



THE QUR'ĀN AND THE MOON

Divine Methodology for Monthly Recitation of the Qur'ān

ANSARI MEMORIAL SERIES

THE QUR'ĀN AND THE MOON

Divine Methodology for
Monthly Recitation of the Qur'ān

IMRAN N. HOSEIN



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*Cover design is by my very dear Moroccan student,
Nādir Abū Ismāil.*

A NOTE FOR THE GENTLE READER!

‘Knowing’ Truth and ‘tasting’ Truth are not the same! Unless and until you fly on the wings of *time*, swim in the ocean of *time*, lose consciousness of *time* in a *timeless* world, you have not as yet ‘tasted’ Truth! The *Qur’ān* must be recited with the ‘moon’, and then studied like the ‘stars’, precisely for that excitement—to ‘taste’ Truth! Those whose moon is located in Saudi Arabia or Morocco, even though they are in London, do not know that, and perhaps will never know it. But you, our gentle readers, now know it; so, travel on with the *Qur’ān*, and one day, perhaps, you may be blessed with an exciting experience of *timelessness*, —and, eventually, the ‘taste’ of Truth!

فَلَا أُقْسِمُ بِالشَّفَقِ * وَاللَّيْلِ وَمَا وَسَقَ *
وَالْقَمَرِ إِذَا اتَّسَقَ * لَتَرْكَبُنَّ طَبَقًا عَن
طَبَقٍ

Qur’ān, al-Inshiqāq, 84:16-9

BUT NAY! I take an oath (by time) as it witnesses the setting sun, then passes on to the unfolding night, and then to the moon as it grows to its fullness, - you will most certainly (be able) to travel from stage to stage (in time).”

إِنَّا جَمَعْنَاهُ وَقُرْآنَهُ * فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ *

تُحَرِّكُ بِهِ نُجُومًا

Qur'ān, al-Qiyāmah, 75:17-19

Behold, it is for Us to gather all the revelations together to make them a whole, and it is for us to cause it to be recited as it ought to be recited. Thus, when We recite it, you must follow that way of recitation; and then, behold, it will be for Us to explain it.

[Allah Most High recited the *Qur'ān* through the Angel Gabriel who came down with that Divine recitation to the blessed Prophet (صلي الله عليه و سلم) every night of *Ramadān*, and who completed the recitation of the whole *Qur'ān* in that one lunar month.]

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكُتِّبٍ وَنَزَّلْنَاهُ

تَنْزِيلًا

Qur'ān, al-Isra', 17:106

This is a *Qur'ān* which We have divided into parts, *i.e.*, as *Suwar*. (plural of *Sūrah*). We have done so in order that you might recite it to the people at intervals, and in conformity with those divisions as *Suwar*. We also sent it down part-by-part.

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[A *Sūrah* is a wall. Since Allah Most High has already built the walls within the *Qur'ān*, it follows that no one is authorized to build more walls in the *Qur'ān*!]

[This writer is of the view that the miraculous *Qur'ān* cannot be translated to any other language; hence, he restricts himself in this book to offering an explanation and commentary of verses of the *Qur'ān* quoted in the book. Whenever a verse of the blessed *Qur'an* is quoted, we provide the name of the *Sūrah* and the number of the verse directly beneath the Arabic text; and below that, we provide an explanation, rather than a translation, of the verse.]

Dedicated to my dear students in blessed Mombasa

Amani Chifwete &
Abu Muhammad Jeilani

They stood beside me in the rain, as well as in the sunshine!

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Preface



This book on the topic of ‘The *Qur’ān* and the Moon—Methodology for Monthly Recitation of the *Qur’ān*’, is a companion volume to my previous book entitled ‘Methodology for Study of the *Qur’ān*’; but which will now be renamed: ‘The *Qur’ān* and the Stars—Methodology for Study of the *Qur’ān*’.

I was in London on the evening of 29th day of *Shabān* 1440(H) when it became known that the moon of *Ramadān* was not seen anywhere in UK, and yet schoolboys in the Muslim community declared that *Ramadān* had commenced in UK. The ‘sheep’ and the ‘cattle’ then followed them blindly! The same mistake was repeated in 1441(H) when they again commenced fasting one day early on the basis of a plea that they had arrived at the 30th day of *Shabān*. The ‘sheep’ and the ‘cattle’ again followed them blindly!

They acted on the basis of an announcement that the moon was sighted in *Dajjāl's* kingdom of Saudi Arabia, or that the month had commenced in Saudi Arabia, and in doing so they made both a silly as well as a dangerous mistake in departing from the *system of time* ordained by Allah Most High. This book explains that mistake. Those who took that wrong decision, as well as those who accepted and followed that decision, will be questioned on Judgement Day for what they did. Since they started *Ramadān* (or *Shabān* before *Ramadān*) on the wrong day, the implication is that they lost the greatest night of the whole year—namely *Lailatul Qadr*; and even more damage was done when they consequently lost the capacity to connect from *lunar* time to *cosmic* time and thence to *Absolute* time. Only *lunar* time can take us to a *timeless* world; we can climb even up a mountain to sit in a cave, in an effort to travel to other worlds of space and time, — but if we do not live in *lunar time* we will travel to nowhere!

They are probably unaware that only *lunar* time can take us to a *timeless* world, and that whoever has never tasted *timelessness* can eventually become a prisoner of the *Dunyah*.

The *Imām* of Purley *Masjid* in Croydon, London, made a tearful request that I address the subject of moon-sighting for the commencement of the *lunar* month in Islam so that Muslims might be better-guided on that subject. This book emerged in consequence of my attempt to respond to that request, and I am confident that our explanation of the subject

PREFACE

of *Dajjāl and the System of Time in Islam* would now deter such Muslims who have the capacity to ‘think’, from ever again following those who, even though they are in London, recklessly rush to embrace a Saudi or a Moroccan moon.

I am grateful for the numerous offers of help I received from so many to meet the cost of printing this book in several languages, so that, in addition to being sold on my online bookstore, www.imranhosein.com, large numbers of copies could be distributed free of charge in UK and elsewhere. May Allah Most Kind, bless them all. *Amīn!* Those who read this book and would like to participate in the effort to print large numbers of copies for free distribution around the world, should kindly contact me by email.

If you would also like me to come in person to teach this subject to your community, do please send me an email and, if Allah so Wills, I will come to you.

INH

Email: inhosein@hotmail.com

Shawwāl, 1441. In the Caribbean island of Trinidad



The Word ‘Qur’ān’ means a ‘Recitation’



The *Torah* is the ‘name’ of the revealed scripture that was sent down to Moses, *i.e.*, *Nabī Mūsa*; similarly the *Zabūr* is the name given to the revealed scripture that was sent down to David, *i.e.*, *Nabī Dāūd*, and the name *Injīl*, or Gospel, was given to the revealed scripture sent down to Jesus, *i.e.*, *Nabī ‘Īsā* (عليهم السلام). These revealed scriptures all have ‘names’, but the very last revealed scripture which was sent down to *Nabī Muhammad* (صلي الله عليه و سلم), was simply named as *Qur’ān*—which means a ‘recitation’.

In addition, the first word to be revealed in the *Qur’ān* was the Divine command: اقْرَأْ “Recite”.

Since the *Qur’ān* was sent to people who ‘think’ (لِقَوْمٍ يَتَفَكَّرُونَ), all of mankind have a duty to ‘think’ in order to understand this unusual choice of a name. Why was this scripture simply

called 'a recitation'? Why was the command: 'recite', the first word revealed in it?

Our answer to the above question is that there is a Divine wisdom at work in the choice of the name which establishes an imperative that this unique last Divine scripture to mankind is meant, first of all, to be *recited*.

Our further view is that since we have a primary duty to recite the *Qur'ān*, the implication is that we cannot truly *study* the *Qur'ān* unless we are continuously reciting it. Recitation comes first! Study comes after!

There are certain preliminaries for reciting the *Qur'ān* which are well-known and need not be mentioned except briefly. For example, we must seek protection with Allah Most High from Satan the accursed before reciting the *Qur'ān* (*al-Nahl*, 16:98); the *Qur'ān* must be recited with *Tartil*, i.e., melodiously (*al-Muzammil*, 73:4); we must listen attentively when others are reciting the *Qur'ān* (*al-'Arāf*, 7:204). But, more importantly, we must always remain conscious of the fact that Allah Most High has sent down in the *Qur'ān* that which can *heal*, and which can thus both protect our health, as well as restore our health when we fall prey to the great dangers to physical, moral and spiritual health that will pervade the world in the End-time. Allah Most High has declared that "none, save the clean and pure, can even touch the *Qur'ān*" (indicating that knowledge in the *Qur'ān* cannot be penetrated except by a heart that is faithful to Truth); thus the *Shifā* or healing, which the continuous

recitation of the *Qur'ān* delivers to the heart, restores to the heart that state of purity which makes it possible for the *Qur'ān* to be studied.

The Orientalist scholars of western universities such as Oxford, Cambridge, Temple, Yale, Harvard, Colombia, the Sorbonne, *etc.*, who are adorned with PhDs in Islamic Studies, and who are guides and directors of doctoral dissertations on Islam, but who would scornfully reject a command to recite the *Qur'ān* with faith and with purity in the heart, are now exposed as scholars whose scholarship in the *Qur'ān* is so shallow that they cannot even *touch* the knowledge located in the *Qur'ān*. This is the implication of Allah's declaration that only those whose hearts are clean and pure (with faith) can truly *study* the *Qur'ān*:

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

Qur'ān, al-Wāqi'ah, 56:79

None can even touch (the knowledge in) this Qur'ān save those whose hearts are pure and clean.

In order for someone to qualify to study the *Qur'ān*, his heart must not only have faith in the *Qur'ān* as the Word of the One God, but it must also be faithful to 'Truth'. This writer hastens to declare, as emphatically as he can, that Truth has zero tolerance for 'oppression'. Those who cannot recognize, or

who find it inconvenient to recognize, that USA has been oppressing the Venezuelan government and people ever since Hugo Chavez broke the chains of US enslavement of the poor Venezuelan masses, are a deaf dumb and blind people with a status akin to 'sheep' and 'cattle'! Those, on the other hand, who support the 'oppressor' are themselves oppressors! Such people have hearts that are devoid of *faith*, and hence devoid of *Truth!*

This book is written to remind our readers that the very first thing required for someone to be faithful to the *Qur'ān*, is to constantly *recite* it. There is an unbreakable bond between continuous 'recitation' and 'study' of the *Qur'ān*. This is the clear implication of the following verses in which 'explanation' of the *Qur'ān* follows 'recitation':

ادَّبْ عَلَيْنَا حَمْدَهُ وَفُرْأَنَهُ * فَإِذَا قُرْأَنَاهُ فَاتَّبِعْ قُرْأَنَهُ *
 ثُمَّ إِنَّا عَلَيْنَا بَيَانَهُ

Qur'ān, al-Qiyāmah, 75:17-19

Behold, it is for Us to gather it and to cause it to be recited [as it ought to be recited]. Thus, when We recite it, you must follow that way of recitation; and then, behold, it will be for Us to explain it.

We now ask the question: if this book is to be recited, —is there a special way for it to be recited, or are we free to recite it howsoever we choose?

Recite the *Qur'ān* the way that Allah Most High recites it!

Allah Most High has commanded that the *Qur'ān* be recited the way that He recited it:

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ

And when We have recited this *Qur'ān*, O Muhammad, you must follow that way of recitation!

Qur'ān, al-Qiyāmah, 75:18

The reader would be curious to know: when did Allah Most High recite the *Qur'ān* to Prophet Muhammad (صلي الله عليه و سلم)? There is an abundance of evidence of the *Qur'ān* being Divinely revealed from time to time over a period of 23 years, to the heart of the Prophet. This kind of revelation is known as *Wahī*. But we know of only one instance of Divine recitation, *i.e.*, *Qira'a*, of the whole *Qur'ān* to the Prophet; that was, of course, when the Angel Gabriel came to the Prophet every night of *Ramadān* to recite the *Qur'ān* to him. Hence it has to be this nightly *Qira'a* of the *Qur'ān* in *Ramadān* that Allah Most High referred to as Divine recitation:

عَنْ فَاطِمَةَ عَنِ النَّبِيِّ ﷺ قَالَ أَسْرَ إِلَيَّ إِنْ
 جَبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً
 وَإِنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ وَلَا أَرَاهُ إِلَّا
 حَضَرَ أَجْلِي وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا
 بِي فَبَكَيْتُ فَقَالَ أَمَا تَرْضَيْنَ أَنْ تَكُونِي
 بِلَيْدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ
 الْمُؤْمِنِينَ فَضَحِكْتُ لِذَلِكَ

Fatimah reported: The Prophet, peace and blessings be upon him, said, “Gabriel would come to me to revise the *Qur’ān* once every year. This year he revised with me twice. I do not think it means anything but that my term will come to an end. Verily, you will be the first of the people of my house to meet me.” So I wept and the Prophet said, “Would you not be pleased to be with the master of the women of Paradise or would you prefer to be (here-below) with the believing women?” So I laughed at that.

Sahih Bukhārī

كَانَ النَّبِيُّ ﷺ أَجْوَدَ النَّاسِ، وَأَجْوَدُ مَا يَكُونُ فِي
 رَمَضَانَ، حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ -
 عَلَيْهِ السَّلَامُ - يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ،

فَيَدَارِسُهُ الْقُرْآنَ ، فَكَرَسُوهُ اللَّهُ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ
الرِّيحِ الْمُرْسَلَةِ .

Narrated Ibn `Abbas:

The Prophet was the most generous of all the people, and he used to become more generous in *Ramadān* when Gabriel met him. Gabriel used to meet him every night during *Ramadān* to revise the *Qur`ān* with him. Allah's Messenger then used to be more generous than the fast wind.

Sahih Bukhārī

We must now examine how the *Qur`ān* was recited every night of the month of *Ramadān*, so that we can obey the Divine command to “follow that way of recitation”.

Since Allah Most High recited the whole *Qur`ān* (through the Angel Gabriel) during that blessed month every year, we have a duty to recite the whole *Qur`ān*, from cover to cover, during the month of *Ramadān*; indeed the Prophet asked that we should keep on reciting the *Qur`ān* cover-to-cover at least once every lunar month:

قَالَ ، رَسُوهُ ، اللَّهُ صَلَّى ، اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْرَأُ الْقُرْآنَ ،
فِي كُلِّ شَهْرٍ قَالَ قُلْتُ إِنِّي أَجِدُ قُوَّةً قَالَ فَافْرَأْهُ فِي

عَشْرِينَ لَيْلَةً قَالاً، قُلْتُ لِيَّ أَجِدُ قُوَّةً قَالَ فَاقْرَأْهُ فِي سَبْعٍ
وَلَا تَزِدْ عَلَى ذَلِكَ

Abdullah ibn Amr reported: The Messenger of Allah, peace and blessings be upon him, said, “Read the *Qur’ān* once in every month.” I said, “I have strength to do more.” The Prophet said, “Then read it in twenty nights.” I said, “I have strength to do more.” The Prophet said, “Then read it in seven nights, and do not do more than that.”

Sahīh Bukhārī; Sahīh Muslim

The Angel recited a part of the *Qur’ān* every night of *Ramadān* and completed the recitation of the whole *Qur’ān* during the month of *Ramadān*, hence we have a duty to determine the divisions of the *Qur’ān* for daily recitation in order to complete the whole *Qur’ān* in a period of one month. That daily portion is called a *Juz* (plural *Ajza*). The Farsi word *Sipara*, has also been widely used for *Juz*. We also have an obligation to recite the *Qur’ān* as it ought to be recited—which is the way that Allah Most High recited it—and hence we need to determine which is the first *Juz*, and which the second, *etc.*, and that is the subject of this book. It is, of course, permissible to recite the *Qur’ān* more than once in a lunar month, but we do not address that subject in this book.



Why are the longest Sūrahs at
the very beginning of the Qur'ān
and the shortest at the very end?



If we are to recite the whole *Qur'ān* cover-to-cover over a period of one lunar month, and hence need to determine which is the first *Juz*, and which is the second, *etc.*, we have to direct our attention to the way the *Qur'ān* is divided. We know that the Angel Gabriel (عليه السلام) came to the Prophet (صلي الله عليه و سلم) at intervals over a period of 23 years while conveying to his heart revelations of the *Qur'ān*. Some of the revelations comprised short passages while others were quite long. The angel would instruct the blessed Prophet concerning the location where each revelation had to be inserted in the Book. This book is not concerned with the chronological sequence of revelations of the *Qur'ān*; rather we direct

attention to the order in which the *Qur'ān* was divided into *Suwar* (plural of *Sūrah*) and the location chosen in the *Qur'ān* for each *Sūrah*.

The first 11 *Suwar* of the *Qur'ān*—after *Sūrah al-Fātihah*—but with the significant exception of *Sūrah al-Anfāl*, *i.e.*,

al-Baqarah: 286 verses, Āle Imrān: 200, al-Nisā': 177, al-Māidah: 120, al-An'ām: 166, al-A'rāf: 206, al-Anfāl: 75, al-Taubah: 129, Yūnus: 109, Hūd: 123 and Yūsuf: 111

are all long *Suwar*. This cannot have been by accident. There must be a reason for this arrangement of the *Suwar* of the *Qur'ān*. Why are all the long *Suwar* located at the very beginning of the *Qur'ān*? Why is the longest *Sūrah* of all in the *Qur'ān*, *i.e.*, *Sūrah al-Baqarah* (with 286 verses) located at the very beginning of the *Qur'ān*?

The last 18 *Suwar* of the *Qur'ān*, on the other hand, are all about 10 verses in length, *i.e.*,

al-Qadr 5, al-Bayyinah 8, al-Zalzalah 8, al-'Ādiyāt 11, al-Qāriah 11, al-Takāthur 8, al-'Aşr 3, al-Hamazah 9, al-Fil 5, Quraysh 4, al-Mā'ūn 7, al-Kauthar 3, al-Kāfirūn 6, al-Naşr 3, al-Masad 5, al-Ikhlāş 4, al-Falaq 5, and al-Nās 6.

Why does the *Qur'ān* end with short *Suwar*, and why are the shortest *Suwar* of all, *i.e.*, *Sūrah al-Kawthar* and *Sūrah al-Naşr* (with only 3 verses each), located almost at the very end of the *Qur'ān*?

Finally, why is there a general continuous reduction in the length of the *Suwar* of the *Qur'ān* from the beginning until its very end?

Here is a list of all *Suwar* of the *Qur'ān* with the number of verses in each *Sūrah*. It should be quite easy for our gentle readers to recognize the gradual decrease in the length of *Suwar* from the beginning of the *Qur'ān* to the end. Our readers should note that there are different views concerning the numbers of *Ayāt*, or verses, in each *Sūrah* of the *Qur'ān*, and this is precisely because the *Qur'ān* was not revealed as a written document with verses clearly defined. Rather, human effort was needed to determine the number of verses in each *Sūrah*—hence the differing numbers:

1) Al-Fātihah 7;

Consistently long *Suwar*

2) al-Baqarah 286;

5) al-Māidah 120;

3) Āl-e Imrān 200;

6) al-An'ām 166;

4) al-Nisā' 177;

7) al-A'rāf 206;

Long *Suwar* dispersed with medium-size *Suwar*

8) al-Anfāl 75;

11) Hūd 123;

9) al-Taubah 129;

12) Yūsuf 111;

10) Yūnus 109;

13) al-Ra'd 43;

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- | | |
|------------------|----------------------|
| 14) Ibrahīm 52; | 20) Ṭā Hā 135; |
| 15) al-Ḥijr 99; | 22) al-Ḥajj 78; |
| 16) al-Naḥl 128; | 23) al-Mu'minūn 118; |
| 17) al-Isrā 111; | 24) al-Nūr 64; |
| 18) al-Kahf 110; | 25) al-Furqān 77; |
| 19) Maryam 98; | 26) al-Shu'ara 227; |

Medium-size *Suwar* dispersed with short *Suwar*

- | | |
|--------------------|----------------------|
| 27) al-Naml 93; | 59) al-Hashr; 24 |
| 28) al-Qaṣaṣ 88; | 60) Mumtahinah 13; |
| 29) al-Ankabūt 69; | 61) al-Saff 14; |
| 30) al-Rūm 60; | 62) al-Jumu'ah 11; |
| 31) Luqmān 34; | 63) al-Munāfiqūn 11; |
| 32) al-Sajdah 30; | 64) al-Taghābun 18; |
| 33) al-Ahzāb 73; | 65) al-Ṭalāq 12; |
| 34) Saba' 54; | 66) al-Tahrīm 12; |
| 35) Fāṭir 45; | 67) al-Mulk 30; |
| 36) Yā Sin 83; | 68) al-Qalam 52; |
| 37) al-Sāfat 182; | 69) al-Ḥāqqah 52; |
| 38) Sād 88; | 70) al-Ma'arij 44; |
| 39) al-Zumar 75; | 71) Nūh 28; |

Medium-size *Suwar* dispersed with short *Suwar*

- | | |
|----------------------|------------------------|
| 40) Ghāfir 85; | 72) al-Jinn 28; |
| 41) Fussilāt 54; | 73) al-Muzzammil 20; |
| 42) al-Shurā 53; | 74) al-Muddaththir 56; |
| 43) al-Zukhruf 89; | 75) al-Qiyāmah 40; |
| 44) al-Dukhān 59; | 76) al-Insān 31; |
| 45) al-Jāthiyah 37; | 77) al-Mursalāt 50; |
| 46) al-Ahqāf 35; | 78) al-Naba' 40; |
| 47) Muhammad 38; | 79) al-Nāziāt 46; |
| 48) al-Fath 29; | 80) 'Abasa 42; |
| 49) al-Hujurāt 18; | 81) al-Takwīr 29; |
| 50) Qāf 45; | 82) al-Infiṭār 19; |
| 51) al-Dhāriyāt 60; | 83) al-Muṭaffifīn 36; |
| 52) al-Ṭūr 49; | 84) al-Inshiqāq 25; |
| 53) al-Najm 62; | 85) al-Burūj 22; |
| 54) al-Qamar 55; | 86) al-Ṭāriq 17; |
| 55) al-Rahmān 78; | 87) al-A'la 19; |
| 56) al-Wāqī'ah 96; | 88) al-Ghāshiyah 26; |
| 57) al-Hadīd 29; | 89) al-Fajr 30; |
| 58) al-Mujādilah 22; | |

Consistently short *Suwar*

- | | |
|---------------------|--------------------|
| 90) al-Balad 20; | 103) al-'Aşr 3; |
| 91) al-Shams 15; | 104) al-Humazah 9; |
| 92) al-Lail 21; | 105) al-Fil 5; |
| 93) al-Duhā 11; | 106) Quraysh 4; |
| 94) al-Sharh 8; | 107) al-Mā'ūn 7; |
| 95) al-Tin 8; | 108) al-Kauthar 3; |
| 96) al-'Alaq 19; | 109) al-Kāfirūn 6; |
| 97) al-Qadr 5; | 110) al-Naşr 3; |
| 98) al-Bayyinah 8; | 111) al-Masad 5; |
| 99) al-Zalzalah 8; | 112) al-Ikhlāş 4; |
| 100) al-'Ādiyāt 11; | 113) al-Falaq 5; |
| 101) al-Qāriah 11; | 114) al-Nās 6. |
| 102) al-Takāthur 8; | |

We remind our readers that it is not a matter of any significance to the subject matter of the book that there are minor differences in the number of verses located in some *Suwar* of the *Qur'ān*. The differences have arisen because the numbering of the verses was not Divinely-revealed.

But there is a significant problem which must be addressed in the context of our recognition that the *Suwar* of the *Qur'ān*

continuously decline in size, from the beginning to the end; the problem is that there a *Sūrah* which is located before *Sūrah al-Baqarah*, and it is only seven verses in length. By virtue of its very short length of only seven verses, that *Sūrah* should logically be located at the end, rather than at the beginning of the *Qur'ān*. Why then, is there such a short *Sūrah* located at the beginning of the *Qur'ān*?

Sūrah al-Fātihah

Allah Most High has declared of the *Qur'ān* that it is a noble and generous 'recitation' which is located in a 'book' which is guarded and protected:

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَّكْنُونٍ

Qur'ān, al-Wāqī'ah, 56:77-78

Behold, it is a truly noble recitation, [conveyed unto man] in a well-guarded Book

It is precisely because the book is guarded and protected that the reader needs a *key* with which to open the doors which guard the book from all sides:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ

مِّنْ حَكِيمٍ حَمِيدٍ

Qur'ān, Fussilāt, 41:42

Nothing false can ever penetrate this Book to corrupt it— neither openly nor in a stealthy manner, since it has come down from One who is Wise, and ever to be praised.

Our conclusion is that the name of the *Sūrah*, i.e., *al-Fātihah*, indicates that it has a role to play in *opening the doors* to the *Qur'ān* whenever the *Qur'ān* is to be recited.

The *Qur'ān* confirms that this *Sūrah* has this special status and role which makes it different from the rest of the *Suwar* (since it has to be constantly recited whenever the *Qur'ān* is to be recited). It does so in this verse which separates the *Sūrah* from the rest of the *Qur'ān*:

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ

Qur'ān, al-Hijr, 15: 87

Indeed, We have bestowed upon thee seven verses to be constantly recited, and (*in addition*), this sublime *Qur'ān*.

Why does Allah Most High make mention (in the verse quoted above) *first*, of *Sūrah al-Fātihah*, and *then*, of the *Qur'ān*.

Our interpretation of this declaration is that *Sūrah al-Fātihah* should first be recited, whenever we wish to recite the *Qur'ān*. This is the reason!

We can now safely recognize that the first *Sūrah* of the *Qur'ān*, after the key which opens the *Qur'ān*, i.e., the constantly-repeated *Sūrah al-Fātihah*, is *Sūrah al-Baqarah*.

Why are the long Suwar at the beginning and the short Suwar at the end of the Qur'ān? Why is the longest Sūrah of all located at the very beginning of the Qur'ān?

When we attempt to answer this the very important question: (Why is the longest *Sūrah* of all in the *Qur'ān*, i.e., *Sūrah al-Baqarah* with 286 verses, located at the very beginning of the *Qur'ān*?), we must hasten to remind the gentle reader that Allah Most High has declared that He divided the *Qur'ān* so that it might be recited at intervals:

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ

تَنْزِيلًا

Qur'ān, al-Isra', 17:106

This is a *Qur'ān* which we have divided into parts, i.e., as *Suwar* (plural of *Sūrah*). We have done so in order that you might recite

it to the people at intervals, and *in conformity with* those divisions as *Suwar*. We also sent it down part-by-part.

The implication of the above is that Allah Most High has divided the *Qur'ān* into *Suwar* so that they may function as *Ajza*, or parts, to be recited whenever we wish to *Khatam* the *Qur'ān*, *i.e.*, to recite it cover-to-cover to completion.

Such recitation can be at *intervals* of daily recitation for the entire *Qur'ān* to be completed in one lunar month, and this is the way that Allah Most High recited the *Qur'ān* Himself (through the Angel Gabriel during the month of *Ramadān*). Of course, the *interval* can also be for reciting the whole *Qur'ān* once every 20 days, or every 10 days, or every week.

This book does not explain the methodology for reciting the *Qur'ān* other than once a month.

Allah Most Wise placed the longest *Sūrah* of all at the beginning of the *Qur'ān* for a specific reason and purpose, and our view is that He did so to *test* us and to force us to *think*. Do we have to recite the whole of *Sūrah al-Baqarah* as our first *Juz* on the first day of the month if we are reciting daily to complete the recitation in one lunar month, or can we subdivide the *Sūrah* into parts for recitation over a period of time which would extend beyond that first day of the lunar month?

The answer to this is crucially important for locating the correct way in which the *Qur'ān* is to be recited over a period of one lunar month, or even less than that.

Allah Most High provides the answer to the question when He orders as follows:

فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ

Qur'an, al-Qiyamah, 75:18

And when We have recited it, *i.e.*, when we have delivered through the Angel Gabriel the way that it should be recited, you *must follow* that way of reciting the *Qur'an*.

Prophet Muhammad (صلي الله عليه و سلم) never sub-divided *Sūrah al-Baqarah* into parts for daily recitation. Indeed, Allah Most High has prohibited such sub-division of *Sūrahs*—including *Sūrah al-Baqarah*—for daily recitation of the *Qur'an*. He did so when he declared in *Sūrah al-Hijr* that He sent Prophet Muhammad (صلي الله عليه و سلم) as a warner, and He then went on to warn those who arbitrarily sub-divide the *Qur'an* (for recitation) that they will have to answer to Him on Judgment Day:

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ * كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ
 * الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ * فَوَرِّكْ لَتَسَأَلَنَّهُمْ
 أَجْمَعِينَ * عَمَّا كَانُوا يَعْمَلُونَ

Qur'an, al-Hijr, 15: 92-93

Say to them O Muhammad: I am a warner who warns you, and I do so in a manner which is clear and without ambiguity—warning you of Divine anger which descends on the *Muqtasimin* who divide the *Qur'ān* arbitrarily into bits and pieces. Allah Most High then took an oath: By thy Rab, O Muhammad, I will certainly hold them to account for what they have done (hence they will all have to answer to Me one day for having divided the *Qur'ān* into bits and pieces).

Here, then, is the first explanation for the longest *Sūrah* of the *Qur'ān* being placed at the very beginning of the *Qur'ān*. It was put in that position in order to *test* us to see which of us would respect Allah's division of the *Qur'ān* into *Suwar*, and would therefore recite the whole of *Sūrah al-Baqarah* on the first day of the month, - and which of us would sinfully break-up the *Sūrah* into parts for daily recitation.

There is another implication of the longest *Sūrah* of the *Qur'ān* being placed at the beginning of the *Qur'ān*, and all the long *Suwar* also placed at the beginning of the *Qur'ān*, while all the short *Suwar* are located at the end, and this is subsequently explained in this book.

One of the most important things that we have done in this book is to warn that the *Qur'ān* cannot be arbitrarily subdivided as *Ajza* for daily recitation. Hence, whether we are reciting the *Qur'ān* to *Khatam* or complete the recitation in one lunar month, or even less than that, the whole of *Sūrah al-Baqarah* must be recited on the first day of the lunar month.

CHAPTER TWO

Allah Most High placed the longest *Sūrah* of the *Qur'ān* at the very beginning of the *Qur'ān* to test us to see whether we would respect the boundaries which He placed in the *Qur'ān*, and, as a consequence, would recognize the whole of *Sūrah al-Baqarah* as the first *Juz* to be recited by those who would *Khatam* or complete the *Qur'ān* in one lunar month.

We devote the next chapter, sadly so, to exposing the colossal failure of most Muslims in their response to that Divine test.



Chopping the Qur'ān



فَوَرِّبِكَ لِنَسْأَلَنَّهُمْ أَجْمَعِينَ *
عَمَّا كَانُوا يَعْمَلُونَ

Qur'ān, al-Hijr, 15:89-93

And by thy Lord-God, O Muhammad, we will question them all,
concerning what they have done to this *Qur'ān*!

Around the world today there is a universally-accepted system of division of the *Qur'ān* into 30 *Ajza*, or 30 different parts, which sinfully breaks-up *Sūrahs* of the *Qur'ān* into bit and pieces. It is even more alarming that no one even questions that sinful breaking-up of *Suwar* for daily recitation of the *Qur'ān*. This writer does not even know who is

responsible for this arbitrary division of the *Qur'ān* in a manner which is other than that ordained by Allah Most High.

It is now universally accepted that the first *Juz* of the *Qur'ān* ends at Verse 141 or 142 of *Sūrah al-Baqarah*, and that the second *Juz* ends at Verse 253 of *Sūrah al-Baqarah*, etc. There can be very slight variations in these numbers since the numbering of the verses was not sent down with the angel. Rather, human beings did the numbering.

We present below a list of the 30 *Ajza* of the *Qur'ān* that are now universally accepted, even though they violate the division of the *Qur'ān* as ordained by Allah Most High.

Whoever created the existing division of the *Qur'ān* into *Ajza* (parts) for daily recitation, decided the following:

- 1st *Juz* (part) ended at verse 141 of *Sūrah al-Baqarah*. This was his first chop.
- 2nd *Juz* ended at Verse 252 of *Sūrah al-Baqarah*. [2nd chop within the same *Sūrah*].
- 3rd *Juz* ended at verse 92 of *Sūrah Ale 'Imran*. [3rd chop].
- 4th *Juz* ended at verse 23 of *Sūrah al-Nisa'*. [4th chop].
- 5th *Juz* ended at Verse 147 of *Sūrah al-Nisa'*. [2nd chop of *Sūrah al-Nisa'* and 5th chop in all].
- 6th *Juz* ended at verse 81 of *Sūrah al-Māidah*. [6th chop].
- 7th *Juz* ended at verse 110 of *Sūrah al-'An'ām*. [7th chop].

CHAPTER THREE

- 8th Juz ended at verse 87 of *Sūrah al-‘Arāf*. [8th chop].
- 9th Juz ended at verse 40 of *Sūrah al-Anfāl*. [9th chop].
- 10th Juz ended at verse 92 of *Sūrah al-Taubah*. [10th chop].
- 11th Juz ended at verse 5 of *Sūratu Hūd*. [11th chop].
- 12th Juz ended at verse 52 of *Sūratu Yūsuf*. [12th chop].
- 13th Juz ended, mercifully so, at the end of *Sūratu Ibrāhīm*. [No chop]
- 14th Juz also ended, mercifully so, at the end of *Sūrah al-Nahl*. [no chop].
- 15th Juz ended at verse 74 of *Sūrah al-Kahf*. [13th chop].
- 16th Juz ended, mercifully so, at the end of *Sūratu Tā Hā*. [no chop].
- 17th Juz ended, mercifully so, at the end of *Sūrah al-Hajj*. [no chop].
- 18th Juz ended at verse 20 of *Sūrah al-Furqān*. [14th chop].
- 19th Juz ended at verse 55 of *Sūrah al-Naml*. [15th chop].
- 20th Juz ended at verse 45 of *Sūrah al-‘Ankabūt*. [16th chop].
- 21st Juz ended at verse 30 of *Sūrah al-Ahzāb*. [17th chop].
- 22nd Juz ended at verse 27 of *Sūrah Yasīn*. [18th chop].
- 23rd Juz ended at verse 31 of *Sūratu Rūm*. [19th chop].
- 24th Juz ended at verse 46 of *Sūrah al-Fussilāt* [20th chop].
- 25th Juz ended, mercifully so, at the end of *Sūrah al-Ahqāf*. [no chop].

- 26th Juz ended at verse 30 of *Sūrah al-Zariyāt*. [21st chop].
- 27th Juz ended, mercifully so, at the end of *Sūrah al-Hadīd*. [no chop].
- 28th Juz ended, mercifully so, at the end of *Sūrah al-Tahrīm*. [no chop].
- 29th Juz ended, mercifully so, at the end of *Sūrah al-Mursalāt*. [no chop].

There are no further chops in this sinful division of the blessed *Qur'ān*. Our readers would be horrified to realize that the *Qur'ān* was chopped 21 times in this arbitrary division of *Ajza*.

It would seem that the unknown person who so divided the *Qur'ān* did so on the basis of considering the miraculous *Qur'ān* to be similar to a length of cloth. He wanted to divide the *Qur'ān* into 30 equal parts, and so he simply cut the cloth into 30 equal parts. This writer cannot explain how this sinful division of the *Qur'ān* into bits and pieces was accepted by so many for so long.

The evidence presented above reveals a universal and a colossal failure on the part of Muslims when tested by Allah Most High with the longest *Sūrah* located at the very beginning of the *Qur'ān*. As soon as they failed the test of *Sūrah al-Baqarah*, they continued to fail with the rest of the *Ajza* for recitation of the *Qur'ān*.

Our view is that it is to this sinful chopping/breaking-up of the *Qur'ān* described above that Allah Most High has responded in the following verses of the *Qur'ān*:

وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ * كَمَا أَنْزَلْنَا عَلَى الْمُقْتَسِمِينَ
 * الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ * فَوَرَبِّكَ لَنَسَأَلَنَّهُمْ
 أَجْمَعِينَ * عَمَّا كَانُوا يَعْمَلُونَ

Qur'an, al-Hijr, 15:89-93

Say to them O Muhammad: I am a warner who warns you, and I do so in a manner which is clear and without ambiguity—warning you of Divine anger which descends on the *Muqtasimīn*, who divide the *Qur'ān* arbitrarily into bits and pieces. Allah Most High then took an oath: By thy Rab, O Muhammad, I will certainly hold them to account for what they have done (hence they will all have to answer to Me one day for having divided the *Qur'ān* into bits and pieces).

May Allah forgive all those who now make *Taubah*, and who avoid breaking-up the *Qur'ān* into bits and pieces; rather, they respect the division of the *Qur'ān* into *Suwar* as ordained by Allah Most High, and they never break a *Sūrah* into parts while determining a *Juz* for daily recitation! *Amīn!*



Divinely-Ordained Method of Reciting the Qur'ān during the Month of Ramadān



“Recite it over the period of a month”.

Sunan Ibn Majah

Since Allah Most High has already divided the *Qur'ān* into *Suwar*, it follows that we cannot sub-divide a *Sūrah* into parts during daily recitation. Such a division would amount to chopping the *Qur'ān* into bits and pieces, and this has been denounced by the *Qur'ān* itself.

Here is a suggested division of the *Qur'ān* into 30 parts for daily recitation in order to complete the recitation of the whole *Qur'ān*—from cover to cover—during a period of one lunar month. Our gentle readers should note that we have respected the division of the *Qur'ān* which Allah Most High has done in

the form of *Suwar*, and no *Sūrah* has ever been broken by us into parts in our daily recitation. We are of the view that there can be no other way to recite the first fifteen *Ajza* of the *Qur'ān*, other than the way we have explained it. We invite those who differ with us to provide their own list of the first fifteen *Ajza* of the *Qur'ān*:

The Ajza for the first six days of the month:

- 1st Juz, *i.e.*, Juz to be recited on the first day of the month: al-Baqarah—286 verses;
- 2nd Juz; Āle Imrān—200 verses; (2nd day of the month)
- 3rd Juz: al-Nisā'—177 verses; (3rd day)
- 4th Juz: al-Māidah—120 verses; (4th day)
- 5th Juz: al-An'ām—166 verses; (5th day)
- 6th Juz: al-A'rāf—206 verses; (6th day)

These, above, are all long *Sūrahs*, and so we have no option other than to recite only one *Sūrah* on each of the first six days of the month.

But on the 7th day we are confronted by three things which invite us to *think*.

The first is that *Sūrah al-Anfal* is unusually short—with only 75 verses—while all the previous *Sūrahs* were long.

The second is that the *Sūrah* which follows *al-Anfal* is a long *Sūrah*—as long as the *Sūrahs* of the first 6 days.

Why, then, is *al-Anfal* so short?

Thirdly, and most compelling of all, *Sūrah al-Taubah*, which is located by Divine decree immediately after *al-Anfal*, is the only *Sūrah* of the *Qur'ān* which does not commence with *Bismillah al-Rahman al-Raheem*.

What can these three important signs in the *Qur'ān* signify?

Our view is that Allah Most High has ordained *al-Anfal* to be a short *Sūrah*, and has ordained *Sūrah al-Taubah* to commence without *Bismillah al-Rahman al-Raheem* for one specific reason. *He wants us to combine these two Sūrahs as our Juz for recitation on the 7th day of the lunar month; and Allah Knows best!*

This departure on the 7th day from the system of recitation of single *Sūrahs* for the first 6 days of the month, indicates the Divine plan to now combine *Sūrahs* for daily recitation.

More importantly, it also alerts the believer to a very important stage in the passage of *time* during a *lunar* month, *i.e.*, that the first week of the *lunar* month is now being completed.

When we have traversed the first 6 days of the week and we have arrived at the 7th day, we must now recall that the first six days were truly momentous days in the history of *time*, and Allah Most High wants us to pause on the 7th day in order that the event might be registered once again in our consciousness.

It was for this reason that He ordained that the Sabbath Day, or the 7th day, be restricted for believers as a day of rest and prayer in order that the heart and mind might reflect on the history of *time*. The recitation of the *Qur'ān* in order to *Khatam* or complete the *Qur'ān* in one lunar month is, in fact, a Divinely-ordained means through which we may journey through pages of the history of time, and be eventually embraced by the *system of time* with which the moon is connected. Allah Most High has reminded us of this no less than 6 times in the *Qur'ān*:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي
 سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ
 يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسْحَرَاتٍ
 بِأَمْرِهِ أَلَا لَهُ الْخُلُقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Qur'ān, al-'Arāf, 7:54

VERILY, your Lord-God is Allah, who has created the heavens and the earth in six days, and is established (on the 7th day) on the throne of His almightiness. He covers the day with the night in swift pursuit, with the sun and the moon and the stars subservient to His command: oh, verily, His is all creation and all command. Hallowed is Allah, the Lord-God of all the worlds!

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي
 سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ
 شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا
 تَذَكَّرُونَ

VERILY, your Lord-God is Allah, Who has created the heavens and the earth in six days, and is established on the throne of His almightiness, governing all that exists. There is none that could intercede with Him unless He grants leave therefor. Thus is Allah, your Lord-God: worship, therefore, Him [alone]: will you not, then, keep this in mind?

Qur'an, Yūnus, 10:3

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
 أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا

Qur'an, al-Furqān, 25:59

He who has created the heavens and the earth and all that is between them in six days, and is established on the throne of His almightiness: the Most Gracious! Ask, then, about Him, [the] One who is [truly] aware.

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ
مَنْ وَلِيٌّ وَلَا شَفِيعٌ أَفَلَا تَتَذَكَّرُونَ

Qur'an, al-Sajdah, 32:4

IT IS Allah Who has created the heavens and the earth and all that is between them in six days, and is established on the throne of His almightiness. You have none to protect you from Allah, and none to intercede for you [on Judgment Day]: will you not, then, bethink yourselves?

وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

Qur'an, Qāf, 50:38

We have indeed created the heavens and the earth and all that is between them in six days, and [that] no weariness could ever touch Us.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ

مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ
 أَيُّنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Qur'an, al-Hadid, 57:4

He it is who has created the heavens and the earth in six days, and is established on the throne of His almightiness. He knows all that enters the earth, and all that comes out of it, as well as all that descends from the skies, and all that ascends to them. And He is with you wherever you may be; and Allah sees all that you do.

When the 6th day has come to an end, we also remind ourselves that the first 6 days in creation, which constitute the first chapter in the history of *time*, were divided into two periods—the first lasted 4 days and then there was a second period which lasted for 2 more days to make a total of 6 days:

وَجَعَلَ فِيهَا رَوَاسِيًّ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ
 فِيهَا أَقْوَامَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِّلسَّائِلِينَ

Qur'an, Fussilat, 41:10

For He [it is who, after creating the earth,] placed firm mountains on it, [towering] above its surface, and bestowed [so many]

blessings on it, and equitably apportioned its means of subsistence to all who would seek it in four (cosmic) days.

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَالْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Qur'ān, Fussilāt, 41:11

And He [it is who] applied His design to the skies, which were [yet but] smoke; and He [it is who] said to them and to the earth, “Come [into being], both of you, willingly or unwillingly!”—to which both responded, “We do come in obedience.”

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ
سَّمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظًا
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Qur'ān, Fussilāt, 41:12

And He [it is who] decreed that they become seven heavens in two (cosmic) days, and imparted unto each heaven its function. And We adorned the skies nearest to the earth with lights, and made them secure: such is the ordaining of the Almighty, the All-Knowing.

Of course, our 7th day of recitation of the Qur'ān would hardly ever fall on *Youm al-Sabt*, or the Sabbath Day, but we are nevertheless reminded of the importance of the 7th day of the week.

- 7th Juz: al-Anfāl, 75 & al-Taubah, 129 - *i.e.*, a total of 204 verses;
- 8th Juz: Yūnus, 109; & Hūd, 123 - *i.e.*, a total of 232 verses;
- 9th Juz: Yūsuf, 111; & al-Ra'd, 43 - *i.e.*, a total of 154 verses;
- 10th Juz: Ibrāhīm, 52; & al-Ḥijr, 99 - *i.e.*, a total of 151 verses;
- 11th Juz: al-Naḥl - 128 verses.

This writer prefers to restrict the recitation of the *Juz* for the 11th day to *Sūrah al-Naḥl*, not just because it is a long *Sūrah*, but also because it allows us to combine the recitation of *Sūrah al-Isra* with *Sūrah al-Kahf* on the 12th day of the month. We have provided adequate evidence elsewhere that these two *Sūrahs* of the *Qur'ān* are Divinely-linked with each other.

The 11th day also marks the completion of the first 1/3 of the *Qur'ān*, and this a matter of great importance, especially in *Ramadān*, when the month is divided into 3 parts with significant implication for each part.

- 12th Juz: al-Isrā, 111; & al-Kahf, 110 - *i.e.*, a total of 221 verses;

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- 13th Juz: Maryam, 98; & Ṭā Ḥā, 135 - *i.e.*, a total of 233 verses;
- 14th Juz: al-Anbiyā', 112; & al-Ḥajj, 78 - *i.e.*, a total of 190 verses;
- 15th Juz: al-Mu'minūn, 118; & al-Nūr, 64 - *i.e.*, a total of 182 verses.

When the 14th day of the month has ended and the 15th night commences, the time of the full moon has arrived. Since this is the time of most *Nūr* or light, Allah most High gives us *Sūrah al-Nūr* to be recited on the 15th day. Whenever he recites this *Sūrah* while reciting the whole *Qur'ān* once a lunar month, the believer is thus alerted to the arrival of that stage in the passage of time during the lunar month, when half the month has ended, and half now remains.

- 16th Juz: al-Furqān, 77; & al-Shu'ara, 227 - *i.e.*, a total of 304 verses;
- 17th Juz: al-Naml, 93; al-Qaṣaṣ, 88; & al-Ankabūt, 69 - *i.e.*, a total of 250 verses;
- 18th Juz: al-Rūm, 60; Luqmān, 34; al-Sajdah, 30; & al-Ahzāb, 73 - *i.e.*, a total of 197 verses;
- 19th Juz: Saba', 54; al-Fāṭir, 45; Yā Sīn, 83; & al-Sāfāt, 182 - *i.e.*, a total of 364 verses;
- 20th Juz: Sād, 88; al-Zumar, 75; & Ghāfir, 85 - *i.e.*, a total of 248 verses;
- 21st Juz: Fussilāt, 54; al-Shurā, 53; & al-Zukhruf, 89; al-Dukhān, 59 - *i.e.*, a total of 255 verses.

When the 21st day of the month commences, this would be a matter of very great importance indeed in blessed *Ramadān* since it would mark the commencement of the last 1/3 of the *Qur'ān*, and it would be in the odd nights of this last part of the month that *Lailatul Qadr* would occur. It would be on that blessed night that the angels and the *Rūh* (i.e., the *Rūh al-Quddus* or Holy Spirit, who is Gabriel) would descend from above in order to perform every errand assigned to them by Allah Most High. When we recite *Sūrah Fussilāt* on the 21st day of *Ramadān* we are given more information of what the angels can do for us on that special night:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ
 الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشُرُوا بِالْجَنَّةِ الَّتِي
 كُنْتُمْ تُوعَدُونَ * نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي
 الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا
 تَدْعُونَ * نُنزِّلُ مِنَ غُفُورٍ رَّحِيمٍ

Qur'ān, Fussilāt, 41 :30-32

But, behold, as for those who declare, “Our Lord-God is Allah,” and then steadfastly pursue the right way—upon them do angels descend, (and this occurs on *Lailatul Qadr*) [saying:] “Fear not and grieve not, but receive the glad tidings of that paradise which

has been promised to you! We are close unto you in the life of this world and [will be so] in the life to come; and in that [life to come] you shall have all that your souls may desire, and in it you shall have all that you ever prayed for, as a ready welcome from Him who is much-forgiving, a Dispenser of Grace!”

When we also recite *Sūrah al-Dukhān* on the 21st day of the month of *Ramadān* we are reminded that Allah Most High sent down the *Qur'ān* on a blessed night of *Qadr* in *Ramadān*, and the blessed Prophet indicated that we should look for that night in the odd nights of the last 1/3 of the month of *Ramadān*:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ * فِيهَا يُفْرَقُ
كُلُّ أَمْرٍ حَكِيمٍ * أَمْرًا مِّنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ

Qur'ān, al-Dukhān, 44:3-5

Behold, from on high have We bestowed it on a blessed night: for, verily, We have always been warning [man]. On that [night] was made clear, in wisdom, the distinction between all things [good and evil] at a behest from Ourselves: for, verily, We have always been sending [Our messages of guidance].

- 22nd Juz: al-Jāthiyah, 37; al-Ahqāf, 35; Muhammad, 38; & al-Fath, 29; al-Hujurāt, 18 - *i.e.*, a total of 157 verses;

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- 23rd Juz: Qāf, 45; al-Dhāriyāt 60; al-Ṭūr, 49; al-Najm, 62; & al-Qamar, 55, - *i.e.*, a total of 271 verses.

When the 22nd day of the month has ended, and the 23rd day has commenced, the implication would be that only one week can now remain for the month to be completed. The believer must be observant to momentous change that takes place in the sky during this last week of the lunar month as the month comes to an end, *i.e.*, that the moon eventually disappears from the sky during the last days of this week, and the stars then take over the night-sky. Star-light then replaces moon-light in the night sky.

Allah Most High gives us *Sūrah al-Najm*, *i.e.*, *the Sūrah of the star*, followed by *Sūrah al-Qamar*, *i.e.*, *the Sūrah of the moon*, on the 23rd day of the month, so that, as we recite these two *Sūrahs* on that day of the month, they would not only alert us that *starlight would now replace moonlight in the sky*, but also that the last week of the month has now commenced.

We may also recognize the Divine Wisdom in bringing darkness to the sky in preparation for receiving the slender light of the new moon.

- 24th Juz: al-Raḥmān - 78; al-Wāqī'ah - 96; al-Hadīd - 29; & al-Mujādilah - 22;

- 25th Juz: al-Ḥaṣhr - ; Mumtaḥinah- 13; al-Ṣaff - 14; al-Jumu'ah - 11; al-Munāfiqūn - 11; al-Taghābun - 18; al-Ṭalāq 12; & al-Taḥrīm - 12; al-Mulk - 30; al-Qalam - 52
- 26th Juz: ; al-Ḥāqqah - 52; & al-M'ārij - 44; Nūh - 28; al-Jinn - 28; al-Muzzammil - 20; al-Muddaththir - 56;
- 27th Juz: al-Qiyāmah - 40; al-Insān - 31; & al-Mursalāt - 50; al-Naba' - 40; al-Nāzi'āt - 46;
- 28th Juz: 'Abasa- 42; al-Takwīr - 29; al-Infiṭār - 19; al-Muṭaffifin - 36; al-Inshiqāq - 25; al-Burūj - 22; al-Tāriq - 17; al-A'lā - 19; & al-Ghāshiyah - 26;
- 29th Juz: al-Fajr - 30; al-Balad - 20; al-Shams - 15; al-Layl - 21; al-Ḍuḥā - 11; al-Sharh - 8; al-Tīn - 8; & al-'Alaq - 19; al-Qadr - 5.

In view of the fact that *Sūrah al-Qadr* is the *Sūrah* which informs us that *Lailatul Qadr* is by far the greatest night of all nights of the year, because it was on this night that the *Qur'ān* was revealed, and this *Sūrah* makes mention of both *al-Fajr* and of *al-Lail*, we have arranged our *Juz* of recitation to combine the recitation of *Sūrah al-Qadr* on the 29th day of the month with both *Sūrah al-Fajr* as well as *Sūrah al-Lail*. As a consequence of this momentous coming together of all three of these *Suwar* in the *Juz* that is recited on the 29th day of the month, we have reason to believe that *Lailatul Qadr* is located on the 29th night of blessed *Ramadān*. Our advice therefore, is that the greatest attention of all should be paid to staying awake all night in worship on the 29th night of the blessed month of *Ramadān*. We should make *Duah* on this night in particular,

for all that we have been asking for all through the year.

We must warn our readers that our Islamic eschatological understanding of this subject is that *Dajjāl* is responsible for the almost universal neglect of the 29th night of *Ramadān*—even though it is one of the odd nights in the last third of the blessed month.

When the 29th day of the month ends, we also have a duty to look in the evening sky (*i.e.*, the sky above us in the location on earth where we are) to see whether the new moon is visible. If we see the new moon, we would then have to complete the recitation of the few remaining *Suwar* of the *Qur'ān* in order to complete the recitation of the whole *Qur'ān* cover-to-cover. This would take a very brief period of time. If, on the other hand, the new moon is not seen, we would then have just a few short *Suwar* to recite on the 30th day of the month in order to complete the recitation of the whole *Qur'ān*.

- 30th Juz: al-Bayyinah - 8; al-Zalzalah - 8; al-‘Ādiyāt - 11; al-Qāriah - 11; al-Takāthur - 8; al-‘Aṣr - 3; al-Humazah - 9; al-Fil - 5; Quraysh - 4; al-Mā‘ūn - 7; al-Kauthar - 3; al-Kāfirūn - 6; al-Naṣr - 3; al-Masad - 5; al-Ikhlāṣ - 4; al-Falaq - 5; & al-Nās - 6.

We advise that those who recite the *Qur'ān* to *Khatam* or complete it in one lunar month, should restrain themselves from completing the recitation of the *Qur'ān* before the month ends (such as on the 25th day, or 26th day *etc.*). They must make sure that they have a 29th *Juz* to recite on the 29th day, as well as a

30th *Juz* to recite in the event that the month continues to a 30th day.

How should a woman recite the Qur'ān?

Our view is that men ought to *Khatam* the *Qur'ān* at least once a lunar month, but that women should recite only what is possible for them.

When a woman cannot *Khatam* the *Qur'ān* within the time-span of a lunar month because her recitation is interrupted by her monthly menstrual cycle, she should *Khatam* the *Qur'ān* whenever she is free to resume recitation. She should then recommence the recitation of the *Qur'ān* from the beginning with the next new moon. During the interval between her *Khatam* of the *Qur'ān* and the birth of the next new moon, she can recite from the *Qur'ān* as she chooses.

The *Qur'ān* does not prevent a woman from reciting it while in her menses; but this writer does not have the competence to determine whether any other prohibition exists.



Reciting the *Qur'ān* and living with the Moon



We have provided evidence in the last chapter which demonstrates that daily recitation of the *Qur'ān*, in conformity with the Divine method of recitation for completion of the whole *Qur'ān* over a period of one month, *i.e.*, one moon, allows us to live in constant contact with *lunar* time.

We can now understand why all the long *Suwar* of the *Qur'ān* are located at the beginning of the *Qur'ān*, and all the short ones are located at the end.

When the moon is young, *i.e.*, when the *Hilāl* or crescent moon appears, and the month is young, the Divine wisdom has ordained that we must also *live young, feel young, and act with strength*. We must always make our greatest effort at the

beginning of the lunar month in whatever work we do. This includes the efforts of those who are childless and would like to be blessed by Allah Most High with a baby. It is for this reason that Allah most High has placed all the long *Suwar* at the beginning of the *Qur'ān*. Then, as the month progresses the *Suwar* become shorter and shorter until, when the month is coming to an end, when the moon has grown old, when we are tired, Allah Most Wise gives us very short *Suwar* which hardly tax our energy. As we recite the *Qur'ān* daily, therefore, we live in harmony with lunar time.

Those who do not live in harmony with lunar time will pay a terrible price for their neglect of living with the moon. What is that price?

What is the implication of Time moving faster and yet faster?

Ahmad narrated that Abu Hurairah said: The Messenger of Allah said: “The Hour will not begin until time passes quickly, so a year will be like a month, and a month will be like a week, and a week will be like a day, and a day will be like an hour, and an hour will be like the burning of a braid of palm leaves.”

Sahih Bukhārī

This book invites readers to ‘think’ in order to realize the ominous implications of the prophecy of Prophet Muhammad (صلي الله عليه و سلم) who declared, concerning the End-time, that *time*

would move *faster and yet faster*. He said that a whole year would pass, and it would appear to have been just a month; and a whole month would pass like a week, and a whole week would pass like a day; and a whole day would pass like an hour, and a whole hour would pass like the amount of time it takes to kindle a fire. (*Sahih Bukhāri*).

This book explains that prophecy as the success of *Dajjāl's* attack on the *system of time* ordained by Allah Most High for mankind. My book entitled: *The Qur'ān Dajjāl and the Jasad*, has also explained the passage in *Sūrah Saba* of the *Qur'ān* concerning the death of *Nabī Sulaiman* (عليه السلام), that the *Jinn* saw *Dajjāl* sitting on the throne, and that it was the *Minsa'ah* of *Sulaiman's* staff which gave *Dajjāl* the capacity to intervene in the *system of time* to show *Sulaimān* alive, talking, walking *etc.*

Other than innocent children, as well as those who live a life that is disconnected from the modern world, almost all of mankind would confess that they now experience *time* moving *faster and yet faster*; and this includes even the bitterest critics of this writer. Yet the reality is that *time* is not moving faster at all; rather it is the human heart which perceives it as such.

This book has been written to warn those who experience *time* moving *faster and yet faster*, that it is doing so because their hearts have been disconnected from *the system of time* which functions all over Allah's creation; and this has happened precisely because of *Dajjāl's* attack on that *system of time*.

This book reminds the reader that the moon is centrally located in that *system of time* that was created by Allah Most High for mankind. Here is the proof:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ
ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Qur'an, Yūnus, 10:5

He it is who has made the sun a source of radiant light, and with that light the moon is illumined, and He has ordained phases of growth and of decline for the moon so that you might have a system of time with which to compute the years and to also measure time. None of this has Allah created without an inner truth. Clearly does He spell out these messages unto people of insight.

Unless the human heart beats in harmony with the *system of time* in Allah's creation, it would not be *Salīm i.e.*, it would not be sound and healthy. The further implication is that it would experience difficulty in receiving 'Nūr' or light from Allah, as well in receiving *Shifā*, or healing. Indeed, this is so important that the *Qur'an* has declared that nothing would be of help on Judgment Day other than a heart which is *Salīm*:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ * إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ

سَلِيمٍ

Qur'an, al-Shu'arā, 26:88-89

On Judgment Day neither wealth nor children can help us in any way; rather, the only thing that will help us is that we should stand before Allah with a heart which is *Salīm* (i.e., sound and healthy).

A heart is not *Salīm* when it is in disharmony with the rest of Allah's creation since it is not beating in harmony with the *system of time* ordained by Allah Most High for all of His creation.

If, after experiencing *time moving faster and yet faster*, the reader now recites the *Qur'an* with the methodology as taught in this book, and then no longer experiences *time moving faster and yet faster*, the implication would be that his heart would have been restored to a state of harmony with the *system of time* in all the rest of Allah's creation. The other implication would be that the knowledge on this subject which has been presented in this book would be validated, and the avalanche of objections and criticisms from our critics, who close the doors of the *Masjid* to us, would be exposed as invalid.

The next chapter attempts to explain the *system of time* ordained by Allah Most High for all of mankind. We are

confident that Hindus, Buddhists, Jews, Christians and others who, like Muslims, follow the religious way of life, would benefit from that explanation.

This writer holds other such religious communities with respect, and does not engage in active proselytization seeking to win them as converts to his religious community. He respects the freedom with which people should be allowed to choose their religious beliefs and religious communities. He is not engaged in any religious competition intended to demonstrate the superiority of his religious community over others. Hence it is not in the spirit of competition that he suggests that the attachment to the moon, and hence to the divinely-ordained *system of time* which this methodology for recitation of the *Qur'ān* delivers, cannot be matched by any other religious community in the world today. He would be truly delighted if anyone can demonstrate that he is wrong.

As this book proceeds to explain the correct methodology for recitation of the *Qur'ān* in accordance with the Divinely-ordained *Sunnah i.e.*, to recite it cover-to-cover once a month, our gentle readers are reminded of the evidence presented earlier which demonstrates that the divisions of the *Qur'ān* into 30 parts (*i.e.*, *Ajza* or *Sipara*) which were made, perhaps centuries ago, by several mysteriously unknown people, was done in an arbitrary and incorrect way.

This book reminds readers that Allah Most High has already divided the *Qur'ān* into *Suwar* (plural of *Sūrah*), and that

we cannot sub-divide what Allah has already divided. Hence, we confidently declare that the division of the *Qur'ān* into *Ajza* which now prevails universally, in which many *Suwar* have been broken into pieces, is wrong, and must be corrected. It is precisely this incorrect division of the *Qur'ān* into 30 equal parts which Allah Most High has severely condemned in the above verse of *Sūrah al-Hijr*.

Allah Most High has provided us with guidance concerning the amount of the *Qur'ān* to be recited in daily recitation in order to complete the recitation of the whole book in one lunar month, *i.e.*, to *Khatam* the *Qur'ān*, in one lunar month, and that subject has been explained in this book.

[We hasten to explain to the schoolboys - since they are the only ones who would need an explanation - that someone who is memorizing the *Qur'ān*, and who memorizes small parts at a time in order to facilitate his effort of memorization, is not guilty of sub-dividing the *Qur'ān*.]

The division of the *Qur'ān* as *Ajza* for daily recitation over a period of one month was not done haphazardly. This book presents ample evidence which confirms that the recitation of the *Qur'ān* in accordance with the correct *Ajza*, would restore our hearts to a state of harmony with the moon, and thus to the *system of time* ordained by Allah Most High for mankind.

Important Comment

This writer has offered views in this chapter of his humble book concerning the synchrony which exists between the recitation of the *Ajza* of the *Qur'ān* over a period of one lunar month, on the one hand, and the passage, on the other, of different stages in the movement of *time* in the Divinely-ordained system of *time*. We are confident that other scholars will emerge, *Insha Allah*, who will take this analysis to much greater heights.



Dajjāl the Moon and the System of Time in Islam



Dajjāl, the false Messiah, needs to bring all of mankind into one godless global melting-pot of a community which would be in political, economic and monetary submission to him, in order for him to realize his objective of *ruling* the world from Jerusalem.

Globalization is not taking place in the modern world by accident. Islamic eschatology has explained that *Dajjāl*, the false Messiah, needs to bring all of mankind into one godless global melting-pot of a community which would be in political, economic and monetary submission to him, in order for him to realize his objective of *ruling* the world from Jerusalem. We have explained this subject in books of ours such as *Jerusalem in the Qur'ān*, *Explaining Israel's Mysterious*

Imperial Agenda, Dajjāl the Qur'ān and Awwal al-Zamān, etc.

[See www.imranhosein.com]

Lunar Time

Perhaps, the most difficult and frustrating thing in Allah's creation that *Dajjāl* has encountered in his quest to build a single global inter-connected society that would operate like clockwork, is the Divinely-calibrated *imprecise system of time* created by Allah Most High in which the moon is centrally located. (It is *imprecise* we have to wait until the 29th day has ended before we can know whether the month has ended). The *Qur'ān* has clearly established that the moon must be used for counting the years:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ
ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Qur'ān, Yūnus, 10:5

He it is who has made the sun a source of radiant light, and with that light the moon is illumined, and He has ordained phases of growth and of decline for the moon so that you might have a system of time with which to compute the years and to also measure time. None of this has Allah created without an inner

truth. Clearly does He spell out these messages unto people of insight.

Let us explain one more time that a lunar month, in which a month can sometimes have 29 days and sometimes 30 days, is *imprecise* because the 29th day of the month has to end before anyone would know whether the month would now end, or whether it would continue for one more day.

It was by Divine design that a *system of time* based on the moon would frustrate the establishment of a global *system of time* that would connect all of mankind into a single grid. The consequences of a failure to establish that universal grid with a universally applicable precise *system of time*, would be catastrophic since it would not be possible for business, for example (and this includes banking), to be conducted electronically around the world through cyber space.

The moon does not exist and function in a vacuum. Rather the moon is part of a larger whole in which all parts of Allah's creation move in harmony with each other. No part can ever overtake each other:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

Qur'ān, Ya Sīn, 36:40

THE QUR'ĀN AND THE MOON

Neither can the sun overtake the moon, nor can the night usurp the time of day, since all of them float through space in accordance with Our laws.

When Allah Most High created the *Samawāt*, or parallel universes, and the earth, and then sent mankind to live in this material universe in which we now live, He created and designed everything according to a *Mīzān*, or balance, and warned mankind not to disturb, or forsake, that *Mīzān*:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ
أَلَّا تَطْغَوْا فِي الْمِيزَانِ

Qur'ān, al-Rahmān, 55:7-8

And He raised the sky high, and established, in all his creation, a balance, with this grave warning that you must never disturb or transgress that balance.

It should be obvious to our readers that the moon, and the *system of time* in which the moon is centrally located, is integrally connected to that *Mīzān* referred to above.

Absolute time—I am Time!

عَرَىٰ أَدَمَ هُرَيْتَةً رَضِيَ اللَّهُ عَنْهُ، قَا، قَا، رَسُو، اللَّهُ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : قَا، اللَّهُ
 كَسْتُ بَنُو آدَمَ الدَّهْرُ، وَأَنَا الدَّهْرُ، يَيْدِي اللَّيْلُ
 وَالنَّهَارُ

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, “Allah Almighty said: The son of Adam abuses me. He curses time and I am time, for in my hand are the night and day.”

Bukhārī, Muslim

When Allah Most High declared: I am time! The implication is that *Absolute time* is with Him.

When He further declared that He created creation in 6 days and then He established Himself on His ‘*Arsh*, i.e., the Throne or command center from which He rules and controls all creation, the implication is that *Absolute time* is located at the ‘*Arsh*, and hence that all parts of the *system of time* are ultimately connected to *Absolute time* at the ‘*Arsh*. Here is one of several verses of the *Qur’ān* which takes us to the ‘*Arsh*.

الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَاسْأَلْ بِهِ خَبِيرًا

Qur'ān, al-Furqān, 25:59

He who has created the heavens and the earth and all that is between them in six days, and is established on the throne of His almightiness: the Most Gracious! Ask, then, about Him, [the] One who is [truly] aware.

In addition to *Absolute time*, the *Qur'ān* has also revealed the existence of *cosmic time* as that dimension of *time* which connects with *Absolute time*.

Cosmic time:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي
يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ

Qur'ān, al-Sajdah, 32:5

He governs all that exists, from the celestial space to the earth; and in the end all shall ascend unto Him [for judgment] on a Day the length whereof will be [like] a thousand years of your reckoning.

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ
خَمْسِينَ أَلْفَ سَنَةٍ

Qur'ān, al-Maārij, 70:4

The angels and the Spirit, *i.e.*, the Holy Spirit, ascend unto Him daily, in a day the length of which is like fifty thousand years.

It is certain that a system of multi-dimensional *time* must have a *Mizān* which connects *Absolute time* with *cosmic time*, and with *lunar time*; and it is also certain that the *Mizān* must connect them harmoniously with each other. If we lose, or become disconnected with *lunar time*, or the *world of time in which we live*, then the world of *cosmic time* which is the medium through which *Absolute time* can be approached, would remain inaccessible. The price we would then pay is that *Nūr*, or sacred light from Allah Most High, can no longer come down on us from the world of *cosmic time* in order to enter our hearts.

When we have no *Nūr*, or light, in our hearts we will remain a people who are internally blind; the dreadful implication of such blindness is that we would be raised blind in the next world as well:

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ
وَأَصْلُ سَبِيلًا

Qur'ān, al-Isra', 17:72

Whoever is blind in this world, *i.e.*, internally blind, will be blind in the life to come as well, and still farther astray from the path of truth.

One of the consequences of blindness in this world is that people would not 'think'; they would not use their rational faculty to recognize 'Truth'. They would not see with the *Nūr* or light, of Allah. This is precisely the kind of world that *Dajjāl* seeks to achieve. Allah Most High has such a low opinion of such people that He likens them to cattle:

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ
إِلَّا دُعَاءَ وَنِدَاءَ صُورِكُمْ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ

Qur'ān, al-Baqarah, 2:171

The parable of those who are bent on denying the truth is that of the beast which hears the shepherd's cry, and hears in it nothing but the sound of a voice and a call. Deaf are they, and dumb, and blind: for they do not use their reason.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا
وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

Qur'an, Tā Hā, 20:124

But as for him who shall turn away from remembering Me — he will be confined to a narrow and meaningless life, and on the Day of Resurrection We shall raise him up blind.

When Allah Most High created the *Samā al-Dunyah* (i.e., the material universe in which we live) He also created doors or gates through which we can pass from *this world of space and time to other worlds of space and time*:

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ
لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ
الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نُجْزِي الْمُجْرِمِينَ

Qur'an, al-'Arāf, 7:40

The doors (or gates) of the universe (through which the Angels descend into this world of space and time and which servants of Allah can traverse with *Basar*, i.e., *internal sight*, beyond this world of space and time to other worlds) would not be opened to those who scornfully reject our *Ayāt*; and they cannot enter

Jannah until a camel can pass through the eye of a needle (hence never), and thus do We punish such as are lost in sin.

وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ
يَعْرُجُونَ، لَقَالُوا إِنَّمَا سُكَّرَتْ أَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ
مَّسْحُورُونَ

Qur'ān, al-Hijr, 15:14-15

Yet even had We opened to them a gateway to heaven and they had ascended, on and on, up to it, (in order to travel through time), they would surely have said, "It is only our eyes that are spellbound! Nay, we have been bewitched!"

Allah Most High created a *system of time* with which we were supposed to live, and through which we were supposed to *measure time* and, more importantly, *traverse through different worlds of space and time*. That *system of time* was created and designed by Allah Most High to play a critically important role in our spiritual life. We must *see* with it, *hear* with it, *think* with it, and *live* with it. We must *sleep* with it and *wake from sleep* with it. Most importantly of all, *our hearts* must beat in synchrony with it. When a people stop *thinking*, *Dajjāl* seduces them to disturb and transgress that *balance* as it applies to the *system of time*; the consequence is that they lose meaningful contact with that *system of time*, and pay a dreadful price for it.

This book is written to remind our readers who still ‘think’, that the *Hilāl*, or crescent moon, and the different phases of the moon (all of which we see with our naked eyes), are located at the very heart of that Divinely-ordained *system of time*:

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحُجَّةِ . . .

Qur’ān, al-Baqarah, 2:189

And they question you about the crescent moons; Say to them that the crescent moon delivers a system of time through which time can be measured. The crescent moon must therefore be used to determine the time of the *Hajj* or pilgrimage to the *Ka’aba* in Makkah ...

The *Qur’ān* has further explained that the function of the sun, in that *system of time*, is to illumine the moon, and that the constant movement of the moon around the earth is designed to allow the moon to be progressively illumined in such a way as would deliver a *system of time* with which mankind can compute time:

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَّرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ
ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Qur’ān, Yūnus, 10:5

He it is who has made the sun a source of radiant light, and with that light the moon is illumined, and He has ordained phases of growth and of decline for the moon so that you might have a system of time with which to compute the years and to also measure time. None of this has Allah created without an inner truth. Clearly does He spell out these messages unto people of insight.

Allah Most High has reminded us, lest we forget, that the night, day, sun, moon and stars have all been created in order to function for the sake of mankind, and all function in ways which provide benefit for mankind:

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ
وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ
لِّقَوْمٍ يَعْقِلُونَ

Qur'ān, al-Nahl, 16:12

And He has made the night and the day and the sun and the moon subservient to His laws, so that they be of use to you; and all the stars are subservient to His command: in this, behold, there are messages indeed for people who use their rational faculty!

The *Qur'ān* explains that the stages of growth and of decline of the moon are meant to provide a *compass* with which

mankind should navigate *time* during the period of a *lunar* month:

وَالْقَمَرَ قَدَّرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
الْقَدِيمِ

Qur'ān, Ya Sīn, 36:39

And We have ordained for the moon that it would traverse stages of growth and of decline until it returns like an old, dried-up and curved branch of a date-palm.

For the Servants of Allah Most High, there is no month other than a *lunar* month. So long as mankind lived with the moon — from the time of its birth as a crescent moon, and through its stages of growth and of decline until it returned as an “old dry withered branch of date-palm” — mankind lived in a *normal* world of time in which a *year used to pass like a year, a month like a month, a week like a week, a day like a day, etc.* The normal world of *time* was also a *sacred* world of time; hence *time* could function as a vehicle for the heart to travel to worlds beyond this world.

The famous poet, Dr. Muhammad Iqbāl, once wrote that “there are worlds beyond the stars”:

ستاروں سے آگے جہاں اور بھی ہیں

But the pagan Arabs changed that system of time and, as a consequence, many of them remained deaf, dumb, and blind when Allah Most raised the last of the Prophets from within their own people. The *Qur'ān* took note of this *Kufr*, or disbelief, of the pagan Arabs who used to periodically add an additional month to the year of twelve lunar months so that the *lunar* year could be synchronized with the *solar* year. Allah Most High condemned this tampering with the system of time as *Kufr* or disbelief:

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا
 يُجَلِّونَهُ عَامًا وَيُخَرِّمُونَهُ عَامًا لِّيُوَاطُؤُوا عِدَّةَ مَا حَرَّمَ
 اللَّهُ فَيُجَلِّوْا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ وَاللَّهُ
 لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Qur'ān, al-Taubah, 9:37

This is yet another instance of their rejection of Truth that they interfered with, and changed, the *system of time* ordained by Allah Most High in which a year is comprised of twelve lunar months. Rather, they made it permissible to add another month on some occasions, while on others they did not allow the additional month; thus, were they led astray. In keeping to twelve months in a year at some times, while changing it at other times, they pretended that they were in conformity with Allah's system

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of time. Their evil conduct might have appeared to them to be good, but they must know that Allah does not provide guidance to people who reject truth in such a way.

Then came another pagan civilization which appeared on the stage of the world as modern Western civilization. It emerged in *Ākhir al-Zamān*, or the End-time, and, like the pagan Arabs, maintained the year with twelve months, but arbitrarily decided that some months would be 30 days long, and others would be 31, while only one month, *i.e.*, February, would sometimes have 28 days and sometimes 29. It thus gave to mankind a new *system of time* which deliberately departed from the *lunar* month while synchronizing a *lunar* year of twelve months with a *solar* year.

We remind our gentle readers that the calendar of Pope Gregory xiii which is now almost universally used (as well as the previous Julien calendar) represent a destructive attack on the *sacred system of time* which functions everywhere in Allah's creation, and in which the *lunar* month is located at the very heart. They both abandoned that sacred *system of time* and substituted in its place a bogus *system of time* in which they chose, like the pagan Arabs before them, to keep twelve months to constitute one year, but arbitrarily decided to dispense with the *lunar* month and replace it with months some of which were now 31, 30, 29 and 28 days long.

Modern Western civilization then went on to impose this Satanic Gregorian *system of civil time* on all of mankind and in

the process the pagan West has succeeded in getting 999 out of every 1000 of mankind to abandon the *sacred system of time* given by the One Supreme God of all of mankind.

Our gentle readers do not need PhDs to recognize that the Pope in Rome acted in this way on behalf of *Dajjāl* the false Messiah.

As a consequence of the universal acceptance of this change from the *lunar system of time*, in which most people entered into *Kufr* or disbelief, mankind no longer lives with the *system of time* ordained by Allah Most High. Most Muslims now turn to the moon *only* for the purpose of determining when to observe such religious events as the fast of the month of *Ramadān* and the celebration of *Eīd al-Fitr* and *Eīd al-Adhā*.

Here is compelling evidence which confirms the dire warning in the *Qur'ān* in *Sūrah al-'Asr*, that when the late afternoon of history arrives, mankind would live in a state of loss, save those who have faith and whose conduct is righteous, and who exhort each other to hold on to Truth, and to be patient in adversity!

وَالْعَصْرِ إِذْ بِالنَّاسِ لَفِي ضَلَالٍ مُّبِينٍ
 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ
 وَتَوَاصَوْا بِالصَّبْرِ

Qur'an, al-Asr, 103:1-3

Allah Most High takes an oath by that moment in time when the late afternoon of history arrives, that all of mankind would, at that time, be living in a state of loss, save those who have faith and are righteous in conduct, and who exhort each other to hold fast to Truth, and to be patient in the adversities of that time.

The *Qur'an* prophesied that mankind would abandon the *moon*, and in the process would abandon the *system of time* ordained for them by Allah Most. It did so when it declared (in an *Ayah Mutashābihah*), that when the Last Hour approaches close, the *moon* would be broken asunder, in the sense that its Divinely-ordained function as a means of counting the years, and measuring time, would be universally abandoned:

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

Qur'an, al-Qamar, 54:1

When the last hour draws near, the moon would be broken asunder (and hence destroyed)!

That is precisely what has now occurred – as explained in this book. Just ask anyone what is his age? – and readers would get compelling evidence of the universal abandonment of the *moon* for the measurement of the time.

The result of this abandonment of the *system of time* ordained by Allah is that the ominous prophecy of Prophet Muhammad (صلى الله عليه و سلم) has now been fulfilled for most of mankind, and a strange and ominous world has emerged in which *time* now moves *faster and yet faster*. The blessed Prophet prophesied that a whole year would pass like a month, and a whole month would pass like a week, and a whole week like a day, *etc.*:

حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ، حَدَّثَنَا خَالِدُ بْنُ
 مَحْلَدٍ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْعُمَرِيُّ، عَنْ سَعْدِ بْنِ
 سَعِيدِ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ
 اللَّهِ ﷺ "لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ
 فَتَكُونَ السَّنَةُ كَالشَّهْرِ وَالشَّهْرُ كَالْجُمُعَةِ وَتَكُونُ

الْجُمُعَةُ كَالْيَوْمِ وَيَكُونُ الْيَوْمُ كَالسَّاعَةِ وَتَكُونُ
السَّاعَةُ كَالضَّرْمَةِ بِالنَّارِ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ
عَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى
بْنِ سَعِيدِ الْأَنْصَارِيِّ .

Anas bin Malik narrated that the Allah's Messenger said:

"The Last Hour shall not be established until time is constricted, and a year would pass like a month, a month like the week, and a week like the day, and a day is like an hour, and an hour like the time it takes to kindle a fire."

Sahih Bukhārī

This writer argues that when mankind abandoned the *system of time* ordained by Allah Most High, and was seduced into embracing a rival system of *ever-advancing technological time*, the predictable result was that the *Mizān* or, balance ordained by Allah Most High in His creation, was disturbed, and the hearts of most of mankind no longer beat in harmony with *time* as ordained by Allah. This is the explanation for the perception that *time* is now moving *faster and yet faster*.

Islamic eschatology allows us to identify that rival system of *technological time*, in which time moves *faster and yet faster*,

with *Dajjāl* the false Messiah. We do so, of course, within the context of an Islamic eschatological explanation of a modern western civilization which, like *Dajjāl*, has the word *Kufr* written on its forehead.

Dajjāl's master-plan of delivering both a bogus *system of time*, as well as *faster-moving technological time* is unfolding before our bewildered eyes, and the first two casualties are as follows:

Firstly, those who are trapped in faster-moving technological time no longer have enough time to recite the *Qur'ān* as it ought to be recited, *i.e.*, cover-to-cover once a month. The *Qur'ān* has recorded a complaint of Prophet Muhammad (صلى الله عليه و سلم) who complained to Allah Most High that his people have forsaken the *Qur'ān*:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا
الْقُرْآنَ مَهْجُورًا

Qur'ān, al-Furqān, 25:30

And on that Day the Messenger of Allah will say: "O my Lord-God. Behold, my people have forsaken this *Qur'ān*!"

The very first evidence of such a betrayal of the *Qur'ān* is when Muslims no longer recite the *Qur'ān* in accordance with the Divinely-ordained way that it must be recited.

As a consequence of this betrayal of the Book of Allah, they can neither study the *Qur'ān*, nor can the *Qur'ān* deliver for them a *Hijāb* which would separate them from the godless world, and also cover and protect them from so many dangers which keep on unfolding in the end-time.

Secondly, as they abandon the *system of time* ordained by Allah Most High, they are eventually condemned to live in a spiritual vacuum; and as they are embraced by faster moving technological time, they become imprisoned in *Dajjāl's system of time*. Such people become shallow thinkers who live moment-to-moment in small capsules of *time*. They cannot *connect the dots of history* to read, and understand the past correctly; they cannot penetrate the world today in order to understand the *reality* which now confronts them; and they lack the insight with which to anticipate the even more dangerous world which lies ahead.

The main purpose of this book is to direct the attention of readers to the role of the continuous recitation of the *Qur'ān*, cover-to-cover every *lunar* month, and in the way that Allah Most High ordained that the *Qur'ān* be recited, as the means through which Muslims might recover the lost *Mizān*, and to also return to the *system of time* ordained by Allah Most High. They can thus escape from the embrace of *Dajjāl's rival system of time*.

This will be possible because Allah Most High has delivered a *Mizān* in the *Qur'ān*, and as they recite the *Qur'ān*

as it ought to be recited, the *Qur'ān* restores *Mizān* to their hearts:

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا
يُذْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

Qur'ān, al-Shurā, 42:17

Allah Most High has sent down the Book with Truth and with a balance within it; when will you realize that the Last Hour is close, and that you will need that book and that balance more than ever before?

As the reader follows the method of recitation of the *Qur'ān* explained in this book, he or she will recover the *Mizān* of *time* and consequently experience a return to a perception of *time* passing normally; hence a year would once more pass like a year, a month like a month, a week like a week, a day like a day, *etc.*

This book thus presents compelling evidence of the strategic importance of Islamic eschatology as it recognizes this extraordinary role of the continuous *genuine* recitation of the *Qur'ān* (as distinct from other ways of reciting the *Qur'ān*) for delivering safety in the end-time.

The Hindu, Buddhist, Jew and Christian would have to find an alternative means through which to restore *normal time*

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to his life, if he chooses not to turn to this *Qur'ān*. The Muslim is fortunate that he has the *Divinely-protected Qur'ān*.



Benefit of reciting the Qur'an as it ought to be recited



وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

Qur'an, al-Isra', 17:45

Whenever you recite the Qur'an (as it ought to be recited), We place an invisible barrier between you and those who believe not in the life to come; hence you remain protected from their attacks.

Historical time had a sunrise, and moves constantly to a sunset. The Qur'an has warned that when the late afternoon of history arrives, all of mankind would be in a state

of loss — other than those who have faith in Allah Most High, who are righteous in conduct, and who exhort one another to steadfastly hold on to Truth and to be patience in the face of the trials, difficulties and adversities of that period of time:

وَالْعَصْرِ إِنَّ فِي الْإِنْسَانِ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Qur'ān, al-'Asr, 103:1-3

CONSIDER the flight of time in History as it travels from its sunrise to its sunset and arrives at the late afternoon of history. Verily, mankind is bound to lose itself in the face of the tests and trials of that period of time, unless they be of those who attain to faith, and do good works, and enjoin upon one another the keeping to truth, and enjoin upon one another patience in adversity.

Among the tests and trials of that period of time which would be the late afternoon of history, is the supreme test related to *time* itself. As mankind is misdirected and seduced into abandoning the *system of time* ordained by Allah Most High, Prophet Muhammad (صلي الله عليه و سلم) warned that they will experience time moving *faster and yet faster*. This would occur because the hearts of such people would be moving more and more in the direction of *Kufr* or disbelief.

This book was written to direct readers to that way of reciting the *Qur'ān* which would restore such hearts to the way of Allah in such wise that hearts would now beat in harmony with the rest of Allah's creation. The result of such constant recitation of the *Qur'ān* is that *time* would no longer move *faster and yet faster*, but, rather, would now move in a normal way as intended by Allah Most High.

There are, of course, many other benefits of reciting the *Qur'ān* constantly in accordance with the method explained in this book and in order to complete it once a month. For example, Allah Most High has declared that He would place a *Hijāb* that would protect us from the harm that comes from the godless world in which we now live:

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا
يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا

Qur'ān, al-Isrā', 17:45

Whenever you recite the *Qur'ān* (as it ought to be recited), We place an invisible barrier between you and those who believe not in the life to come; hence you remain protected from their attacks.



Conclusion

It would be difficult to explain why most of those who read this book in this bleak modern age, including many who have been attached to the *Qur'ān* all their lives, would learn things about the *Qur'ān* which they never knew before, and which they now learn for the very first time. Their first reaction would be one of shock, and this might provoke them to doubt the knowledge presented in this book. We urge them, gently so, to study the book carefully before passing adverse judgement.

Some of our readers would be surprised to learn from the evidence provided in this book, that they have an obligation to the *Qur'ān* to recite it cover-to-cover once a month all through their lives; and that if they do not do so, they may possibly enter the company of those have forsaken or abandoned the *Qur'ān*. We remind them of the complaint made by Prophet Muhammad (صلي الله عليه و سلم) who complained to Allah Most High, that his people have forsaken the *Qur'ān*. That complaint

is so great that it constitutes a verse of the *Qur'ān* itself:

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا
الْقُرْآنَ مَهْجُورًا

Qur'ān, al-Furqān, 25:30

The Messenger of Allah complained to Allah Most High saying:
“O my Lord-God! My people have forsaken this *Qur'ān*.”

It is even more astonishing that the very people who have essentially abandoned the *Qur'ān*, or have less than a passing acquaintance with the knowledge presented in this book concerning the *Qur'ān*, and who now sit as Chairmen, or as members of Management Committees which control the affairs of *Masājid*, should prevent this writer from teaching and lecturing in the *Masājid* over which they have control.

The reason for this ominous take-over of the Houses of Allah in the world of Islam by such people is because the enemies of Islam want to silence the authentic scholars of Islam world-wide, and substitute them with those who teach and preach Islam in a manner which offers no threat to *Dajjāl* and his evil Zionist plan to rule the world.

Prophet Muhammad (صلي الله عليه و سلم) warned of an age when *nothing would remain of Islam but the name*; and he went on to provide us with the means by which we would recognize that

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age. He said that *nothing would remain of the Qur'an but the traces of the writing*. Hence it would be in consequence of the abandonment of the *Qur'an* that the great collapse would occur. He then went on to prophesy that *the Masājid would be grand structures but would be devoid of guidance*. They would be devoid of guidance because the *Qur'an* is not properly explained and taught in the *Masājid*, and this, in turn, would be because the scholars who can teach with competence are not allowed to teach and preach in the *Masājid*. The blessed Prophet ended his prophecy by directing primary attention to the scholars of Islam who betray Islam while remaining attached to such *Masājid* where freedom is effectively denied, and which are hence devoid of guidance. He declared of such scholars of Islam that they were *the worst people beneath the sky*:

يوشك أن يأتي على الناس زمان لا يبقى من
الإسلام إلا اسمه ولا يبقى من القرآن إلا رسمه
، مساجدهم عامرة وهي خراب من الهدى ،
علماءهم شر من تحت أديم السماء ، من عندهم
تخرج الفتنة ، وفيهم تعود

There will come a time upon a people when nothing would remain of Islam but the name, nothing would remain of the *Qur'ān* except the form of its letters. Their *Masājid* would be grand structures but would be devoid of guidance. Their religious scholars would be the worst people beneath the sky, corruption would emerge from them, and return to them—hence they would be the main cause of the collapse.

Sunan, Baihaqī

While we can forgive those who do sinful things to us, personally, we cannot forgive those who prevent us from teaching the blessed *Qur'ān*—particularly so in the House of Allah; and so, if our effort to teach the *Qur'ān* is accepted by Allah Most High, those who deny us permission to teach the *Qur'ān* will have to answer on Judgement Day for their sinful conduct. If they are cast into the hellfire because they prevented the scholars of Islam from teaching the *Qur'ān*, particularly in the *Masjid*, they will have only themselves to blame.

We pray that this *Qur'ān* may eventually force open the doors of the *Masjid* for those who have faith in the *Qur'ān*, and who are faithful to the *Qur'ān*. Ameen!

We live in a world in which believers have less and less time for reciting the *Qur'ān*, and as a consequence there are many who now no longer recite the book; it is not far-fetched to anticipate that a generation will come which will abandon the recitation of the *Qur'ān*. The *Qur'ān* has indeed warned of precisely such

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desertion of the Holy Book. It has done so in a complaint of the Prophet which was quoted above: (Qur'an, al-Furqān, 25:30).

The Messenger of Allah complained: O my Lord-God, surely my people have forsaken this Qur'an.

The Qur'an must also be studied!

In addition to reciting the Qur'an continuously, we must study it so that we might locate the explanation of all things which it offers:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى
وَبُشْرَىٰ وَرَحْمَةً لِّلْمُسْلِمِينَ

Qur'an, al-Nahl, 16:89

And we have sent down to thee, Oh Muhammad, a Book which explains all things and provides guidance, which is kindness and Mercy for Muslims.

The Qur'an explains, for example, that money must have intrinsic value so that it can faithfully store value over time. Thus, the Qur'an makes explicit mention of the *Dinār* or gold coin, and *Dirham* or silver coin, as money. When such money is used it can faithfully store value over a long a period of time; hence the young men who fled it the cave as described in *Sūrah al-Kahf*, and who slept for 300 years, could still buy food with

their money after such a long period of time. (We may note here in passing that when the *Qur'ān* declares that they slept for 300 years—“but they added nine”—it indicates a sinful attempt to replace *lunar time* with *solar time* as a means of measuring the passage of time: 300 lunar years + 9 lunar years = 300 solar years. This writer is grateful to one of his students who directed his attention to this understanding of the verse of the *Qur'ān*.) The *Qur'ān* also describes money to be materially tangible. Money has weight, since the Israelites opposed the appointment of *Tālūt* or Saul, as their King because, as they argued in *Sūrah al-Baqarah* (2:247), he did not possess even a *Sa'a* of wealth. A *Sa'a* is, of course, a measure of weight.

It is certainly a betrayal of the *Qur'ān* that multitudes of Muslims today remain in a state of blissful ignorance of the dangerous changes which are taking place in the world of money.

This writer has devoted his entire life to producing books which locate much of what the *Qur'ān* has explained concerning the age in which we now live, *i.e.*, *Ākhir al-Zamān* or the End-time.

This writer offers this book entitled: *The Qur'ān and the Moon—Methodology for Recitation of the Qur'ān*, as well as the companion book, now renamed as: *The Qur'ān and the Stars—Methodology for Study of the Qur'ān*, to students studying in institutions of higher Islamic learning such as the *Dār al-'Ulūm* and *Jāmi'ah*, as well as to graduates of such institutions, with the confident expectation that these two

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books will help them to ‘think’.

He does so while recalling the ominous comment of the eminent Islamic scholar, Dr. Muhammad Iqbāl (رحمه الله), who was not educated in a *Dār al-‘Ulūm* or *Jāmi’ah*, and who declared that the world of Islam stopped ‘thinking’ 500 years ago.

[See his essay on ‘The Principle of Movement in the Structure of Islam’ in his *Reconstruction of Religious Thought in Islam*’.

<http://www.archipress.org/docs/pdf/iqbalreconstruction.pdf>]



List of books – The INH Bookstore

www.imranhosein.com

1. Signs of the Last Day in the Modern Age;
2. Sūrah al-Kahf and the Modern Age;
3. An Islamic View of Gog and Magog in the Modern World;
4. Jerusalem in the Qur’ān;
5. Dajjāl the Qur’ān and Awwal al-Zamān;
6. The Islamic Travelogue—2008;
7. The Strategic Importance of Dreams and Visions in Islam;
8. The Qur’ān and the Stars - Methodology for Study of the Qur’ān;
9. Islam and Buddhism in the Modern World;
10. The Caliphate the Hejaz and the Saudi-Wahhabi Nation-State;
11. The Qur’ān Dajjāl and the Jasad;
12. Sūrah al-Kahf Explanation and Commentary;
13. Constantinople in the *Qur’ān*;
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22. The Importance of the Prohibition of Ribā in Islam;
23. Madīna returns to Center-Stage in Ākhir al-Zamān;
24. George Bernard Shaw and the Islamic Scholar;
25. In Search of Khidr's Footprints in Ākhir al-Zamān;
26. A Muslim Response to the Attack on America;
27. The Islamic Travelogue—2003;
28. The Qur'ān and the Moon—Methodology for Monthly Recitation of the *Qur'ān*;
29. The *Qur'ānic* Foundations and Structure of Muslim Society (in 2 vols). A master-piece written by Maulana Dr. Muhammad Fazlur Rahman Ansari (رحمه الله), the teacher of Imran N. Hosein.

[There are few older books missing from this list. They are waiting to be edited in order to be republished *Insha' Allah*.]

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