The Quran: the Only Correct Standard in Expressing Truth

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***Abstract**: The Islamic Ummah (community), who have firmly believed in an innocent reformer free from any error—the Great Messenger of God, Muhammad Mustafa—and have adopted a solid and firm program called the Holy Quran from the Wise God, naturally should not be confused regarding the diagnosis of our path and method; and thank God, we are not.*

Therefore, what is obligatory upon us by the ruling of reason and the holy law is to consider ourselves bound and duty-bound to take refuge in the Quran with great seriousness and effort. We must follow the happiness-creating commands of that heavenly charter so that we may be saved from the claws of the demon of corruption and remain safe forever from any deviation and misguidance. As our great leader, the honored Messenger of God, has said in this regard:

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"When seditions and the complex events of life become confused to you like pieces of the dark night [and truth cannot be distinguished from falsehood], then upon you is [to seek refuge in] the Quran. For it is an intercessor whose intercession is accepted, and a reporter whose news is true and correct. Whoever places it in front of himself, it leads him to Paradise; and whoever throws it behind his back, it drives him toward the Fire." (Al-Kafi, Vol. 2, p. 599)

The following article is dealing with the issue of human pain as it is expressed in Quran.

***Keywords**: Quran, Human Pain.*

The Root of Human Pain from the Perspective of the Quran

Now, what is worthy of reflection and attention is that this wise heavenly book—which has been introduced by the command of God and His Messenger as our refuge in the age of corruption and the time of confusion—identifies the ultimate cause and the basic source of deep human deviation while pointing its followers toward the secret of righteousness and the way of salvation. It identifies the main root of human deviation and misguidance as the issue of forgetting the Day of Reckoning and ignoring the Day of Judgment. With a clear and emphatic statement, it says:

"...Indeed, those who go astray from the way of Allah will have a severe punishment because they forgot the Day of Account." (Surah Sad, Verse 26)

In this noble verse, as is evident, forgetting the Day of Account and having no fear of it is shown as the root and main source of all misguidance and deviation from God's path. The truth of the matter,

from the perspective of rational validity and spiritual effects, is exactly this. It is very clear that following religion and accepting divine rulings and duties naturally entails limitations in many aspects of human life. It inevitably leads to deprivations regarding the enjoyment of illegitimate pleasures of life.

Therefore, if following religion, restraining the excessive desires of the self, and suppressing the demon of lust have no effect in the other world, and if the deprivations of this world are not accounted for in that world and are not compensated with perfect justice and kindness, it is natural that a person would never consent to the failures of the current life. They would never be willing to restrain themselves from worldly pleasures and indulgences. They would not refrain from any crime or sin solely on the excuse that it is ugly or because it is forbidden by the Wise God.

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The more eloquent the language of science becomes and the brighter the lamp of knowledge burns, the better and more excellently it can express the deep-rooted truths of Islam and unveil the secrets of the heavenly teachings and rulings of the Quran.

Yes, contrary to the expectations of arrogant materialists, wherever the searchlight of science has been able to send its rays and engage in discovering subtleties and secrets through continuous scientific research, it has seen—O the wonder!—that the enlightening statements of religion had gone there centuries before. The guardians of religion, in the light of the sun of revelation, were already familiar with superior truths. They brought their followers to the clear springs of knowledge, the recognition of the Origin and the Afterlife, and the contents of the universe exactly as they are,

without the pain of difficult and error-prone scientific or philosophical investigations.

The path that human scientists traverse over long centuries with the wooden legs of philosophical arguments or scientific experiments—eventually refraining from giving a definitive opinion due to the possibility of error in their intellectual and experimental products, presenting their views as "hypotheses" and "theories"—means they see their scientific theories in the path of the evolution of future thoughts. Naturally, they avoid giving a one hundred percent definitive opinion that cannot be faulted.

Yes, the believers in revelation and prophethood, and those who submit to the Quran and the Prophet's family (Itrah), have traveled this path with simple submission, affirmation, and acceptance without any pain or fatigue. They have expressed their belief with complete confidence and one hundred percent decisiveness, possessing firmness and certainty. They never harbor any fear of instability or destruction regarding the foundation of their belief and faith about the truths of the world due to the evolving thoughts of the future. With the strength of faith and certainty, they say:

"...Indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy." (Surah Fussilat, Verses 41-42)

Meaning: The truth is that the Quran is a dominant book; falsehood finds no way into it, neither from the front nor from the back (the reality of the past and future of the world is exactly what the Quran has opined and opines), for it is sent down from a Wise and Praised One.

The Quran: The Only Correct Standard in Expressing Truths

Therefore, if a scientific theory from human scientists turns out to agree with a Quranic truth or a definite religious belief, in this case, it is the duty of science and scientific experts to show great joy and excitement. They should feel greatness and elevation from this scientific conquest and discovery of truth. They should raise their heads to the sky of honor and pride and genuinely boast about the clarity of their thought and the health of their intellect, that they have traversed the correct path of understanding the truth properly and safely. They have remained safe from intellectual misguidance and crookedness and have reached the destination safely, realizing a corner of the sublime truths of the Quran which shows the authentic realities of the world.

It is not that this scientific theory should, for example, be a source of pride for the Quran and the followers of the Quran! They should not beat the drum of joy instead of others and express delight that: "Good news, good news! Our Quran or the words of our Imams are so authentic that they have been confirmed by such-and-such Jewish or Christian scientist, or such-and-such materialist psychoanalyst! The words of God and God's ambassadors have turned out to agree with the scientific theory of those pioneers in the field of science and industry!"

This is just like an ignorant and illiterate person accidentally saying something regarding a complex scientific matter that matches the truth, and that statement turns out to agree with the opinion of a great scientist and a dignified philosopher. Then, the followers of that dignified scholar shout with joy and celebrate, saying: "O friends! Realize the greatness and majesty of the scientific station of our great leader! His opinion is so correct and his knowledge so

encompassing that it matched the words of that ignorant commoner!" Is this action essentially honoring the personality of that scholar and philosopher? Or, conversely, is it considered belittling his position and insulting his high status?

Yes, fallible humans, for whom thousands of mistakes and errors are probable in their intellectual journey, should naturally be proud if they accidentally traverse the path of thought safely and eventually agree with the logic of the Quran—which is the revelation of God and immune from any error. They should be overjoyed by this intellectual agreement with the Book of Truth and say hundreds of "Bravos" to their own power of understanding and reasoning.

It is not for the carriers of God's revelation and the followers of the Imams (who are innocent of error) to boast about this agreement of opinion and consider it the criterion for the authenticity of their religion! For the secret of the authenticity of the Quran's logic lies within the Quran itself, which has come down from the Eternal Origin of existence—the Origin that brings order to the universe and is the Creator of natural laws.

Therefore, the Quran is the only original version and the correct standard in expressing the truths of existence. All other scientific and philosophical thoughts and opinions, of whatever kind they may be, must be presented to the Quran so that the criterion of their correctness or incorrectness becomes clear. In the case of a discrepancy between one or several scientific theories and the text of the Quran—assuming such a thing happens—it is obvious that a judgment of invalidity must be passed on those theories. Either the scientists have erred in their scientific journey, or the power to understand that truth has not yet appeared in the human mind, and it is possible that in the future, as intellectual evolution progresses,

they may become capable of understanding it, or they may never find the ability to understand it.

Matching Quranic Truths with Human Scientific Findings Out of Necessity

Therefore, if it is sometimes seen that some great speakers or religious writers and scholars cite the scientific opinions of human scientists to prove the authenticity and truth of a principle or a ruling of the holy law of Islam, this is not because they have been intimidated by human science. It is not that they want to align "Revelation" with the intellectual path of scientists to validate it. No, it is not so.

Rather, those great figures see that they are situated among people, the masses of whom are intimidated by the scientific evolution and industrial progress of the material world. They are completely incapable of understanding the meaning of revelation, prophethood, and Imamate, and are unaware and devoid of recognizing the supernatural position of the Quran. They have gone so far as to consider the competence to express the truths of the universe as exclusive to the thoughts of natural scientists. They recognize their scientific discoveries as the correct standard for interpreting the universe. Consequently, whatever statement they encounter or whatever belief they face, they immediately go to the opinions of experts in material sciences to determine its correctness or incorrectness. If there is no agreement, they express doubt in accepting that belief or ruling, or they declare it void and baseless with complete decisiveness—even if the speaker of that word and the owner of that belief is (God forbid) the Prophets and Imams, meaning the special representatives of the Truth. We seek refuge in God from ignorance and blindness.

This is why some writers and speakers among religious scholars, when facing this group of intimidated and ignorant people, enter through "good argumentation" (Jadal Ahsan) out of necessity and helplessness, in accordance with the verse: "And argue with them in a way that is best" (Surah An-Nahl, Verse 125). They adapt and interpret the true Islamic rulings and beliefs with the scientific opinions and research of scientists that are confirmed by the masses of the day. They do this so that perhaps through this method, they can bring the intimidated and so-called "West-struck" thoughts of the new generation to humility before revelation, prophethood, and Imamate. Although this work may be contrary to the inner desire and heartfelt faith of those great figures themselves, what can be done?

This is also a type of trial and contemporary affliction that has currently arisen, where the truth has been inverted. The principle has turned into a branch, and the branch has changed into the principle. There seems to be no remedy other than tolerance and getting along with such people in these current conditions.

"Since you are dealing with a child, you must adopt the language of childhood."

Yes, we also believe that in order to remove improbability, to bring ideas closer to the minds of the young generation, or to create a state of reassurance and peace in the hearts of the faithful, it is good to pay attention to the investigations of scholars. One may seek help from their scientific and experimental research—which in itself is valuable and worthy of great appreciation—to explain and familiarize people with the authenticity and wisdom of the Quran and the words of the Imams. This is done so that the issue of the Quran's miracle and the supernatural nature of revelation becomes

established in the minds of the newly risen people who have lost themselves in the face of modern science and industry, and so that the intensity of their denial or doubt and sense of improbability is reduced.

Aligning the Quran with Modern Sciences with Caution

Of course, this task, as mentioned, is very valuable and good. The emphatic encouragements found in the language of verses and traditions regarding the acquisition of knowledge, thinking about the universe, and searching the earth and sky are eloquent witnesses to this matter. However, it is conditional on this action being performed with prudence, caution, and observance of all sides and aspects of the work. One must not neglect to "walk with a cane" (proceed carefully).

Meaning, this pride should never overtake anyone to think that the scientific thoughts and theories of human scientists are absolute truth and one hundred percent correct, to the extent that they consider them the real interpreters of God's Quran and justify the true rulings and teachings of that dear divine book with their fallible intellectual and experimental results. For the thoughts of human scientists, by the rule of nature, are subject to the "law of evolution" and will eventually be subject to the destruction of their pillars and inevitable change and alteration.

However, the truths of the Quran—with the exception of a series of regulations related to social, economic, and military situations and the like, which are naturally changeable according to the transformation of contemporary life (and the authority to adjust them to the fixed rulings of the holy law is given to the religious ruler and the Guardian of Muslims)—are fixed truths. They are free

from any error and pure from any mistake. Therefore, explaining and justifying the rulings and teachings of the Quran with the standard of scientific opinions has this great danger: if at some time, based on the natural law of the evolution of thoughts, those scientific opinions change and turn out to be incorrect, naturally, the incorrectness of the rulings and teachings of the Quran (God forbid) will appear certain in the eyes of many people. In this way, a severe blow and enormous damage will be inflicted on the belief and faith of people with immature faith.

For this reason, while we consider ourselves duty-bound by the Quran itself to engage in scientific thinking and research and to use the studies of great human scientists to better understand the verses of Quranic wisdom related to the deep-rooted truths of the universe, we still do not see any need for the intellectual results and scientific opinions of scientists regarding our faith and belief in the truth and firmness of the Quran's statements. We do not attribute any authenticity to their intellectual journey and experimental products in the stage of believing in the truth of the Quran. We do not care about their rejection or acceptance. For we consider the Quran to be revelation and the speech of God, who is free from any error, and we recognize scientific opinions as the product of fallible thought and the secretion of the error-prone human brain.

We consider the Quran to be heavenly and human science to be earthly. For this reason, as long as the scientific theories of scientists agree with the principles of knowledge and solid rulings of the Quran, we submit to it and appreciate the experts. But the moment a theory shows a discrepancy with the text of the Quran, we drop it from validity with complete decisiveness and consider it fallen from scientific value and realism, even if that theory has flowed from the

most thoughtful brains of the world's scientists and is accepted by all the experts of the world.

For that which contradicts "The Truth" will be nothing but "Falsehood." "...So what is there after the truth except error?..." (Surah Yunus, Verse 32)

Of course, we know and believe that the subtleties related to the truths of the universe, regarding the horizons (external world) and the souls (internal world), exist infinitely within the folds of the verses of the Quran, which is the word of the Absolute Wise. As the Messenger of God has said: "...It has an exterior and an interior... Its wonders cannot be counted and its strange things do not grow old." (Al-Mahajjah al-Bayda, Vol. 2, p. 212)

"Every moment, a new fruit arrives from this garden, Fresher than the freshest."

The Gradual Blossoming of Quranic Truths with Human Intellectual Evolution

Basically, the requirement of the finality of the bright Muhammadan Sharia and the Quran being an eternal miracle is exactly this: parallel to the evolutionary course of human thoughts and intellects, it should increase the manifestations of the lights of its heavenly sciences. In every age, proportional to the talent and worthiness of the people of that age, it should lift the veil from a part of its endless treasures. It should bring clear-sighted experts and researchers with insight to humility before a scientific power that is outside the channel of natural causes and reasons. Through its extraordinary and amazing scientific superiority, it should make them acknowledge and confess the true prophethood and mission of its bringer.

Over the fourteen centuries that have passed since the revelation of this heavenly book, in every period when a new scientific movement has emerged and human scientists have found their way to newer discoveries of the truths of existence—using special technical tools to explore the earth and sky and recognize the various states of beings from minerals, plants, animals, and humans, naturally attaining the discovery of secrets from the hidden world—they have seen with complete amazement that the Holy Quran had already stolen the lead from the scholars of the age in that specific distinguished scientific field.

While pursuing its own specific goal, which is guiding human thoughts and intellects toward the Origin and Return of existence, it has implicitly pointed to parts of the wonders of creation to show the effects of Monotheism (Tawhid) and the signs of wisdom in the creation of the world. It has symbolically alerted us to the roots and basic principles of the scientific discoveries of that time. It has used such wise expressions in this regard and included various scientific subtleties within very simple and short eloquent sentences that it truly causes the amazement of the punctual rhetoricians of the world.

It is as if a mass of meanings is hidden within the folds of a word or a small sentence like a flower bud. In every age, parallel to the intellectual demand and scientific need of the people of that age, that bud blossoms and reveals a layer of its hidden truths, offering it in the market of reasoning to the thinkers. This is to perfume the sense of smell of the spirits of insightful people with the exhilarating fragrance of its heavenly novelties. In this way, it brings its scientific miracle to the stage of manifestation in all times and eras. Consequently, it compels the human family to accept the

constructive and human-nurturing school until the Day of Judgment, satisfying everyone from the watering place of its guiding life-water, and raising humans to the peak of honor and happiness in both worlds.

The Quran's Good News Regarding the Intellectual Evolution of Future Generations

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..." (Surah Fussilat, Verse 53)

It can be said that this noble verse gives good news of the intellectual evolution of future generations. As a result, the truth of the Quran and the certainty of the existence of a Knowing and Wise Manager in the universe become clearer. The more the depth and breadth of scientific explorations by human scientists increase, and the more fresh secrets they obtain from the world and humans, in the same proportion, the miraculous manifestations of knowledge and wisdom from within the noble verses of the Quran will increase. This makes the thoughts of scientific researchers more attentive to and convinced of the "Oneness" of the Creator of the world and the Speaker of the Quran.

In this regard, a Hadith has arrived from Imam Sajjad: "Ali ibn al-Husayn (Imam Sajjad) was asked about Monotheism (Tawhid). He said: Indeed, God Almighty knew that in the End Times there would be people who are deep thinkers, so God Almighty sent down 'Say, He is Allah, [who is] One' (Surah Al-Ikhlas) and the verses from Surah Al-Hadid up to His saying: 'And He is Knowing of that within the breasts.' So whoever seeks beyond that will perish." (Tawhid Saduq, p. 283; Bihar al-Anwar, Vol. 3, p. 264)

Meaning: God knew that in the End Times (the era close to Resurrection) there would be investigative and deep-thinking people. Therefore, He revealed Surah Al-Ikhlas and a few verses of Surah Al-Hadid. So whoever seeks other than what is there (in these verses regarding Tawhid) will perish (fall into deviation and not see salvation).

Although this Hadith, in the view of some scholars, promises the scientific evolution of humans and makes the clarification of some Quranic verses dependent on the era of the deep thinking of future generations—and actually praises the deep thinkers of the End Times—reflecting on the last sentence ("whoever seeks beyond that will perish") suggests something else. It seems the noble Hadith is limiting thinking about God and preventing immersion and curiosity into issues related to the Essence of the Holy Truth and describing Him with imperfect intellects and short human thoughts.

As many traditions have stated: "Imam Sadiq said: Beware of thinking about [the Essence of] God, for thinking about God yields nothing but misguidance and intellectual bewilderment." (Bihar al-Anwar, Vol. 3, p. 259)

What has been encouraged in other traditions is thinking about the effects of creation and the manifestations of God's power and wisdom. Imam Hassan Askari said: "Worship is not [only] excessive fasting and praying. Rather, worship is thinking much about the affair of God." (Tuhaf al-Uqul, p. 362) Meaning: Studying the signs of His knowledge, wisdom, and power, which causes an increase in knowledge, love, and desire to worship Him.

Therefore, the summary of the discussed Hadith is that since God knew that in the End Times, deep-thinking people would emerge

who explore everything in existence (even the unlimited Essence of God), and would allow themselves to dive into matters related to the Essence and Attributes of the Truth, engaging in strange hair-splitting in the name of Tawhid; and naturally, due to God being unlimited and the intellect being limited, they would suffer thousands of improprieties in knowing God and eventually be deprived of happiness and condemned to eternal misery. Therefore, to prevent this improper intellectual rebellion and to show the limit of depth and thought in recognizing that Peerless Essence, God revealed Surah Al-Ikhlas and the verses of Surah Al-Hadid. This is so that thinkers would suffice with the description and statement of the Quran and not exceed the boundary of God's statement, nor busy themselves with the sayings of theologians and the weaving of philosophers. Otherwise, they will fall into misguidance and eternal destruction.

Imam Sadiq, in a letter answering Abd al-Rahim Qasir regarding the correct method of Tawhid, wrote: "Know, may God have mercy on you, that the correct school in Tawhid is what the Quran has revealed regarding the attributes of God... God is higher than what the describers describe. Do not exceed the Quran, or you will go astray after the clarification." (Bihar al-Anwar, Vol. 3, p. 261)

The Power of the Quran's Miracle Until Judgment Day

The purpose is that the Holy Quran, while being the "Eternal Miracle" and the "Sign of the Finality" of the Prophet, must retain its miraculous power until Judgment Day from various aspects, including encompassing the subtleties of sciences and secrets of human knowledge. In every era, it must saturate the seekers of truth from its clear, abundant sources and cast them onto the path of God;

as, praise be to God, it has been so until now and will be so by God's will.

"...That those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence..." (Surah Al-Anfal, Verse 42)

However, despite all this, since the majority of people do not pay attention to the subtleties of affairs and hidden secrets of the world and do not deal with scientific codes, and on the other hand, the Quran aims to guide the thoughts of all humanity (scholars and ignorant alike) to the All-Knowing God, it is appropriate that when addressing the masses, it cites subjects that are perceptible to everyone. Examples include mountains, seas, plants, amazing animals, and especially the two shining torches of the sky (the sun and moon). Reasoning with these is consistent with the law of "Wisdom" and the standard of "Eloquence" at the level of public thought.

The Quran Resembles No Other Book

Sometimes, talk arises of matters that are somewhat difficult for the minds of ordinary people—who are used to the repetitive flows of ordinary life—to digest. Naturally, they suffer a state of improbability resembling denial. But with a little reflection on similar matters, the intensity of their doubt decreases.

For example, the statement that every letter of the Quran possesses inner meanings and hidden codes far above the level of ordinary human understanding, and that encompassing it is exclusive to those purified by God (to the point where Imam Ali spoke from dusk till dawn interpreting only the five letters of "Al-Hamd," causing Ibn Abbas's amazement).

Those who look at everything through the lens of ordinary perception say: "Do the letters A, L, H, M, and D have such capacity inside them to allow so much talk and to extract such high meanings?" They say this is hard to believe, and that the Quran, like other ordinary words, is based on standards of customary conversation and conveys apparent meanings to everyone, without riddles.

In response, we must say: This fear of truths by superficial people is not unique to the Quran; rather, this group of shallow observers faces such intellectual improbability in all manifestations of God's knowledge and power.

For example, the human body appears very simple to the masses, devoid of scientific equipment. They are incapable of even imagining the details of the body. But through the eyes of scientists, it is complex and detailed. They say there are 100,000 kilometers of capillaries in our body. They say in the blood flowing in our veins, there are 30,050 billion living creatures (red and white blood cells) working to deliver food to 10 million billion cells. The lungs have 750 million microscopic air sacs.

Is all this detail believable to superficial people? Certainly not. But denying it simply because one does not know is far from logic.

Sunlight looks like just white color to a superficial look. But when analyzed by scientists, it has seven colors. The same light grows colorful fruits and precious gems on earth.

Similarly, the Quran, in the view of ignorant superficial people, is a book of a few hundred pages with letters and designs like other human books. But if this book goes under the scrutiny of those who know revelation—those about whom God said: "...And if they had

referred it to the Messenger and to those of authority among them, then the ones who [can] draw correct conclusions from it would have known it..." (Surah An-Nisa, Verse 83)—then we will see that the Quran is not like other books.

It is a "...Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted." (Surah Hud, Verse 1).

The Quran and Its Seventy Layers

Yes, those heavenly experts can take a sentence or a letter from that book, analyze it like a ray of light, and extract many laws of life from that single word. As Imam Ali said: "If I wished, I could load seventy camels with the interpretation of the Opening of the Book (Fatiha)." (Bihar al-Anwar, Vol. 92, p. 93)

Imam Baqir said regarding the word "As-Samad": "If I found carriers for my knowledge... I would spread Monotheism, Islam, Faith, Religion, and Laws from 'As-Samad'..."

The Prophet said: "...It has an exterior and an interior... Its wonders cannot be counted..." And in another narration: "Up to seven layers" or "Up to seventy layers."

The Owner of the Quran Himself said: "Say, 'If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.'" (Surah Al-Kahf, Verse 109)

Also: "And if whatever trees upon the earth were pens and the sea [was ink], replenished thereafter by seven [more] seas, the words of Allah would not be exhausted..." (Surah Luqman, Verse 27)

There is no doubt that God's existence is infinite; therefore, the levels of God's word are also infinite. As Imam Sajjad said: "The verses of the Quran are treasures of knowledge; whenever a treasure is opened, you should look at what is inside."

No Riddles in God's Speech

Here, an illusion might arise that speaking through "codes" and treating letters like "S" and "M" as references to hidden meanings is contrary to the standard of customary conversation and is considered "riddling." It is clear that using riddles (where the meaning cannot be obtained from the appearance) does not befit the Wise God or the goal of guidance.

To dispel this illusion: No, there are no riddles. The audiences of the Quran differ in their levels. The verses are clear to each class of audience regarding the level of meaning intended for them. For example, "God is the One, God is the Eternal (Samad)" demands a belief in Oneness and needlessness from the common people, which is the apparent meaning. But from the elite, it demands a higher meaning (True Unity, Essential Richness).

Just as "As-Samad" is clear in its apparent meaning for ordinary people, it is also clear in its higher meanings for Imam Baqir. There is no riddle because the lower audience was not asked to understand the higher meaning.

Imam Sadiq said: "The Book of God contains four things: Expression, Indication, Subtleties, and Truths. Expression is for the commoners, Indication for the elite, Subtleties for the saints, and Truths for the prophets." (Bihar al-Anwar, Vol. 92, p. 103)

The Meaning of the Quran Being Arabic

God says: "And thus We have sent it down as an Arabic judgment." (Surah Ar-Ra'd, Verse 37)

The meaning of "Arabic" might be the Arabic language, as every prophet had to explain his message in the language of his people first. Or, it is possible that "Arabic" means the words are eloquent and clear, free from ambiguity.

The Quran Confirms Previous Heavenly Books

The Quran is directly from God. Both its concepts and its words are from God. The Prophet had no interference in it; he was only a messenger to convey and explain it. "O Messenger, announce that which has been revealed to you from your Lord..." (Surah Al-Ma'idah, Verse 67)

The proof that the Quran is God's word is that it confirms the books before it (Torah and Gospel) regarding the general principles of belief (Monotheism, Prophethood, Hereafter) and ethics. There is no contradiction in these principles between them.

Special Features of the Quran

1. **Identity:** The signs (miracles) of other prophets were separate from their books (Moses had the Torah and the Staff). But for the Final Prophet, his Sign is his Book.
2. **Eternity:** Since the religion of the Final Prophet is for all times, his miracle (the Book) must also be accessible at all times.
3. **Speech:** The miracles of other prophets did not speak; the

prophet had to explain them. But the Quran speaks for itself. It challenges the world: "Say, 'If mankind and the jinn gathered in order to produce the like of this Quran, they could not produce the like of it...'" (Surah Al-Isra, Verse 88)

The Quran is Not Born of Human Thought

Some "intellectuals" say: "These laws from a thousand years ago do not suit the civilized human of today." This is laughable. It is like someone asking after a long story about Layla and Majnun, "Was Layla a man or a woman?"

We shout that the Quran is not human thought to become outdated. It is the Creator's speech. The Prophet himself was "Ummi" (unlettered). He said: "Say, 'If Allah had willed, I would not have recited it to you, nor would He have made it known to you, for I had remained among you a lifetime before it. Then will you not reason?'" (Surah Yunus, Verse 16)

Meaning: I lived among you for a lifetime before this; did you ever hear such speech from me? So how could this be my thought?

The Quran: The Eternal Miracle

The miracles of past prophets are gone. Today, Jews and Christians have no living proof of their prophets' miracles. We believe in their prophets only because the Quran tells us to. But the Quran is a living miracle. It challenges everyone: Bring ten Surahs like it! (Surah Hud, Verse 13). Bring one Surah like it! (Surah Al-Baqarah, Verse 23).

The Quran challenges and threatens: If you cannot (and you never will), then fear the Fire. This provokes the listener. The Arabs of the

Age of Ignorance were proud and arrogant; this challenge hit their nerve. Yet, they could only say: "These are legends of the former peoples." If they are legends, then you produce legends like them!

The Unrivaled Shine of the Quran as the Only Book of Guidance

The Umayyads ruled for 90 years, the Abbasids for 500 years, then the Mongols, then the European crusaders. They all tried to extinguish the light of God. They burned libraries. But they all rotted and became stories. The Quran remains, shining like the sun. "Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian." (Surah Al-Hijr, Verse 9)

Today, the Gospel might have 3 billion followers, but can they present it as a global law? No. But the Quran is recited loudly from broadcasting stations, challenging the world of science and culture.

"He is the One who sent His Messenger with guidance and the religion of truth to make it prevail over all religions, even if the polytheists dislike it." (Surah At-Tawbah, Verse 33 - contextually similar to 48:28 or 61:9)

This verse predicted the future. A seed planted in the dry desert of Hejaz grew into a massive tree. Imam Baqir says this final prevalence will happen upon the appearance of the Mahdi (May God hasten his appearance).

Increase in Followers of the Quran Over Time

Compare our time to the early days of Islam. The Prophet struggled alone. But today, nearly two billion people live under the banner of Islam. Today, there is no physical war or splitting of the moon required. A European or American reads a translation of the Quran

or Nahj al-Balagha and their mind bows to its logic. This shows Islam matches the intellectual evolution of humans. The more civilized humanity becomes, the clearer the greatness of the Quran becomes.

The World Will Go Under the Banner of Tawhid "Tawhid is a flag that no one has ever seen bent."