

## **Qur'an-Perpetual Miracle of Rasulallah(S)**

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### **1. Miracles of Anbiya & Qur'an:**

*Anbiya were sent with divine wisdom and command of knowledge, which were prevalent in their specific time. The people of that era were no doubt astonished to observe their wisdom, awareness and mind sharpness. Allah bestowed several miracles to different Anbiya. In brief, we discussed a few miracles, available in the Qur'an:*

- 1. Surah al Anbiya 21: Ayah 69 narrates the event when Ibrahim (A.S.) was thrown in to a dreadful raging fire, ignited by the order of Namrud, and that was cooled down upon him, by the Command of Allah and turned it as cold and peace.*
- 2. Ayah 159 of Surah al Air'af mentions the stick of Musa (A.S.), who struck it against a rock from which twelve springs started flowing from which the twelve tribes of Bani Israel used to drink sweet cool water. Esoteric meanings are hidden in the events narrated in the Qur'an. In Ay'at 17 to 24 of Surah Taha it has been mentioned that when Musa (A.S.) threw his walking stick on the floor under the Command of Allah, it became a serpent and attacked the snacks of the magicians of the Firoon, and swallowed them up, and when Musa (A.S.) was commanded by Allah to hold that serpent in his hand, it again turned as a walking stick. Qur'an narrates another miracle of Musa (A.S.) that is his bright and shimmering hand. When Musa (A.S.) used to put his hand (palm) inside his garment and take it out, it used to shine with light. Surah ash Shuar'a tells us that when Musa (A.S.) struck his walking stick on the Nile River, a path, like bridge was created for him and his Ummah to cross over to the other side.*
- 3. Ayah 78 of Surah al Anbiya discuss about Dawood (A.S.). During the era of Dawood, his enemies were powerful; especially Jaloot, therefore Allah granted him such power that he killed Jaloot merely through hitting a stone.*
- 4. In Ayaat 18 to 41 of Surah an Namal provide us details that Suleiyman (A.S.) talked to ants and sparrows, then the Jinn helped him, and the Thrown of Bilqis was presented to him under his instruction by his subordinate, Asif bin Barkhiyya within an instant although the distance was very long.*
- 5. Qur'an provides us evidence that Essa (A.S.) talked to the people in his cradle. He infused life into the dead bodies, gave eyesight to the born blinds, and cured with perfection to the patients suffering from leprosy to ideal health. He could tell what a person had eaten at home and what he had hidden in his house. Essa (A.S.) had been blessed with such miracles because his*

*contemporaries were amazed with incredible power of Greek medicines in his time.*

*After the era of Essa (A.S.), dawn of Islam rose. It was the end of the period of Jahiliyyah-ignorance, and beginning of the period of Muhammad (S). According to divine dispensation, Rasulallah (S) was born among Quresh, who had great pride on their linguistic ability, and that is why they called themselves Arab (well versed in the art of oratory, and called others Ajam meaning deaf). An ordinary evidence of the great oratory of the Arab was the seven famous Qasaed, which had been hung up on the four walls of the Kabah. In the Arabi literature these Qasaed are known as "Saba al Mualliqaat" and are still very famous. Against the much vaunted oratory of the Arab, Rasulallah (S) presented a short Surah of Qur'an, consisting of three Ayaat, "Surah al Kausar". Seeing it, all the Arab linguistics felt spell-bound and admitted publicly that this was not the work of a human being. In Ayah 23 of Surah al Baqarah, Qur'an has been mentioned as a miracle, and it has been stated therein that no human being has any power or capacity to produce the like of any Ayah.*

## **2. Divine wonder of Rasulallah(S):**

*Qur'an is such an amazing miracle of the Rasulallah (S) which is not confined to any region, nation or any particular duration. Its scope is unlimited and its time is infinite. Qur'an is a miracle on account of its language as well as its meaning. It is also a miracle from the point of view of its recitation. It is the only Divine Book which opens non counted vistas of learning. Reserchers find every day a new meaning. As much as one deeply concentrate in its meaning, with the help of the learned, new and amazing wonders invite to bow before Allah. And why should it not be so? It is such a fresh fruit of Jannah that one may continue to eat and its desire to eat would not abate. Not only the words of the Qur'an are a miracle, but its meaning is a real miracle too.*

*Qur'an is such a Faiz that its Tawil is also a miracle along with its Zahir meaning. Allah bestowed such a peerless miracle to His beloved Rasul that human wisdom is unable to comprehend it. The Zahir of the Qur'an is Tanzil, which exposition is called Tafsir. The esoteric meaning and inner intention of Qur'an is Tawil. A paramount intellectual of central Asia, Syedna Abu Hatim ar Razi (d.322 A.H.) explained the difference of Tawil and Tafsir as follows:*

*"A person who sees a dream and hears words spoken, when he awakes tries to explain, it is called Tafsir of the dream. And the wise and learned who explain the significance of that dream is called Tawil of that dream, as the example of water seen in a dream is Knowledge and of fire is kingdom".*

*Numerous scholars agreed on this point that the Sacred Scriptures, including Qur'an had apparent meanings, behind it intellectual meaning and Batin are available which are Haqaiq-divine realities. One who enunciates the Qur'an with understanding is a true student.*

### **3. Nashiyyah of Ali to Husain regarding Qur'an:**

Ali ibn Abi Talib while advising Imam Husain in one of his famous poetic Nashiyat, available in his poem collection, "Diw'an Amir al Muminin" says:

*"Iqr'a Kit'aballahi Jahdaka Watluhu;  
Fimayn Yaqumu Bihi Hunaka Wa Yansibu"*

(With complete understanding and insight read the Book of Allah; become one of them who take its responsibility and do efforts for it).

*"Yatafakkurin Wa Takhasshain Wa Taqarrubin;  
Innal Muqarraba Indahul Mutaqarribu"*

(Do deep consideration in the meanings, to get nearness (of Allah); (His) dearest is the one who achieve (His) closeness).

Rasulullah(S) presented among the masses one after another miracles and Qur'an is his paramount perpetual miracle. Following Ayah confirmed this believes:

*"Tell them that if all the human beings and all the Jinn get together to bring the like of the Qur'an, even then they would not be able to do, no matter whether they help each other in this task".*

*(Ayah 80, Surah 17)*

Following Hadith is very famous and transmitted by Sunni and Shia Scholars unanimously:

*"I leave behind me two valuable things, the Qur'an and my Itrat (descendants). Whosoever holds fast to them both will never go astray."*

Human beings and the Jinn are unable to produce its parallel, prove that it's a perpetual miracle. Praising Qur'an, Natiq and Samit, famous intellect of the East, Syedna Abu Moinuddin Nasir Khusrow (d.481, A.H. Yamgan) has composed following verses:

*"Ba-Daryai Deen Andrun Ai Biradar;  
Quran Ast Durri Samini Mohammad"*

(*"O my brother! In the ocean of religion, Qur'an is an invaluable pearl of Rasulullah (S)."*)

*"Dafini Wa Ganji Bood Har Shah Ra;  
Quran Ast Ganj Wa Dafinie Mohammad"*

(*"Every King has his treasure and buried wealth; similarly the King of religion-Rasulullah (S) has the Treasure and the buried wealth of the Qur'an"*).

Ruby of Badakhsan, Hujjat of Khuras'an, Syedna Nasir Khusraw had explained the issue of esoteric meaning of the Qur'an very nicely. He says:

*"Dushwar Talab Kardan Tawili Quran Ast;  
Karist Faru Khawandane Ein Namah Bas Asan"*

(*"To understand the Tawil of Qur'an is not an easy process; while to read the text of the Qur'an is a simple job"*).

*"Bar Mushkili Ein Mujiza Juz Aali Nabi Ra;  
Kis Ra Na Bud Quدرات wan a Quwat u Sultan"*

(*"Progeny of Rasul(S) has an exemplary command over the Tawil problems of this miracle-of Mohammad-Qur'an"*)

*"Shawrast Chu Darya Ba Masali Surahi Tanzil;  
Tawil Chu Luluast Suwi Mardami Dana"*

*("Resemblance of the Qur'an in form of Book is like salt-water; while it's inner meaning-Tawil is more precious than pearls to the people of intellect").*

*Sunni and Shia commentators of Qur'an have unanimously agreed that Ayah al Mubahilah (3:61), Ayah at Tathir (33:33), Ayah al Qurba (42:23), Ayah of Surah ad Dahr: "Hal Ata" (8:76) along with number of Ay'at discusses openly merits of Ahl al Bait, exclusively. 51<sup>st</sup> Al Dai al Fatemi, Dr. Syedna Taher Saifuddin (d.1965) had indicated towards these merits of Ahl al Bait in following verses, in crystal clear terms. He addressed the Imams of the Ahl al Bait, the children of Fatemah and reminded number of Ay'at, which discuss the merits of them:*

*"Fi Madhekumu Nuzzilal Qur'anu Tanzila;  
Wa Fussilat Bekum'ul Ay'atu Tafsilah"*

*(Qur'an has discussed number of your merits and praises you; through you, meanings of the Qur'an interpret and explained more correctly, logically, intellectually and clearly.)*

*"Wa Fikumu Ya Bani al Zahrae Fatematin;  
Qad Anzalallahu Tawratan wa Injila"*

*(O children of Fatemah al Zahra! Your merits also discussed by Allah in Tawrat-Old Testament as well as in Injel-New Testament)*

#### **4. Name of Mohammad (S) is a Miracle:**

*As the Qur'an is a great miracle similarly the name of Rasulallah (S) is also a miracle. Every letter of the name of Mohammad (S) is meaningful. For example if we erase the letter 'Meem' from the word Mohammad (S), the remaining word is 'Hamd', which means praise. If the letter 'Hey' is omitted from the word of Mohammad (S), then the word 'Mumid' remains, which means helper. If the initial 'Meem' is also omitted, the remaining word is 'Mad', which means lofty, which is a pointer to the greatness, loftiness, dignity and high status of Rasulallah (S). And if the second 'Meem' is also omitted, the remaining letter is only 'D'al', which means one who adduces argument. This means that the name of Mohammad (S) is a proof of the Tawhid. It means that not only the Qur'an is a miracle; but even the name of Rasulallah (S) is a miracle. This miracle has been acknowledged not only by the Muslims but also by the non-Muslims. Guru Nanak (1469-1539), founder of Sikhism, founded in the 15<sup>th</sup> Century argues that the name of Mohammad (S) is a miracle, in one of his verses as follows:*

*"Har Adad Ku Chugan Kar Lu, Du Ku Ismi Du Barhai  
Puri Jur Kar Panjgan Karlu, Bis Si Ismi Bhag Lagai  
Baqi Bachi Ku Nu Gin Kar Lu, Du Ku Ismi Du Barhai  
Guru Nanak Ye Khai, Har Shi Mi Mohammad Ku Pai"*

*("Quadruple any number or the initial number of any word and add two thereto, multiply by five the number so made and divide it by twenty. Multiply by nine and add two, the number of Mohammad (S) would be ninety two").*

*Similarly, the famous Indian Hindu saint, Sant Kabir Das has also written a unique Doha. He believed in Tawhid and loved Rasulallah(S). He has stated a novel rule according to "Jumal" calculation. From this Doha, the number of Mohammad (S) which has ninety*

two, come out. This Doha is indicative of the fact that the name of Mohammad (S) encompasses everything. He says:

*“Adad Nikalu Har Chise Si Chogin Karlu Wai  
Du Mila Ki Pachgan Karlu Bis Ka Bhag Lagai  
Baqi Bachi Ki Nu Gin Kar Lu Du Ismi Du Aur Milai  
Khait Kabir Sunu Bhai Sadhu N’am Mohammad Aai”*

*(“Whatever word you choose, extract out its number. Multiply it by four. Add two in to the product. Multiply the product by five. Divide the product by twenty. Whatever remains after dividing, multiply it by nine and add two in to the product. The number that would come would be ninety- two”).*

### **5. Only intellectual meaning of the Qur’an can be discussed:**

*People unaware with the Arabi language, generally argue that what is the harm in knowing the meaning of the Qur’an. Reading text with understanding is the key of success in all fields and people apply this formula on Qur’an too. One can not ignore the fact that in Arabi, a single word has several meanings, and the true meaning is known only by the one who communicates. Awareness with the language of the Qur’an can help us only to understand the theme of the message to a certain extent, but for the true meaning, some pre-requisites are necessary. It proves that not only the language but the words of the Qur’an are also miracles it self. Discussion about the creation and its ultimate aim is available within the Qur’an. For the explanation of one single word of the Qur’an, volumes are required to be explained. To understand the meaning of the Qur’an, following study guide us in short. A famous narration has reached us from the learned mentor of the founder of the Sunni Schools of thought, Imam Jafar Assadiq as follows: once, from his close associates, a Dai of very high caliber asked a meaning of an Ayah, for which he was confused. The Imam explained to him the meaning. Next day again he asked for the meaning of the same Ayah. Imam Jafar Assadiq explained with another meaning. Third day the Dai again asked the meaning of the same Ayah and the Imam taught another meaning of the same Ayah. He asked the Imam, O Imam! I asked for the meaning of this one Ayah for three days continuously and everyday you taught me a fresh lesson with a new meaning. How many meanings of an Ayah are there? Imam replied seven. The Dai was astonished and said seven, the Imam then said to him, seventy. The Dai was more astonished. The Dai then explained that if I had asked the Imam ‘Seventy’, then the Imam may have replied seven hundred.*

*Such is the knowledge of Imam and such is the meaning of the Qur’an. Apparent meanings of the Qur’an are common, except certain Ayaat, where difference of opinion may be visible. Interpretation is not a job of persona of common knowledge; it is reserved for those who have inherited the Knowledge from the Fountain of Divine Spring –Wahi. The real meaning of the Qur’an is only explained by those who have been granted the “Rights” to explain. Ahl al Bait and their Doaat are highly skilled in this faculty and they have command to interpret the Qur’an, according to the need of the situation. They are responsible to guide the Ummah towards the correct meaning, as per the requirement of the time, as they are assigned for this divine mission. Hujjat al Jazirah*

Khurasan, on behalf of the 18<sup>th</sup> Fatemi Imam al Mustansir, Syedna Abu Moinuddin Nasir Khusraw says:

*“Qur’an Ra Yaki Khazini Hast Ka’ezad;  
Hawalat Badu Karad Mira Ins u Jaan Ra”*

*(“There is a treasurer of the Qur’an; Allah has handed over the Jinn and human to that treasurer”).*

*“Qur’an Khiw’ani Nafsani Ast Eay Qur’an Khwan;  
Nagar Mizb’an Kist Ein Shuhra Khwan Ra”*

*(“Yes, O reader of the Qur’an! Qur’an is a sacred Safrah-Dastar-Khawan; observe and consider it who is the host of this Dastar- Khawan”)*

*“Azin Khwani Khwb Aan Khwrad N’an o Naimat;  
Ki Bashanasad Aan Mihrb’an, Mizb’an Ra”*

*(“From this loftiest Dastar-Khawan (Qur’an), only such person takes advantage (of Hidayah) and take Naimat-bounties who is fully aware and recognize the host”).*

Variation in translations, shows us the limitation of human understanding, and challenges us to strive to grasp the whole truth. May be it is Allah's hint to us to get closer to understanding the truth. The focus would be on the essence rather than literal meaning. We can not ignore the glorious contribution of intellectual translations of the Qur’an in this regard, prepared by Fatemi Scholars. As one of the earliest source, Syedna Jafar bin Mansur al Yaman (d. 365/975) is a pioneer interpreter, who provided us numerous sources on the esoteric meanings of the Qur’an. His contribution on the intellectual interpretation of Qur’an is a valuable glorious asset and rich addition in Qur’an Studies. “Tawil al Huruf al Mujam”, “Tawil Surah an Nisa”, “Tawil Ams’al al Qur’an”, “Kit’ab al Kashf”, “Asrar an Nutaqa” and “Al Faraiz wal Hudud ad Din” are some of his famous works among his contribution of esoteric explanation of Qur’an.

Parallel to his period was another scholar of high repute; Syedna Qazi al Nauman (d.363/974 Qahera, Egypt).who interpreted a number of chapters of the Qur’an under different titles. “Asas at Tawil” is his famous work, which deals esoteric meaning of the “Qasas al Anbiya”.

Afterwards Syedna al Moayyad al Shirazi (d.470/1078 Qahera, Egypt), a scholar of Iranian origin had compiled eight volumes on the logical and rational meanings of the Qur’an, in each volume; one hundred “Majalis” are available. He conducted series of Asb’aq-lectures, known as “Majalis al Hikmah”-sessions of wisdom in “Dar al ilm”, Qahera for highly skilled class of scholars on every Thursday, and each lecture called “Majlis”. This Fatemi legacy inherited at the mountainous region of Yemen. Scholars of high repute had discussed in length sometime single Ayah or sometime entire Surah on the rational meanings of Qur’an for the learned.

An Indian scholar of great status, Syedi Hasan bin Nuh al Bharunchi (d. 945/1538 Masaar, Yemen) migrated to Yemen. He had discussed some Tafasir in his voluminous work, “Kit’ab al Azh’ar”. Shaikh Ismail Ziauddin (d. 1184/1770, Yemen) had discussed

*Haqaiq of some of the Surah in three volumes, under the title of "Miz'aj ut Tasnim". This work is an extract of previous writings of the Fatemi Du'at.*

*Afterwards, in the Indian Subcontinent, Syedna Abd Ali Saifuddin (d. 1232/1817 Surat, India) had prepared "Tafsir as Saifiyah", which was later edited by one of his famous pupils. Syedna Tayyab Zainuddin (d.1252/1837, Surat, India) had provided "Tafsir al Zainiyah". Syedi Qutubuddin bin Suleyman (d. 1243/1828 Pune, India) had compiled "Tafasir al Ezziyah". All these scholars retained the spirit and explained the meaning according to the need of the time, with intellectual manners. In conclusion, I must express my humble view that it is ripe time to promote this intellectual tradition of learning and glorious legacy among the believers in common language of masses, for wider understanding.*

### **6. Qur'an & Science:**

*Science is a search of the secrets of Universe. Science is a name of that knowledge which is imperfect while the knowledge of Qur'an is perfect and unchangeable. Knowledge of Qur'an can not be compared with the short knowledge of human being. Every new discovery which comes to the knowledge gets the attention of the scholars. Similarly if many scholars admit to the fact regarding the new information they name it as a new discovery. And if proof after proof is obtained on this discovery for a long time and scientists are united on it, it acquires the status of law. As a matter of principle there is no change or amendment after the law is made. The knowledge of human is very limited; as thousands of examples of amendments even after making of law are largely available. It was a time when the law of gravitation was considered immune from any change. Einstein proved it defective and made an amendment in it. According to Sir James Jene the greatest falsehood of the 20<sup>th</sup> century is Einstein's Theory. The funny thing is that a theory broke the law, although theory is of a lower status than law. This is the state of affairs with scientists. When these poor people bereft of wisdom do the childish discussion of proving Darwin's theory, these same ignorant people are feverishly busy contradicting the Qur'an. There are such people who do not even know the ABC of Science; but they harp on science day and night. These people are neither aware of the Qur'an nor science; but they are no doubt over-awed by science.*

*There is no question of any contradiction in the knowledge conferred by Qur'an, because it is based upon Wahi. The Educated class has acknowledged telepathy as a psychological science. Much research is being made on this subject and which has opened many doors. In Islam, the Aqidah of Tawhid is very strong and today scientific examples are growing in number to prove it. From scientific research one comes to the conclusion that in olden day's people believed in Tawhid. The Russian scientist, Pettiest has likened the destruction of the locality of the community of Lut (A.S), as well as the cause of the destruction of the Sodom & Gammon as similar to an atomic explosion. Atheist have also admitted and proved by scientific principles, by citing religious authentication. Science also proves that material world is not alone but eternal world is also in existence which is Akhirah.*

Thereafter we came to know about anti-neutrons and anti-utrons. Under the principle of the unity of the Universe, things came to such a pass that against matter, the existence of anti-matter was proved. Qur'an, the peerless miracle of Rasulallah (S) has confirmed the concept of the Akhirah - another world, which resembles this world and is also quite different from it, and is also akin to it as well. Proof of the Akhirah is obtained from such evidences provided by scientists. It is a matter of regret that today the Muslims do not take part in such researches cumulatively. Some non-Muslims scholars are discovering the eternal facts of Qur'an through their researches. If the Muslims make researches, they can prove the facts of Qur'an with a more correct perspective with the zeal of Aqidah. It is regretful that the Muslims have become slaves of minds too, as they believe in the theories and laws of others, without any ifs and buts, and even advocate false and misleading theories and philosophies. Is it not a blind following that if non-Muslims have admitted the facts of Qur'an than Muslims should also follow it, or else contradict it?

Qur'an is a divine Knowledge, which has no direct relation with science, but as it has come through the source of Wahi, so it deals with the entire Universe. Through it we can see that kind of regularity in the objects of nature which scientists have been able to find out after great and painstaking research. Not only the Muslim acknowledges this treasure of Hikmat but, if we look at the entire world of humanity, we would not find any wise and erudite who does not believe in the supremacy of Qur'an. Intellect has not seen any other divine book except Qur'an, which guides on a scientific way in the correct direction and presents a peerless concept of Tawhid.

It is for us to think and realize that there is a unified process in the Universe on account of which there is continuity in the system. Qur'an also proves that the laws of the Universe, which is Sunnatullah too, are continuous and unchangeable, during anytime or space. This miracle of Rasulallah (S) presents the concept of the Tawhid in a scientific way. The greatest reality is that the manner of guidance in Qur'an regarding Tawhid has laid down the foundation of a scientific way of understanding. The quintessence of the wisdom-laden Talim of Qur'an is that human occupies a central place in the Universe, for whom all things have been created. Hence anyone who learns science with this recognition would be blessed with Qur'an, the miracle of Rasulallah (S) in the highest degree.

### **7. Concluding Remarks:**

The entire Qur'an is full of Hikmah. It is proper that we start this sacred divine Book with the Tawhid so that we may be able to understand.

- (1) Qur'an contains discussions about the Tawhid.
- (2) In Qur'an there are discussions about the Constellation of Galaxies, Universe, Earth, Sky Star, Thunder and Lightning, Rain, Earthly creations, mountains and rivers, the celestial throne, Malaek, Jinn and Shait'an.
- (3) Qur'an extended this Talim that human has been sent to recognize the Creator and it contains discussion about the cause of creation, salvation as ultimate aim of soul, person's nobility and greatness, responsibilities and different aspects of

- human's life, Divine will in individual and collective plans and the last destiny of human. In this phase it becomes clear that life of this world is a prelude to the life of the Akhirat and that this is that phase of human's life in which one should find out the way of Naj'at.*
- (4) *Qur'an informs sources of learning. It is conferred according to the status of the Selected Chosen Person. Wahi, Ishr'aaq, ilh'am, Taed, Man'am-true dream are various stages of divine elevation. It also contains discussions about the necessity and stages of the Nubuwwat, Risalat, Wasayat, and Imamat with its objectives.*
  - (5) *Qur'an contains discussions about the recognition of Hadi and Rahbar. A bird's eye view of the history of Anbiya, their lives and characteristics and the history of various nations. When one recognizes the necessity and the importance of Nubuwwat & Risalat and Wahi, he would also come to know the requirement and need of a Hadi at every period.*
  - (6) *Qur'an also contains recognition of its own. It contains discussions about the basic principles of Qur'an, its characteristics, the purpose and stages of Wahi, its miraculous status, its eternal dignity, its manner of expression, arguments based on intellect, preaching, probable and tales and mysteries.*
  - (7) *Besides these, Qur'an contains discussions about individuals and groups.*

*The Qur'an is the eternal miracle in our hands until the Last Hour. Fourteen hundred years ago, Arabs examined the Qur'an and found in it Haqaiq- divine realities. Today, scientists study the Qur'an and find in it too many hidden branches of sciences, which prove and confirm that Qur'an is a gift from the Creator of the Universe. Likewise, the evidence confirms the genuineness of Muhammad (S). Number of these scientists; have affirmed that these words of wisdom could not have come from a human source. Qur'an has discussed number of mysteries also. Present day's science has not even reached the basic foundation of these mysteries. And some of them say that this knowledge can only be from outside of this Universe. Qur'an says:*

*“Say: What thing is most weighty in evidence? Say: ‘Allah is witness between me and you; this Qur'an has been come to me by inspiration. That I may warn you and all whom it reaches’”.*

*(Ayah 19, Surah 6, Al An'am).*

*Thus, whoever has been informed of this Qur'an likewise, bears the testimony and warning. The nature of this testimony is the scientific affirmation that each Ayah contains Haqaiq - divine realities. In each century, scholars make new advances in their various fields. Qur'an says:*

*“But Allah bears witness that what He has sent to you He has sent with His (Own) ilm”.*

*(Ayah 166, Surah 4, Al Nisa).*

*The Qur'an is the miracle which renews itself in a way which is appropriate for each epoch. Qur'an says:*

*“For every prophecy is a limit of time, and soon shall you know it”.*

*(Ayah 67, Surah 6, Al An'am).*

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