمُوا الصَّلَاةَ ق

- And you people declare your houses [in various localities respectively] as Confronting Focal Point [قِبْلَةً] and organize the Institution of As'salat: Time bound protocol of servitude and allegiance.

وَبَشِّرِ الْمُؤْمِنِينَ ۝۸۷

- And guarantee-ensure the glad tidings to the heartily believing people." [10:87]

Another instance of voiced communication (heard only by the recipient) to the would-be-Messenger in his childhood is mentioned:

فَلَمَّا ذَهَبُوا بِهِءَ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجُبِّ

- Sequel to father's permission when they went taking him along and they joined for rendering him as safely placed in the bottom of the dry ditch/well —

وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ. ١٥.

- While they were doing this, Our Majesty communicated to him (Yu'suf when child): "Certainly you will one day remind them about this act of theirs while they will have no thought of it." [12:15]

Another instance of voiced communication with the Mother of Mother of Mūsā [alai'his'slaam in Egypt] when he was babe in arms:

وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَى. ٣٧.

- And indeed Our Majesty had conferred upon you a favour at an earlier occasion: [20:37]

إِذْ أَوْحَيْنَا إِلَيْكَ مَا يُوحَىٰ. ٣٨.

- When Our Majesty had verbally conveyed to your mother that which was communicated to her: [20:38]

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ

- That, "Place him in the chest and then place it in the water reservoir - river Nile —

فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَهُ

- Thereby, the River would cast it on the bank; he who is antagonist for Me and antagonist for him would adopt - take possession of him."

وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَيَّ عَيْنِي. ٣٩.

- And meanwhile I caused lovingly impression upon you for charming from My grace; and so that you are reared under My watch — [20:39]

What was communicated to her is described by the passive construction and then the statement (القول) commanding her to act accordingly is disclosed. It is thus explicit it was direct voiced communication to the honoured mother of would-be-Messenger. Telling the Messenger about a favour conferred upon him in the days he was a milk-sucking baby reveals that his mother had kept it secret all along and had not told him that he is the Messenger-designate. The exigency of this voiced communication to her is also disclosed:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ

- And Our Majesty verbally communicated to the Mother of Mūsā [alai'his'slaam] that, "You keep breast feeding him —

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ

- Then when you would have apprehended danger upon him, thereon you place him in the river; (Nile-by placing him in the chest) —

وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ

- And you should not feel fear and nor feel grief —[Refer 28:07]

She was not asked to do something that was beyond the requirements of reason and understanding. In life threatening situation, the requirement of wisdom is to take a smaller risk to avoid a certain big risk. These words of wisdom have their place, but it is not so easy to give advice to a mother to hand over her milk-sucking son to the waves of the river. We find in Qur'ān the practice of Allah the Exalted that whenever He chooses a woman for a job, He reveals secrets to her for satisfaction. Our Lord, do forgive us that we did not understand the dignity of woman to that level that You treat them as: **أَمِينٌ** truthful custodian by sharing secrets:

إِنَّا رَآدُّوهُ إِلَيْكَ

- Our Majesty will certainly revert him back any moment in the same condition/place [breast feed] to you —

وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۚ

- And [be at ease, since in future] We will appoint him as one of the Messengers." [28:07]

The methodology of Divine Communication in the timeline till its termination is further detailed:

أَوْ يُرْسِلَ رَسُولًا

- Or He the exalted would send a messenger, (angel or human-2:75), to a person/s —

فَيُوحِي بِإِذْنِهِ مَا يَشَاءُ^ج

- Whereby reaching him he (the Messenger) would reveal-communicate, with the permission of Him the Exalted, to the person exactly that which He the Exalted intended to be communicated: His (كَلِمَ اللَّهِ) Verbal Message-Parlance.

إِنَّهُ عَلَىٰ حَكِيمٍ^{هـ}

- Indeed He is the Exalted Supreme; eternally the Knower of visible and invisible domains and the Infinitely Just Supreme Administrator of the created realms. [Refer 42:51]

The Divine spoken Communication (other than written) was also through the Messenger. This communication to the intended addressee was to be communicated (يُوحِي) by the Messenger exactly as Allah the Exalted was intending (مَا يَشَاءُ):

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ

- Therefore, you both go to him whereby on reaching there you say, "Indeed we are the Messengers of your Sustainer Lord —

فَأَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ

- Thereby, in compliance thereof, you send with us Bani Iesraa'eel —

وَلَا تُعَذِّبْهُمْ^ط

- And meanwhile you should not torment them.

قَدْ جِئْنَاكَ بِبَيِّنَاتٍ مِّن رَّبِّكَ^ط

- Indeed we have come to you with an unprecedented display - sign as token of proof from

your Sustainer Lord —

وَالسَّلَامُ عَلٰى مَنْ اَتَّبَعَ الْهُدٰى. ٤٧

- Be mindful, peace - tranquility - safety is ensured only upon him one who followed the Guidance. [20:47]

اِنَّا قَدْ اُوْحٰى اِلَيْنَا اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَتَوَلٰى. ٤٨

- Indeed it has verbally been communicated to us that the punishment is due upon him who contradicted and turned away from the Guidance." [20:48]

The exact message that was to be communicated to Pharaoh is again mentioned:

فَاْتِيَا فِرْعَوْنَ فَقُوْلَا اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ. ١٦

- Therefore, you both go straight to Fir'aoun/Pharaoh, whereupon both tell him, "Indeed we are Messenger of the Sustainer Lord of the Worlds—all that exists — [26:16]

اَنْ اَرْسِلْ مَعَنَا بَنِيْ اِسْرٰٓءِٔلَ. ١٧

- The message is that you send with us Bani Iesraa'eel." [26:17]

Divine non-written Communication through the Angel Messengers was also resorted to not only to convey certain message to human Messengers but also to other persons. One instance is of communication with Syeda Maryam:

وَإِذْ قَالَتِ الْمَلٰٓئِكَةُ يَا مَرْيَمُ

- And know fact of the same period when the Angels said: "O Maryam —

إِنَّ اللّٰهَ اصْطَفٰكَ وَطَهَّرَكَ

- Be informed, Allah the Exalted has specially selected you for a distinct recognition; and has caused you to remain in state of "purity" —

وَاصْطَفٰكَ عَلٰى نِسَاءِ الْعٰلَمِيْنَ. ٤٢

- And He the Exalted has specially selected you over the women of the worlds-human race. [3:42]

يٰ مَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ

- O Mar'yam; devoutly stand for your Sustainer Lord and prostrate.

وَأَرْكَعِي مَعَ الرَّاكِعِينَ ۝٤٣

- And you kneel together in the company of those who kneel” [3:43]

The Archangel Gibraa'iel alai'his'slaam was also sent to her:

وَأذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّيَبَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۝١٦

- And you the Messenger [Sal'lallaa'hoalaih'wa'salam] mention Maryam [Siddiqah] in the Book (Qur'ān text); when she purposely retired herself from her family members into the easterly location in house — [19:16]

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا

- Whereat she occupied a place obtaining partitioned seclusion apart from them (family).

فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝١٧

- Since the appointed time to give effect to the ordained affair had come, therefore, Our Majesty sent Our trusted servant (Gibraa'iel alai'his'slaam) towards her. As he was to convey the message in person, thereat, he self assumed appearance of a very decent human being for meeting her. [19:17]

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝١٨

- She (Maryam) on seeing a man enter in her privacy said, "I seek protection by reference of Ar'Reh'maan against harm from you, please leave if you were endeavourer for salvation". [19:18]

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝١٩

- He replied, "I am only the Messenger of your Sustainer Lord to confirm to you the bestowing of the son, intellectually elevated-full of wisdom and understanding. [19:19]

The communication by speech (تَكْلِيمًا) can also be by Sign Language.

قَالَ رَبِّ اجْعَلْ لِي آيَةً ۝٢٠

- He (Zakaria [alai'his'slaam]) said: "My Sustainer Lord! For occasion of it do disclose- appoint for me some mark as clue of cognition."

قَالَ ءَايَتُكَ ءَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا ۗ

- He the Exalted said: "Your cognition mark is the inability to verbally communicate with the people for three complete days [day and night, without being dumb-19:10], except by mime - gesture-sign language.

وَأَذْكُرُ رَبَّكَ كَثِيرًا

- And remember Allah the Exalted, excessively - most of the time.

وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَرِ ۗ

- And repetitively describe the praises of Allah the Exalted at dusk and dawn". [3:41]

It mentions two communicative transmitters that can convey cognizable messages. One is something - event - manifestation - indicator - phenomenon that can become a "ءَايَةٌ" sign. Second is verbally communicating with people not by speech but: رَمْرًا through sign language - talking by making signs. Sign language is a way of communicating using hand gestures and movements, body language and facial expressions, instead of spoken words. He was asked to do two things. The instance is repeated:

ج
قَالَ رَبِّ اجْعَلْ لِي ءَايَةً

- He (Zakaria [alai'his'slaam]) said: "My Sustainer Lord! For occasion of it do disclose- appoint for me some mark as clue of cognition."

قَالَ ءَايَتُكَ ءَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۗ

- He the Exalted told, "Your cognition mark is that you might not be able to verbally communicate with the people for three nights in the manner of balanced speech." [19:10]

Sometime after this conversation the elevated Messenger Zakaria [alai'his'slaam] moved out:

فَخَرَجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ

- Thereupon, [on having felt the sign occurred) he came out of the secluded chamber of Mosque towards his people —

فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا. ١١.

- Since he had realized Thereat, he communicated to them through gestures directing them to repetitively describe the Praises of Allah the Exalted at dawn and dusk." [19:11]

The conjunction particle reveals as if he had felt the indicated sign or was apprehensive that he might not be able to express in a balanced manner, he conveyed (أَوْحَىٰ) to his people by sign language to perform the act that was commanded for him. It seems the other command could not be relayed through gestures or they had no familiar indicative non-verbal sign for it. The communication through sign language - to make deaf people "listen" is visual perception where gestures or symbols are organized in a linguistic way.

إِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ

- It is true that you the Messenger [Sal'lallaa'hoalaih'wa'salam] cannot make the dead listen you.

وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ. ٨٠.

- And neither can you make the deaf listen/comprehend the call/word the moment they reflexively about-faced on their backs. [27:80]

It is reiterated:

فَإِنَّكَ لَا تَسْمَعُ الْمَوْتَىٰ

- Thereby, It is true that you the Messenger [Sal'lallaa'hoalaih'wa'salam] cannot make the dead listen you.

وَلَا تَسْمَعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ. ٥٢.

- And neither you can make the deaf men listen/comprehend the call/word, the moment they reflexively about-faced on their backs. [30:52]

The deaf can be called upon to come towards guidance provided he remains face-to-face to the preacher watching sign communication.

Oral communication: مَنْطِقٌ

The communication through the process of making sounds of logical import is also expressed by Arabic semantic frame: نطق, which signifies speech or that which is like it vibrating sounds encoding message suitable to aural faculty of intended audience.

وَوَرِثَ سُلَيْمَانُ دَاوُودَ

- And Sulie'maan [alai'his'slaam seems to be his only son] inherited the wealth and legacy of Da'wued [alai'his'slaam] —

وَقَالَ يَتَأْتِيهَا النَّاسُ غُلَمًا مِّنْطِقَ الطَّيْرِ

- And he (Sulie'maan alai'his'slaam) said, "O people, we have been taught the language - communicating sounds of the birds —[Refer 27:16]

Language is considered unique to humans. Communication via speech is considered a dividing line between humans and animals. What in reality is the language and speech? It is a stream of sound at intervals which is a vibration that typically propagates as a wave of pressure travelling through medium of air, liquid or solid and can be heard when they reach a person's or animal's ears - auditory instrument. Thereby, in the meanings of communication and sociability, it is something common between humans and animals. The animals do have their own "languages" which are translatable, as disclosed by elevated Messenger of Allah the Exalted:

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ

- They marched until when they arrived upon the valley - colony of certain Ant species —

قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمُ

- She-Ant imperatively said, "O you the Ants listen! you (masculine plural -male and female ants) enter your respective dwellings - nests —

لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ. ١٨.

- Sulie'maan [alai'his'slaam] and his troops will not thenceforth crumble you; (otherwise you will get crumbled under their feet) while they will not even be aware of it". [27:18]

فَتَبَسَّمْ ضَاحِكًا مِّنْ قَوْلِهَا

- Thereon, having heard, he (Sulie'maan alai'his'slaam) smiled feeling amused by her commanding statement —[ref 27:19]

The Author has verbatim translated in Arabic the announcement of Queen-Aunt for the aunts on the open surface of the Earth. **فَتَبَسَّمَ** : This is dependent clause starting with prefixed conjunction particle: **فَ** which shows cause/reason and effect + Verb: Perfect; Third person; Singular; Masculine; [Form-V]; Subject pronoun hidden; مصدر-تَبَسَّمَ Verbal noun. Because he already knew about the speech mechanism of birds, as disclosed earlier, he having understood what she had said to her subjects succinctly, it made him smile; **صَاحِكًا** it is circumstantial accusative, he smiled feeling amused, **مِنْ قَوْلِهَا** by the precision of her command in critical life threatening situation.

Today, we certainly know that Queen-Aunt communicates by chirping sounds which is their way of talking: **مَنْطِقًا** communicating. The difference between communicating phenomenon through sounds by humans and other things is perhaps of anatomy. The specific word for human language is associated with organs, tongue and lips:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ

- Have Our Majesty not rendered two eyes as organs for observation for him (mankind) — [90:08]

وَلِسَانًا وَشَفَتَيْنِ ۚ

- And a tongue and two lips as speech organs-articulators? [90:09]

The Arabic word: **لِسَانٌ** (Root: ل س ن) denotes both the tongue which is the main speech articulator, and the language. Ibn Faris stated it leads to the perception of something long and delicate, subtle, and fine which is not broken whether relating to an organ, its part, or something different to it. And its well known signification is language and tongue.

The book also speaks, it can become personification of a living speaker:

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ

- Realize it, Our Majesty does not burden - impose responsibility/demand/duty upon a person except according to her capacity - scope- capability - strength - practicability - access - approach - tolerance —

وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ ۚ

- -- And such a book - written record is in safe custody of Our Majesty, which relates only the infallibly established fact --.

وَهُمْ لَا يُظْلَمُونَ ۚ

- Know it, they will not be subjected to any injustice [not even iota of it]. [23:62]

Why it becomes a relator?

هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ۚ

- (They will be confronted) "This is the Book of Our Majesty, it narrates to you people only the established fact—

إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ۚ

- Indeed Our Majesty kept minutely transcribing those acts which you people were performing." [45:29]

The same voiced communication was the case when the Accomplisher of the said galaxy corporeally appeared:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ

- -- Mind it that neither he is narrating this episode [otherwise boggling/baffling for human mind] emanating in vacuum-empty thoughts and wishful conjecture - fantasies of his own origin—[53:03]

إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۚ

- That (Qur'ān) which he is narrating is not but a verbal communication which is being communicated to him --. [53:04]

11. Divine Communication by the descent of the Book.

(a) Delivery of the Book - Intellectual Property - Manuscript to the Messenger

The complete Divine Book is sent downwards from the Abstract Realm to Physical Realm on two occasions; firstly on the event of birth of the: **النَّبِيُّ** one of those Persons who are chosen, dignified and exalted over all creations as sincere allegiant of Allah the Exalted:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

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

فَبَعَثَ اللَّهُ النَّبِيِّنَ 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 **النَّبِيِّنَ** 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 act of sending downwards in one go and stationing (**أَنْزَلَ**) the compiled book relates to location adverb (**مَعَ**) in the possessive phrase; and the pronoun is referent for: **النَّبِيِّنَ**; meaning the certain book was sent simultaneously, along with all of them. They were assigned the responsibility of Messenger on attaining strengthen maturity and simultaneously the assigned Book was sent down and handed over to them:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ

- It is a fact that Our Majesty had certainly sent Our Messengers with distinct unprecedented displays [miracles] to respective nations—

وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ

- And Our Majesty had compositely sent specific Book along with all of them: the Messengers —[Refer 57:25]

The repetition of the verb: أَنْزَلَ with مَعَهُمْ is very meaningful; also by inner-referencing that they are used only twice in the whole text, though the verb is otherwise used 56 times. It stems from Root Root: ن ز ل. Ibn Faris stated: تدلُّ على هبوط شيءٍ ووقوعه, that it signifies: to alight, descend and get boarded, sojourned or lodged at a place. Any point, place, location where the thing or person gets alighted, or descended becomes the destination, place of sojourn and boarding, or storage. Thus the semantic frame "Descend-descent" has in it motion of a body in the downward direction to arrive at a goal.

The Form IV perfect verb: أَنْزَلَ, stemming from and verbal noun أَنْزَالٌ is a dynamic/action verb. It has both manner and result association. He added: التَّنْزِيلُ: تَرْتِيبُ الشَّيْءِ وَوَضْعُهُ مَنْزِلَهُ, the Form-II verbal noun makes the originally non-transitive verb as transitive and signifies arranging, systematizing, displaying the thing and its placing at destination.

The entity may move by its own accord, descending by itself or an object may be dropped or caused to fall. Depending upon the nature of the object, the manner of dropping, causing it fall or dispatching it to arrive at the goal may considerably vary. Anything which is uncountable, compact/solid/compounded/bound unit can be dropped in one-go, taking time naturally required to arrive at goal; or as a mass-transfer in one span of running time. Lexicographers make a distinction that Form-IV verb/verbal noun is not used to refer to descent of something in piecemeal, in different and various intervals of time. It refers only to causing flash-descent of something from high-up downwards. The direction and the goal point is indicated by prepositions denoting direction and destination through their object pronoun or noun.

All of them were given individually complete Manuscript - Intellectual Property to release it as book under certain title, which was unique segment drawn from a single book which is later called:

أُمُّ الْكِتَابِ: the Mother Book:

لِكُلِّ أَجَلٍ كِتَابٌ ۚ

- A book was sent along with every Messenger for guidance: knowledge: Life Manual for each period of time. [Refer 13:38]

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

- Allah the Exalted obscures that about which He so decides. And He the Exalted perpetuates that which He wills.

وَعِنْدَهُ أُمُّ الْكِتَابِ ۚ ۚ ۚ

- Take note; the Mother - Principal Book (repository of knowledge of created realms) is in safe custody with Him the Exalted. [13:39]

The methodology and source of guidance of the people has all along been the Divine Book, orated and delivered by the Messengers:

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ۚ ۚ ۚ

- And Our Majesty did not annihilate people of any locality - nation - civilization except in the circumstances that a book well known had been sent for her. [15:04]

The Divine Book individually delivered to all the Messengers of the past was in the language of the nation they were assigned to:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ۚ ۚ ۚ

- Know the history, Our Majesty sent none at all as Messenger but with the Message-Book in the language of the nation he was sent to. The objective was that he (the Messenger) makes explicit for them that which they must avoid. (for elision see 9:115)

فَيُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ ۚ ۚ

- Thereby, having made fact evidently explicit, Allah the Exalted lets remain neglectfully straying the one [wilfully indifferent to the sent Book-Guidance] about whom He so decides. And He the Exalted guides the one about whom He so decides [the one who turns from conjecture to fact].

وَهُوَ الْعَزِيزُ الْحَكِيمُ ۚ ۚ ۚ

- Be aware, He the Exalted is Pervasively dominant and the Infinitely Just Supreme Administrator of the created realm, visible and invisible. [14:04]

11.(b) Definition of book

The Book, a piece of literature is considered a creation with the properties and features encoded in the Arabic Root: خ ل ق. The words that stem from this Root are result oriented. The irreducible semantic features of this Root are:

- (1) A living - sentient who is the creator of the object;
- (2) The will - decision taken by the living to create;
- (3) The purpose or the desire Creator has in mind to create the object;
- (4) For what or for whom it is meant;
- (5) Idea - blue print - determination of measures and proportionality of the thing to other things that creates interrelationships before the object takes existence;
- (6) The appearance, shape and picture the object would look like for cognition and perception building;
- (7) The span of time it will continue to exist or live.
- (8) Assigning a name to the object for its introduction, cognition and reference.

The Book, piece of literature, is considered a creation with the properties and features mentioned above and have attribution of intellectual property. *Written content, like matter, has dimensions, mass and weight. Like matter "weight" of words and sentences changes by location in the context.* All real creation is subjected to a set discipline that serves as science - knowledge for other sentient for whom it is brought into existence. Since Discourse - book is also creation it too is subjected to a set discipline for its intended audience who have its previous knowledge otherwise it will be a mess, not transportation of science - knowledge.

Firstly, we should refer to the universal perception and generally agreed characteristics and definition of a book and its purpose; and find the perception and meanings of its equivalent word in Arabic: كِتَابٌ. Encyclopedia Britannica describes a book: [quoted with thanks]

"Although the form, content, and provisions for making books have varied widely during their long history, some constant characteristics may be identified. The most obvious is that a book is designed to serve as an instrument of communication —the purpose of such diverse forms as the Babylonian clay tablet, the Egyptian papyrus roll, the medieval vellum or parchment codex, the printed paper codex (most familiar in modern times), microfilm, and various other media and combinations.

The second characteristic of the book is its use of writing or some other system of visual symbols (such as pictures or musical notation) to convey meaning. A third distinguishing feature is publication for tangible circulation. A temple column with a message carved on it is not a book nor is a sign or placard, which, though it may be easy enough to transport, is made to attract the eye of the passer-by from a fixed location. Nor are private documents considered books.

A book may be defined, therefore, as a written (or printed) message of considerable length, meant for public circulation and recorded on materials that are light yet durable enough to afford comparatively easy portability. Its primary purpose is to announce, expound, preserve, and transmit knowledge and information between people, depending on the twin faculties of portability and permanence. Books have attended the preservation and dissemination of knowledge in every literate society." [Unquote]

Arabic equivalent is: كِتَابٌ derived from semantic seed/Root "ك ت ب". Classical lexicon of Ibn Faris (مقاييس اللغة) state:

الكاف والتاء والباء أصلٌ صحيح واحد يدلُّ على جمع شيءٍ إلى شيءٍ. من ذلك الكِتَابُ والكتابة.

ويقولون كتبْتُ البَغْلَةَ، إذا جمعتُ شُفْرِي رَجْمَهَا بِخَلْقَةٍ. ومن الباب الكِتَابُ وهو الفَرْضُ

That it leads to the perception of gathering, grouping, assembly, adjoining a thing with other thing. Thereby, it means the book and writing a book. And it denotes conjoining the oræ of the mule's vulva by means of a ring or a thong. And this semantic domain signifies prescribing and ordaining.

Lane's Lexicon: كِتَابٌ [inf. n. of 1, q. v. — - as a subst.,] A thing in which, or on which, one writes: [a book:] a written piece of paper or [a record, or register; and a written mandate;] of skin: a writing, or writ, or thing written;---Hence, كَتَبْتُ البَغْلَةَ, aor. كَتَبْتُ and كَتَبْتُ, inf. n. كَتَبْتُ, He conjoined the oræ of the mule's vulva by means of a ring or a thong; in order that she might not be covered. or كتب signifies *he sewed* a قربة; and ↓ اكتب , *he bound it with a وكاء*, i. e. *bound it round the upper part*.

It is thus evident that whatever is the context and whatever is the morphology of a word, which originates from this Root, the basic meaning and signification shall be: يزيدُّ على جمع شيءٍ إلى شيءٍ: leads to the perception of gathering, grouping, assembly, adjoining a thing with other thing. An act has a built in purpose/objective aimed at. It were/is employed to convey the perception and

meanings of conjoining the os [plural ora/mouth opening] of she-camel's vulva by means of a ring or thong in order to close the opening. The objective is that an unknown male, without the will of her owner, might not cover her in owner's absence. Its perception and meaning is to bring the mouth of some container together to conjoin it and sew it.

It thereby signifies the act of writing or inscribing and denotes a book. It may be seen in the act of writing [particularly Arabic text] and making a book, the basic perception of the Root is conspicuously dominant. Writing is nothing except to bring closer the letters-consonants of the alphabet of a language and stitching-sewing them together. It yields a word of meaningful import and grouping or assembly of words produces sentences. The gathering of sentences yields number of papers-parchments-scroll depending on the quantum of written material.

Like the purpose of stitching the mouth of some receptacle-container; the purpose of writing is to keep the speech-communication preserved and to transmit information and knowledge between people. The basic purpose of conjoining the mouth of she-camel's vulva is to ensure protection from the unwanted/undesirable entry into it, without the will of the owner when he is *absent* from her.

The same objective is there when a person authors-put down his statement-thoughts in writing, whereby none can pollute - intermix any thing in that written matter/thought in time and space since it is physically available for reference and visual check.

The difference, between: قول with meanings of an oral statement and: كتاب a book is that the former is the sound a person: "يَلْفِظُ" throws out of collection in his mouth. It scatters in air and eventually diminishes, though it may not vanish in reality. On the contrary, if the same thing which one has orally stated is put in writing [placed in a receptacle, conjoined and sewn together] it will become safe and lasting. The psyche of oral utterances [افواه] is also that it quickly spreads and scatters in the society. This is diametrically opposite to the concept and perception of Arabic Root and word: كتاب. Therefore, oral - verbal communication is not of a permanent value in time and space since only those could hear it in whose ears it had created vibrations. The people far away and the posterity are to hear the voice of the Author and the Relater that is embedded in the assembly of words and sentences of the Book.

The basic objective of conjoining os of she-camel's vulva is to avoid entrance of undesirable matter in the absence and without the will of the owner. People are bound to add matter of their own perceptions while transmitting oral utterances forward in time and space. On the contrary, if that person had also put it in writing, his utterance would go into confinement in a conjoined and static state; and would thus reach people exactly in the words he had articulated.

The writing of the spoken matter results in inscription fixedly attached or engraved on paper or tablet and covers a space. Anything, letter, treatise, book on having been put into writing attains the attribute of existence and permanence retaining its originality and purity, being the same for everyone in time and space for understanding, perceiving the words/statement/utterances/hadith of the author. Hence, it conveys the meanings: "to prescribe, ordain, make mandatory/obligatory".

The basic perception of Root: ك ت ب is to conjoin and sew together; and ultimate objective of: الْكِتَابُ the book is to conjoin and sew people together making them a unit, homogeneous fraternity.

A nation-fraternity comes into being only when there is a book; a social contract or a constitution. Let us admit affectionately that no language of the world can match the Arabic, the language of the guide lord of humanity, the Last universal Messenger Muhammad Sal'lallaa'hoalaih'wa'salam, the elevated and praised uninterruptedly.

We will not find a better definition and comprehensive account as to what a book is than the factual information infolded in just three consonants of Arabic language sequenced as "ك ت ب". The best language is obviously the one that conveys volumes of information in few words. A quote from Language, its nature, development and origin by Otto Jespersen: "That language ranks highest which goes farthest in the art of accomplishing much with the little means, OR, in other words, which is able to express the greatest amount of meaning with the simplest mechanism".

People have in their mind the broad lines of classification of books. Literature is classified according to whether it is fiction or non-fiction. Fiction is the classification for any work that is derived from imagination, in other words, a work not based strictly on history or fact. Non-fiction is works conveying knowledge, or expository works. Another distinction that applies to non-fiction - expository works is Theoretical vs. Practical Books. Theoretical concerns something to be seen and

understood. And Practical concerns the application of knowledge. Grand Qur'an combines in itself both. Thereby, epistemology in real sense is observation, understanding and comprehension of knowledge shared empirically by the Creator - the Source of Intelligence.

What is the causative factor of information? It is the Will of a Living Who desires to share information with others. Information, thus, arises only through an intentional, volitional act of the Living Being. Therefore, information is but a variable quantity depending on the desire and decision of the Holder of Information and Knowledge:

وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

- But they can not comprehensively grasp any physical or abstract entity loaded with partial information of the Knowledge of Him the Exalted. Exception is only to that information which He the Exalted desired to share - acquaint them with. [Ref 2:255]

A bit of information through the medium of material world suffices for a rational man to immediately recognize the existence of its sender. Every bit of information introduces us the Lord of the Universes - Allah the Exalted. Therefore, we should not be neglectful of surroundings and become worse than mammals. Let us awake and acknowledge the most visible fact all around us. She whispers us to get out of trivial thoughts to feel awe of her Lord by seeing her magnificence splendour. الله أكبر

11.(c) Delivery of the Book - Intellectual Property - complete Manuscript to the Last Messenger.

Qur'an warps space-time. Its text loops the present connecting to the past and beginning. The first time mention of the descent of the verbal discourse, and about belief with regard to that which was delivered to the present Universal Messenger, and connecting the belief with all that which was delivered in the past, warps time-space. Thereby, it is the end of Divine Communication:

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

- Moreover, they (Mutta'qeenah) are those who heartily accept-believe in that which was compositely sent to you the Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam]—

وَمَا أُنزِلَ مِنْ قَبْلِكَ

- And in that which was compositely sent (to the Messengers) before you.

وَبِأَلَّا خِرَةَ هُمْ يُوقِنُونَ.

- And they have conviction regarding the Hereafter. [2:04]

The choice of passive verb for delivery to the Last Messenger has great rhetorical value that not only covers the time-frame when it was firstly brought to him as composite book, and the time-frame when the serial releases were being compiled and thenceforth for every- present.

In Grand Qur'ān, four verb-forms, Form-I, II, IV and Form-V are used stemming from this Root. As is well known, the higher Verb-Forms add meanings; adverbials are included in them, to the basic semantics of the Root. Its second time occurrence is also in relation to causing the descent of an object by using the same Form-IV active voice verb:

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

- Moreover, He the Exalted (Your Sustainer Lord) had dropped water in one go (in measured quantity-23:18) from the Sky. [Refer 2:22]

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ

- Be informed, Our Majesty had dropped water in one go from the Sky in a measured - fixed quantity —

فَأَسْكَنَهُ فِي الْأَرْضِ

- Since it is essential element of life; thereby, Our Majesty had caused it settle in the Earth —

وَإِنَّا عَلَىٰ ذَهَابٍ بِهِ لَقَادِرُونَ.

- --However, the fact remains that Our Majesty are in full control upon its taking away any moment --. [23:18]

The way Qur'ān is concatenated is also amazing and unique; it reveal correspondence of subtleties and niceties in abstract and concrete elements of chain - series of text. Qur'ān is descended which

will give (الْحَيَوَانُ) eternal comfortable and truly living life (8:24: يُحْيِيكُمْ) in the Hereafter and water is essential element and sustainer of life that was "imported" in the Earthly universe. It was descended in measured quantity essential for Earthly life and system. And greater is the semantic density of verbal quantity of Qur'ān that encodes all that is relevant to its audience (6:38). What possibility is stated about descended water, it is also mentioned about Qur'ān:

وَلَئِن شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ

- And if Our Majesty had so willed, thenceforth We would certainly have taken it away from people [Essence of Our Will/ Decision/Command-Grand Qur'ān 42:52] which We have verbally communicated to you the Messenger [Sal'lallaa'hoalaih'wa'salam].

ثُمَّ لَا تَجِدُ لَكَ بِهِ عِلْمًا وَكَيْلًا

- Afterwards, you would not have found for it a right of advocate/pleader before Our Majesty — [17:86]

Grand Qur'ān was firstly presented in bound form when "النَّبِيُّ الْأُمِّيُّ" the Chosen and declared Exalted over creations staunch monotheist Allegiant, belonging to the race who were not assigned Awakener in many past generations, was designated as the first and sole Universal Messenger for space-time.

أَقْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

- You the Messenger Muhammad [Sal'lallaa'hoalaih'wa'salam] read the Book presented to you beginning by the unique personal name (Ar'Reh'maan) of your Sustainer Lord. He is the Deity Who created the physical realm. [96:01]

The Topic sentence, second person request verb: أَقْرَأُ, shows us presence of two persons on the scene, the speaker Archangel Gib'reil, the Messenger of Allah, the visitor; and addressee the designated Messenger Muhammad [Sal'lallaa'hoalaih'wa'salam], the visited. The verb is doubly transitive. Since they are face to face the second object was not mentioned as it was being handed over.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ

- Let it be on record that you the Messenger [Sal'lallaa'hoalaih'wa'salam] were not in habit of hoping or pursuing in earlier life that the Book might be presented to you.

إِلَّا رَحْمَةً مِّن رَّبِّكَ^ص

- However, presenting you the Book (Qur'ān) is but a gesture of grace and blessing earmarked for you by your Sustainer Lord. (see 17:87; 28:46; 43:44 and 44:6)

فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ^{۝۸۶}

- Therefore, you should never be the supporter-helper-advocate for those who refuse to accept the Book. [28:86]

The complete Divine Book is sent downwards from the Abstract Realm to Physical Realm on two occasions; firstly on the event of birth of the: [۝]التَّيِّبُ one of those Persons who are chosen, dignified and exalted over all creations as sincere allegiant of Allah the Exalted. And then the Manuscript of the assigned Book is presented when he is appointed Messenger upon reaching strengthen maturity. The passive subjunctive verb: [۝]يُلْقَى, signifies placing something face to face, and when it is subject noun is the Book, it means its presentation.

قَالَتْ يَا أَيُّهَا الْمَلَأُ

- She said, "O you the Chiefs!

إِنِّي أُلْقِيَ إِلَيْ كِتَابٌ كَرِيمٌ^{۝۲۹}

- Indeed an excellent letter has been placed before me — [27:29]

إِنَّهُ مِن سُلَيْمَانَ وَإِنَّهُ

- Indeed it (letter) is sent by Suleiman—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ^{۝۳۰}

- And it preludes—[Quote] "Ar'Reh'maan: the Personal Name of Allah the Exalted is the recourse. Ar'Reh'maan is eternally the Fountain of Infinite Mercy. —[27:30]

The presentation of the complete Divine Manuscript was the article of the Covenant. One can be requested: [۝]أَقْرَأُ to read, only when the book is in front of him:

وَكُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۗ

- Every human of free-will is bound by his deeds. Our Majesty has permanently tied in his neck all hollow deeds of ill result as accusation/charge sheet —

وَنُخْرِجُهُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ۚ

- And Our Majesty will bring it out in writing-print out for him on the Day of Rising which he would see openly —[and will be asked]; [17:13]

أَقْرَأْ كِتَابَكَ

- He will be asked; "You read your book - biography —

كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۚ

- Today, you suffice to take account for yourself as accountability judge." [17:14]

(d) Qur'ān introduced publishing, library and information science in Arabian Peninsula; and is First Serial Publication.

Form-I, II and IV verbs are used for the descent - revelation of Qur'ān. Form-I signifies an instance. Immediately afterwards, Form-II verb is used in relation to what was descended upon the exalted Messenger:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

- However, (despite Our claim-2:2) If you have been perturbed - cast in disconcerting duality of mind regarding authoring- compilation of that (Qur'ān) which Our Majesty have serially sent upon Our Sincere Allegiant (the Messenger) —

Qur'ān introduced publishing and library and information science in Arabian Peninsula; and is perhaps First Serial Publication in the whole of world. It introduced the concept of Serial publishing. In publishing and library and information science, the term **serial** is applied to materials: "in any medium issued under the same title in a succession of discrete parts, usually numbered (or dated) and appearing at regular or irregular intervals with no predetermined conclusion." In literature, a **serial** is a printing format by which a single larger work, often a work of narrative fiction, is published in smaller, sequential *installments*.

It was released for public in serials (تَنْزِيلًا), encyclopaedic format. It is academic approach and education methodology. All earlier Divine Books were compositely descended, although its verbal passages (آيَاتٌ) were orally recited (يَتْلُوْا) verbatim by all the Messengers.

The experts suggest that one of the criteria a book has to meet to earn title of a great book is that: "The book has to speak from an important original setting. But a great book is one not trapped in its original setting. It has to be written in a way that constitutes it a living experience for readers today". Thus evidently great books are trapped in two time-frames; the time-frame of its original setting and every-present time-frame. It is warping of time-space. Grand Qur'ān is the only Book that warps space-time, it is ever-living. It enables time-travel, let us be in 7th century and see what is happening.

Qur'ān was being released to public orally and in writing in small chunks in the manner of serial publication by design and according to exigencies.

وَقَالَ الَّذِينَ كَفَرُوا

- And they (elite Jews: 4:153; 6:7) who disavowed rebuked saying to people:

لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً

- "Why was not the Qur'ān sent upon him (Muhammad Sal'lalaa'hoalaih'wa'salam) all at once as discourse?"

The reason and wisdom in releasing the contents of the Book intermittently in parts was disclosed:

كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ

- Yes, it is piecemeal dispatch for the reason Our Majesty let your brain [faculty of Processing-Integrating Knowledge] remain persistently in stable state of calmness and tranquillity.

وَرَتَّلْنَاهُ تَرْتِيلاً

- And Our Majesty have given it (Qur'ān) the attribute of easily and distinctly pronounceable in the manner of proportion, symmetry, uniformity and evenness. [25:32]

The intent of intermittent communication was to keep the "فُؤَادَ" of the Messenger in stable condition. The concept in Root of "فُؤَادَ" is of heat of ashes and baking of dough: a soft elastic

mixture of flour and water, often with other ingredients such as oil, butter, salt, and sugar, that becomes bread or pastry when baked. Raw material is like data and the yield of the process, the baked product, is like the information and knowledge obtained by integration of data input. Thereby this word signifies "logical brain" which resembles baking establishment. It is distinguished by its ability to think and create in addition to simply quickly processing the given data. Not only the "data" [Data-Latin "datum" means that which is given]"; like the Raw Material-inputs: flour, water, oil, butter, salt, and sugar for baking bread, is retained separately in the brain but the "Baked Product i.e. Information-Knowledge" also remains secure and saved for all times. Baked product can also be checked reversibly. It is like such hash function of a computer which is reversible.

However, baking like process needs transfer of heat by convection. As more and more input is given for baking loafs of bread the baking establishment will become hotter and hotter. It will cause agitated state in the surroundings. Similarly when we give more and more information to computer, the processor has to work harder and harder as more tasks are put upon it. Thereby, it becomes hotter and hotter and resultantly does not perform efficiently. We therefore cool the computer down by means of convection. If we do not care cooling it down, it will shut down.

The text of Qur'ān is heavily loaded with information (قَوْلًا ثَقِيلًا); and its ambit is almost infinitely wide. Therefore, its uninterrupted communication and influx of information generating thoughts on various issues is bound to put the recipient's conscious brain in heated state that might cause destabilizing his tranquillity and stability. Gradual and intermittent revelation of verbal passages of Qur'ān ensured that the brain (فُؤَادَ) of the Elevated Messenger was not placed at jeopardy of instability and stress.

However, this mode of gradual revelation could cause another concern and stress for the Elevated Messenger that he might feel embarrassment in case he has no news and information to offer in response to a query. He was ensured:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ۚ

- Moreover, the objective of gradual revelation is that no sooner they come to argue with you about a proposition-point; We would certainly have already brought to you the Messenger

[Muhammad Sal'lalaa'hoalaih'wa'salam] the dynamically balanced information relevant to it —And the most appropriate breaking news about it. [25:33]

نَفْسِيرًا: It is a Verbal Noun [Form-II] used for disambiguation. The basic perception of its Root "ف ر س" is to disclose information about something the listener is hitherto not aware. The renowned Classical Arabic Lexicon, لسان العرب describes it as كَشَفَ الْمُعْطَى, "disclosure of the wrapped, covered, not known thing". The Lane's Lexicon states: "*He discovered, detected, revealed, developed, or disclosed a thing that was concealed or obscured*". [Lane's Lexicon-Page 302, Vol-6]

The first time disclosure of information about something, hitherto in a concealed, obscured, hidden, covered or wrapped state for a listener-reader, is but the "breaking news" for him. The act of breaking the news occurs only once. Certainly, it is no coincidence that the word from this Root has occurred only once in the Grand Qur'ān.

The psychic problem with ruling elite is absurd slavery of their immediate vested interests which renders them naive and blatant. They knew editing/modifying of Qur'ān during the period of its revelation and periodical releases to public was a routine phenomenon. Qur'ān introduced publishing and library and information science in Arabian Peninsula. It introduced the concept of Serial publishing. The term *serial*, in publishing and library and information science, is applied to materials "in any medium under the same title in a succession of discrete parts usually numbered (or dated) and appearing at regular or irregular intervals with no predetermined conclusion." In literature, serial is a part of larger work which is released for public information *in sequential instalments*. Qur'ān tells how it was being compiled and serially released to public by the First Publisher, the exalted Messenger and Spokesperson of Allah the Supreme Lord:

وَقُرْءًا أَنَا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ

- And it is a transcript (circumstantial adverb for Qur'ān) having characteristic of text displayed in Arabic. Our Majesty have since segmented it (Text/discourse) in split parts; its purpose is that you the Messenger might compile-organize it to read upon the people, while they are awaiting and expecting (a new release).

وَنَزَّلْنَاهُ تَنْزِيلًا

- And the fact remains Our Majesty have serially sent it (Qur'ān), gradually to you the Messenger. [17:106]

Verbal sentence: **فَرَقْنَاهُ**: verb, subject, and object signifies Allah the Exalted did the classification - categorization - demarcation and individuation of the referred text, not the Publisher. The methodology of fragmenting a resource of information and knowledge in an encyclopaedic format and communicating/disclosing upon people intermittently (**تَنْزِيلاً**) encourages to develop a lifelong love of reading and learning. The prepositional phrase **عَلَىٰ مُكْثٍ** relating to elided circumstantial adverb reveals people had developed a passion to hear more and more of Qur'ān anxiously expecting and awaiting a new release.

The difference between encyclopaedia and a dictionary is about the focus. Encyclopaedia focuses on factual information concerning any subject while dictionary focuses on linguistic information about its entries. Human cognitive capability is capacity limited. Our conscious brain can process information from the environment and the book to a certain limit; sudden and continuous influx of information will heat up the "processor" of our brain. It was the rationale of intermittent dispatch and publication of Qur'ān.

It is known that we can attend to one complex task at a time. Thereby, studying a discourse by *frames* facilitates cognition process. Encyclopaedic knowledge is conveniently stored in the mind as frames that act as *background knowledge* for interpreting and comprehending the discourse. Frames as cognitive repository help and serve understanding concepts more explicitly by men of ordinary prudence me who are the majority. We are instructed:

فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ

- Thereby, you people read that much part of Qur'ān which is felt effectively convenient [for retaining your concentration/focus-the basic manner of reading a book]. [Refer 73:20]

Readers have variable duration of *attention*. Attention is state of perceiver's readiness to process and consider the information and impressions of an entity within the text. Concentrated attention for a longer period in comprehending a text; particularly when heavily loaded with varied information will cause heating of the brain disturbing its efficiency. Therefore, every individual should read,

comprehend and critically reflect on the verbal passages of Qur'ān according to his level of concentration and try slowly enhancing duration of attention.

The best discourse is that which is organized and presented in the manner most suited for the human cognitive and learning process. A discourse will become grand if it serves simultaneously as encyclopaedia, and as dictionary of its important words. The Divine Discourse; authored by the Creator of Cognitive machinery, the Grand Qur'ān introduces a conceptual frame and then explains it in revolving manner, like multiple cameras recording a focussed object from different angles, to render it explicit from all angles. Thereby it is: **بَصَائِرُ**, evocative, like photographic (to write with light) presentation which one perceives as video telecast.

13. **النَّبِيُّونَ**: Authenticating Accomplisher of Unique Galaxy **خَاتَمَ النَّبِيِّينَ**.

We belong *not* to this Universe comprising of Earth and the Sky layered into seven segments. We have partly terrestrial origin since some constituent elements were taken from the Earth, but our primary and vital element is water, an extraterrestrial matter, flash descended in measured fixed quantity, and stored in the Earth [23:18]. We descended to Earthly Universe which is *finite* and *closed*. Sky (Gaseous) and Earth were "asked" to develop a relationship/be in a loop either of love/attraction or hatred/repulsion. Both (feminine) opted the relationship of attraction which resulted in "sewing" of the Sky and Earth without any cleavage/gap/aperture. This state has been described by the word: **رَتَقًا**.

أَوْلَمَ يَرِ الَّذِينَ كَفَرُوا

- (why they assert illogical statements) Is it that they who refused to accept Qur'ān/reject it as human authorship have not observed - studied—

أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتَقًا فَفَتَقْنَاهُمَا

- That the Skies and the Earth were in a sewn state - united leaving no aperture as if she were a single unit. Thereby, since the intent was to make the under creation universe operational, Our Majesty disjointed both rendering them individuated.

Root: **رتق**;

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ

- Be informed, Our Majesty have rendered a segment of the water as essential element of each and all entities that have qualitative distinction of life.

أَفَلَا يُؤْمِنُونَ

- Will they not believe in this disclosure since they have already rejected Qur'ān? [21:30]

The Universe is a unified closed whole/unity:

مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ

- You will not see any incongruity/lack of proportion/rift in the entire creation of Ar'Reh'maan the Exalted —

It is thus explicit that the entire Universe is bound in a Giant Loop. And the Loop for bringing the Humanity and Species Jinn as distinct and dignified social group (حِزْبُ اللَّهِ) was the Covenant between Allah the Exalted and Members of Galaxy of Elevated Men (الْتَّبِیُونَ). The obligation clause/article was:

ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ

- Afterwards the passage of time having delivered to people, a Messenger would have come to you people, whose distinct trait would be of a Testifier-Affirmer-Certifier-Sanctifier-Authenticator of that which was with you, individually and all —

لَتُؤْمِنُنَّ بِهِ ۖ وَتَنْصُرُنَّهُ

- It will be thenceforth binding for you people to affectionately believe in him and must help him".

The loop was the persistent obligation to believe in the forthcoming Messenger and to help him in the discharge of his responsibility. It was to remain an ongoing obligation and extension of loop for the future generations and nations. The accreditation and attribute of the forthcoming Messenger was: مُّصَدِّقٌ لِّمَا مَعَكُمْ. He was to affirm and sanctify the Book that was given to his predecessor Messenger and bind his believers with the irrevocable covenant of believing and helping the forthcoming Messengers. Obviously, whoever believed in the Messenger of space and time and

bound himself with the Covenant shall be considered as believer in forthcoming Messengers if some Messenger did not succeed in his life time. The chain of the Galaxy was to complete by the arrival of Last Messenger who was to act as: مُصَدِّقٌ affirmer and santifier of all that was given to all the Messengers who preceeded him time-space. Thus the humanity was all along under an irrevocable obligation to believe in the entire chain of the Messengers until cessation. *Thereby, whoever believed in the Messenger of his time and the book of hour and his pledge, he was the Believer of the Last Messenger, whether or not he knew his name.* This Loop renders every individual of the past entitled for being ascended to the Paradise, for reason:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

- You people emulously aim at taking the lead at seeking protection and forgiveness, which is transmitted to you as promise from your Sustainer Lord —

وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ

- And take lead towards attaining Paradise from your Sustainer Lord — Her extensiveness-wideness is like the sum of the wideness of the Sky [stretched into seven layers] and the Earth [seven layers] —

أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ

- She (the Paradise) has been prepared exclusively for those in time and space who believed in Allah the Exalted and All the Messengers of Him the Exalted.

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ

- This is the act of grace and blessing of Allah the Exalted. He grants it to him who desires it/for whom He so decides.

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

- Take note, Allah the Exalted is the holder and granter of the Bounty which is magnificent. [57:21]

Such people upon having believed in Allah the Exalted and all of His Messengers, if continue to live, sincerely endeavour for salvation. Paradise is prepared exclusively for them:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ

- And you people hasten emulously aiming at seeking protection and forgiveness which is conditionally ensured through the Elevated Messenger to you as promise from your Sustainer Lord —

وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ

- And hasten towards the Paradise. Her capaciousness-width is that of the Skies and the Earth.

أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

- She (Paradise) has been prepared exclusively for those believers in Allah the Exalted and all of His Messengers who sincerely endeavour to attain salvation — [3:133]

The Accomplisher of Galaxy of exalted Men and the Last Messenger is mentioned by name:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

- Know it; Muhammad [Sal'lallaa'hoalaih'wa'salam] has not been the father and paternal uncle of a single male individual of strengthen maturity in all the Men of you people.

وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ﴿٤٠﴾

- But to put the record straight, Muhammad [Sal'lallaa'hoalaih'wa'salam] is the Messenger of Allah the Exalted for you people. And Muhammad [Sal'lallaa'hoalaih'wa'salam] is the Authenticating Accomplisher of galaxy of those Men who were declared and are the personally Chosen, Dignified and Elevated Sincere Allegiants of Allah the Exalted.

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

- Be aware, Allah the Exalted is absolutely knowledgeable of all aspects of each and all that exists. [33:40]

Semantics is the study of how meaning in language is created by the use and interrelationships of words, phrases and sentences. *Psychological Manipulators, with intention to foster misconception, never adhere to fundamentals of semantics. They clothe certain aspects of fact-truth with falsehood,*

and apply technique of "lying by omission". This is a very subtle form of lying by withholding and leaving out important and significant fact-truth to foster a misconception (3:71). Seldom is that this phrase: خَاتَمَ النَّبِيِّينَ semantically analysed as a grammatical Unit (like a codon in protein encoding gene) and a descriptive term for the proper noun of deficient verb. Every individual has cognitive attribute and personal identity reference. Identity reference precedes recognition reference.

وَأَذْكُرُ فِي الْكِتَابِ مُوسَىٰ

- And you the Messenger [Sal'lallaa'hoalaih'wa'salam] mention Mūsā [alai'his'slaam] quoting from the facts recorded in the Book (Qur'ān).

إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا. ٥١

- It is a fact the he (Mūsā [alai'his'slaam]) was specially chosen as the embodiment of sincerity; and he was a messenger, he being the member of group of men declared exalted and honoured by Allah the Supreme Exalted. [19:51]

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَاعِيلَ

- And you the Messenger [Sal'lallaa'hoalaih'wa'salam] mention Iesmail [alai'his'slaam] in the Book —

إِنَّهُ كَانَ صَادِقَ الْوَعْدِ

- He was certainly truthful in honouring and fulfilling the promise —

وَكَانَ رَسُولًا نَّبِيًّا. ٥٤

- And he was the Messenger, and was the Elevated and Chosen Distinct Allegiant-Subject of Allah the Exalted. [19:54]

Normal course of communicating multiple past information about a person is that; the information relating to timeline relatively recent is conveyed first and information relating to relatively distant past is mentioned subsequently. Information about him for the period prior to his becoming: رَسُولٌ is that he is: خَاتَمَ النَّبِيِّينَ "The Authenticating Accomplisher of those who were declared Chosen, Dignified and Elevated Sincere Allegiants of Allah the Exalted." This phrase of the

Miscellany of Grand Qur'ān is one of the favourites of Psychological manipulators who have in their hearts the self nurtured disease of animosity, jealousy, bias, envy, and aversion against the Person of the Leader of Humanity, the Messenger and Personification of the Infinite Mercy of Allah the Exalted. He is the great of created realm-Muhammad Sal'lallaa'hoalaih'wa'salam. *He is the Unique - the one in the created realm for whom reverence and praises continue uninterrupted in timeline.* This causes irk and lets such Psychological Manipulators advance in compounding their disease. There is no dearth of people of such psyche in the world as well as within believing societies; whom Allah the Exalted has given a specific name "Muna'fi'qeen", who kept spreading confusion about otherwise one of the simplest and semantically conspicuous Possessive Phrase used in the Grand Qur'ān. Thereafter, the plagiarists in believing societies further spread it.

Possessive Phrase creates and signifies an association, relationship between two Nouns. "Principle of association" is the basic objective for clubbing two nouns to make a phrase. Active participle: **خَاتَم** is definite by construct and if active participle signifies the meanings of past tense, possessive phrase is required. However, when deficient verb: **كَانَ** is used for sentential abrogation, it signifies the meanings of "to become", where the predication of the sentence still holds true and continues to hold true.

This phrase was translated, by George Sale, perhaps the first English translator of Qur'ān, published in 1734; as: "the seal of the prophets". That day onwards we find the same phrase repeated by the translators. Others, who rely upon classical exegeses like Ibn Kathir [تفسير ابن كثير], reproduce his statement as: "the Last of the prophets".

English noun phrase "the seal of the prophets" renders first definite active participle: **خَاتَم** as if it were a substantive noun "the seal". *Both in English and Arabic, a substantive noun signifies what is ordinarily called substance.* Other objects of our thoughts are the manner or modifications of things what is called accidents. As noun the word "seal" signifies in English language: a. A die or signet having a raised or incised emblem used to stamp an impression on a receptive substance such as wax or lead; b. The impression so made; c. The design or emblem itself, belonging exclusively to the user: a monarch's seal; d. A small disk or wafer of wax, lead, or paper bearing such an imprint and affixed to a document to prove authenticity or to secure it. It also signifies a substance, especially an adhesive agent such as wax or putty, used

to close or secure something or to prevent seepage of moisture or air; q device that joins two systems or elements in such a way as to prevent leakage; and a closure, as on a package, used to prove that the contents have not been tampered with.

Learned Ibn Faris [died-1005] described the perception encoded in the Root: م خ ت م as under:

أصل واحد، وهو بلوغ آخر الشيء. يقال ختمت العمل، وختم القارئ السورة. فأما الختم، وهو الطبع على الشيء، فذلك من الباب أيضاً؛ لأن الطبع على الشيء لا يكون إلا بعد بلوغ آخره، في الأحرار

That it signifies as crossing over to the tail end of a thing. It means to conclude, end, close or finish a performance. It denotes sealing an object after accomplishment of job at the point of entry and exit in such manner that thereafter nothing can enter therein or spill over.

Lane Lexicon says that it means to reach the end of a thing, and it is contra of inauguration; sealing, putting an impression or signet upon a thing in consideration of protection.

Related Root: ط ب ع Coating upon the surface - substrate. And Root: غ ل ف envelop, envelope, wrapper.

Semantic domain: Accomplishment and Enveloping

Grand Qur'ān itself is the Superb Lexicon since it exposes the meanings of its important words by using it in different semantic fields whereby one can perceive all its dimensions relating to substance as well accident including metaphorical aspect.

يُسْقَوْنَ مِنْ رَحِيقٍ مَّحْتُومٍ ۚ ۲۵.

- They will be served exquisitely matured wine to drink, it is kept in securely sealed state. [83:25]

خْتَمُهُ مِسْكٌ ۚ

- The headband/seal of this [masculine-positively charged wine] is fragrant with heart-warming aroma (musk: a strong-smelling reddish-brown substance which is secreted by the male musk deer for scent-marking and is an important ingredient in perfumery)

وَفِي ذَلِكَ فَلْيَتَنَفَّسْ أَلْمُتَنَفِّسُونَ ۚ ۲۶.

- Therefore, *those who have passion for exquisite wine should ambitiously aspire to be its recipients.* [83:26]

وَمِرْأَجُهُ مِنْ تَسْنِيمٍ ۚ

- And its blending, temperament and mood of it (positively charged vine) is of bubbles rising with emotions. [83:27]

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۚ

- It is stocked as fountainhead, those who have been appreciated and approved for nearness would keep taking from her for

This is the scene of a group of people in wait for escort to the Paradise on the Day of Judgment. They are served exquisitely matured wine. Let us not be lost in the aroma of this super wine; it is a long journey to get it; but move on with our study. Like active participle the passive participle: مَحْتُومٌ, is also from verbal noun: خَتَمٌ - خَتَمًا, and verbal noun: خَتْمُهُ denotes an action or state without time reference.

How simple and straight forward is the perception conveyed by Root "خ ت م", Qur'an explains:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ

- That Day Our Majesty will gag their mouths —

وَتُكَلِّمُنَا أَيْدِيهِمْ

- And their hands will speak to Our Majesty — [Refer 36:65]

Their mouths will be sealed-gagged which will prevent them from speaking or crying out. This effect of sealing is that they will not be able to articulate an expression; whereby their hands will verbally orate that which they people kept doing in worldly life.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ

- Allah the Exalted has sealed the wraps upon their hearts-intellectual consciousness and upon their faculty of listening - acoustic faculty —

وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ

- And a veil extends upon their faculties of observation - optical faculty.

وَلَهُمْ عَذَابٌ عَظِيمٌ

- Be mindful, a grave torment is in wait—prepared for them [on the Day of Resurrection]. [2:07]

The prepositional phrase coupled with possessive phrase: "upon the hearts of them", relates to the Verb. It signifies that the effect of the act denoted by verb is upon their hearts. And ultimate result is that a grave torment is in wait for them. This is their *epilogue*, the detail of outcome-inevitable consequence of what they did and earned in life. This is the concluding remark of Allah the Exalted that He has put the *epilogue* upon their hearts which symbolizes with *sealing* their self made *wraps* upon their hearts. The point in time for sealing an object is when it has since been wrapped in some covering, envelop. It is explained again in more simple terms:

وَقَالُوا قُلُوبُنَا غُلْفٌ

- Moreover, they said [to the Messengers whom they irritated]; "Our hearts are enveloped."

بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

- No, the fact is that Allah the Exalted has discarded them as condemned because of their persistent disavowal.

فَقَلِيلًا مَّا يُؤْمِنُونَ

- Thereby and thenceforth, what they believe is inadequate belief. [2:88]

The epilogue-sealing of hearts is reflective of an act and state of crossing over the ultimate end-finished-accomplished stage, which is the basic perception encoded in Root. People said their hearts are wrapped in coverings which reflects a stage immediately prior to sealing an object signified by verb: *حَتَمَ*. Their statement was contradicted/rebuked by disclosing that their wrapped state has crossed over to the extreme stage of sealing. This is described by: *لَّعَنَهُمُ اللَّهُ*, "Allah the Exalted has discarded them as condemned and cursed". This is crossing the extreme end, and point of no return in any association. And the cause of this permanent condemnation is: *بِكُفْرِهِمْ* because of their act and persistence in refusal to accept. Grand Qur'an also uses rotational technique to highlight meaning and perception of concepts by using synonymous words about the same subject with different sentence structures:

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ^ج

- And because of their saying: "Our hearts are enveloped".

بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

- -- No, that is not the case, in fact Allah the Exalted has put a coating upon them (hearts-locus of understanding). This is for reason of their disavowal --. [Refer 4:155]

The sentences: ^جخَتَمَ اللَّهُ, and ^جلَعَنَهُمُ اللَّهُ, are intralingually translated as: ^جطَبَعَ اللَّهُ, "Allah the Exalted has impressed the epilogue, coating". And here too the location is "hearts"-signifying intellectual consciousness. Its reason is the same as was given earlier: ^جبِكُفْرِهِمْ because of their act and persistence in refusal to accept. Once the act signified by: ^جخَتَمَ and: ^جطَبَعَ is done in relation to an object, all chances and doors stand closed for entrance as well as spill over. The hearts subjected to an act: ^جخَتَمَ and: ^جطَبَعَ are like as if they are entities locked whereby nothing can enter therein.

Root of ^جطَبَعَ is "ط ب ع". Its perception and meanings are, "sealing, stamping, imprinting, or impressing; impressing a thing with the engraving of the stamp; to brand or mark". Lane's Lexicon further quotes, "accord to Aboo-Is-hák the Grammarian, ^جطَبَعَ and ^جخَتَمَ both signify the covering over a thing, and securing oneself from a thing's entering it."

أَفَلَا يَتَذَكَّرُونَ الْقُرْءَانَ

- [why do they behave as such] Is it for reason that they have purposely not made it their habit to cross-examine the Qur'ān critically pursuing coherently - contiguously its miscellany: Unitary Verbal Passages?

أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا^{٢٤}

- Or is it the reason that the padlocks of hearts have become blockade upon their hearts?
[47:24]

Sealing, closing, wrapping, impressing the epilogue on hearts of people who deny and persist to remain in state of non-belief is finally portrayed in this Ayah:

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ^{١٤}

- Nay, on the contrary, the fact is that what they were earning has caused a coating of rust upon their hearts. [83:14]

We have earlier read the meanings of "seal" as noun; now let us see its meanings as verb: "To affix a seal in order to prove authenticity or attest to accuracy, legal weight, quality, or another standard". The meanings of Active Participle: **خَاتِمٌ** made from **خَتَمَ-خَتَمًا** Verbal Noun are evidently of a Person who acts as epilogue and accomplishes, concludes, brings to the ultimate end the action denoted by the verb from which it is derived. One who does this act: he authenticates, legitimizes, sanctifies and affirms that about which he has performed this act, **الْتَبَيَّنَ** here.

13. (a) The humanity remained under irrevocable pledge to believe and help the:

رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ.

We have analytically and critically studied the Possessive Phrase: **خَاتِمٌ التَّبَيِّنِ** more to dispel the distortions and eisegetical interpretations, otherwise it is already explicit in the Covenant by the mention of his recognition:

ثُمَّ جَاءَكُمْ رَسُولٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ

- Afterwards the passage of time having delivered to people, a Messenger would have come to you people, whose distinct trait would be of a Testifier-Affirmer-Certifier-Sanctifier-Authenticator of that which was with you, individually and all —

It is explicit that all of them were to become looped in relationship of predecessor and successor individually and collectively. Thus the humanity was all along under an irrevocable obligation to believe in the entire chain of the Messengers until cessation. Thereby, whoever believed in the Messenger of his time and the book of hour and his pledge, he was the Believer of the Last Messenger. This Loop renders every individual of the past entitled for being ascended to the Paradise. The humanity is informed that the awaited Messenger has since arrived:

يَا أَيُّهَا النَّاسُ

- O you the Mankind, listen!

قَدْ جَاءَكُمْ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ

- The Universal Messenger (Muhammad Sal'lallaa'hoalaih'wa'salam) has since come to you people with infallible Discourse (Qur'ān) in easy to understand composition from your Sustainer Lord:

فَقَامِنُوا خَيْرًا لَّكُمْ^ج

- Therefore, you people are hereby directed to accept and believe him and the infallible Discourse (Qur'ān). This is the best course for you the humanity.

وَإِنْ تَكْفُرُوا

- However, should you people opt to refuse accepting the Messenger and the information conveyed:

فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ^ج

- [It is for your free will] Then know it that whatever exists in the Skies and whatever exists in the Earth is the domain for, and celebrates the praises for Allah the Exalted.

وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا^{١٧٠}

- And Allah the Exalted is the All Knower and absolutely Wise-knower of invisible-secreted-infolded. [4:170]

The People of Book are particularly informed:

يَأْهَلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

- O you the People of the Book! Our Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] has *since* come to you about whom news were conveyed to you through the Messenger Easa [alai'his'slaam], the unique not being related to race and ancestor but exclusively the son of Maryam (read with 7:157 and 61:6) —

يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ^ج

- He makes manifestly evident and distinct for you people much of that part of the Book which you kept concealing by withholding from public. And he ignores quite many of your concealments from individually elaborating to every one.

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ^{١٥٠}

- Illuminator - enlightener - Visible Light (the guarantor and sustainer of life), and book (Qur'ān) has since reached to you people. He will remain insights provider and blessing by the grace of Allah the Exalted. Peculiar characteristic of the Book is text penned in individuated segments that render each distinct and explicit — [5:15]

The topic sentence is exactly repeated twice wherein the particle of perfect certainty has enhanced rhetoric and communicative content value which would have otherwise needed many more words. The people of Book were given since centuries the news of arrival of the Last Messenger through the Divine Book handed over to the elevated Messenger Mūsā [alai'his'slaam] and then by the proclamation by the elevated Messenger Easa (alai'his'slaam), unique human being free of ancestral chain, giving good news of arrival of the last and universal Messenger in times after his natural death (61:6):

يَأْهَلُ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا

- O you the People of the Book! Our Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] has *since* come to you about whom news were conveyed to you through the Messenger Easa [alai'his'slaam], the unique not being related to race and ancestor but exclusively the son of Maryam (read with 7:157 and 61:6) —

يُبَيِّنُ لَكُمْ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ

- He explicates rendering manifest for you people that which was fainted/faded and remitted in the message of the Messengers during the intervening period —

أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ ^ص

- Lest you take the plea saying: "Neither a Pronouncer of Glad tidings and nor Admonisher-Warner-Awakener had come to us".

فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ^ظ

- Since it was foretold and was an article of the Covenant with you people, therefore, the guarantor of glad tidings and Admonisher-Warner-Awakener has come to you people.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ^{١٩٠}

- Remain cognizant; Allah the Exalted has eternally the power over each and all matters to keep them subjugated by measure and equations. [5:19]

The Supreme Sovereign of the Universes has a flawless system of justice based on absolute mercy. In that system none deserves and is liable to punishment until and unless he is informed and warned and made to know in simple and vivid words regarding what should he abstain from doing. Allah, the Supreme Judge considers the ignorance and unawareness as a strong defense plea for exoneration and takes upon Himself the responsibility to awaken people from their slumber, ignorance, neglectfulness and warn the humanity, and make them explicitly know what they are required to abstain from so that the accused people could not take the plea in their self defense that they were not aware or were not made to understand the prohibitions.

The elite and religious scholars of Jews and Christians were in habit of hiding the contents of the Book assigned to them and veiling the truths with conjectures. This unscrupulous attitude and conduct caused the messages delivered by their Messengers faded/faded and gradually made out of view of general public. This is what the Universal Messenger is rendering explicit (يُبَيِّنُ its object elided) for the view of their scholars and general public.

The news about the arrival of the Last Messenger of Allah the Exalted earlier given to the Posterity of Iesraa'eel explicitly disclosed that he would be an Arab. This was explicit from disclosure of his name "Aehmad" which is exclusively Arabic word. This seems to be the only reason to migrate to *al-Hijāz* and become Arabized.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ

- Know their conduct in Hejaz: As soon the book came to them (Posterity of Iesraa'eel alai'his'slaam) characterized by transcription in Arabic (Qur'ān) from Allah the Exalted —

مُصَدِّقٌ لِّمَا مَعَهُمْ

- Another characteristic of this Book is: it is Testifier-Affirmer-Certifier-Sanctifier of that they read in the book with them [they indirectly declined to accept it-elided response clause of لَمَّا-saying we believe in what was revealed upon us-2:91]—

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

- They did so despite their state in earlier time line they were *desperately praying-aspiring for comprehensive victory* over those who had refused to believe in Tora'at and adopting

Judaism.

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۗ

- Thereby, as soon that came to them they did recognize it. But they refused to accept it.

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ. ۘ

- Consequently, the Condemnation and discard of Allah the Exalted is hovering upon those who have refused to accept Qur'ān. [2:89]

The nature of Bani Iesraa'eel and their psychology is explicitly portrayed. Before the arrival and proclamation of the Last Messenger and revelation of Qur'ān; the people they considered infidels were Arabs. They wanted and desired decisive superiority and victory over the infidels. They were waiting for the coming of the Last Messenger and the Divine Book in Arabic in the deep desire of gaining victory in every aspect of life over those whom they thought infidels. The said information and desire was focus of emigration and becoming Arabized hoping the Last Messenger will be their genetic descendant under influence of Grandiose delusions also known as delusions of grandeur or expansive delusions. They have exaggerated beliefs of self-worth, identity and exceptional relationship with the God (Allah the Exalted).

But their elite and clergy were dismayed and shocked when an already well known staunch monotheist member of Gentiles in Mecca [the posterity of elder son Iesma'eile alai'his'slaam of Iebra'heim alai'his'slaam, who were not assigned Awakener (نَذِيرٌ) and given Divine Book in many earlier generations] pronounced to be the Messenger of Allah the Exalted for all the peoples and introduced the Divine Revelation with the Title Qur'ān which literally means a Discourse - Compiled Text that warps space-time as a unified whole.

بِسْمَا أَشْتَرُوا بِهِ ۖ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ

- What a wretched deal they have struck to barter their selves for declining that which Allah the Exalted has compositely sent —

بَغْيًا أَنْ يُنَزَّلَ اللَّهُ مِنْ فَضْلِهِ ۗ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ

- Merely to appease heartburning (rankling disconcert, resentment; grudge) caused by serial sending as manifestation of His grace by Allah the Exalted upon the one declared exalted in His allegiants whom He desires to communicate. [this clause is Causative adverb]

فَبَاءُوا بِغَضَبٍ عَلَيَّ غَضَبٍ

- Since denial is merely a matter of personal resentment and is also disregard of their Covenant, thereby, they have compounded upon themselves the liability to criminal cognizance-arrest by Allah the Exalted.

وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ

- Be aware; humiliating punishment is in wait-prepared for the non-believers of Qur'an. [2:90]

They had waited in *al-Hijāz* for centuries for this moment and event. But as soon it happened, they refused to believe in the Revelation of Allah the Exalted; not on merit but its causative factor was "بَغِيًّا" envy and jealousy that this grace was endowed upon a person other than a man of their ethnicity and race.

When the hopes and desires generated by hypothetical and wishful thinking coupled with self-exaltation - self aggrandizement of blood superiority die and when their dreams are shattered, the anxiety is so deep and profound that emotions dominate the intellect and consciousness. And the spirit of jealousy becomes a psychological disease in their heart and chest. Jealousy and heartburning is one of the darkest passion of human heart. It is an almost fatal feeling of anxiety. It is state of intense emotional agitation and frustration by seeing the highness, greatness, prestige, status and priority awarded to a person considered as rival. To think more entitled, preferable and deserving for exaltation and honour than others is the root of this dark passion. Iblees (Satan) is the first example of exhibiting this psyche in the history of created realm. The feeling of being abandoned, rejected and insulted is also the motivation to arouse and deepen this latent passion.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ

- Moreover, when it was said for them, "You people heartily believe in that which Allah the Exalted has since compositely sent" —

قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا

- They (the Jew elite) replied, "We believe and will keep believing in that which was compositely sent upon us". [Refer 2:91]

This response to invitation for believing in Qur'ān is indicative of the "cleverness" of elite and clergy, but in fact their dualism shines through. Qur'ān confirms and authenticates what was revealed upon them earlier. It would not have been possible for them to keep the people away from Qur'ān by openly denying its veracity since it is confirming the revelation believed by them earlier and their history since days and condition in Egypt. And the open acknowledgement of it being Divine Revelation would tantamount to assuring their people of its truthfulness and veracity, and they would have been incapable presenting any justification for disbelieving its other content. Avoiding these two things they chose the words for answer that the reality remains veiled and vague. It is disclosed that they impliedly deny Qur'ān:

وَيَكْفُرُونَ بِمَا وَرَاءَهُ

- The fact is that they reject that which is besides it (revelation to them) —

وَهُوَ الْحَقُّ

- They refuse despite the fact that it (Qur'ān) is the Infallible Doctrine-Discourse —

مُصَدِّقًا لِمَا مَعَهُمْ

- It (Qur'ān) is Affirmer-Certifier-Sanctifier for that which is found written in the Book which is with them. [Refer 2:91]

Allah the Exalted has described the principle; people are not left to remain in ignorance and misguidance except: **الْفَاسِقُونَ**, the aberrant who breach the Covenant and their accepted obligation. They are not forcibly guided by seizing granted freewill and liberty of taking a stance and position. Their transgression and deviation is not necessarily due to external causes, rather on the contrary they consciously conjecture falsity to promote intellectual and ideological confusion and ambiguity. The character of Jewish elite throughout history has been covenant-breaking and adamant that everything be in consonance with pleasing and appeasing desires and their wishful thinking (refer 2:87 and 2:100). Israelites contradict their words by their actions. They claim they believe in the

revelation sent upon them but act not according to that. They disregard and discard the Book of Allah the Exalted given to them as if they have no knowledge about it:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ

- Take note (remaining true to their tradition): What they did as soon a Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam] came to them, about whose arrival they had the prior information and covenant of believing in him, from Allah the Exalted —

مُصَدِّقٌ لِّمَا مَعَهُمْ

- He (the Messenger) is permanently Testifier-Affirmer-Certifier-Sanctifier-Authenticator for that which was with them —

تَبَدَّلَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

- The influential Elite-religious group of the People whom the Book had earlier been given, placed away the Book of Allah the Exalted behind their backs-deliberately discarded the covenant written therein —

كَانَتْهُمْ لَا يَعْلَمُونَ

- They did it posing as if they are not aware of the dictates of the Book of Allah the Exalted. [2:101]

The elders of Israelites had become victim of rancour and jealousy and had no argument to rebut the proclamation of the Messenger and Qur'ān. They were burning with jealousy and busy devising deceitful tactics to bring back those people of the Book who had believed:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ

- Many jealous elite cherishing heart burn and resentment among the People of the Book wished:

لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ

- That they could convert you people back to the state- company of stringent deniers, after your affectionate acceptance of the Messenger and the Qur'ān. Their wish is because of selfish envy emanating within their selves —

مَنْ بَعْدَ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۗ

- After that which the "Infallible Doctrine-Discourse, Bearer of Proven Truths-Fact": Grand Qur'an has since made evident - manifest for them.

فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ

- Nevertheless, you people tell the truth overlooking their grudge, and remain indulgent - forbear persistently till such point in time Allah the Exalted might enforce His Decree.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

- Certainly, Allah the Exalted has eternally the command and control over each and all things, individually and collectively, to set them right - fix them in measure. [2:109]

The first most addressees whom the Last Messenger was advised to warn were his near kinsmen (26:214) and the residents of Mother of Cities Mecca (6:92; 42:7) and thereafter the humanity inhabiting the areas all around her. Thus obvious methodology was recitation and publication of the Book for wide circulation. They were told the fact:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ

- The infallible fact is that the Messenger, for whom your ancestors Iebra'heim alai'his'slaam and Iesma'eile alai'his'slaam had prayed to be raised amongst you, has since come to you people, you recognize him among yourself as staunch monotheist believer.

عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ

- That which caused you suffering and distress is a dominant concern upon him.

حَرِيصٌ عَلَيْكُمْ

- He has always been solicitous upon peeling off your superficialities.

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ۝

- He is in particular kind and icon of mercy with the believers. [9:128]

The Polytheist elite of various tribes of Arabian Peninsula also suffered passion of envy, jealousy and heartburn and exclaimed:

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ۚ

- And (See their panicked state, they called it illusory lie yet yearn) they (ruling polytheists) showing the script in their hands further said: "Why has this Qur'ān not been sent upon a fabulously rich man of the two cities?" [43:31]

The ruling elite, notwithstanding their conflicting and opposing standpoints and political philosophy in public, do hold backdoor meetings out of the public view. They had no confusion about the Divine Origin of Qur'ān and its infallibility. Their fear and political concern was that by believing "مُحَمَّدٌ رَسُولُ اللَّهِ" that Muhammad Sal'lallaa'hoalaih'wa'salam] is the Messenger of Allah the Exalted they would politicaly and socially become downgraded. In a closed door meeting with the Messenger they plainly expressed their apprehensions which is recorded in the Discourse in the manner of "minutes of meetings" that were held between the Publisher and Ruling elite::

وَقَالُوا إِن تَتَّبِعِ الْهُدَىٰ مَعَنَا تَنْخَطِفُ مِنَّا أَرْضَنَا

- [You guide them with Qur'ān] And they polytheist elite of Mecca said, "If we pursue the Guidance [Qur'ān] along with you [Muhammad Sal'lallaa'hoalaih'wa'salam] it would be rendering ourselves downgraded, deprived of authority and social position in our own City".

History tells the grip of vested interests veils the intellect and morality of the most of ruling elite. People who consciously subjugate their intellect to vested interests and passions do make lame excuses but the real reason does come on their tongue and lips. They stated their perception of the affect of belief by the choice of Passive Imperfect Jussive Form-V verb: **تَنْخَطِفُ** that stems from Root: **خ ط ف**. Ibn Faris [died-1005] stated: **هو استلابٌ في حَقَّة**; depriving someone of something suddenly and quickly. Other Classical lexicons and Lane's lexicon say that it is said of an arrow that falls upon ground and then glides along upon the ground to the object of aim. Arrow pricks the object not snatches any part of object, like the lightening that damages the sight. Quickness in pace or going, element of suddenness is there in it. They further refer to a certain bird of a desert and is said to be thus called

because of the swiftness with which it pounces down, a bird that sees its shadow and thinks it to be prey upon which it advances.

What they meant is also vivid by the rebuke of Allah the Exalted:

أَوَلَمْ نُمْكِن لَّهُمْ حَرَمًا آمِنًا

- [why such apprehensions] Did Our Majesty not establish for them Sanctified House/City ensuring peace and tranquillity; fruits of all sorts are brought to the Sanctified House/City as sustenance from Our Grace.

يُجِبِّيَ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا

- [why such apprehensions] Did Our Majesty not establish for them Sanctified House/City ensuring peace and tranquillity; fruits of all sorts are brought to the Sanctified House/City as sustenance from Our Grace.

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ. ٥٧.

- But the fact is that most of them do not know/intend to understand. [28:57]

Their statement is again rebuked by emphasising their riches were the grant of Allah the Exalted:

بَلْ مَتَّعْتُ هَؤُلَاءِ وَءَابَاءَهُمْ

- No; their assertion of losing socio-political status is lame, the fact is I have affluence to these chieftains (of Mecca) and their forefathers —

حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ. ٢٩.

- Continuously till the coming of Infallible Doctrine-Discourse and the distinctly recognized Messenger to them. [43:29]

Grand Qur'ān, like all other Divine Revelations in earlier timeline towards individual civilizations, is the Book most feared by ruling elite whose reason and intellect is veiled by considerations of vested interests. They raise noises, slanders and palavers when they perceive their interests are in jeopardy and they are clueless to defend their long held ideas and beliefs with reason, logic and tangible evidence. The introduction of Qur'ān is forcefully impressive and a very loud authoritative but polite, affectionate, caring and considerate voice is heard by the reader ensuring the reader that

he will find in its miscellany nothing but the truth. Truth demolishes the falsity: the foundation and building blocks of status quo; the empire of the ruling elite and their coterie intelligentsia, characters like Ha'man and Qa'roon of Pharaoh. They fear it, and treat this book as their enemy and threat to their dominance:

وَقَالَ الَّذِينَ كَفَرُوا

- Know it: those (ruling elite) who had disavowed the Messenger advised aristocrats saying:

لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ

- "You people should not attentively hear this Qur'ān —

وَالْعَوَا فِيهِ

- Instead, you are instructed to devise and spread conjectures-palavers about it (as if it is nugatory to merit attention)—

لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

- This strategy might enable you people retain the dominating authority." [41:26]

The experts suggest; one of the criteria a book has to meet to earn title of a great book is that "The book has to speak from an important original setting". The verbatim quote of the Ruling Elders of Mecca of that time is reflective of the fact they were the first to know the contents of the Book and found them rationally unchallengeable. Qur'ān had threatened and overtaken their nerves making them panicky. Cognizant and fearful of lacking evidence and support-argument for their long self-devised ideologies and system to counter the force, veracity and convincing voice and arguments of the Book, they advised aristocrats and intelligentsia that they should not listen the Qur'ān, and directed them to author and relate with it repetitively all sorts of negative propositions to render and depict it as of a nugatory import.

Can anyone perceive some logic, reason or rationale for the above response strategy of Ruling Elite except the fear of truthfulness and efficaciousness of Grand Qur'ān which they perceived as detrimental to their illogical beliefs, norms, practices and vested interests?

This response of the ruling elite for a book is unprecedented in human history. Qur'ān is the only book against which the ruling elite could blatantly say not to attentively listen it. Can we cite such an irrational and blatant attitude of spreading all sorts of frivolous chatters and palavers against a book which one has neither listened nor read?

They exposed their fears. Qur'ān is a threat to their false rule and dominance over general public. They decided it must not be listened and be rendered nugatory by false imaginary propaganda to keep people away from it to retain their authority and dominance.

The majority of aristocracy and their coterie scholars use their Logical Brain-Frontal Lobe of cerebral cortex associated with higher function of thought and action. It is associated with reasoning, planning, movement, problem solving, emotion's control, and parts of speech [Broca's area]. They use this faculty to plan deceptive and falsified tactics to exercise and perpetually retain their authority and dominance over general public whom they consider in their privacies as: الْأَرْذَلُونَ the vilest-riffraff of society. They abuse the granted status of "خَلِيفَةً" autonomy of free-will. But their personalities are the worst slaves of their Emotional or Limbic Brain.

13. (b) The recognition feature of the Last Messenger: مُصَدِّقٌ

The recognition feature of successor Star of the Galaxy on appointment as Messenger was: مُصَدِّقٌ for the predecessor. The last in the chain of Messengers deputed to individual nation did state:

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ

- [Easa alai'his'slaam further said]And I am affirmer-certifier-sanctifier of that which is present before me as part of Tor'aat —[Refer 3:50]

He was the successor who was to act as affirmer and sanctifier:

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ

- And Our Majesty, upon influence and affect left by them (الْتَّبِيُّونَ), continued the mission on the same pattern by Easa [alai'his'slaam], the son of Maryam —

ص
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

- He (Easa [alai'his'slaam]) acted as the Testifier-Affirmer-Certifier-Sanctifier-Authenticator of prevalent information before him which was truly the content of Tor'aat.

وَأَتَيْنَاهُ الْإِنجِيلَ

- And Our Majesty had given him (Easa alai'his'slaam the book named) In'jeel.

فِيهِ هُدًى وَنُورٌ

- Guidance: Regulation - information code for aright course of conduct was prescribed therein. And it had the illuminating light - insights in its contents showing the straight path to destination.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

- And it (Injeel) acted as affirmer and sanctifier of prevalent information before it which was truly the content of Tor'aat.

وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ. ٤٦

- And it served as a Guide and cautioning advice for those who sincerely endeavour to attain salvation, [5:46]

His proclamation is mentioned:

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ

- Know the history, when Easa [alai'his'slaam] Son of Maryam, had said:

يَبْنَئِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ

- "O you the posterity of Iesraa'eel! Indeed I am the Messenger of Allah the Exalted towards you people —

مُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ

- I am affirmer-certifier-sanctifier of that which was sent before me in Tor'aat.

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

- Moreover, my assignment is as Pronouncer of glad news of one Messenger. His peculiarity is that he will corporeally come in times after my death. His name is: أَحْمَدُ: Aehmad the admirer and Praiser of Allah the Exalted."

فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ

- Thereby, as soon he (Easa [alai'his'slaam]) demonstrated to them the unprecedented Displays —

قَالُوا هَذَا سِحْرٌ مُّبِينٌ

- They (the group who refuted him) said: "This is evident visual illusion." [61:06]

The first rhetoric device is Diction, the word choice that encodes much more information than the literal meaning of a word in the context, enhancing communicative value by the role it is assigned in the speech. It is quite revealing that in aforementioned Ayah the active participle: مُصَدِّقًا, mentioned both for the Messenger and the Book In'jeel assigned to him, is circumstantial adverb. But the Messenger mentioned in the Covenant who was to come (جَاءَكُمْ) for all was described by adjective: مُصَدِّقٌ. Arabic Participles describe or refer to entities involved in an activity, process, or state. The participles have no fixed time reference. This has to be interpreted from the context. When active participle is used as adjective like: رَسُولٌ مُصَدِّقٌ, it acts as a descriptive term, then it corresponds to English present participle, progressive participle. Easa alai'his'slaam had given the good news of his arrival in times after his natural death:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

- Moreover, my assignment is as Pronouncer of glad news of one Messenger. His peculiarity is that he will corporeally come in times after my death. His name is: أَحْمَدُ: Aehmad the admirer and Praiser of Allah the Exalted."

However, when the good news became true and executed, a group of the people of Book infringed their covenant:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ

- Take note (remaining true to their tradition): What they did as soon a Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] came to them, about whose arrival they had the prior information and

covenant of believing in him, from Allah the Exalted —

مُصَدِّقٌ لِّمَا مَعَهُمْ

- His (the Messenger) characteristic) is that he is Testifier-Affirmer-Certifier-Sanctifier-Authenticator for that which was with them —

نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

- The influential Elite-religious group of the People whom the Book had earlier been given, placed away the Book of Allah the Exalted behind their backs-deliberately discarded the covenant written therein —

كَانَتْهُمْ لَا يَعْلَمُونَ

- They did it posing as if they are not aware of the dictates of the Book of Allah the Exalted. [2:101]

What to appreciate the communicative value of diction, even the inner-referencing of mention of certain words have added communicative value. The adjectival phrase: رَسُولٌ مُّصَدِّقٌ used in the Covenant is repeated only for the Last Universal Messenger Muhammad Sal'lallaa'hoalaih'wa'salam.

Since the allocation of Divine Book is essential complement of the Messengers, it also affirmed and authenticated the contents of its predecessor Divine Book:

وَأَتَيْنَاهُ الْإِنجِيلَ

- And Our Majesty had given him (Easa alai'his'slaam the book named) In'jeel.

فِيهِ هُدًى وَنُورٌ

- Guidance: Regulation - information code for aright course of conduct was prescribed therein. And it had the illuminating light - insights in its contents showing the straight path to destination.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ

- And it (Injeel) acted as affirmer and sanctifier of prevalent information before it which was truly the content of Tor'aat.

Here also: **مُصَدِّقًا** is circumstantial adverb for In'jeel in respect of Tor'aat. Bani Iesraa'eel is directly addressed and informed:

وَأَمِنُوا بِمَا أَنْزَلْتُ

- Moreover, you people heartily accept that (Qur'ān) which I have compositely sent—

مُصَدِّقًا لِمَا مَعَكُمْ

- It (Qur'ān) is Affirmer-Certifier-Sanctifier for that which is found written in the Book which is with you people [from Tor'aat].

وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۗ

- And you people should not become the first disavower of it (Qur'ān) —

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا

- Moreover, you (the religious leaders/scholars) should not indulge in commercialism gaining a trifling price with My Aa'ya'at: unitary verbal passages of the Book —

وَإِيَّيَ فَاتَّقُونَ ۚ

- And sincerely aspire to attain salvation exclusively from Me, thereby, sincerely endeavour to attain salvation from Me. [2:41]

Here also: **مُصَدِّقًا** is circumstantial adverb for Qur'ān only in respect of Book given to Bani Iesraa'eel.

Audience are informed about the conduct of the people of Book:

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ

- Know their conduct in Hejaz: As soon the book came to them (Posterity of Iesraa'eel alai'his'slaam) characterized by transcription in Arabic (Qur'ān) from Allah the Exalted —

مُصَدِّقٌ لِّمَا مَعَهُمْ

- Another characteristic of this Book is: it is Testifier-Affirmer-Certifier-Sanctifier of that they read in the book with them [they instantly declined to accept it-elided response clause of **لَمَّا**]—

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

- They did so despite their state in earlier time line they were desperately praying-aspiring for comprehensive victory over those who had had refused to believe in Tora't and adopting Judaism.

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

- Thereby, as soon that came to them they did recognize it. But they refused to accept it.

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

- Consequently, the Condemnation and discard of Allah the Exalted is hovering upon those who have refused to accept Qur'ān. [2:89]

This time Qur'ān is described by adjective: مُصَدِّقٌ, but is still only with reference to what was given to the People of Book. It is repeated to disclose their response upon invitation to believe in Qur'ān:

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ

- Moreover, when it was said for them, "You people heartily believe in that which Allah the Exalted has since compositely sent" —

قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا

- They (the Jew elite) replied, "We believe and will keep believing in that which was compositely sent upon us".

وَيَكْفُرُونَ بِمَا وَرَاءَهُ

- The fact is that they reject that which is besides it (revelation in To'raat) —

وَهُوَ الْحَقُّ

- They refuse despite the fact that it (Qur'ān) is the Infallible Doctrine-Discourse —

مُصَدِّقًا لِمَا مَعَهُمْ

- It is Affirmer-Certifier-Sanctifier for that which is found written in the Book which is with them.

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] confront them: "Then why you kept indulging foretimes in character assassination of few of the Chosen and exalted Allegiants of Allah the Exalted by slanderous and libelous statements to distance-ill-repute them from people's reverence?—

إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

- Answer it if you were truly the believers in that sent to you earlier". [2:91]

The invitation to the people of Book is always open:

يَتَأْتِيهَا الَّذِينَ أُوتُوا الْكِتَابَ

- O you the people whom Book was given earlier, listen:

ءَامِنُوا بِمَا نَزَّلْنَا

- Heartily believe in that which Our Majesty have intermittently sent (Qur'ān) the Messenger

مُصَدِّقًا لِمَا مَعَكُمْ

- It (Qur'ān) is Affirmer-Certifier-Sanctifier for that which is found written in the Book with you people [Tor'aat and Injeel].

مَنْ قَبْلَ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا

- Comply it before the time that Our Majesty might efface faces (of disavowers); whereby We might return faces [eyes, nose, mouth] upon *original* orientation on the back side of them —

أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ

- Or Our Majesty might discard and condemn them as We discarded and condemned those companions who violated and transgressed in the matter of Sabbat/promise of abstaining commercial activity for a day.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

- Be mindful; the decision and commands of Allah the Exalted is bound to get executed and become physically accomplished. [4:47]

It is obvious that the Last Book is the authenticator and sanctifier all the Divine Books that were delivered to all the Messengers individually. It is confirmed greater number of times than the number of mentions with reference to Book given to Jews and Christians:

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ

- O you the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce; "Whoever has been an antagonist controverting about Gib'rei'l" —

فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ

- [It is because of jealousy) Because he (Gib'rei'l) has indeed intermittently brought it (Qur'ān) down upon your heart, to meet the exigencies, by the permission of Allah the Exalted —

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

- It (Qur'ān) is the Affirmer-Certifier-Sanctifier for that which was sent in front of it (previous communication through Books) —

وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ. ٩٧

- Moreover, it (Qur'ān) is a Guide in every moment of life and conveyer of glad tidings for the true Believers. [2:97]

The circumstantial clause is repeated exactly second time:

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ

- He the Exalted has intermittently sent upon you the Messenger [Sal'lallaa'hoalaih'wa'salam] the Book (Qur'ān) containing miscellany of infallible facts.

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

- It (Qur'ān) is the Affirmer-Certifier-Sanctifier for that which was sent in front of it (previous communication through Books).

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ. ٣

- And He the Exalted had sent in one go the Tor'aat and In'jeel— [3:03]

It is also mentioned in the verbatim quote of the statement of a group of Species Jinn who had very attentively listened Qur'ān:

قَالُوا يٰقَوْمَنَا اِنَّا سَمِعْنَا كِتٰبًا اُنزِلَ مِنْۢ بَعْدِ مُوسٰى

- They (a group of species Jinn) said, "O our people! indeed we have listened the book (Qur'ān) which has been compositely sent after Mūsā [alai'his'slaam]—

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

- It is the Testifier-Affirmer-Certifier-Sanctifier of whatever (previous revelations - Books) was in front of it (Qur'ān) —

يَهْدِيۤ اِلَىۤ الْحَقِّ وَاِلَىٰ طَرِيْقٍ مُّسْتَقِيْمٍ

- It (Book-Qur'ān) leads to the Absolute Fact and towards the Path that keeps leading safely and stably to the destination of peace and tranquillity — [46:30]

Two possessive phrases: *بَيْنَ يَدَيْهِ* relate to the elided relative clause of preceding singular masculine Relative pronoun: *مَا*. The suffixed masculine singular pronoun in: *يَدَيْهِ* is referent for Grand Qur'ān. This does not mean "between his two hands" but denotes that which was in front of it. And "in front" signifies something prior, previously, beforehand. The source of all the Divine Books delivered to the Messengers, as is mentioned in the Covenant, is the Principal Book. The Last Divine Book, itself being part of the Source Book affirms and sanctifies all those Books which were before it in time-space:

وَالَّذِيۤ اَوْحَيْنَاۤ اِلَيْكَ مِنَ الْكِتٰبِ

- Know it, that which Our Majesty has verbally communicated to you the Messenger [Sal'lalaa'hoalaih'wa'salam] as discourse drawn from the Mother-Principal book —

هُوَ الْحَقُّ

- It is the Infallible Doctrine-Discourse —

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ

- It is the Testifier-Affirmer-Certifier-Sanctifier of whatever was revealed in front of it (previous Books from Principal Book 5:48).

إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣١﴾

- It is certain that Allah the Exalted is fully aware about and is ever watching His subjects.
[35:31]

It is explicitly mentioned that all those books which are affirmed and sancified by Qur'ān were the part of the Mother/Principal Book:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ

- And Our Majesty has compositely sent to you the Messenger [Sal'lallaa'hoalaih'wa'salam] the Book (Grand Qur'ān); it is the composition of Infallible Doctrine-Discourse-Constitution.

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ

- It (Qur'ān) serves as the affirmer - certifier - sanctifier for that which was revealed in front of it from the (Principal - Mother) Book.

وَمُهَيِّمًا عَلَيْهِ

- Simultaneously, it (Grand Qur'ān) is supreme - preponderant - holding sway upon and testifier of that (the revelation in the past).

فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ

- Therefore, you the Messenger adjudge between them according to that (Qur'ān) which Allah the Exalted has compositely sent (Grand Qur'ān).

وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ

- Take note; you the Messenger should not incline to pursue their conjectures and hearsay in deviation of that which has reached to you as Infallible Doctrine-Discourse of Established Facts.

لِكُلِّ جَعَلْنَا مِنْكُمْ شُرْعَةً وَمِنْهَا جَا

- Our Majesty have declared this Book for each one of you people as a single source-reservoir of enlightenment and explicitly vivid road map (for reaching destination as was told to the

first couple before dispatching them to the Earth-2:38;20:123].

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

- [to differ is the right and prerogative granted to man] And if Allah the Exalted had so willed; He would have indeed made you all one harmonious unit [by exercising infinite power and dominance and taking away the freedom of will/choice]

وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ

- But the purpose for not making you one harmonious unit by force is that He the Exalted might subject you people to test for exposure of your true worth in what He has given to you [the Book and other things]

فَاسْتَبِقُوا الْخَيْرَاتِ

- Therefore, [leave them engaged in their diversions] you people diligently hasten doing the best things.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

- The return of you people will be directed towards Allah the Exalted; all of you on the Day of Requital:

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

- Thereat, He the Exalted will disclose to you the matter in which you purposely kept differing. [5:48]

The circumstantial adverb: **مُهَيِّمًا** for the Book further confirms its permanence and perpetual source of guidance and enlightenment. One of the attributive names of superiority and exaltation of Allah the Exalted is: **الْمُهَيِّمُ**. The first object of verb (**جَعَلْنَا**) is elided since obviously it relates to the topic sentence. It is declared/rendered as: **شِرْعَةً**, code, a source to quench the thirst of knowledge and enlightenment like the water reservoir which is sustainer of life (ش ر ع). Its second rendition is described by: **مِنْهَاجًا**, which is noun of instrument/verbal noun (ن ه ج). It signifies a line around which something moves, a collection of formulas or set forms, procedure, plan; open path. Classic Arabic Lexicon (لسان العرب) describes it (نهج: طريق نهج: بين واضح) as a path which is distinctly defined and is straightforward. This fact is explicitly mentioned:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

- Indeed, this Qur’ān guides for the way which is the most sustaining —

وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ

- And it guarantees pleasant news to those believers who perform-conduct righteous deeds mentioned therein —

أَنَّ لَهُمْ أَجْرًا كَبِيرًا

- That a great reward is in wait for them. [17:09]

A group of Species Jinn who had very attentively listened Qur’ān said about it:

يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُسْتَقِيمٍ

- It (Book-Qur’ān) leads to the Absolute Fact and towards the Path that keeps leading safely and stably to the destination of peace and tranquillity — [46:30]

The pair of words chosen to declare/render Qur’ān as such also grants it the permanent status and source of knowledge, wisdom, guidance and code of conduct for the entire humanity.

The confirmation, validating, certifying and sanctifying all the revelations of the past is done solely by Qur’ān being the last and permanent source of guidance:

وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ

- Mind it, this Qur’ān were not such which could be authored, compiled and edited by someone other than Allah the Exalted.

وَلَكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ

- To say it are ancient tales written by the Messenger is a lie; on the contrary, it is the affirmation and authentication in time and space of that which was sent in front of it (previously sent) —

وَتَفْصِيلَ الْكِتَابِ

- Moreover, the organization-differentiation-delineation-arrangement of the said Book (Qur’ān) has been by the command of the Sustainer Lord of the Universes.

لَا رَيْبَ فِيهِ

- -- Let it be known about the contents of the Book that it are absolutely void of peevish substance: suspicious, conjectural, whimsical, conflicting, ambiguous, anomalous, irrational, un-certain, illusory, unsubstantiated, incongruous, biased and opinionated matter --.

مِن رَّبِّ الْعَالَمِينَ ۝٣٧

- It is composed and organized in distinct frames by the command of the Sustainer Lord of the universes-physical realms. [10:37]

The verbal noun: **تَصْدِيقٌ** is used only once in the Discourse. A verbal noun signifies the occurrence of an action or the existence of a state without time reference. It is thus attribute of timelessness for the Book. The authentication of past revelations also implies the confirmation of respective Messengers. Allah the Exalted has confirmed by oath of Qur'ān the Last and Universal Messenger:

يَسْ

- Ya, See'n. [Two mutually conjoined syllabic consonants of Arabic alphabet (أبجدية عربية), upon **س** is ancillary glyph/prolongation mark which stretches the sound value of letter to which it is added. [36:01].

وَالْقُرْآنِ الْحَكِيمِ ۝٢٠

- And swearing by the Qur'ān, its peculiarity is that it contains and grants insight to the invisible/infolded matters/things/pearls of wisdom [disclosed in its Aa'ya'at-17:39] — [36:02]

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝٣٠

- It is to confirm that indeed you (Muhammad Sal'lalaa'hoalaih'wa'salam) are certainly the Universal Messenger for entire humanity distinct in the galaxy of those appointed and sent as the Messengers to respective nations in time and space —[36:03]

The unique feature of idiolect of Qur'ān is the use of consonants of Alphabet in the beginning of some chapters. There are thirty "words" comprising of only consonants in 29 chapters. Amazing fact is that some of them are used for oath. Firstly these two letters in combination with Qur'ān are used as oath to emphasise the absolute veracity of following declarative statement. Choice of letters is also relevant to the statement. Consonant "ي" serves as first person personal pronoun; and it is said

it has the meanings of "Me, Will, Power". And consonant "س" is used for future and recurrence particle; and meanings assigned to it are "In progress, Support, Energy Flowing".

And the Last and Universal Messenger has affirmed and authenticated all the Messengers of the past:

بَلْ جَاءَ بِالْحَقِّ

- No, they falsely slander; he is neither possessed nor a poet, the fact is that he (Muhammad Sal'lallaa'hoalaih'wa'salam) has come with the Infallible Discourse (Qur'an).

وَصَدَقَ الْمُرْسَلِينَ ۚ

- And he (Muhammad Sal'lallaa'hoalaih'wa'salam) has since affirmed-authenticated all those who were sent as Messengers to various nations in timeline. [37:37]

13.(c) Culmination of communication by the last book as perpetual source of guidance.

The promise of communicating guidance was fulfilled in time and space:

لِكُلِّ أَجَلٍ كِتَابٌ ۚ

- A book was sent along with every Messenger for guidance: knowledge: Life Manual for each period of time. [Refer 13:38]

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ

- Allah the Exalted obscures that about which He so decides. And He the Exalted perpetuates that which He wills.

وَعِنْدَهُ أُمُّ الْكِتَابِ ۚ

- Take note; the Mother - Principal Book (repository of knowledge of created realms) is in safe custody with Him the Exalted. [13:39]

The time kept progressing to the final moment when the Earth and its habitants were about to be like a Global village. Therefore, it was the point in time when the entire humanity was given the

Final Book, applicable and incumbent upon all irrespective of their locative geography, colour, language, lineage. This Book is to stay permanently; unlike the earlier Revealed Books given individually to the Past People, distinguished and recognized by geography and lineage.

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

- Take note about this book: Grand Qur'ān: Our Majesty has compositely sent it. Its other peculiar characteristic is that it is rendered permanence and perpetuation for ever.

مُصَدِّقٌ الَّذِي بَيْنَ يَدَيْهِ

- Its another characteristic is that it is the affirmation and authentication of that which was revealed in time-line in front of it (the guidance after descent to Earth up till Injeel).

وَلِتُنذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا

- And the intended objective of it is that you the Messenger [Sal'lallaa'hoalaih'wa'salam, with it] keep admonishing and awaken the inhabitants of the Mother of cities [Mecca-the Sanctified City]; and all those who inhabit around it. [the whole world]

وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۗ

- Take note; Those who truly believe in the Hereafter; they heartily accept and believe in it: the Grand Qur'ān.

وَهُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۚ

- And they remain vigilant for regularly performing their As-Salaat: time bound Protocol of Servitude and Allegiance. [6:92]

The topic sentence is repeated:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

- Take note about this book: Grand Qur'ān: Our Majesty has compositely sent it. Its other peculiar characteristic is that it is rendered permanence and perpetuation for ever.

فَاتَّبِعُوهُ

- Therefore, you people are directed to follow it (Qur'ān) in letter and spirit in such manner that nothing else influences in between.

- Moreover, remain cautious/mindful/vigilant/guarded against what is prohibited avoiding unrestrained conduct in reverence and fear of Allah the Exalted—

لَعَلَّكُمْ تُرْحَمُونَ. ١٥٥.

- So that you may persistently be the recipient of mercy-salvation. [6:155]

The second adjectival description of this Book, Grand Qur'ān is: مُبَارَكٌ. It contrasts it with all the Verbal Communication-the Revealed Book sent in time and space prior to it that is mentioned in the discourse. This is Passive Participle of Form-III. The Passive Participle used as an adjective acts as a descriptive term. As a predicate-adjective it may serve as a verb substitute to indicate an on-going, simultaneous, or imminent action or state, having a meaning close to the verb in imperfect tense.

It should be remembered that except Grand Qur'ān none of the earlier revealed books were declared as: مُبَارَكٌ i.e. made to stay permanently and perpetually. Those earlier books are confirmed and sanctified by the Qur'ān as to that which were revealed therein.

This Passive Participle emanates from the Root "ب ر ك". Learned Ibn Faris [died 1005] stated that the basic perception infolded in it is that of ثَبَاتُ الشَّيْءِ i.e. the state of perpetuity, permanence, continuity. Other Lexicons also narrate that this Root enfolds the basic perception of anything that became firm, steady, steadfast or fixed; remained, continued or stayed in a place, constantly or perseveringly. It reflects permanence and stability that results in keeping expanding, developing and becoming more and more prominent, obvious and popularly known.

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ

- Take note; This (Grand Qur'ān) is Memoir - Reference Source. Its first peculiar characteristic is that it is perpetual. Its other peculiar characteristic is that Our Majesty has compositely sent it/made it reach you people.

أَفَأَنْتُمْ لَهُ مُنْكَرُونَ. ٥٠.

- Is it for some reason that you people are not recognizers for it? [21:50]

The above two sentences share four same words. Striking difference is the ascending order of characteristic features of: كَتَبَ and ذَكَرَ. The order is reverse in the second sentence. The same passive participle signifies a different fact by its placement. In the first sentence, it denotes that the Book after having been compactly sent is rendered and declared to remain in force perpetually; thus it is the complete and final Book for entire humanity. In the second sentence, it is the first specification of: ذَكَرَ Memoir - reference source, before it was compactly sent-communicated. It thus conspicuously reveals that this Memoir narrates the events of all time.

Were we enjoying an excellent memory enabling us to retain the already read part, we might not have faced complexity on hearing this claim and declaration about permanence rendition of the Book. While listening an episode of the past we were told:

ذَلِكَ تَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ

- Our Majesty are continuing narrating it: the episode of Easa [alai'his'slaam] upon you the Messenger [Sal'lallaa'hoalaih'wa'salam] which is one of many unprecedented happening-unprecedented displays —

وَالذِّكْرِ الْحَكِيمِ

- And Our Majesty are narrating it out of the miscellany of Memoir/Referential/Reference Book: Grand Qur'an; its peculiarity is that it persistently exposes the infolded realities. [3:58]

Verbal Noun: ذِكْرٌ is the source of verb: ذَكَرَ-يَذْكُرُ. Its origin-Root is "ذَكَرَ"; basic perception encoded is to preserve something in the memory; to retain ideas, perceptions and events in memory. Information saved and recorded in memory becomes memoir-history, a source of reference; a link that can be retrieved or recalled for reviewing-visualizing and to relate. It thus conveys the meanings of recalling information, knowledge, and events, and mentioning - narrating it and to remind. This Root integrates in its ambit the related processes of perception, storage, recall and retrieval; and expression - transmission of information by one to another. Thereby, the sense of its use will be dependent upon the context while the basic meanings will still be prevalent.

The perception and meanings of this Root primarily relate to Semantic Frame: Memory. Memory is like a vault where information and knowledge is stored. Its retrieval will depend how consciously

and safely was it stored. If the vault of information and knowledge is not frequented, one may forget it which is signified by Arabic Root: ن س ي . It signifies a man giving up and leave protecting, or abandoning something which he has or is near him either because of weakness of his memory, or inattention, carelessness or by design until it effaces from his memory to mention it.

الذِّكْرُ الْحَكِيمُ: This is an adjectival phrase. When a book is portrayed by definite verbal noun: الذِّكْرُ using it sort of epithet, it denotes "memoir": an account of information and historical events especially one written from personal knowledge. It is adjectively portrayed by الْحَكِيمُ: Adjective resembling participle, or termed as Verbal Adjective; it is a noun derived from an intransitive verb in order to signify the one who establishes an action or state with the meaning of permanence. Semantic information embedded in this word is difficult for me to draw by using a single word in target language. It signifies that this Memoir covers the utmost point; it is umpiring; it is narrative that exposes the invisible realities; and lot more.

الذِّكْرُ الْحَكِيمُ: It signifies that this Memoir covers all that has happened in the Sight of the Author of the Book. It covers all which is visible and invisible to the sight and memory, i.e. whether it is past, present or future in the consideration of the reader.

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ

- Likewise, Our Majesty is narrating to you the Messenger [Sal'lallaa'hoalaih'wa'salam] the episodes; in event by event manner, some out of the miscellany of instances/news that have passed.

وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ۚ

- The fact remains, Our Majesty have given to you the Messenger [Sal'lallaa'hoalaih'wa'salam] Grand Qur'ān, a grace from Our Majesty; it serves as a Memoir - biographical narrative [20:99]

Verbal noun [ذِكْرًا] signifies the occurrence of an action or a state within the time-period in which it finds mention. Thereby, it covers the entire timeline when used as an epithet. The par excellence style of Grand Qur'ān is that it leaves no complexity unresolved. An epithet is a descriptive

title: **الذِّكْرُ** signifies the real nature and value of the contents, discourse of the Grand Qur'ān. It is explicitly pointed out:

ص

- Sād: Fifteenth-middle letter of the 29 letter Arabic Alphabet, with ancillary glyph/prolongation sign/mark which extends/stretches the sound value of the letter to which it is added. As a numeral, it denotes 90-reflecting the entire range from 0 to 9. Interestingly, its head part is used in Grand Qur'ān as a sign to suggest linkage in recitation.

وَالْقُرْآنِ ذِي الذِّكْرِ

- And swearing is by the Qur'ān; its peculiarity is that it is the holder of the Memoir, portraying history eternity to eternity. [38:01]

ذِي الذِّكْرِ: It is a possessive phrase and is [صفة للقرآن] adjectival portrayal of Grand Qur'ān in the sentence. **ذِي**: It is a definite noun by construct and refers to owning, possessing, holding, and containing with reference to a book or container. Grand Qur'ān is the Book that contains in its contents the Memoir - history.

It is thus evident that the first complexity which might be faced by a critical reader on listening the claim of having rendered the Qur'ān as perpetuated and permanent Book of guidance is vividly resolved by the epithet: **الذِّكْرُ** The Memoir's narrative. But it is clarified that it is not an ordinary memoir in the meanings of an account of historical events written from personal observation/knowledge. It is Grand Memoir for the reader since it covers for him the past, the present, and the future of his Universe; and beyond it to a new threshold: the transition to a new Universe where he will continue his life on resurrection. And all this timeline is the Memoir: Knowledge and Observation of the author of the Grand Qur'ān, Allah the Exalted, the creator of all realms.

The permanence and perpetuated characteristic of Grand Qur'ān is reiterated for the last time by adding information about the Person to whom this was revealed. This rather puts the authenticating seal upon the reported fact of peculiarity of permanence and perpetuated state of the Book for the entire time-line.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ

- This is the Book; its peculiarity is that Our Majesty has compositely sent it to you the Messenger (Muhammad Sal'lalaa'hoalaih'wa'salam). Its characteristic is that it has permanence and perpetuation.

لِيَدَّبَّرُوا آيَاتِهِ

- The purpose is that they (people) may personally study its verbal passages critically, logically and coherently pursuing the information mirrored by them.

وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

- Moreover, the objective is that the Men of Understanding: who look into matters and conduct objectively without overlapping with emotions-prejudices-biases-whims-caprices, may at their own save it in memory, frequent it for reference-lesson and relate it. [38:29]

(d) Humanity is binary only by reference to the person of the Universal Messenger: his reverent and non-reverent

The ruling elite throughout history is mostly adamant; for retaining their hegemony, to ideology that aims at directing the humanity to the Path prescribed and ordained by Allah the Exalted; while some others do submit. Thereby, the message needs to be equally forceful for persuasive purposes, but also taking care of their grandiose delusion. There is no parallel how a combination of rhetoric devices is used in Qur'ān for getting a point across to aristocracy without hurting their susceptibilities. Appeal to Authority and Credibility is promoted by combining Anamesis (again put in mind; recalling to memory from past history); Cataplexis (speech containing and declaring certainty of disaster, or punishments, requital to fall upon them for their wickedness, impiety, insolence, and general misconduct) and rhetoric device of Juxtaposition. The best strategy is to convey the harsh outcome of such irrational attitude in third person narration:

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ

- Know the upshot of those elite and intelligentsia who in time-space refused to accept the Book of Hour; and they hindered and/or diverted people from the Path prescribed by Allah the Exalted:

أَصْلَ أَعْمَلَهُمْ ۚ

- He the Exalted has declared all their apparently good deeds as vanished. [47:01]

It is obvious the referent are the members of ruling elite, aristocrats and intelligentsia who have authority and influence in the society. The timeframe reference is not limited to any specific period and era. It encompasses entire timeline and authoritative verdict. Further, to let them explore the nuisances of their trait and upshot, their character is fleshed out by contrasting against another character which includes not only members of aristocracy but also whom they consider riff-raff of society; the rhetoric device Juxtaposition is superbly employed:

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

- And news about those: Who had heartily accepted-believed and conducted righteously and moderately [Nisara-Christians, and Gentiles: Monotheist believers belonging to people whom book was not given in earlier generations] —

وَأَمَنُوا بِمَا نُزِّلَ عَلَيَّ مُحَمَّدٍ

- And they believed in that which was gradually sent to Muhammad [Sal'lallaa'hoalaih'wa'salam]; (Grand Qur'ān):

وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ

- -- And it is the Infallible Doctrine-Discourse, which is sent compositely towards them in easy to read and comprehend composition by their Sustainer Lord --

كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ

- He the Exalted has exonerated them of their past lapses and shortcomings —

وَأَصْلَحَ بِأَلْفِهِمْ ۚ

- And He the Exalted has perfected their condition. [47:02]

The rule and principle of destiny is highlighted for the timeline from beginning to the end of worldly life. It is reiterated point blank; henceforth Universal Messenger and the Divine Discourse shall remain the Guide for the Humanity; and the Globe shall be considered just one geographical

unit, and their fate will be dependent upon, and decided in the light of Constitution prescribed through them:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ

- He the Exalted has sent His Messenger along with: **الْهُدَىٰ**: The information Code-Guide-Constitution (Qur'ān); and the System-Code of Conduct based upon infallible doctrine. The objective is that he might render it (Qur'ān) manifestly apparent over the System of governance, the social system of conduct in its totality.

وَكَفَىٰ بِاللَّهِ شَهِيدًا ۚ

- Take note, Allah the Exalted suffices as ever observant; and witness upon the fact: [48:28]

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ

- Muhammad [Sal'lallaa'hoalaih'wa'salam] is the Messenger-Spokesperson of Allah the Exalted — [Refer 48:29]

The statement relates to the event of decisive victory; and the take over of the House of Allah the Exalted by the elevated Messenger. Persuasion is accomplished whenever the speech is held in such a way which render the speaker worthy of credence. Trustworthiness is at peak when stated by the witness to let the indecisive people realize the truth who were wavering by conjectural propaganda. This victory is unique, absolutely different in essence and connotation of civilizations taking over capital of another nation; it was permanent retrieval, and reinforcement of the Constitution promulgated by the Founding Father, the elevated Messenger Iebra'heim alai'his'slaam. Thenceforth, even the entry and visit of polytheists was banned for ever. It was the appropriate moment that Allah the Exalted declared; His witness suffices that Muhammad (Sal'lallaa'hoalaih'wa'salam) is the Messenger of Allah the Exalted. This event also earned the universal prominence and recognition to the exalted Messenger Muhammad (Sal'lallaa'hoalaih'wa'salam) [Refer 94:1]. This turned the World bipolar in the real sense of the word. It turned the classification of humanity binary; one **أُمَّةً وَسَطًا**: a justly balanced, moderate, and exalted Central community, and the other is collectively: **الْكَافِرُونَ**: peoples who believe not in the exalted Messenger Muhammad (Sal'lallaa'hoalaih'wa'salam):

قُلْ يَتَّيِّبُهَا الْكَافِرُونَ ۚ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "O you all who have refused to accept me as the Messenger and explicitly or implicitly the Qur'ān as the Book of Allah the Exalted, listen! [109:01]

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۖ

- Your system of belief and conduct is identity for you people; and mine Code and Conduct is the recognition for me. [109:06]

Ever since the revelation of Grand Qur'ān; communicated to humanity by the elevated last and the Universal Messenger of Allah the Exalted, Muhammad Sal'lallaa'hoalaih'wa'salam, the *basic divide and classification* of human species is Believers and Non Believers in him. Highlighting the distinction and contrast in simplest words, it is pronounced that everyone is at liberty to hold their identity and system of belief and conduct. Live and let us live by our Code for the common good of all. The pronouncement comprising just thirty words suffice to guarantee that we the believers have no concept of clash of civilizations.

The name Muhammad [Sal'lallaa'hoalaih'wa'salam] was *unique* in the whole of Arabia; and he was the only and the *first to be given this name* by his elevated and blessed staunch monotheist grandfather with whom Allah the Exalted is pleased. *Uniqueness of his name* also rendered him well known in the society since his birth, apart from being son of aristocrat family and clan who were the controllers and sovereign of all trade routes of different seasons (106:1-2).

Apart from the sons of soil of Arabian peninsula, he had become equally familiar and well known for the migrant Arab-ized People of the Book—Christians and the Jews when he published - made public the contents of Grand Qur'ān:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ

- Those whom Our Majesty had earlier given the Book recognize him: the Messenger as they conveniently recognize their sons. [refer 2:146; 6:20]

وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ۗ

- However, fact remains; a group who are influential elite-clergy of them conceals-withholds the infallible truth (Qur'ān) from public. They do so purposely since they are cognizant he is the Last and Universal Messenger. [2:146]

This type of cognition of a personality is possible when they already have had authentic information in the Book revealed upon them, and were put under obligation in the Covenant (Refer 5:12) to believe in and obey and follow him thenceforth. He was mentioned for easy cognition and recognition in black and white both in Tor'aat and In'jeel. That was the reason many of the People of the Book sincere to their Book and covenant believed and followed him once he introduced himself and released the Book titled Qur'ān. The Clergy of the People of Book did not have an iota of doubt for cognition of the Last and Universal Messenger. It is highlighted by employing the rhetorical strategy of exemplification. Cognitive process is controlled by brain areas such as frontal lobes, cerebellum and basal ganglia that collectively interact to exert governance and control over executive function. Cognitive process is very efficient in respect of one's sons with no hesitation and confusion. His mention was explicit for instant recognition in the Revealed Books:

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ

- They are the people who sincerely follow in action the Messenger — the Chosen and Elevated Allegiant from amongst those who were not given the Book earlier - Gentiles.

الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ

- The peculiarity of this Messenger is that they find him mentioned in writing with them inscribed in Tor'aat and In'jeel — [refer 7:157]

يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ

- He directs them to follow the well known norms-permanent prescribed values and forbids them from conjectural innovations-deceits-deviations —

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ

- And he declares for them permissible-lawful the things which are decent-beneficial and nutritious; and declares unlawful - restrained upon them the things which are junk, palavers, unpropitious —

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ

- And he lays off from them their prestation-burden of Covenant; And lays off the shackles of conjectural myths-widely publicized conjectural stories which were placed upon them.

فَالَّذِينَ ءَامَنُوا بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ

- Therefore, to honour and discharge their pledge, those who accepted-believed in him ((Muhammad Sal'lallaa'hoalaih'wa'salam) and exalted and revered him and helped him —

وَاتَّبَعُوا النُّورَ الَّذِىٓ أُنزِلَ مَعَهُۥ

- And they followed in letter and spirit that Visible Light: the lightener of the Path to Destination, Guarantor of the Continuity of Life (Grand Qur'an). Particular information about it is that it was compactly sent down accompanying him (Muhammad Sal'lallaa'hoalaih'wa'salam-his corporeal appearance-sending in the lowly world).

أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

- Aforementioned are the people who endeavour for perpetual success-fruitfulness. [7:157]

The affectionate consent to the Covenant had made the humanity uplift a burdent of obligation:

قَالَ ءَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي

- He the Exalted asked them: "Have you willingly consented-pledged to it? And have you taken upon yourself to discharge-perform My prestation of obligation on this offer to you people?"

This obligation was to be laid off by the Last and Universal Messenger from those who believed in and followed him:

وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِى كَانَتْ عَلَيْهِمْ

- And he lays off from them their prestation-burden of Covenant; And lays off the shackles of conjectural myths-widely publicized conjectural stories which were placed upon them. [Refer 7:157]

Allah the Exalted now "loves" people only conditionally:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ

- You the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] pronounce: "If you people have been loving Allah the Exalted —

فَاتَّبِعُونِي

- Then to demonstrate and prove it, you are instructed to heartily and diligently follow me in letter and spirit without in between there a third party intervention and influence.

يُحِبِّبْكُمْ اللَّهُ

- If you acted accordingly, Allah the Exalted will in response-reciprocally would love-appreciate and acknowledge you people —

وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ

- Moreover, He the Exalted would overlook and grant forgiveness for you people for your earlier wrong-doings.

وَاللَّهُ غَفُورٌ رَّحِيمٌ

- Remember, Allah the Exalted is the Forgiving-Overlooking and the Merciful". [3:31]

It is explicit that the salavation is now subject to honestly and sincerely following the Messenger Muhammad Sal'lallaa'hoalaih'wa'salamin letter and spirit. Those who about-face are non-believers and are not worthy of liking by Allah the Exalted, it is proclaimed:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce: "You people affectionately and wholeheartedly accept the word of Allah the Exalted and the word of the Messenger."

فَإِنْ تَوَلَّوْا

- In response, if they people purposely about-faced without heeding it:

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ

- Then remain cognizant of the fact that Allah the Exalted certainly not appreciates and approves for nearness and liking the disavowers. [3:32]

Allah the Exalted has declared the Universal Messenger as: سِرَاجًا مُنِيرًا the Luminary of unique prominence and outshining the entire created realm. And made it known that whoever would behave as maligner and depreciator, he will instantly stand doomed for ever:

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝۲۰

- It is a certain fact about whoever is maligner and depreciator of you the Messenger [Muhammad Sal'lalaa'hoalaih'wa'salam]: he stands doomed permanently. [notwithstanding he is a believer or a non believer in public eye] [108:03]

14. Return to Paradise. Who will pilot people to Paradise? سُلْطَنٌ Sultan

We belong *not* to this Universe comprising Earth and the Sky layered into seven segments. We have partly terrestrial origin since some constituent elements were taken from the Earth, but our primary and vital element is water, an extraterrestrial matter flash descended in measured fixed quantity, and stored in the Earth [23:18]. We were descended to Earthly Universe which is finite and closed. Sky (Gaseous) and Earth were "asked" to develop a relationship-be in loop either of love/attraction or hatred/repulsion. Both (feminine) opted the relationship of attraction which resulted in "sewing" of the Sky and Earth without any cleavage/gap/aperture.

The Universe is a unified closed whole/unity but does have exit doors to get out of its extremities:

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 حَتَّىٰ 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.

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۝

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

The social species Jinn and Human who are granted free-will and autonomy of decision and choice of behaviour are cautioned to realize they are in a tightly closed Universe:

يَمَعْشَرَ الْجِنِّ وَالْإِنسِ

- O You the gregarious Species Jinn and Human being!

إِنْ أَسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ

- Should you people acquire the capability to get across the successive layers of the Skies and the Earth —

فَأَنْفُذُوا

- Thereby, you get across.

لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ۝

- But you cannot get across the successive layers of the Skies and the Earth. Exception to this negation of exit is that you accompany "Sultan-holder of Authority". [55:33]

Those who are bound by nature and predetermined fate are not invited and challenged like this. Nor is it a satire. "Predestination" is but a bond-imprisonment of measures and mutual relationships-

relativity and inter-dependence of creatures. Everything is created in a determined measure and they all have Homology, Proportionate-ness, Commensurability, Symmetry, and Pro Rata. Predestination is coercive and compelling. Measures and relativity subjugates and places every thing in a surrendered state. Predestination makes every object as "Muslim" for the Creator.

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ

- Have you not given a thought that in fact Allah the Exalted is the only One for Whom whoever is living - existing in the Skies and in the Earth makes his self acknowledge and submit humbly in surrender, and will make himself acknowledge and submit humbly in surrender, [in a state of wilful and affectionate acceptance with reverence, and so under compulsion of coercive circumstances —[13:15]

وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ

- Moreover, the Sun, and the Moon, and the Stars —

وَالْجِبَالُ وَالشَّجَرُ وَالذَّوَابُّ

- And the Mountains, and the Plants, and the Animals make themselves humbly submissive for Allah the Exalted —

وَكَثِيرٌ مِّنَ النَّاسِ

- Moreover, many from amongst human beings make themselves humbly submit and prostrate for Allah the Exalted.

وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ

- Be mindful that, many of the human beings are those, the corporal punishment has become incumbent upon them.

وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُّكْرِمٍ

- Mind it, in case Allah the Exalted declares someone as degraded, thereupon, there is none at all who would bestow dignity and honour to revive for him his grading.

إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ﴿١٨﴾

- Indeed Allah the Exalted is Innovative Performer of whatever He intends-desires-decides. [22:18] [please prostrate, it helps getting near to Allah]

The *universe is religious minded* with no sectarianism and conflicting schools of thought. Her constitution, code of life and conduct, attitude and behaviour is exactly to the protocol signified by the word *Islam*: **الإِسْلَامُ**, submission to the discipline establishing state of peace, security, tranquillity, harmony and dynamic balance for all; a system and manner of fundamental interactions. Allah the Exalted has unified the Universe by prescribing a single discipline, code of conduct for all existents:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ

- Know the certain fact; Ad-Deen: Universal Constitution: Code of Conduct prescribed by Allah the Exalted is Islam: a name signifying a state and activity according to the discipline establishing orderly state of peace, security, tranquillity, harmony and dynamic balance for all. [3:19]

The members of Species endowed with free-will regret and wish had they also become Muslims during their Earthly life:

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ ۚ

- They who have refused to accept the Messenger and Qur'an will penitently wish had they been Muslims: those who accepted and were practicing the Prescribed Code: Islam. [15:02]

These are the people who were left behind on the Earth. They are the people for whom Hell-Prison is made:

فَاتَّقُوا النَّارَ الَّتِي

- Thereby, you people anxiously preserve yourselves from the Fire - Heated Hell-Prison—her characteristic is:

وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ

- This Heated Hell-Prison is such that her "Fuel"- charred- affected by it are the People and the Stones.

أُعِدَّتْ لِلْكَافِرِينَ ۚ

- She (Fire-Heated Hell-Prison) has been prepared for all types of proven and established disbelievers (defined in 4:151-152) [Refer 2:24] (this sentence is repeated in 3:131)

It is repeated:

وَاتَّقُوا النَّارَ الَّتِي

- And you people anxiously preserve yourselves from the Fire - Heated Hell-Prison— which Characteristically —

أُعِدَّتْ لِلْكَافِرِينَ ۚ

- She (Fire-Heated Hell-Prison) has been prepared for all types of proven and established disbelievers (defined in 4:151-152) [3:131]

However, on the Day of Resurrection all the people of humanity and Species Jinn will visit the boundary of Hell-Prison:

وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا

- Beware, there is none amongst you people but who will visit her (on resurrection, Hell-Prison, on turn) —

كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ۚ

- It (making everyone a visitor) were inevitably concluded affair, incumbent upon your Sustainer Lord. [19:71]

Afterwards, the people who are to be taken beyond the doors of the Sky will be saved and raised while leaving the proven guilty will be left behind and made to enter the Hell-Prison:

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا

- Afterwards, Our Majesty will save-raise those who endeavoured to attain salvation —

وَنَذِرُ الظَّالِمِينَ فِيهَا جِثِيًّا ۚ

- And Our Majesty will leave behind the distorters, unjust and evil mongers; they would be put in her (Hell-Prison) bounded together. [19:72]

Only those will be taken to the Paradise who are rescued from the Hell-Prison. It is reiterated:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ

- Every person present on the last Day will be the taster of the natural death any moment.

وَإِنَّمَا تُوفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ ۖ

- And the recompense of all your earnings-efforts-deeds will be recompensed in full terms only on the Day of Rising.

فَمَنْ زُحِرَ حَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ

- Since everyone of space-time will visit Hell-Prison, thereat, whoever is tugged from outskirts of the Hell-Prison and he is entered into the Paradise; thereby he has achieved accomplishment.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ۗ

- Take note: the life of this lowly world is worth nothing except as the wherewithal of deceptive and illusory hopes-enjoyment aimed at achieving an objective. [3:185]

The Paradise is located beyond the frontiers of Earthly Universe. Who will be the Saviour for those who are to be taken away from the outskirts of Hell-Prison:

لَا تَنْفُذُونَ إِلَّا بِسُلْطَنِ ۗ

- But you cannot get across the successive layers of the Skies and the Earth. Exception to this negation of exit is that you accompany "Sultan-holder of Authority". [55:33]

This news is very important. It is a question of life and death, not like of this life. It is question of life where will be no fear, no sorrow, no boredom and depression but far superior to the royal life of great kings; and hard drinks whose fragrance and aroma will be fascinating, and the bubbles in the silver plated crystal bowls will amaze as to longevity and maturity of wine. And aginst it would be the cries for sudden death that will not be met; it will neither be life nor death.

The negation-exception construction adds emphasis. The possibility of their selves getting out of the closed Universe is absolutely naegated. The only possibility of getting out is described by

prepositional phrase: **بِسُلْطَانٍ**, where preposition can be estimated both for "recourse" (لِلْإِسْتِعَانَةِ) and/or for accompaniment, association (لِلْمُصَاحَبَةِ) in the meaning of (مع) alonwith.

Who is: **سُلْطَانٌ** by accompanying and taking recourse with him, one can cross over to extraterrestrial space? We must identify and know him if we wish to go back from where we came.

However, word **سُلْطَانٌ** is not a metaphor that we should deduce with symbols and concepts to identify the real Person. It is a serious matter of concern involving "Truly Living Life"; or "Life where one will always desire sudden annihilation death". Therefore, we must know him in concrete terms.

Its Root is "س ل ط". It is used 39 times while the word itself is mentioned 37 times. Lane's Lexicon based upon Classical Arabic Lexicons transcribes:

- **سُلْطَانٌ** 1, aor. **سَلَطَ**, (M,) inf. n. **سَلَاطَةٌ**, (S, M, B,) *He, or it, overcame, prevailed, or predominated:* (S, TA:) or *was, or became, firm, or established, in superior power or force:*
- **سُلْطَانٌ** *Strength, might, force, or power;* (TA;) as also ↓ **سُلْطَنَةٌ** : (Bd in iii. 144:) *predominance;* the *possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power;* (Mgh;) as also ↓ **سُلْطَةٌ** ; *power of dominion; sovereign, or ruling, power;* (M;) [in this sense, as well as in the first,] *i. q.* ↓ **سُلْطَنَةٌ** ; (Msb;) *power of a king;* (Lth, Mgh, K;) and *of a governor; delegated power, or power given to one who is not a king; [unquote]*

The topic under discussion is the issue of getting out of this Universe and that is possible only if we are in the company of and have the assistance of a: **سُلْطَانٌ** person who is given - delegated the authority to help. If we have the habit of following the manner suggested for comprehending Qur'ān ourselves using prior and background information (**تَدَبُّرٌ**). The Grand Qur'ān has laid down an enquiry system and criterion to determine the veracity of a lengthy text. It is denoted by Arabic verbal Noun: **تَدَبُّرٌ**: Critical and logical thinking: an enquiry based process and pursuit: linking background information given before to determine cohesion and coherence. Lane's Lexicon says that: **تَدَبُّرٌ** signifies the thinking, or meditating, upon a thing, and endeavouring to understand; he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it. Its Root is: **د ب ر** that signifies the tail end of a thing and of back - rear in contrast to front. Since the Verb choice is Form-V, which has reflexive causative meanings and the subject receives

back the impact of action, the act is to be done personally. It generally depicts such actions where the subject honestly and sincerely performs it diligently.

Allah the Exalted has much earlier revealed that the person authorised to help people taking them across the frontiers of Universe to Paradise is the Universal Messenger:

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] organize-maintain the assembly for Ass-sa'laat: Protocol of Servitude and allegiance for the point in time of smooth declining and disappearing of the Sun up to the boundary of night getting cool and darker.

وَقُرْءَانَ الْفَجْرِ^ط

- And accomplish compiling the Text/Book at the time of dawn —

إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا. ^ط_{٧٨}

- It is a fact that the compilation of the book at true dawn to rising of the Sun has been a witnessed affair. [17:78]

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ

- Thereby, you the Messenger [Sal'lallaa'hoalaih'wa'salam] make it habit of remaining awake in wee-hours of the night busy with/reading-compiling it (Qur'ān). This is an additional time-bound assignment-activity—supererogation for you alone —

عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا. ^ط_{٧٩}

- It may well is anticipated that your Sustainer Lord might soon honourably resurrect/revive/return you to the state of original Place-Abode of Glory and Praise. [17:79]

This breaking news indicated at the point in time of its revelation that the Mission of Muhammad Sal'lallaa'hoalaih'wa'salam, the Elevated Messenger of Allah the Exalted, was nearing accomplishment. Since it was the only Divine Book which was released in parts, it consistently needed compilation and organization in book format. The writing of the Divine Book was obviously additional performance than the ordinary duty of Messenger, exclusively assigned to him.

يَبْعَثُكَ: The Root of Verb is: "ب ع ث". Lane's Lexicon based upon Classical Arabic Lexicons, states that it, "Signifies the removing of that thing which restrains one from free action". 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 of earlier/original state, which is the basic concept folded in this Root. Therefore, all the words taking birth from this Root will be infolded with this basic concept in whatever manner they are shaped and employed in a sentence. Moreover, its words must have a relation with the restraint that restrained the free action.

The accomplishment would result in revival of the original state, i.e. مَقَامًا مَّحْمُودًا. This is adjectival Phrase. مَقَامًا is the Noun of Location. It will hardly effect the meanings of the sentence whether we take this accusative Noun as Cognate Adverb [المفعول المطلق] or Circumstance [حال]. The disclosed/breaking news was about the revival-return-resurrection towards a location-Original Abode. This location is adjectively qualified by the Passive Participle: مَّحْمُودًا, rendering that Abode as Abode of Glory and Praise. The Verb: يَبْعَثُكَ only denotes resurrection, reinstatement, reversion to original state when the impediment, cause, or restraint that caused the presently existing state is removed. Further update about this breaking news is given hereunder which reconfirmed that the revival and reversion is not to some new place but to the Original Abode of the Elevated Messenger of Allah the Exalted:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ

- It is a fact; He the Exalted Who had earmarked-assigned-allocated the (time bound) responsibility of delivery of Qur'an upon you —

لَرَأَدُّكَ إِلَيَّ مَعَادٍ

- He the Exalted will surely (any moment) return/revive you the Messenger Mohammad [Sal'lallaa'hoalaih'wa'salam] honourably to the Original Abode [مَقَامًا مَّحْمُودًا 17:79]

قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَى

- You the Messenger [Sal'lallaa'hoalaih'wa'salam] pronounce, "My Sustainer Lord best knows the one who has come along with Al-Huda-the Guide (Grand Qur'ān) —

وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ۝٨٥

- And knows fully the one who is wanderer in manifest forgetfulness". [28:85]

The basic perception infolded in the Root "ف ر ض" of verbal sentence (فَرَضَ) is that of cutting something solid and hard which entails assessment and marking as to how, from where and how much be the incision and cutting. Since markings assign a distinct apportioning from the whole, it gives the signification of allocating, earmarking, prescribing or specifying the share. Therefore, it also signifies something made obligatory-ordained-prescribed at a given point in time. Reference to point in time is built in the perception of Root.

The Object of perfect Verb which was allocated-earmarked-prescribed or specified at some point in time is: الْقُرْءَانَ which is the title of the earmarked book, the substantive noun *signifies what is ordinarily called substance; and* is distinct from verbal noun referring an activity like قُرْءَانَ الْفَجْرِ. The responsibility for the Conveyance and Delivery of Grand Qur'ān was earmarked, allocated, assigned upon the Last Messenger Muhammad Sal'lallaa'hoalaih'wa'salam. This information is the Subject of Verb Like Particle that emphasizes the certainty of the following predicate about its subject. Its Predicate: لَرَّآذُكْ has also [لام التوكيد-المرحلة] Prefixed emphatic particle signifying double emphasis on the certainty of breaking news. The Active Participle is from the Root "ر د د". It signifies returning, reverting to the position of beginning. Its use in an episode makes it explicit that it is return to original position and state:

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ

- And Our Majesty verbally communicated to the Mother of Mūsā [alai'his'slaam] that, "You keep breast feeding him —

فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ

- Then when you would have apprehended danger upon him, thereon you place him in the river; (Nile-by placing him in the chest) —

وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ

- And you should not feel fear and nor feel grief —

إِنَّا رَأَدُّوهُ إِلَىٰكَ

- Our Majesty will certainly revert him back any moment in the same condition/place [breast feed] to you —

وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۚ

- And [be at ease, since in future] We will appoint him as one of the Messengers." [28:07]

She was told that her son will be brought back to her to take next breastfeed from her:

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ

- And in the meanwhile We had prohibited for him before that [arrival of his sister] to suck milk of the Wet-Nurses [gathered by Fir'aoun and his wife to breast feed the baby] —

فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ

- Thereby, she (sister) said, "May I lead you towards a household who will nurse and rear him for you people —

وَهُمْ لَهُ نَاصِحُونَ ۚ

- And they will be well wishers for him." [28:12]

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ ۚ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

- Thus Our Majesty returned him to his mother for cooling her eyes and not to let her grieve —

وَلِتَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ

- And so that she may know that the promise of Allah the Exalted is like a proven/executed fact.

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۚ

- But the fact is that most of them do not know/intend to understand. [28:13]

Qur'ān is itself the best lexicon. It renders its important words crystal clear. People of the Book are sternly warned about a possibility:

يَتَأْتِيهَا الَّذِينَ أُوتُوا الْكِتَابَ

- O you the people whom Book was given earlier, listen:

ءَامِنُوا بِمَا نَزَّلْنَا

- Heartily believe in that which Our Majesty have intermittently sent (Qur'ān) the Messenger

مُصَدِّقًا لِّمَا مَعَكُمْ

- It (Qur'ān) is Affirmer-Certifier-Sanctifier for that which is found written in the Book with you people [Tor'aat and Injeel].

مِّن قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا

- Comply it before the time that Our Majesty might efface faces (of disavowers); whereby We might return faces [eyes, nose, mouth] to its original position on the back side of them —

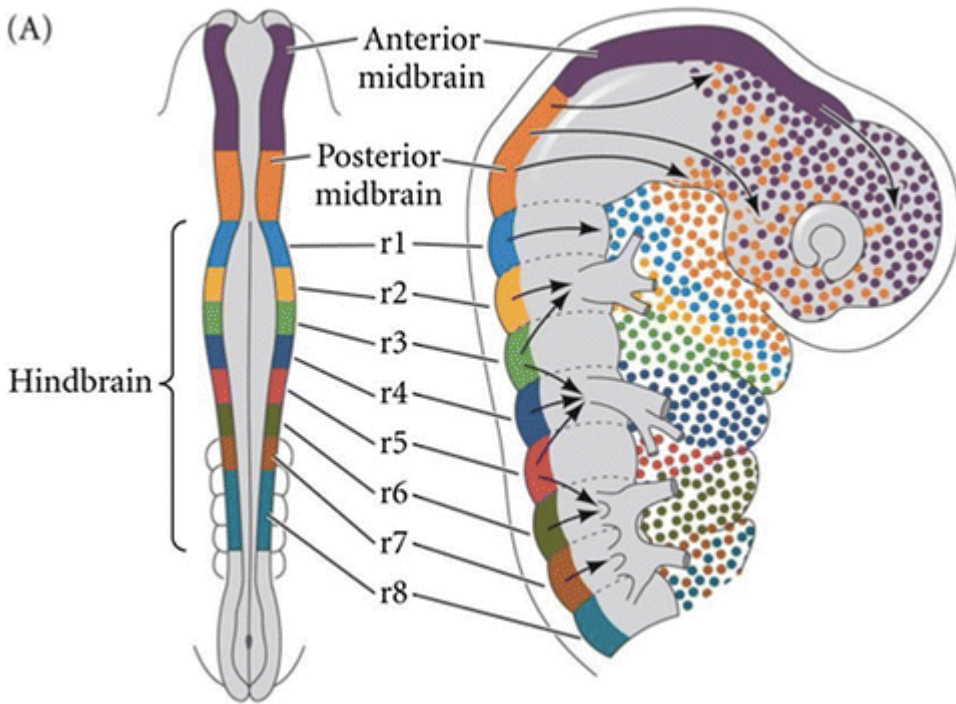
أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ

- Or Our Majesty might discard and condemn them as We discarded and condemned those companions who violated and transgressed in the matter of Sabbat/promise of abstaining commercial activity for a day.

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

- Be mindful; the decision and commands of Allah the Exalted is bound to get executed and become physically accomplished. [4:47]

The first person sovereign singular subjunctive verb: نَطْمِسَ, stems from Root: ط م س, which signifies perception of effacing, wiping off, obliteration of a thing. Its object is faces. And sequel action is described by verb: فَنَرُدَّهَا, (Root ر د د) which signifies returning, reverting to the position of beginning. It is to return an object from its current state and location to its original location wherefrom it reached the current position. The object of verb is faces, and the action will change their orientation to their posteriors - backs (أَدْبَارِهَا), rendering direction of standing and walking and looking in opposite directions. Where was the face originally located before bending and curving? It is describing the days of being at the stage of neural tube:



Neural Tube; bending and face orientation.

This return to the position of beginning is further elaborated by the prepositional phrase "towards مَعَادٍ". It is a location Noun from Root "ع و د". This Root too signifies the act/motion of returning which obviously reflects going-reverting back to original position, state, or location, or original abode.

Allah the Exalted has elaborated in simple and straightforward words about the Abode from where was the descent and subsequently its revival by ascension to that Original Abode: مَقَامًا مَّحْمُودًا after the completion of specified assignment by the Great of Creations, the Elevated Messenger Muhammad Sal'lallaa'hoalaih'wa'salam. There is no mystery involved. We also descended from an elevated location to lowly world. However, our reversion and ascension back to our original abode/Paradise is neither promised nor ensured except subject to the condition that we follow, in letter and spirit without intervention and influence of any third party in-between, the Elevated Messenger Muhammad Sal'lallaa'hoalaih'wa'salam.

After breaking the news of nearing of accomplishment of his assignment and return to his original abode of glory and praise, he was advised to request for the manner of departure to the Abode and authorisation for becoming helping authority for the common people:

وَقُلْ رَبِّ أَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَأَخْرِجْنِيْ مُخْرَجَ صِدْقٍ

- And you the Messenger [Sal'lallaa'hoalaih'wa'salam] pray/request: "My Sustainer Lord, You the Exalted enter me in [مَقَامًا مَّحْمُودًا] entry adorned with goodwill-appreciation, and You take me out (from Earthly world), an exit adorned with truth and goodwill.

وَأَجْعَلْ لِّيْ مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِيْرًا

- And You the Exalted by Your Grace do declare me an authority invested with helping powers, permanently." [17:80]

He is the Unique - the one in the created realm for whom reverence and praises continue uninterrupted in timeline. What he asked is reflection of he being personification of mercy (رَحْمَةً (لِّلْعٰلَمِيْنَ).

لَّا يَمْلِكُوْنَ الشَّفَعَةَ اِلَّا مَنْ اٰتٰخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا

- They (الْمُتَّقِيْنَ) do not hold the authority for intercession. The exception to this negation of authority for intercession is only for the One who had obtained the prior Permission and Authority from the Grace of Ar'Reh'maan, the Exalted as a commitment. [19:87]

It is obvious that rhetoric situation of this breaking news was the days when Qur'an was about to be accomplished but it is included in the chapter which breaks the news that he is the only person who has travelled to Foreign Domain ever since Man landed on the Earth. Allah the Exalted affirmatively informs:

سُبْحٰنَ الَّذِيْ اَسْرٰى بِعَبْدِهٖ لَيْلًا

- The Infinitely Glorious, Allah the Exalted, is the focus of all effort. He the Exalted had arranged the travel carrying His sincere Allegiant (Muhammad [Sal'lallaa'hoalaih'wa'salam] for journey; during some part of night—

مِّنَ الْمَسْجِدِ الْحَرَامِ

- The journey began from within Al Masjid al Haram—the Sacred Mosque, around Ka'aba in Mecca —

اِلَى الْمَسْجِدِ الْاَقْصَا

- The route of journey was towards the Extreme Distant Altitude Mosque —

الَّذِي بَرَكْنَا حَوْلَهُ

- That Mosque is the One whose surroundings Our Majesty have perpetuated and blessed —

لِنُرِيَهُ مِنْ آيَاتِنَا

- The purpose of ascending him (Muhammad Sal'lallaa'hoalaih'wa'salam) was that Our Majesty show him visually the greatest Existent in the Miscellany of Our Existents-Physical realm (For elided second object of verb see 53:18).

إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

- This is a fact that He the Exalted is the One Who is eternally the Hearer [of what is said, at whatever frequency] and the Observer, everything/act is in His focus. [17:01]

He has seen space-time merging. He knows the route and he is the only who will pilot people to Paradise. Let us the scene on the Day of Resurrection on the Earth:

فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ

- (We are seeing people humbly approaching you) What is the purpose — explanation for this activity of those who had persistently refused to believe in you that they are hurriedly heading in fear and docility to be face-to-face with you (Muhammad [Sal'lallaa'hoalaih'wa'salam]), keeping their uninterrupted focus upon you? [70:36]

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ

- They are approaching from your right and left side in small groups. [70:37]

أَيُّطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ

- Is it that by approaching in fear and docility to you [Muhammad Sal'lallaa'hoalaih'wa'salam] each of them vehemently and hopefully desires that he might be caused entry in a Paradise of Delight? [70:38]

It is thus evident that this scene is an happening of the Day of Judgment when non believers are rushing in panic with fear, humility, humbleness and strong desire and hope of seeking intercession by exalted Messenger Muhammad Sal'lallaa'hoalaih'wa'salam to cause them enter in a Paradise of Delight.

The non-believers are depicted acting at their own accord. No one has directed them to run towards Muhammad Sal'lallaa'hoalaih'wa'salam. A man performs action only in hope of achieving a favorable result as desired. Moreover, an act performed at one's own accord manifests his prior knowledge and perception about it. It shows that they were aware in their lives about the exalted stature of Muhammad Sal'lallaa'hoalaih'wa'salam and concept of intercession. However, Paradise is not meant for the Non-Believers. Exalted Messenger Muhammad Sal'lallaa'hoalaih'wa'salam will, therefore, not intercede for them.

15. Visit and survey in the Hereafter to see them who were left behind.

One group of humanity will certainly not return to the original Abode-Paradise located in the "Foreign to Earthly Universe Domain" since the doors of the Sky will not open for them. However, since Man can get across the limits of the Universe in the company of سُلْطَنٌ, a person who has sovereign authorization, obvious fact about failed group is that they were NOT in the company of him-سُلْطَنٌ. Thereby, they could not get out of Earthly Universe and became permanent prisoners. Who are they? Let us listen one of them left behind:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ

- And [on resurrection after second blow in Trumpet] that Day the unjust-distorter-imbalanced will in extreme distress, biting on his hands, regretfully exclaim to himself —

يَلِيَّتَنِي أَتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ۚ

- "Alas! had I consciously taken the path along with the Messenger — [25:27]

يَوَيْلَتِي لِيَتَنِي لِمَ أَتَّخَذْتُ فَلَانًا خَلِيلًا ۚ

- Woe to me, alas I had not taken such and such person as intimate friend — [25:28]

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي ۚ

- Of course he (my friend) strayed me away the Memoir's narrative/Reference Book: Grand Qur'an in times after it had reached me —

وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ۚ

- And Shai'taan had always been a certain deserter for man." [25:29]

All those who were left behind on the Earth to scorch in the heated Hell-Prison are in the loop of Shai'taan/the non-reverant:

أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ

- The Shai'tann has successfully overpowered and bridled them whereupon he has caused them forget the Reminder/Admonition [Grand Qur'ān] of Allah the Exalted.

أُولَئِكَ حِزْبُ الشَّيْطَانِ

- They are the Party of Shai'taan.

أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

- Undoubtedly, it is a certain fact that the Party of Shai'taan are the people who cause/earn loss to themselves in time-line. [58:19]

Let us peep into the Hell-Prison to recognize them (حِزْبُ الشَّيْطَانِ):

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ

- And as soon the matter had been finalized, Shai'tan said to his companions —

إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَعَدْتُكُمْ فَأَخْلَفْتُكُمْ

- "Indeed Allah the Exalted had promised to you people, the promise of truth and fact. And I promised you, thereby, I absorbed you in it in place of that (Allah's promise).

وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي

- And not at all authority of piloting was ever vested in me for steering-forcing you people. The only permission that I had was that I invited you people. Thereby, you people purposely responded accordingly for me.

فَلَا تَلُمُونِي وَلَوْلَا أَنْفُسَكُمْ

- Therefore, you people should not blame-objurgate me. Instead, you people blame-objurgate your selves.

مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي

- Neither I can ever be succor for your screaming, nor are you succor for my screams.

إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونَ مِنْ قَبْلُ

- I have denied that which you people kept sharing in association with me in foretimes."

إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

- The distorters-wrong doers are certainly the people -- severe punishment is decreed for them". [14:22]

Shai'taan made a truthful statement to his inmates. He was told when he had boasted to distract and ruin them:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

- Indeed My allegiants are they that no authority and convincing argument will be available for you to influence upon them - sway them —

إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ

- Except for him who purposely followed you while being amongst the divagating ones. [15:42]

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ

- And certainly, Hell-Prison is of course the promised abode for them, yes for them all such people. [15:43]

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ

- (He was told that despite all his tactics) Indeed My allegiants are they that no authority and convincing argument will be available for you to influence upon them - sway them —

وَكَفَىٰ بِرَبِّكَ وَكِيلًا

- Know it, the Sustainer Lord of you the Messenger suffices as the Guardian-Protector-Disposer of Affairs. [17:65]

It is confirmed that in Earthly world his influence and dominance is only upon those who at their own turn to him:

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ ءَامَنُوا

- [It is a protective measure otherwise] Indeed, he is the one for whom there is absolutely no authority/dominating influence over those who have accepted/believed in the Messenger and Divine Book—

وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ. ٩٩

- And they have trust and hope in their Sustainer Lord. [16:99]

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ

- He only has dominant influence upon those who purposely keep self turning to him in alliance —

وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ. ١٠٠

- And those, who are with him the partners - brothers acting and doing like him to maintain influence upon people (6:121;17:27). [16:100]

It is again explained that he had no authority and influencing power but he did become an instrument in exposing people by their belief about the Hereafter. Only those joined his ranks who believe not in the Hereafter:

وَمَا كَانَ لَهُ عَلَيْهِمْ مِّنْ سُلْطَانٍ

- And whereas there was for him no authority upon them all —

إِلَّا لِنَعْلَمَ مَنْ يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ

- Except that [he been given the freedom to persuade anyone he likes] Our Majesty may expose and differentiate the one who believes in the Hereafter from the one who is in skepticism about it.

وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ. ٢١

- And the Sustainer Lord of you the Messenger is the guardian upon everything. [34:21]

Allah the Exalted had told Shai'taan/the non-reverant that only those will join and literally follow him who will themselves be in the divagating group (الْغَاوِينَ). Those elite who had joined his mission to maintain influence and control over downtrodden segment of society have confessed after some argumentation and alleging each other that they were stray and transgressors:

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ. ٢٧

- And some of them turned confronting others face to face; they were questioning each other's conduct; [37:27]

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ. ٢٨

- They said, "Indeed you, it were you who used to come to us from right side to keep us on your disposition." [37:28]

The influential elite rebuked them and finally accepted their guilt:

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ. ٢٩

- They replied, "No, factual position is that you were never believer — [37:29]

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۖ

- Absolutely no authority and convincing argument and evidence was there for us to insert binding influence upon you people —

بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ. ٣٠

- Nay, rather actually you were a people who over brim in transgression. [37:30]

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ

- Resultantly the Word of Our Sustainer Lord has become incumbent upon us —

إِنَّا لَذَٰبِقُونَ. ٣١

- It is certain that we are definitely going to be the sufferers — [37:31]

فَأَعْوَيْنَاكُمْ إِنَّا كُنَّا غٰوِينَ. ٣٢

- For reason we divagated you people as indeed we kept our selves divagating". [37:32]

Thereby, both type of people will be copartners in affliction:

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ۝۳۳

- Therefore/in consequence indeed on the day when it would have happened, they will be share holders in the affliction. [37:33]

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝۳۴

- Indeed this is how Our Majesty deal with the criminals. [37:34]

The aforementioned people belong to the era of the Universal Messenger:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ

- Indeed they the aristocrats were the people who remained adamant, when it was said to them

لَا إِلَهَ إِلَّا اللَّهُ

- "Realize it about miscellany of iela'aha: deities-godheads that are uncritically admired, adorned and worshipped: none of them is alive; none of them organizes, administers or sustains others except Allah the Exalted the Alone Sustainer Lord"—[Refer also 47:19]

يَسْتَكْبِرُونَ ۝۳۵

- They used to make themselves demonstrate arrogance of grandeur — [37:35]

وَيَقُولُونَ آيْنَا لَنَارِ كُؤَاءِ الْهَتِنَا لَشَاعِرٍ مَّجْنُونٍ ۝۳۶

- And they (polytheists leaders) used to say publically: "Should we must become deserters of our various iela'aha: gods, deities for a delusional poet?" [37:36]

بَلْ جَاءَ بِالْحَقِّ

- No, they falsely slander; he is neither possessed nor a poet, the fact is that he has come with the Infallible Discourse (Qur'ān).

وَصَدَّقَ الْمُرْسَلِينَ ۝۳۷

- And he (Muhammad Sal'lalaa'hoalaih'wa'salam) has since affirmed-authenticated all those who were sent as Messengers to various nations in timeline. [37:37]

At the time of descent it was clearly told:

قُلْنَا أَهْبَطُوا 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: [Refer 2:38]

The verbal sentence: **يَأْتِيَنَّكُمْ** is used thrice. It is used in the Hereafter in the address to the entire posterity of Adam to remind them what they were told at the time of descent on Earth.

يَبْنَئِي ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ

- It will be stated, were you not told, "O You the posterity of Adam! Henceforth when Messengers, the chosen and exalted sincere allegiants amongst you, would have come to you —

يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي

- Their (Messenger's) distinct characteristic would be: They will be relaying to you people My Aa'ya'at: verbal passages of the Book, word by word.

فَمَنْ اتَّقَى وَأَصْلَحَ

- Thereat, responding to them whoever would have become heedful and cautious restraining himself, and perfected his conduct;

فَلَا خَوْفٌ عَلَيْهِمْ

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

وَلَا هُمْ يَحْزَنُونَ

- Neither will they have a cause to grieve". [7:35]

And the upshot for both types of people is reminded on the Day of Requitall that was told before landing on Earth. It is thus explicit that the content of communication and the principle for requital remained the same for all people from beginning to end.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

- And those people who publicly contradicted Our Aa'ya'at: verbal passages of the Book and deviated from them obsessed with pride of superiority and grandeur:

أُولَئِكَ أَصْحَابُ النَّارِ ۖ

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

هُم فِيهَا خَالِدُونَ ۖ

- They will abide therein permanently. [7:36]

The rhetoric of repetition in the Grand Memoir and its symmetries and inner-referencing serves both as microscope and telescope, rendering it an observable communication. Warping space-time we are taken to the day of resurrection and assembly of species Jinn and Human when they are asked about having experienced in their lives on Earth what they were told at the time of descent to it:

يَمَعُشَرِ الْجِنَّ وَالْإِنْسِ

- They will be asked; "O you the two groups of Jinn and Human beings!

أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

- Did not come to you people Messengers, they who were the chosen and dignified allegiant Human Beings living among you —

يَقُصُّونَ عَلَيْكُمْ آيَاتِي

- They used to narrate upon you My Aa'ya'at: Verbal passages of the Book, word by word —

وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا ۚ

- And they were warning-admonishing you people about confronting this Day of yours?"

قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا ۖ

- They said: "We have bore witness upon ourselves."

وَعَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا

- --The fact is that the Lowly Worldly Life had put them in deceptive delusion--.

وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

- And they witnessed against their selves that they were indeed the rejecters-deniers of Aa'ya'at of Allah told to them by His Messengers. [6:130]

They will keep crying for taking them out of the Hell-Prison:

وَهُمْ يَصْطَرِّحُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ

- And they will purposely loudly cry therein, "O our Sustainer Lord! You move us out, we will do righteous acts, the opposite of that which we kept doing".

أَوَلَمْ نُعَمِّرْكُمْ مِمَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمْ التَّذْيِيرُ

- [they will be answered] "Had Our Majesty not given you people enough age wherein one could take heed/lesson who remembered/ recalled and the Admonisher/Awakener had come to you people —

فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾

- Therefore, you taste, thereat, for the unjust evil mongers there is not at all a helper". [35:37]

The last time the criminals are asked to affirm the same fact before being permanently placed in the Hell-prison as was man told on the day of descent to the Earth:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا

- And those who had refused to accept the word of the Messenger were driven/pushed towards Hell, in groups—

حَتَّىٰ إِذَا جَاءُوهَا فَتُحْتَأَبْوَابُهَا

- Till when they arrived to her, thereat her [outer] gates were opened—

وَقَالَ لَهُمْ خَزَنَتُهَا

- And her Guards questioned them [in the entrance hall of Prison]:

أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ

- "Did not come to you people Messengers, they who were the chosen and dignified allegiant Human Beings living among you —

يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُم

- Who kept narrating/reciting for you people the Aa'ya'at [of Book] of your Sustainer Lord word by word —

وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا

- And they were warning-admonishing you people about confronting this Day of yours?"

قَالُوا بَلَىٰ

- They replied, "No, the fact is that they did come to us and did both the things."

وَلَكِن حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ. ٧١

- [of no benefit is the admission] Since the Word of Punishment had already been established against the Unbelievers. [39:71]

The Active participle: مُنذِرِينَ, and verb: يُنذِرُونَ stem from Root: ن ذ ر. The basic perception encoded is: to be, and make people in a state of cautiousness-awareness-alarmed of imminent-potential threat and its consequence if proper guards are not taken. It is to bring people out of a state of heedlessness and mindlessness, and inform, awaken and alert them about the facts hidden in the future. It is thus advance warning and admonishment to get out of the state of neglectfulness-unawareness and take safeguards to meet the eventuality and avert the danger and negative consequence.

تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ

- It seems she (Hell-prison) is almost near self-bursting with fury—

كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا

- Every time a chained group of people was cast within her, Wardens of her asked them—

أَلَمْ يَأْتِكُمْ نَذِيرٌ ۚ

- "Did a Warner/Admonisher/Awakener not come to you people?" [67:08]

قَالُوا بَلَىٰ

- They replied to the Warders, "No, the fact is opposite—

قَدْ جَاءَنَا نَذِيرٌ

- Indeed Warner did come to us—

فَكَذَّبْنَا

- But since we were absorbed in worldly interests, thereby, we publicly contradicted him.

وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ

- And we said to the believers; "Allah has piecemeal sent nothing of the sort to him —

إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۚ

- The fact is that what you people are inviting is nothing but extreme deviation from the long accepted system of our society." [67:09]

16. Conclusion

The title of the Last Divine Book declares it a Discourse that warps space-time. It is Grand Memoir of eternity to eternity. The universe is closed. But it can be opened if we associate our selves and revere the Universal Messenger. **Warping spacetime**, Qur'ān takes us from **descent to ascent** in the Paradise where its residents (أَصْحَابُ الْجَنَّةِ) affirmed:

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۗ

- And they said: "Glorifying praise is for Allah the Exalted Who guided us for this achievement. And guiding ourselves aright would not have been possible had Allah the Exalted not guided us (by verbal passages of Divine Book) —

لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ ۗ

- Undoubtedly the Messengers of our Sustainer Lord had come along with infallible verbal discourse."

وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ۚ

- And they will be addressed; this is the Paradise; you people have indeed deserved and rendered it inheritance with what you people kept doing. [الحمد لله how appreciative and encouraging remarks] [Refer 7:43]

Universe is bound in a Giant Loop and spiral. And the Loop for bringing the Humanity and Species Jinn as distinct and dignified social group (حِزْبُ اللَّهِ) was the Covenant between Allah the Exalted and Members of Galaxy of Elevated Men (النَّبِيِّونَ). It is explicit that all of them were to become looped in relationship of predecessor and successor individually and collectively. Thus the humanity was all along under an irrevocable obligation to believe in the entire chain of the Messengers until cessation. Thereby, whoever believed in the Messenger of his time and the book of hour and his pledge, he was the Believer of the Last Messenger. This Loop: "مُحَمَّدٌ رَّسُولُ اللَّهِ" renders every individual in time-space entitled for being ascended to the Paradise. And when we accept and pronounce: "مُحَمَّدٌ رَّسُولُ اللَّهِ" we in fact pronounce of our belief in all the Messengers of the past towards respective nations and the books assigned to them and the miracles displayed by them in their life time.

The Believers are asked to make a declarative pronouncement of their ideological belief, which is in sharp contrast to the belief of Jews and Christians, in these words:

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا

- You people say (to Jews and Christians); "We have believed in Allah the Exalted, and in that-Grand Qur'ān which has been compositely sent to us.

وَمَا أُنزِلَ إِلَيْنَا مِن قَبْلُ مِن سُلْطَانٍ مُّبِينٍ ۚ

- And we believe in that which was compositely sent to Iebra'heim, and Iesma'eile, and Ies'hauq; and to Ya'qoob [عليهم السلام]; and in that sent to his progeny.

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ

- And we believe in the visual signs - unprecedented displays (miracles) which were given to Mūsā [alai'his'slaam] and Easa [alai'his'slaam], that were beyond your experience and

understanding, explicitly indicative of evidence originating from Allah the Exalted—

وَمَا أُوتِيَ التَّيُّونَ مِنْ رَبِّهِمْ

- And we believe in the visual signs - unprecedented displays (miracles) which were given to all those declared as Chosen, Dignified and Exalted Sincere Allegiants [plural of Nabi عليهم السلام] to display as explicitly indicative of evidence originating from their Sustainer Lord—

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

- We do not cast-off - seclude a single one from amongst them.

وَنَحْنُ لَهُ مُسْلِمُونَ. ١٣٦

- And we are subjects exclusively for Him the Exalted consciously following Constitution-Code of Conduct prescribed by Him the Exalted". [2:136]

It is reiterated:

قُلْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا

- You the Messenger [Muhammad صلى الله عليه وسلم] tell believers to pronounce; "We have believed in Allah the Exalted, and in that which has compositely been sent upon us —

وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ

- And we believe in that which was compositely sent upon Iebra'heim, and Iesma'eile, and Ies'hauq; and upon Ya'qoob [عليهم السلام]; and in that sent upon his excessively numbered progeny.

وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ

- And we believe in the visual signs - unprecedented displays (miracles) which were given to Mūsā [alai'his'slaam] and Easa [alai'his'slaam], that were beyond your experience and understanding, explicitly indicative of evidence originating from Allah the Exalted—

وَالنَّبِيُّونَ مِنْ رَبِّهِمْ

- And we believe in the visual signs - unprecedented displays (miracles) which were given to all those declared as Chosen, Dignified and Exalted Sincere Allegiants [plural of Nabi عليهم السلام] to display as explicitly indicative of evidence originating from their Sustainer Lord—

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ

- We do not cast-off - seclude a single one from amongst them.

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٨٤﴾

- And we are subjects exclusively for Him the Exalted consciously following Constitution-Code of Conduct prescribed by Him the Exalted". [3:84]

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ

- And in case someone purposely seeks other than Islam (submission to the discipline establishing state of peace, security, tranquillity, harmony and dynamic balance for all) as a Code of conduct of life, it will never be accepted from him.

وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ ﴿٨٥﴾

- Take note that he will be in the Hereafter one of those who cause loss to their selves. [3:85]

Allah the Exalted has point blank pronounced the verdict:

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ

- Certain information about those of the People of Book who refused to believe in the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] and Qur'an; and indeed the Polytheists: idol worshipper (who died in that state): They will be forced in the scorching heat of the Hell-Prison —

خَالِدِينَ فِيهَا

- They will reside therein perpetually.

أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٩٨﴾

- They are truly the people who are worst autonomous: abusers of liberty - free will. [98:06]

The other group is the believers in the Universal Messenger with whom Allah the Exalted is pleased:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

- Know the verdict about those who have heartily believed in the Messenger [Muhammad Sal'lallaa'hoalaih'wa'salam] and Qur'an and performed moderate righteous deeds — [as directed in the

أُولَئِكَ هُم خَيْرُ الْبَرِيَّةِ ۚ

- They are truly the people who are the best autonomous: the best users of liberty - free will. [98:07]

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ

- Their reward is ensured by the grace of their Sustainer Lord —

جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا

- Gardens of pleasant abode, streams flowing beneath/side-by them, they will reside therein permanently.

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

- Allah the Exalted has appreciated and approved them; and they are admiringly happy with Allah the Exalted.

ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۚ

- This conduct and success, approval of conduct is possible for such person who has experienced awe of Omnipresence of his Sustainer Lord. [98:08]