



#. Year/Année Town/Ville Subject/Sujet Qura'an Page

0 1999 → 2016 Troyes (Fr) ... Index ... لفاظٍ واحدٍ 001

1 1999 → 2015 Troyes (Fr) ... Intro ... Title / Titre ... Preamble / Préambule ... 002-3

2 1981 → 1993 Roma : Basel Who am I ... i ? Qui suis-je... je ? 004-5 *I*

3 2015 Troyes/Londres ابتدا ... قرآن At Begining Ouverture ... eXt.(12)+01 ... & Q-QEDs 05

... Begins BaaB 30 ...	-078/9-	2015/6	London/Troyes	520/1 522/3	النبا	والتارعات	*9:1/2*	1000	Raku 2 ... 1
-080/5-	2016	524 to 529			البروج	والانفطار	*9:3-8*		14
-086/91-	2016	530 to 535			السمس	والفجر	*9:9-14*		38
-092/97-	2016	536 to 540/1			القدر	والصحن	*9:15-20*		53
-098/104-	2016	542 to 548			العصر	والفجر	*9:21-27*		62
-105-8/9/10-	2016	549 to 554			النصر	والفجر	*9:28-33*		68
-111/112-114-	2016	555 to 558			الناس	والفلق	*9:34-7	76	Raku 1

Introduction ... QEDs

1. Since Childhood I have been wondering on this bC-Ḷk ... BUT the "learned" let me NOT learn it ???
2. Thus I thought & thought & thought ... & found "their base more hear-say" than Facts of Qura'an ?
3. Haply, by Pure Chance or Let's say ▲-I-▲H▲'s Will ... after Mastering many Subjects & Languages ...
4. I launched myself in this Glorious Endeavour ... aged 74 ... having 70 years of Profound Reflection ?
5. So I set out some Simple Translation Rules ... Word under Word ... Not Word In or Out of Q-Text ?
6. Thus had to be Created a New Universal Grammar ... Working on 12 Languages ... NO Inventions ?
7. Already I had created the "Atomic KeyBoard" (Urdu/Arab) ... now Universal per Unicode Diacritics.
8. So note : that I have NO PLAN ... A Subject shapes as HOW Qura'an deals it ... Rules come later ???
9. Suchly, I have to ELIMINATE my own Mind ... that the Qura'an speaks Itself ... Unveils Its own Self.
10. Acts the Theory of Euclid ... Quad Erat Demonstrandum ... Qura'an Evolutive Dimensional structure.
11. Nulling one's Mind, is difficult ??? Have I Right to change a Single Word or Music Note of an Author ?
12. Thus, has ANYONE the Right to change a Word of Qura'an ... or ... change its Place or Meaning ???
13. In or Out your own Word to an Established Text; is like Lawyers, Translators deforming unto Courts ?
14. Studies show : Words have a definite place in a verse ... ▲-I-▲H▲ 2555 times at mid/beg. Azeem 107 at end.
15. Note : Arab base Scripts; I employ only letters, as in the Qura'an ... (Arab 28 ... Our Prophet used 30).

30+1 alpha ا.ب.ت. (ة).ب.ج.ح.خ.د.ذ.ر.ز.س.ص.ض.ط.ظ.ع.غ.

ف.ق.ك.ل.م.ن.و.ي. (ے). (ى). ... ن. مُحَمَّدٌ. م. ۳. م. میں یہ آواز ہے ...

Celui qui a le Pouvoir de faire du MAL ... & se Refuse à faire du MAL ... est un Vrai Seigneur de l'Uni-Vers ...

... d'une 'Sonnet' de Shakespeare ... The Idea is SO Great ... that I even do NOT seek its Source ...

Having Power to do Evil ... & Refusing to do Evil ... becomes a Sire of Uni-Verse

(Join the Great Nothingness : above Suffering ... Buddha)

The Walking Talking Qura'an رُوهُ ut

The Last of Law-Givers ...

... رُوهُ ut ...

Prophet

⋮

القرآن ... العت ... Al-Qura'an

قرآن خود بولتا ہے۔ Dictionary Dictionnaire

अललगत

Wörterbuch

भारवात

Dizionario

Diccionario

Tariq HAMEED urdu ... THU

thugky ... Troyes ... France ...

... 1999 ==>

2002 =>

2015 ...

	<p>لفظ تحت لفظ ... Word under Word ... Mot sous Mot</p>	
	<p>Wort unter Wort ... Parola sotto Parola ... Palabra bajo Palabra</p>	
	<p>Dedicated to: Dédié à : بنام</p>	
	<p>Gewidmet auf: Dedicato a: Dedicado a:</p>	
	<p>... To the Global Universal Known Knowledge ...</p>	
	<p>... Um die Globale Weltwissen ...</p>	
	<p>... Alla Conoscenza Nota Universale e Globale ...</p>	
	<p>... Aux Connaissances Universelles Al Conocimiento Global Universal Qui Englobent Notre Savoir ...</p>	
<p>... Quad Erat Demonstrandum ... Euclide ... Quran Evolutive Dimensional structure Tariq Hameed Urdu, Qura'an Ka Yatri ... THUQKY ... طارق حمید ارنو قرآن کا یاتری ...</p>		

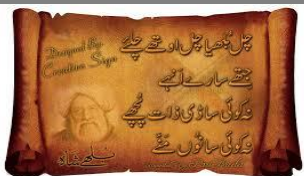
چلتی کو گاڑی کہیں... بنے دودھ کو کھویا... بھگت کبیر... رنگی کو نارنگی کہیں... دیکھ کبیرا رویا...

میں خیال مظامین یہ... سے غیب ہیں آتے... ہیں غالب

... Q E D s ... Vahis Revealed ... in/en 12 languages

آتے ہیں غیب سے... یہ مظامین خیال میں... غالب ہیں

Come from Beyond, these Thinks of Beyond ... Viennent d'Au-delà, ces Idées d'Au-delà
Kommen Sie von Jenseits, diejenigen Denken Darüber hinaus ... Venga da Oltre, questi Pensieri di Oltre



Come Bullay, Lets Go to the Kingdom Where All Rule is Blind
Where One Asks Not What V r, Nor What Not V Know ?
Komm Bullay, zum Königreich wo REGEL Blind
Viens Bullay, Allons au Royaume OÙ règne l'Aveugle
Où Personne te demande Qui Tu es, Ni Ce que Tu ne Sais pas ???



Le Miracle de

Sura-t-al Fateha

المعجزة . سورة . الفاتحة .



Al Fatéha

C'est une Impossibilité Grammaticale ... Appliquées les Règles Inconnues ... Unique en Langues du Monde.

1. Il y a 7 Aayat, le Dernier est Divisé en 2 ... Divers Parties sont 8 ... 1^{er}. 4 à ▲I-I▲H▲ ... 2nd. 4 à Insaan
2. 1-4 Aayat, est Dicton d'▲I-I▲H▲ à Homme ... Contient en Tout 13 Noms, où 2 Répètes ... Comment?
3. Avec Puissants Noms, Variété de 8 Facettes ... ▲I-I▲H▲, **Rehman (2), Reheem (2), lill▲H▲, Rabb, Maître**
4. **Au Commencement, il n'y avait pas de Lumière** ... ▲I-I▲H▲ Créa Tout, de Ses Seules Règles "Bism"
5. Il est Claire, la Creation était après le 'Divin Bism' ... où ▲I-I▲H▲ **la Lumière** ... **"Kun Fayakuun"**
6. Puis dans le premier Aayat, Il Révèle Son Plan de Création & d'Acte ...

1. **Ordonne l'Hymne à lill▲H▲** (Sans A=Alif) ... ▲I-I▲H▲ existe **2555** fois en **Qura'an**, plus **149** lill▲H▲
2. 'Aussi' le Divinité des **Savoirs**; car Sans Savoir, n'existe pas Connaissance de Soi ou de Matière
3. On ne peut Ignorer, que 'Savoir' en Arab s'écrit 'Ilm' ... à Base de : m, l, æ . علم = ع.ل.م.
4. Étrange ??? Tous Noms ??? PENSEZ que ... ▲I-I▲H▲ **étant au dessus TEMPS et ESPACE** ...
 Donc PAS d'Action, car Acte est Domaine des Créés ... **Seul Ici à La, a Besoin du Temps + Espace**
5. Puis ▲I-I▲H▲ **Dicté** ... que la Création Lui a Accepté 'par Hymne', inclus Insaan, **brèvement bism**
6. Ainsi, le Maître Décide à doter un Bien à la Création Savante ... **Maître** (du) **Jour** (de) **Foi** ?
7. Mais une Question Reste ... **Qu'est-ce le Foi** ??? QUI Décide ??? Une Religion ??? **Islam ???**

AUCUNE Règle défini encore un Judgement, ou la Voie à Suivre ? Parlant en Logique, l'Avant Plan d'Action doit être Élucidé et Expliqué bien, pour Voir la Voie; et cette Voie ▲I-I▲H▲ être Révélé, **pour cerner bien le Bien, moins Bien ou Mal.**

Notre Qura'an est Juste Pure Logique

Ainsi nos **Sage Savants Si Savamment Sont "à l'Écart" (SSSSS)** ... **Mettant nous en Trappe** ... un **World Wide Witchery Web (WWW)** ??? **Qu'ils Étudient la Logique avant d'Envahir le Qura'an.** **Which Witchery ???**

Histoire montre **qu'un Maître maîtrise bien la Philosophy**, ci-inclu les Sages Grèques (C C si si)

- Après, Suivant ce Don, la 'Parole' est à Insaan ... et **Il en Rapporte**, L'Intime de l'Homme ???
- Qui juste Débute par Sa Référence ... **À Toi** (la) Prière et **À Toi (l') Aide...** Pronom + **Aide (Pourquoi?)**
- À Noter** ... ce **premier/final signe** vers ▲I-I▲H▲ est **Unique** ... Sont **répétées nulpart** ailleurs en Qura'an

8. Puis Étrange, Vient **une Première et Seule Verbe**: 31 Mots et 8 Aayat ... **Vrai Miracle de Grammer**

9. Si la Prière m'est Imposée par (Mon Accord), ma **Quête** est d'être Guidé (**Aidé**) car je ne sais ... **Rien**

10. **Guide-'nous' 'Ta' Voie d'Équilibre** ... Note: 'tqsm' ... à Base de : m, w, q... مستقيم = ت.ق.س.م. ...
 Vraie **Voie Droite** est ▲I-I▲H▲ ... de **al à la = al'la** ... Reste **tourne en Circles Ronds** ... PAS Droit ...

... راه. آرمائش. Thy Path of Our Choice ... Ta Voie de Notre Choix... Mieux à Traduire ... **Équilibre**

11. Voie (des) Gens de **Biens** 'Tiens' (dotés) ... Existent Amples Preuves ... Le **CHOIX** est des Voies ...

... عَيْر. مَشْرُوت. No Conditions Imposed ... Sans Conditions Imposées ... **Choix** du Bien ... >**Gain**

12. sans 'Ton' **Fureur** 'sur' Eux et metant nul 'leur' **Écart** ... Mais si Insaan commet **Erreur Involuntaire** ?

... مَشْرُوت. On Imposed Conditions ... Avec Conditions Imposées... **Choix** de Pardon ... >**Debut**

13. ▲I-I▲H▲ **Dévoile** ... **Nous Savons en Fin; et Agissons à l'Envers**: Montant **Aayat à Aayat** ... **Écart** à > al'Hamd ...

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

و السَّمَاءِ وَ النَّجْمِ
 مَا أَدْرَكَ مَا الطَّارِقِ
 وَ الثَّاقِبِ
 أَنْ تَلَّ نَفْسٌ لَمَّا عَلِيْبَا حَافِظٌ
 فَلْيَنْظُرِ الْإِنْسَانَ مِمَّ خَلِقَ
 خَلِقَ مِنْ مَّاءٍ دَافِقٍ
 يَخْرُجُ مِنَ الصُّلْبِ وَ السَّرَّابِ
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ
 يَوْمَ تُبْلَى أُولَى السَّرَّابِ
 فَمَا لَهُ مِنْ قُوَّةٍ وَ لَأَنصُرَهُ
 ذَاتِ الرَّجْعِ
 ذَاتِ الصَّدْعِ
 أَتَى لِقَوْلِ
 هُوَ بِأَلْهَدْلِ
 يَكِيدُونَ كَيْدًا
 أَكِيدُ كَيْدًا
 الْكُفْرَيْنِ أَمْهَلُهُمْ رُؤْيَا



بہ خط طارِق نے با برقی آلہ خود بنایا ... ۲۰۲

قرآن میں صرف ہی آیت: 1 سورة: 1 ت ت ك ق : سورة الفاتحة : وضاحت : 6/74 رکوع : 1 (1)

آیت	حرف	اشارہ	تشریح و حوالہ	خاص الفاظ
1	36	اللہ: تکرار ذات اللہ... الناس: ذکر اسم اللہ	غاز "رکوع" میں ہمیشہ "خاموش" [3:43]... وجہ: "لا" خالی ہے؛ میں کوئی پردہ یا ستر نہیں	31-26 = 5
2	17	الحمد: 7 بار "ان" ہر قراءت میں... الحمد: 7 بار	اللہ شایع ہے؛ یا آواز بلند، تحقیق مستقبل ہے، "لا" کے "قل" بسم اللہ کے حکم کی تکمیل کی	4
3	12	ظہور "ان" "لا" قبول... اللہ... ہونا نہ ہونا یکساں	"دین" بلا شرک ہے... دین کے برعکس، "مذہب" میں شرک و دستاویزی تباہ قبول ہے	2
4	11	"ان" میں ملکہ دین، یوم غایب، "دین" امتحان	اللہ "لا"... اللہ "ان"... دین غلام "ع" "م"... ملکہ یوم الدین اسلام	3
5	59	ظہور "ان" "لا" قبول... اللہ... ہونا نہ ہونا یکساں	قدر اللہ: ظہور و جلال	13
6	19	نصو سب سے مختلف تباہ؛ لا شرک ہے ذات اللہ	ذات اللہ شروع کرے... ان باتوں میں اظہار تکرار "اسم" اللہ... "ان" اللہ اسم مذہبی صحیح	4
7	19	"ان" "لا" قبول... اللہ... ہونا نہ ہونا یکساں	قدر الناس: مادہ و انکار	3
8	19	ظہور "ان" "لا" قبول... اللہ... ہونا نہ ہونا یکساں	"تیری عبادت"... پر ایسے علم... دوسرا بار عمل... نعت بلا غضب و یک	1
9	23	ظہور "ان" "لا" قبول... اللہ... ہونا نہ ہونا یکساں	"تیری عبادت"... پر ایسے علم... دوسرا بار عمل... نعت بلا غضب و یک	1
10	23	ظہور "ان" "لا" قبول... اللہ... ہونا نہ ہونا یکساں	"تیری عبادت"... پر ایسے علم... دوسرا بار عمل... نعت بلا غضب و یک	1

سورة البقرة. ر ك و ع. الم. 001. البقرة. البقرة. 002:7--14--0009/0015--07+7

<p>0- (0008) - (0)</p> <p>الرَّحْمَنِ الرَّحِيمِ</p>	<p>بِسْمِ اللَّهِ</p>	<p>ا. ل. ل. ا. ا. ... 1... 0008</p>	<p>الم</p>
<p>ع 1</p> <p>الم</p> <p>(0009)-(1)</p>	<p>1</p> <p>فِي كُنْ فَيَكُونُ</p> <p>(2:117)</p> <p>كُنْ فَيَكُونُ</p>	<p>2</p> <p>فِي كُنْ فَيَكُونُ</p> <p>هو اور هو</p>	<p>2</p> <p>... تين لا شريك ...</p> <p>3</p> <p>كو يسي كتب دي تين لا شريك ...</p>
<p>2</p> <p>الْكِتَابِ</p> <p>رَيْبِ</p> <p>ع 1</p> <p>ع 2</p> <p>ذَلِكَ لَا رَيْبَ فِيهِ</p>	<p>2</p> <p>Book</p> <p>NO Doubt</p> <p>2</p> <p>Leak</p>	<p>2</p> <p>... كِتَابٌ ... هـ ...</p> <p>... ختم شك ... (2)</p> <p>... جس ... میں ...</p>	<p>Veil <0></p> <p>بالغيب</p> <p>1. Creation</p> <p>2. Ancient</p> <p>3. *Dark*</p> <p>4. Present</p> <p>5. Actual</p> <p>6. Future NF</p> <p>7. End/Fin</p> <p>8. Danger</p> <p>9. *Chaos*</p> <p>Pale</p> <p>... Danger & Chaos ...</p> <p>... Present Globally ...</p>
<p>لا 2</p> <p>لِلْمُتَّقِينَ</p> <p>بِالْغَيْبِ</p> <p>الصَّلَاةِ</p>	<p>2</p> <p>هُدًى</p> <p>الَّذِينَ</p> <p>و</p> <p>يُقِيمُونَ</p> <p>و</p> <p>يُنْفِقُونَ</p>	<p>2</p> <p>... هِدَايَتٍ مُّتَّقِينَ كُو ...</p> <p>3</p> <p>... جَنِّيسٍ اِيْمَانًا بِالْغَيْبِ ...</p> <p>3</p> <p>... وَاَيُّهَا صَلُّوا ...</p>	<p>Body</p> <p>شك: ريب کا لا ہونا مقصد ہے۔</p>
<p>لا 3</p> <p>يُنْفِقُونَ</p>	<p>4</p> <p>وَمَا رَمَقْنَاهُمْ</p>	<p>4</p> <p>... وَاَيُّهَا صَلُّوا ...</p>	<p>(4) + 1+5+12 = 18</p>

... Al Fateha is All Singulars; only Concepts ... Al Baqara, 1st. 7 Words Also follow this same Pattern ...
 ... Singular CONCEPTS, 38 Words ... After 'Hudi' Guidance, It passes to 'Believers', in Concrete & Plural ...
 To the End Qura'an stays in Plural ... Concepts to Temporal / Jusqu'à la Fin Qura'an reste dans Pluriel ... Concepts à Temporel

<p>0 of 0008</p> <p>▲ 1 His Noun Names</p> <p>▲ 2 Pronouns/Prénoms</p> <p>▲ 3 Unique Occurances</p> <p>4 Conjunctions & etc...</p> <p>5 Verbs/Verbes ... Action for us Created ...</p> <p>▲ 6 ► Points to 0008</p> <p>▲ 7 Nouns of Concepts</p> <p>▲ 8 Nouns Concrete</p> <p>9 Evil/MAL</p>	<p>ا. ل. ل. ا. ا. ...</p> <p>Miracle</p> <p>Being THE Le =</p> <p>ا. ل. ل. ا. ا. ...</p> <p>Inverse Exists</p> <p>Nul NOT Rien =</p> <p>ا. ل. ل. ا. ا. ...</p>	<p>4... 4... احكام ...</p> <p>2... 1... اِيْمَانًا بِالْغَيْبِ ...</p> <p>4... 3... قِيَامًا فَرُوعْنَا ...</p> <p>4... 4... قُبُولِيَّتِ لَارِم ...</p> <p>2... 1... نَزُولٍ حَالِيَةٍ ...</p> <p>4... 3... قَبْلُ اخْرَجَ ...</p>
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Singular... Aalif Laam Maym (1) ... Here's the Book : null doubt : wherein Instructions / 'to' Believers (2)...Plural ... the Folks believing 'in' the Veiled /n establishing Meditation 'n My Sustenance 'gift' to you 'to' flourish (3) ...
 Singular... Aalif Laam Maym (1) ... Voilà le Livre : sans doute : dedans l'Instruction / 'aux' Croissants (2)...Plural ... des Gens croyant 'en' le Voilé et établissant la Méditation et Ma Soutenance 'doté' à toi 'à' fleurir (3) ...

2	وَالَّذِينَ	...؟؟؟. وَ. نَحْنِیں.	... (Who) ...؟؟	وحي (6)-141. مَكَّة. آية. 19 - 1. مَكَّة.	'n the Folks	(0012)-(4)
1	يُؤْمِنُونَ	...إِيْمَانَنَا. ه.	... زمان ... لازم. ؟		(bound), to believe	'n to the Here-after theirs;
3	وَمَا أُنزِلَ إِلَيْكَ	...وَمَا نَزَّلْنَا بِحَالٍ.	... وحي ... زمانه ... حال.	Ever	in Revelation now	
3+	وَمَا أُنزِلَ مِنْ قَبْلِكَ	...وَمَا نَزَّلْنَا بِقَبْلٍ.	... وحي ... زمانه ... قبل.	Time	'n in Revelation	ass-ured
ط	وَالْآخِرَةُ هُمْ يَنْصُرُونَ	...وَأَنْتَ آخِرَةٌ أَنْكَأَ يَقِينَنَا.	... وحي ... زمانه ... بالآخرت.			(0012)-(4)

ق	قُلْ مَنْ رَّبُّهُمْ	...أَوْلَايَكَ عَلَى هُدًى.	...وه. جنهیں هے. . هدايت تير. رب.		those 'pon whom (is)	ق
لا	وَأَوْلَايَكَ هُمُ الْمُفْلِحُونَ	...وَأَوْلَايَكَ هُمْ. فَالْح. هيد.			'n those who themselves flourish	

ق	لَنْ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ	...بِقِينًا. جنهیں ملا.			surely the Folks Faithless;	
	أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ	...كُفَرُوا. سَوَاءٌ. انْهیں.			'its' same those	
لا	لَا يُؤْمِنُونَ	...رہتے هیں... لا يقين.		Total Eternal Damnation	'remain' non-Believing ...	

Yellow: R G B ... 255, 255, 000

Gold	1	128, 128, 000	rgb	Creation	1
Grey-M	2	128, 128, 128	rgb	Ancient	2
Emerald	3	000, 255, 000	rgb	*Dark*	3
Sky/Ciel	4	000, 255, 255	rgb	Present	4
Mauve	5	200, 000, 200	rgb	Actual	5
Cyan	6	100, 200, 200	rgb	Future	6
Canary	7	100, 200, 100	rgb	End/Fin	7
Pale	8	200, 200, 100	BackGround		
Pepita	9	255, 200, 100	rgb	0 1 2 3 4 5 6 7 8 9	
Fauchia	10	255, 100, 200	rgb	0 1 2 3 4 5 6 7 8 9	
Danger	8	Chaos	9	(Present in BackGround)	

... ل. ل. لا ...
 ... Miracle ...
 .Being..THE..Le. =
 ... ل. ل. آل ...
 ... Inverse Exists ...
 .Null..NOT..Rien. =

... 4... حَمَم ...
 1... قَلْب... سَمَاع ...
 2...
 3... بَصَائِر... نَسْ ...
 4...
 Thus ... 3 Groups of 4 ...
 1. Guidance
 2. Acceptance
 3. Punishments

Body

الله الله الله

Raku 002
Al Baqara
3 Groups of 4

Fin ... Ends

1. Basic Rules

2. Acceptation

3. Punishment

ختم... الله

ختم... الله

على... قلب... انكا

على... سماع... انكا

على... ابصارهم... نساوة

على... ابصارهم... نساوة

Coma

و... انصين... ملے... عذاب... عظیم... و... هم عذاب عظیم

Sets Seal; 'pon Heart theirs 'n 'pon Ears theirs; 'n 'pon Eyes theirs

in Coma: 'n 'leads' them 'unto' a Torment Magnified.

... سورة الفاتحة ... Qura'an has 2 Sections (Singular & Plural) ... the Singulars are only Concepts ... 31+7 ...

... Al Fateha is Directly ▲H▲H▲ (Concepts Explained) ... Strangely 1st. Plural points to Faith ...

... للمؤمنين ... is the 1st. Plural in the Qura'an (1^{ère}. Pluriel) ... Believers/Croyants ...

Then Uptil the End, Qura'an STAYS in the Plural ... Jusq'au But ??? ... Humanit(y)é ??? ...

Ends ... ▲H▲H▲ Ur Heart 'n Ur Hear 'n Ur Seen 'n 'comes' to U 'an' **Infliction Grand** ... (002) ... (0015)-(7)

Finit ... ▲H▲H▲ ton Cœur et ton Écoute et ton Vu et 'vient' à toi 'une' **Infliction Grande** ... French ...

Bendet ... ▲H▲H▲ Ihr Herze 'n Ihr Gesehen 'n Ihr Hören 'n 'kommt' zu Ihnen 'eine' **Zufügung Großartige** ... German ...

Fini ... ▲H▲H▲ il tuo Cuore ed il tuo Udito e tuo Visto e te 'viene' 'un' **Inflizion Grande** ... Italiano ...

Termina ... ▲H▲H▲ su Corazón y su Oído y su Visto y le 'viene' 'una' **Imposición Grande** ... Español ...

کھم . نہ . مانو . تو . عذاب . ہی . جانو .

کھم . نہ . مانو . تو . عذاب . ہی . جانو .

Count ... 3 + 1 + 1 + 1 + 1 + 4 + 1 + 5 + 9 + 5 + 2 + 1 + 1 + 4 = 39 (14 Forms ... اشكال)

اِسْمُهُ اِسْمٌ اِسْمَاءُ اَلْاِسْمَاءُ اَسْمَائِهِ اَسْمَاءُ اَلِاِسْمِ اَسْمَاءُ اِسْمِ بِاِسْمِ
 بِاِسْمِهِ اَلْاِسْمَاءُ بِاِسْمَاءِ بِاِسْمَائِهِم

S/A	Global	Scope	Count	English	Français	اردو	مقام	-Rep-	اسم	اشكال
1: 1	-(0001)-	Divine	-3-	in Name	en Nom	با اسم	▲	2	بِسْمِ	1
2: 31	-(0038)-	Creation	-1-	the Names	les Noms	اسماء	≡	-0-	اَلْاِسْمَاءُ	2
			-1-	by Name	par Nom	نامیہ	≡	-0-	بِاِسْمَاءِ	3
2: 33	-(0040)-	Creation	-2-	these Names	ces Noms	نامیہ	≡	-1-	بِاِسْمَائِهِمْ	4
2: 114	-(0122)- -(0340)- 61:6:	Divine(1) Prophet(4)	-5- * 25 *	whose Name 24:36: 19:7:	son Nom 3:45:	اسکا نام	≡	4	اِسْمُهُ	5
5: 4	-(2648)- -(6067)- 87:15:	Divine 87:1:	-9- 76:25:	Name 73:8: 22:38:	Nom 22:36: 22:24:	انام	≡	8	اِسْمٌ	6
6: 118	-(0911)- -(5032)-	Divine 55:78:	-5- 22:40:	the Name 6:121:	le Nom 6:119:	ایک نام	≡	4	اِسْمٌ	7
7: 71	-(1030)-	Faithless	-1-	Attributes devised	Attributs conçus	نامی	≡	-0-	اَسْمَاءُ	8
7: 180	-(1139)-	Divine	-4-	Attributes	Attributs	صفات	≡	3	اَلْاِسْمَاءُ	9
7: 180	-(1139)-	Divine	-1-	Attributes'	Attributs'	نامیہ	≡	-0-	اَسْمَائِهِ	10
12: 40	-(1646)-	Faithless	-1-	Attributes false	Attributs faux	صفات	≡	-0-	اَسْمَاءُ	11
49: 11	-(4669)-	Faithless	-1-	the Attributes'	les Attributs'	نامیہ	≡	-0-	اَلِاِسْمِ	12
53: 23	-(4856)-	Faithless	-1-	Attributes devised	Attributs conçus	نامی	≡	-0-	اَسْمَاءُ	13
56: 74	-(5106)- -(6200)-	Divine -(5441)-	-4- -(5138)-	in Name	en Nom	با اسم	≡	3	بِاِسْمِ	14

Divine 1 بِسْمِ 1-3 Creation 2/3 الأَسْمَاءِ بِأَسْمَاءِ 1 Creation 4 بِأَسْمَائِهِمْ بِأَسْمَائِهِمْ Divine / Prophet 5 اِسْمُهُ 1-1

Divine 6 اِسْمِ 1-9 Divine 7 اِسْمُ 1-5 Faithless 8 اَسْمَاءُ 1 Divine 9/10 اَسْمَائِهِ اَسْمَائِهِ 1-4

Faithless 11 اَسْمَاءُ 1 Faithless 12 اِلسْمِ 1 Faithless 13 اَسْمَاءُ 1 Divine 14 بِاِسْمِ 1-4

... A Cursory Perusal, reveals us, the Relative Importance, of the 1st. Vahi's 2nd. Word ... بِاِسْمِ 39.

1. "Bi-a-sm" ... Notice the presence of "Alif" in it : While the 2nd. Occur, erodes away this "Alif" ... QEDs. بِسْمِ ... Why ؟??
2. Sufi Thinkers have Thought, for Centuries, over this Cosmic Construction of the Qura'an 'Loh-e-Mahfooz' ... non-Alif ?
3. In Time Context, the 1st. Qura'an refer, to "Bism" is to Noah, but without Rahmaan/Raheem ... As Qahar dominates ...
4. Then the 2nd. Occur is to Solomon (in full), in a letter to the Queen Sheba ... Who's the honour, to Read it out, Aloud ;!!
5. Thus V come to the 3rd. Occur, in Al-Fateha, to our dear Prophet ... please refer to ... 11:41:5, 27:30:6, 1:1:1 ... QEDs
6. Strangely, it is to be noted, the 1st. two letters of this Word ... which is also ... the Start of the Qura'an ... b & s : ب.س.
7. Now, let us compare it to the End of the Qura'an ... 'An-Nas' ... and the Last letter, s. س. while Start is same ... ever ب.س.
8. It is No Coincidence, that there is a Plan, in this Construction Evolution, of the 'Mahfooz' ... Container ≡ Contained ...
9. Thus, in Conclusion, it is Ascertained, that at Creation, ▲H▲H▲ puts the Alif into بالغيب : so Eliminating it, from بِاِسْمِ ..

==== Usage of the 14 Forms of 'Bism' & their Scope ! =====

10. Concerning ... Divine ... بِسْمِ -3-, اِسْمُهُ -1-, اِسْمِ -9-, اِسْمُ -5-, اَسْمَاءُ -4-, اَسْمَائِهِ -1-, بِاِسْمِ -4-..27.
11. Concerning ... Prophets ... اِسْمُهُ -3-. It refers to Zachariah/Yahya -1-, Mary/Jesus -1-, * 25 * Prediction -1-.
12. Concerning ... Prophet ... اِسْمُهُ -1-. It refers to * 33 * Jesus' Prediction -1-... a Prophet of the Name of Ahmad.

==== Usage of Forms 8, 11, 12, 13 ... of Faithless & their Scope ! =====

13. Concerning ... Faithless ... اَسْمَاءُ -1-. Attributes devised by U'n Elders Urs, not receiving by ▲H▲H▲, Authority?
14. Concerning ... Faithless ... اَسْمَاءُ -1-. Attributes, devised by U'n Elders Urs; but sent ▲H▲H▲ for that an Authority?
15. Concerning ... Faithless ... اِلسْمِ -1-. Sin's the Name of Ill after the Faith. ج
16. Concerning ... Faithless ... اَسْمَاءُ -1-. Attributes, devised by U'n Elders Urs; not sent by ▲H▲H▲, with Authority.
17. Conclusions on Faithless ... اِلسْمِ -1-. Sin & Ill. اَسْمَاءُ اَسْمَاءُ اَسْمَاءُ Attributes devised by U'n Elders -3-

-Iqbal- "Mullah ki Azan aur hai, Mujahid ki Azan aur" ... Let's b FRANK : True or False ?

*** To Get POWER ... We Even Become MUSLIMS ***

(Unknown)

Leeds University UK ... The Quranic Arabic Corpus

Most recent Arabic language computing research focuses on **modern standard Arabic** ... and ...
the classical Arabic of the Quran has been relatively unexplored.
Almost no attention has been given to traditional Arabic grammar,
 despite many volumes written on the subject over the centuries.

It is interesting to note ... in **BaaB 30** ... NO Surat exists of ... **Class (4) Persons (1) Prophets (3) The Prophet**
Strangely : These Classes concern **Individuals** ... so we conclude that : **Baab 30 discusses Principles NOT Persons !!!!** ;

Surat & Aayat Analysis ... **Unique Words Occurances & Meanings** ... **These Aayat are ALSO Unique** ... **R:520**

S.	A.	#	Unique	Text	Aayat	واحد	النبي	ترتيب
1. TIME BOUND into Natural Elements ... The Near Future.								
	1	0	Key 2	Thus, they dispute each-other ...	عَمَّ يَتَسَاءَلُونَ	ع		0 -(5749)-
	2	1	about the News	Magnificent,	عَنْ النَّبِيِّ الْعَظِيمِ	ع		9-000 -(5750)-
	3	1	that they	on which differ.	الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ	ط		9-000 -(5751)-
	4	1	Both, soon	will know !	كَلَّا سَيَعْلَمُونَ	لا		9-000 -(5752)-
	5	1	Verily both, soon	will know !	ثُمَّ كَلَّا سَيَعْلَمُونَ	ع		9-000 -(5753)-
	6	1	Have We 'not' made the Earth	as an Expanse 'extended' ?	أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا	لا		9-000 -(5754)-
78	7	1	'n the Mountains	as Pegs ?	وَالْجِبَالِ أَوْتَادًا	صلا		9-000 -(5755)-
	8	1	'n created U	as Pairs ?	وَخَلَقْنَاكُمْ أَنْثًا وَرِجَالًا	لا		9-000 -(5756)-
	9	1	'n made Sleep	Urs as Rest ?	وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا	لا		9-000 -(5757)-
	10	1	'n made the Night	as a Covering ?	وَجَعَلْنَا اللَّيْلَ لِيَاسًا	لا		9-000 -(5758)-
	11	1	'n made the Day	as Subsistence 'means' ?	وَجَعَلْنَا النَّهَارَ مَعَاشًا	ص		9-000 -(5759)-
	12	1	'n built above U	as Seven Firmaments ?	وَبَنَيْنَا فَوْقَكُمْ سَبْعًا سِدَادًا	لا		9-000 -(5760)-
	13	1	'n made 'therein'	as Lamp glowing ?	وَجَعَلْنَا سِرَاجًا وَهَّاجًا	صلا		9-000 -(5761)-

S.	A.	#	Unique. ... Text ... Aayat ...	وَأَحَدٌ	النَّبِيَّ	ترتيب
78	جَا	14	'n issue from the Clouds, as Water Abundant ? لا	(١٤)	وَأَنْزَلْنَا مِنْ الْمُعْصِرَاتِ مَاءً تَجَابًا	9-000 و -(5762)-
	جَا	15	That exits thereforh, as Corn 'n Vegetables ? لا	(١٥)	لِيُخْرِجَ بِهِ حَبًّا وَنَبَاتًا	9-000 ل -(5763)-
	جَا	16	'n Gardens as 'growth' Luxuriant ? ط	(١٦)	وَالْجَنِّتِ الْوَالِقَاتِ	9-000 و -(5764)-
	جَا	17	Surely the Day of the Sort, as is tryst; لا	(١٧)	إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا	9-000 ل -(5765)-
	جَا	18	the Day that blows as the Trumpet, thus U'll come-forth as Armies; لا	(١٨)	لَيَوْمٍ يُنْفَعُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا	9-000 و -(5766)-
	وَا	19	'n will open the Skies, as-if were Doors; لا	(١٩)	وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا	9-000 و -(5767)-
	جَا	20	'n will vanish the Mountains, as-if were a Mirage. ط	(٢٠)	وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا	9-000 و -(5768)-

2. TIME-LESS and Eternal Functions ... Far Future & Reckoning.

78	وَا	21	Truly Hell is as a place of ambush, صلا	(٢١)	إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا	9-000 ل -(5769)-
	جَا	22	For the transgressors a place of destination: لا	(٢٢)	لِلطَّاعِينَ مَا يَنَاصُونَ	9-000 ل -(5770)-
	جَا	23	They will dwell therein for ages. ج	(٢٣)	لِيُدْبِرَ فِيهَا أَهْقَابًا	9-000 ل -(5771)-
	جَا	24	Nothing cool shall they taste therein, nor any drink, لا	(٢٤)	لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا سَرَابًا	9-000 ل -(5772)-
	جَا	25	Save a boiling fluid and a fluid, dark, murky, intensely cold, لا	(٢٥)	لَا حَمِيمًا وَلَا غَسَّاقًا	9-000 ل -(5773)-
	جَا	26	A fitting recompense (for them). ط	(٢٦)	جَزَاءً وَفَاءً	9-000 ج -(5774)-
	جَا	27	For that they used not to fear any account (for their deeds), لا	(٢٧)	إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا	9-000 ل -(5775)-
	جَا	28	But they (impudently) treated Our Signs as false. ط	(٢٨)	وَكَذَّبُوا بِآيَاتِنَا كَذَّابًا	9-000 و -(5776)-
	جَا	29	And all things have We preserved on record. لا	(٢٩)	وَكُلِّ سَيِّئَةٍ أَحْصَيْنَاهُ كِتَابًا	9-000 و -(5777)-
	جَا	30	"So taste ye (the fruits of your deeds); for no increase shall We grant you, except in Punishment." ع	(٣٠)	فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا	9-000 ف -(5778)-

S.	A.	#	Unique	Text	Aayat	وَّاحِدٌ	النَّبَا	ترتيب
Surat & Aayat Analysis ... Here ends ... R:520 ... & Starts ... R:521								
31	1	1		Verily for the Righteous there will be a fulfilment of (the heart's) desires; لا	(٣١)	إِنَّ لِلْمُتَّقِينَ مَفَازًا	root WQY "mutaqeena"	9-000 -(5779)-
32	1	1		Gardens enclosed, and grapevines; لا	(٣٢)	حَدَائِقٍ وَأَعْنَابًا		9-000 -(5780)-
33	1	1		And voluptuous women of equal age; لا	(٣٣)	وَكَوَاعِبٍ أَمْتًا		9-000 -(5781)-
34	1	1		And a cup full (to the brim). ط	(٣٤)	وَكَأْسًا مَدَامًا		9-000 -(5782)-
35	1	1		No vanity shall they therein, nor Untruth:- ع	(٣٥)	لَا يَسْمَعُونَ فِيهَا لُعْوًا وَلَا كِدًّا		9-000 -(5783)-
36	1	1		Recompense from thy Lord, a gift, (amply) sufficient, لا	(٣٦)	جَزَاءً مِنْ رَبِّكَ عَطَاءٌ حَسَبًا		9-000 -(5784)-
78	37	1		رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ع ٣٧				9-000 -(5785)-
(From) the Lord of the heavens and the earth, and all between, (Allah) Most Gracious: None shall have power to argue with Him. ع (78:37)								
38	1	1		يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ وَالنُّفُوسُ لِأَنَّ مِنْ أَمْرِ اللَّهِ الرَّحْمَنُ وَقَالَ صَوَابًا ع ٣٨				9-000 -(5786)-
The Day that the Spirit 'n the Angels in Ranks; none shall speak, apart those permitted by Tis-self, The Glory; 'n He will say what's Right. (78:38)								
39	1	1		ذَلِكَ الْيَوْمِ الْحَقُّ ع فَمَنْ سَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَأْسًا ع ٣٩				9-000 -(5787)-
Surely, That Day will be the Reality: Therefore, whoso will, let him take a (straight) return to his Lord! (78:39)								
40	1	1		إِنَّا أَنْذَرْنَاكُمْ قَرِيبًا صَلِح٥ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاؤُهُ وَيَقُولُ الْكُفْرُ لِيَتَّيْبِي كُنْتُ . نُرَابًا ع ٤٠				9-000 -(5788)-
Surely, We'v warned U, of a Doom 'darned' near; صَلِح٥ a Day that'll see the Men, what's sent 'by their own' Hands, 'ahead'; 'n they'll say, the Faithless : "O I wish, that I be 'crumbled' Dust !" - (5788) - ع ٤٠								
... K-Beg = 02 ... Surat : 78 ... Aayat : 40 ... Class-10 ... Manzil : 7 ... BaaB : 30 ... Raku : 520/21 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

An-Naba

(Arabic: سورة النبأ)

The Tidings (The Great News) , The Announcement

(Wikipedia)

Sūrat an-Naba' (Arabic: سورة النبأ)

The Tidings, .The Announcement, is the 78th [sura](#).

The 40 verses are divided into two equal parts of 20 verses each. First 20 verses are filled with the wonders of the worldly creation (the earth, plants, the peace of night shared by loving couples, the mountains and rain). Second 20 verses are filled with the eternal wonders & horrors of the next world with raging sinner (Arabic root TGY "tageena" is used) being punished starkly opposed with the rewarding of dutiful believers (Arabic root WQY "mutaqeena" is employed as a poetic parataxis to TGY) in paradise.

This Surat is expressed in 2 Phases ...

1. **TIME BOUND** into **Natural** Elements ... **The Near Future**.

2. **TIME-LESS** and **Eternal** Functions ... **Far Future & Reckoning**.

S.	A.	#	Unique.	Text	Aayat	واحد	التاوعات	ترتيب
79	1	1	Key 5					9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						م
								9-000 -(2642)-
	5	6						س
								9-000 -(2642)-
	5	2						ق
								9-000 -(2642)-
	5	7						ن
							9-000 -(2642)-	
24	3						ه	
							9-000 -(2642)-	

S.	A.	#	Unique.	Text	Aayat	واحد	التاوعات	ترتيب
79	1	1						9-000 وَ (1646)-
	1	1						9-000 وَ (1646)-
	1	1						9-000 وَ (1646)-
	1	1						9-000 وَ (1646)-
	1	1						م
								9-000 (2642)-
	5	6						س
								9-000 (2642)-
	5	2						ق
								9-000 (2642)-
	5	7						ن
								9-000 (2642)-
24	3						ه	
							9-000 (2642)-	

S.	A.	#	Unique.	Text	Aayat	واحد	التاوعات	ترتيب
79	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(2642)-
	5	6						س
								9-000 -(2642)-
	5	2						ق
								9-000 -(2642)-
	5	7						ن
							9-000 -(2642)-	
24	3						ه	
							9-000 -(2642)-	

S.	A.	#	Unique.	Text	Aayat	واحد	و	ترتيب
79	1	1						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						م
								9-000 -(2642)-
	5	6						س
								9-000 -(2642)-
	5	2						ق
								9-000 -(2642)-
	5	7						ن
								9-000 -(2642)-
46	3						و	
							9-000 -(1646)-	
... K-Beg = 05 ... Surat : 79 ... Aayat : 46 ... Class-11 ... Manzil : 7 ... BaaB : 30 ... Raku : 522/3 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								و

Surat & Aayat Analysis ... **Unique Words Occurances & Meanings** ... **These Aayat are ALSO Unique** ... **R:524**

S.	A.	#	Unique.	Text	Aayat	واحد	عيس	ترتيب
80	1	0	Key 02	Frowned 'n turned;	لا ١	عَيْسٌ وَتَوَلَّى	عيس	ع ١ -(5749)-
	2	0		thus accosted a Blind 'to him'.	ط ٢	أَنْ جَاءَهُ الْأَعْمَى		أ ٢ -(5750)-
	3	1						وَ ٩-000 -(5839)-
	4	1						وَ ٩-000 -(5840)-
	5	1						وَ ٩-000 -(5841)-
	6	1						وَ ٩-000 -(5842)-
	7	1						وَ ٩-000 -(5843)-
	8	1						وَ ٩-000 -(5844)-
	9	1						وَ ٩-000 -(5845)-
	10	1						وَ ٩-000 -(5846)-
	11	1						وَ ٩-000 -(5847)-
	12	1						وَ ٩-000 -(5848)-
	13	1						وَ ٩-000 -(5849)-
	14	1						وَ ٩-000 -(5850)-
	15	1						وَ ٩-000 -(5851)-
	16	1						وَ ٩-000 -(5852)-
	17	1						وَ ٩-000 -(5853)-
	18	1						وَ ٩-000 -(5854)-

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:524

S.	A.	#	Unique.	Text	Aayat	واحد	عيس	ترتيب
80	19	1						9-000 وَ -(5855)-
	20	1						9-000 وَ -(5856)-
	21	1						9-000 وَ -(5857)-
	22	1						9-000 وَ -(5858)-
	23	1						9-000 وَ -(5859)-
	24	1						9-000 وَ -(5860)-
	25	1						9-000 وَ -(5861)-
	26	1						9-000 وَ -(5862)-
	27	1						9-000 وَ -(5863)-
	28	1						9-000 وَ -(5864)-
	29	1						9-000 وَ -(5865)-
	30	1						9-000 وَ -(5866)-
	31	1						9-000 وَ -(5867)-
	32	1						9-000 وَ -(5868)-
	33	1						9-000 وَ -(5869)-
		34	1					
	35	1						9-000 وَ -(5871)-
	36	1						9-000 وَ -(5872)-

S.	A.	#	Unique.	Text	Aayat	وَأَجِدُ	عيسى	ترتيب
80	37	1						9-000 وَ -(5873)-
	38	1						9-000 وَ -(5874)-
	39	1						9-000 وَ -(5875)-
	40	1						9-000 وَ -(5876)-
	41	1						9-000 وَ -(5877)-
	42	2		9-000 ع ٤٢ -(5878)-	9-000 أُولَئِكَ هُمُ الْكَافِرَةُ 9-000 الْفَجْرَةُ			9-000/0 ع ٤٢ -(5878)-
<p>++++ They are the Faithless, the Wicked. (80:42)-(5878)- ع ٤٢</p>								9-000/0 -(5878)-
<p>... K-Beg = 02 ... Surat : 80 ... Aayat : 42 ... Class- 1 ... Manzil : 7 ... BaaB : 30 ... Raku : 524 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...</p>								

Abasa

The 80th sura .

For the city in Somalia ... Ref. [Abasa, Somalia](#).

(Wikipedia)

Period of Revelation

Theme and Subject Matter

Period ... Commentators and traditionists are unanimous about the occasion of the revelation of this Surah. According to them, at one time some big chiefs of Makkah were sitting in the assembly of Mohammad, and he was earnestly engaged in trying to persuade them to accept Islam. At that very point, a blind man, (one of the earliest converts to Islam), named [Abd-Allah ibn Umm-Maktum](#), approached him to seek explanation of some point concerning Islam. Muhammad disliked his interruption and ignored him. Thereupon, [Allah](#) sent down this Surah. (Makkah).

Theme ... In view of the apparent style with which the discourse opens, one feels that in Surah [Allah](#) has expressed His displeasure against the Muhammad for his treating the blind man with indifference and attending to the big chiefs exclusively. But when the whole Surah is considered objectively, one finds that the displeasure, in fact, has been expressed against the disbelieving Quraish, who because of their arrogant attitude and indifference to the truth, were rejecting with contempt the message of Truth being conveyed by Muhammad. Then, besides teaching him the correct method of preaching, the error of the method that he was adopting at the start of his mission has also been pointed out. His treating the blind man with neglect and disregard and devoting all his attention to the [Quraish Chiefs](#) was not for the reason that he regarded the rich as noble and a poor blind man as contemptible, and, [God](#) forbid, there was some rudeness in his manner for which [Allah](#) reproved him. Almost the same attitude had Muhammad also adopted. [Allah](#) made him realize that that was not the correct method of extending invitation to Islam, but from his mission's point of view, every man, who was a seeker after Truth, was important, even if he was weak, or poor; and every man, who was heedless to the Truth, was unimportant, even if he occupied a high position in society. Therefore, he should openly proclaim and convey the teachings of [Islam](#) to all and sundry, but the people who were really worthy of his attention, were those who were inclined to accept the Truth, and his sublime and noble message was too high to be presented before those haughty people, who in their arrogance and vanity thought that they did not stand in need of him, but rather he stood in need of them.

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:525

S.	A.	#	Unique. ... Text ... Aayat ...	واحد	ترتيب
81	1	1	Key 6 When the Sun's shrouded; ﴿١﴾	r-0	9-000 (5880)-
	2	1	'n when the Stars soften (dim); ﴿٢﴾	r-0	9-000 (5881)-
	3	0	'n when the Mountains melt (mirage); ﴿٣﴾	r-0	9-000 (5882)-
	4	2	'n when the she-Camels are untended (with 10 months young); ﴿٤﴾	r-0	9-000 (5883)-
	5	2	'n when Wild Beasts are herded (with humans); ﴿٥﴾	r-0	9-000 (5884)-
	6	1	'n when the Seas' swell (boil); ﴿٦﴾	r-0	9-000 (5885)-
	7	2	'n when the Souls are sorted (paired): ﴿٧﴾	r-0	9-000 (5886)-
	8	2	'n when the Maidens (interred) are interrogated (tombd-alive) ? ﴿٨﴾	r-0	9-000 (5887)-
	9	2	For what Crime were killed ? ﴿٩﴾	r-0	9-000 (5888)-
	10	2	'n when the Scrolls are spread; ﴿١٠﴾	r-0	9-000 (5889)-
	11	1	'n when the Sky's accreted; ﴿١١﴾	r-0	9-000 (5890)-
	12	1	'n when the Hell's high; ﴿٢١﴾	r-0	9-000 (5891)-
	13	1	'n when the Paradise's nigh ... ﴿٣١﴾	r-0	9-000 (5892)-
	14	1	Will see All Souls, what's saved ? ﴿٤١﴾	r-0	9-000 (5893)-
	15	1	So verily, I swear on the Planets ... ﴿٥١﴾	r-0	9-000 (5894)-
	16	1	rising setting; ﴿٦١﴾	r-0	9-000 (5893)-
	17	1	'n the Night when waives; ﴿٧١﴾	r-0	9-000 (5896)-
	18	1	'n the Day when awakes ... ﴿٨١﴾	r-0	9-000 (5897)-

This Surat is expressed in 2 Phases ...

1. TIME BOUND into Natural Elements ... (see the multiple use of when).
2. TIME-LESS and Eternal Functions ... (our Dear Prophet : His Scope).

81	19	0	Surely, a Word of the Messenger , the Generous ; ﴿٩١﴾	r-0	إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٩١﴾	0	-(5898)-
	20	0	by Power unto, by the Throne's Resident ; ﴿٢٠﴾	r-0	ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾	9-000	-(5899)-
	21	1	Authority , then Trust . ﴿١٢﴾	r-0	مُطَاعٍ ثَمَّ أَمِينٍ ﴿١٢﴾	9-000	-(5900)-
	22	0	'n not (Ô) people, Companion Urs, is as Possessed ; ﴿٢٢﴾	r-0	وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾	9-000	-(5901)-
	23	0	'n he saw 'him' by the Horizon Clear . ﴿٣٢﴾ (Muhammad) has seen 'him' (Gabriel)	r-0	وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ﴿٣٢﴾	9-000	-(5902)-
	24	1	'n not is he 'pon the Vieled , as a Concealer : ﴿٢٤﴾	r-0	وَمَا هُوَ عَلَى الْعَيْبِ بِضَافِينَ ﴿٢٤﴾	9-000	-(5903)-
	25	0	'n not is he, thus a Word of a Devil Outcast . ﴿٥٢﴾	r-0	وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ﴿٥٢﴾	9-000	-(5904)-
	26	2	So whither do Ye heed ??? ﴿٢٦﴾	r-0	فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾	9-000	-(5905)-
	27	0	Surely its apart, a Reminder to the Informed . ﴿٧٢﴾	r-0	إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٧٢﴾	9-000	-(5906)-
	28	1	Whoso wills of Urs, thus be balanced ??? ﴿٢٨﴾	r-0	لِمَن سَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ﴿٢٨﴾	9-000	-(5907)-
29	0	اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾	r-0	وَمَا تَسْأَلُونَ إِلَّا أَن يَسَاءَ	9-000	-(5908)-	
			'n not U shall will, apart thus wills ▲H▲H▲: the Divinity of the Known . ﴿٢٩﴾ Key 3			9-000	-(5908)-

At-Takwir

The Overthrowing

The Cessation, The Darkening, The turning into a sphere

(Wikipedia)

Sūrat at-Takwīr (Arabic: سورة التكوير "The Overthrowing", literally "The Turning Into", a Sphere) is the 81st sura of the Qur'an with 29 ayat. It tells about signs of the coming of the day of judgement. Some of these signs include the following ... (a) When the sun is shrouded in darkness (turns into a sphere) ... (b) When the stars soften (dim) ... (c) When the mountains melt (mirage) ... (d) When the seas boil over (e) when the she-camel (about to give birth) is left untended. **5 ... Signs of the Quyyamat ... note: TH.**

The condemnation of **female infanticide** was revealed in ayat 8,9 of this Sura: "And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned: (8) For what sin she was killed? (9)"

- Imam Ahmad recorded from Ibn Umar that the Messenger of Allah said, "Whoever wishes to look at the Day of Judgement as if he is seeing it with his own eyes, then let him read (When the sun's shrouded 'turned into a sphere'.) (81:1) and; (When the heaven is cleft asunder.) (82:1) and; (When the heaven is split asunder.) (84:1)).

S.	A.	#	Unique.	Text	Aayat	وَاحِد	الإِنْفَاطَار	ترتيب
82	1	1						9-000 وَ -(1646)-
	2	1						9-000 وَ -(1646)-
	3	1						9-000 وَ -(1646)-
	4	1						9-000 وَ -(1646)-
	5	1						9-000 وَ -(1646)-
	6	1						9-000 وَ -(1646)-
	7	1						م
								9-000 -(1646)-
	8	6						س
								9-000 -(1646)-
	9	2						مِ
							9-000 -(1646)-	
10	7						ن	
							9-000 -(1646)-	
11	2						م	
							9-000 -(1646)-	
12								
							9-000 -(1646)-	
13								
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاحِد	الإِنْفَاطَار	ترتيب
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82	14	1			9-000 و -(1646)-
	15	1			9-000 و -(1646)-
	16	1			9-000 و -(1646)-
	17	1			9-000 و -(1646)-
	18	1			م
					9-000 -(1646)-
	19	2			ع ا
					9-000 -(1646)-
... K-Beg = 12 ... Surat : 82 ... Aayat : 19 ... Class- 1 ... Manzil : 7 ... BaaB : 30 ... Raku : 526 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...					

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	المطففين	ترتيب
83	1	1			Key 5			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						س
								9-000 -(1646)-
	1	2						مِ
								9-000 -(1646)-
	1	7						ن
								9-000 -(1646)-
1	2						م	
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	المطففين	ترتيب
83	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						لِ 9-000 -(1646)-
								9-000 -(1646)-
	1	2						مِ 9-000 -(1646)-
								9-000 -(1646)-
	1	7						ن 9-000 -(1646)-
								9-000 -(1646)-
1	2						م 9-000 -(1646)-	
							9-000 -(1646)-	

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:527

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	المطففين	ترتيب
83	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						لِ 9-000 -(1646)-
								9-000 -(1646)-
	1	2						مِ 9-000 -(1646)-
								9-000 -(1646)-
	1	7						ن 9-000 -(1646)-
							9-000 -(1646)-	
36	2						م 9-000 -(1646)-	
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاِجْدٍ	الإِسْقَافِ	ترتيب
84	1	1			Key 12			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						س
								9-000 -(1646)-
	1	2						ق
								9-000 -(1646)-
	1	7						ن
								9-000 -(1646)-
	42	2					م	
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	الإِسْقَافِ	ترتيب
84	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						س
								9-000 -(1646)-
	1	2						ق
								9-000 -(1646)-
	1	7						ن
								9-000 -(1646)-
	25	2					م	
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاجِدٍ	وَالْبُرُوجِ	ترتيب
85	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						لِ 9-000 -(1646)-
								9-000 -(1646)-
	1	2						مِ 9-000 -(1646)-
								9-000 -(1646)-
	1	7						ن x -(2650)-
								x -(6014)-
	1	2						ف x -(6014)-

S.	A.	#	Unique.	Text	Aayat	وَاجِدٍ	وَالْبُرُوجِ	ترتيب
85	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						س
								9-000 -(1646)-
	1	2						مِي
								9-000 -(1646)-
	1	7						ن
								x -(2650)-
1	2						ف x -(6014)-	

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:529

S.	A.	#	Unique.	Text	Aayat	وَاجِدْ	لَفَاطٍ	وَالْبُرُوجِ	ترتيب	
85	1	1							9-000 وَ -(1646)-	
	1	1							9-000 وَ -(1646)-	
	1	1							9-000 وَ -(1646)-	
	1	1							9-000 وَ -(1646)-	
	1	1							م 9-000 -(1646)-	
	1	6							س 9-000 -(1646)-	
	1	2							مِي 9-000 -(1646)-	
	1	7							ن X -(2650)-	
	22	2		Unto the Tablet Secured.	﴿٢٢﴾++++	R-0	مَحْفُوظٍ	لَوْجٍ	فِي	﴿٢٢﴾++++ ن X -(6014)-
	... K-Beg = 08 ... Surat : 85 ... Aayat : 22 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 529 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...									

S.	A.	#	Unique.	Text	Aayat	وَاجِدُ	وَ الطَّارِقِ	ترتيب
86	1	1			Key 8			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						س
								9-000 -(1646)-
	1	2						مِي
								9-000 -(1646)-
	1	7						ن
								9-000 -(1646)-
17	2						م	
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاجِدٍ	وَ الطَّارِقِ	ترتيب
86	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						س
								9-000 -(1646)-
	1	2						مِ
								9-000 -(1646)-
1	7						ن	
							9-000 -(1646)-	
17	2						م	
							9-000 -(1646)-	
... K-Beg = 08 ... Surat : 86 ... Aayat : 17 ... Class-10 ... Manzil : 7 ... BaaB : 30 ... Raku : 530 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ... وَ								

S.	A.	#	Unique.	Text	Aayat	وَاجِدٍ	عَلَى	ترتيب
87	وَاِجْدٍ	1			Key 4			وَاِجْدٍ 9-000 -(1646)-
	وَاِجْدٍ	1						وَاِجْدٍ 9-000 -(1646)-
	وَاِجْدٍ	1						وَاِجْدٍ 9-000 -(1646)-
	وَاِجْدٍ	1						وَاِجْدٍ 9-000 -(1646)-
	وَاِجْدٍ	1						م 9-000 -(1646)-
	وَاِجْدٍ	6						س 9-000 -(1646)-
	وَاِجْدٍ	2						مُنِ 9-000 -(1646)-
	وَاِجْدٍ	7						ن 9-000 -(1646)-
	وَاِجْدٍ	2						ع 9-000 -(1646)-
								ع 9-000 -(1646)-
								ع 9-000 -(1646)-

S.	A.	#	Unique.	Text	Aayat	وَاجِدٍ	عَلَى	ترتيب
87	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						م
								9-000 -(1646)-
	1	6						س
								9-000 -(1646)-
	1	2						مُنِ
								9-000 -(1646)-
	1	7						نَ
							9-000 -(1646)-	
	19	2					سَمِ	
							9-000 -(1646)-	
... K-Beg = 04 ... Surat : 87 ... Aayat : 19 ... Class-10 ... Manzil : 7 ... BaaB : 30 ... Raku : 531 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

S.	A.	#	Unique.	Text	Aayat	وَاِجْدٍ	الفاشية	ترتيب
88	1	2			Key 5			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						
	6	1						1
								9-000 -(1646)-

S.	A.	#	Unique.	Text	Aayat	واحد	ترتيب
88	1	2					9-000 وَ -(1646)-
	1	1					9-000 وَ -(1646)-
	1	1					9-000 وَ -(1646)-
	1	2					9-000 وَ -(1646)-
	1	2					9-000 وَ -(1646)-
	15	1	'n invoke the Name of Divinity, in Prayer.	R-0	وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى		9-000 وَ -(6067)-
	16	1					أ
							9-000 -(1646)-

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:532

S.	A.	#	Unique.	Text	Aayat	واحد	الفاشية	ترتيب
88	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(6067)-
	26	1						9-000 أ -(1646)-
								9-000 -(1646)-
... K-Beg = 05 ... Surat : 88 ... Aayat : 26 ... Class-1 ... Manzil : 7 ... BaaB : 30 ... Raku : 532 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:533

S.	A.	#	Unique	Text	Aayat	وَإِجْدٍ	وَ	الْفَجْرِ	ترتيب
89	1	0	Key 4	'n Oath on : Dawn;		وَ	الْفَجْرِ		0 -(6081)-
	2	1		'n Nights Ten;	R-0	وَ	عَشْرٍ		9-000 -(6082)-
	3	2		'n Odds 'n Evens;	R-0	وَ	الْوَتْرِ	وَ الشَّفْعِ	9-000 -(6083)-
	4	1		'n the Night when departs;	R-0	وَ	اللَّيْلِ	إِذَا يَسْرِرِ	9-000 -(6084)-
	5	2		is unto this' an Oath for Folks Sensible !	R-0	هَلْ	فِي	ذَلِكَ قَسَمٌ	9-000 -(6085)-
	6	2		Consider U, how dealt the Divine with 'Ad (Tribe).	R-0	أَلَمْ	تَرَ	كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ	9-000 -(6086)-
	7	1							9-000 -(6087)-
	8	2							9-000 -(6110)-

S.	A.	#	Unique	Text	Aayat	وَاجِد	وَ	الفجر	ترتيب
89	1	0							0 وَ -(6081)-
	1	1			R-0				9-000 وَ -(6082)-
	1	2			R-0				9-000 وَ -(6083)-
	1	1			R-0				9-000 وَ -(6084)-
	1	2			R-0				9-000 وَ -(6085)-
	1	2			R-0				9-000 وَ -(6086)-
	1	1							9-000 وَ -(6087)-
	1	2							وَ 9-000 -(6110)-

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:533

S.	A.	#	Unique	Text	Aayat	وَاجِد	وَ	الفجر	ترتيب
89	1	0							0 وَ -(6081)-
	1	1			R-0				9-000 وَ -(6082)-
	1	2			R-0				9-000 وَ -(6083)-
	1	1			R-0				9-000 وَ -(6084)-
	1	2			R-0				9-000 وَ -(6085)-
	1	2			R-0				9-000 وَ -(6086)-
	1	1							9-000 وَ -(6087)-
	30	2		وَ اِدْخُلِي جَنَّتِي ۙ	فَاَدْخُلِي فِي عِبَادِي ۙ				9-000 وَ -(6110)-
“Thus enter ’tween Devotees;)۲۹(’n enter ‘a’ Garden. ”)۳۰(+++++-(6110)-)۳(9-000 وَ -(6110)-
... K-Beg = 04 ... Surat : 89 ... Aayat : 30 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 533 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ... وَ									

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	البلد	ترتيب
90	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	8	1						أ
								9-000 -(1646)-

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	البلد	ترتيب
90	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	8	1						أ
								9-000 -(1646)-

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	البلد	ترتيب
90	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	8	1						أ
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	البلد	ترتيب
90	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	50	1						أ
								9-000 وَ -(1646)-
... K-Beg = 08 ... Surat : 90 ... Aayat : 50 ... Class-9 ... Manzil : 7 ... BaaB : 30 ... Raku : 534 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

S.	A.	#	Unique.	Text	Aayat	واحد	وَاللَّيْلِ	ترتيب
92	1	2			Key 1			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	8	1						أ
								9-000 -(1646)-

S.	A.	#	Unique.	Text	Aayat	واحد	وَاللَّيْلِ	ترتيب
92	1	2						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	2						9-000 و -(1646)-
	1	2						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	21	1						أ
								9-000 -(1646)-
... K-Beg = 01 ... Surat : 92 ... Aayat : 21 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 536 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

S.	A.	#	Unique.	Text	Aayat	واحد	وَالْقَصِي	ترتيب
93	1	2			Key 4	باب		9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	1	2						9-000 و -(1646)-
	1	2						9-000 و -(1646)-
	1	1						9-000 و -(1646)-
	11	1						أ
								9-000 و -(1646)-
... K-Beg = 04 ... Surat : 93 ... Aayat : 11 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 537 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ... و								

S.	A.	#	Unique.	Text	Aayat	واحد	السرج	ترتيب
94	1	2			Key 4			9-000 وَ -(1646)-
	1							9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	8	1						9-000 وَ -(1646)-

Surat & Aayat Analysis ... **Unique Words Occurances & Meanings** ... **These Aayat are ALSO Unique** ... **R:539**

S.	A.	#	Unique.	Text	Aayat	واحدٍ	واحدٍ	واحدٍ	ترتيب	
95	1	2	Key 4	the Fig 'n the Olive;	R-0	9-000	وَالتين	9-000	9-000 -(6192)-	
	2	1	'n the Mount Sinai;	R-0	9-000	وَ طُورِ سَيْنِينَ	9-000	9-000 -(6193)-		
	3	1	'n this City Secure : (Makkah)	R-0	9-000	وَ هَذَا الْبَلَدِ الْأَمِينِ	9-000	9-000 -(6194)-		
	4	2	We created Mankind unto Best Stature;	R-0	9-000	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ	9-000	9-000 -(6195)-		
	5	2	thus 'We' reduce it to Lowest of Lows :	R-0	9-000	ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ	9-000	9-000 -(6196)-		
	6	0	إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ							9-000 -(6197)-
	7	1	so what can deny the later aftermath of the Faith ? (Recompense)	R-0	9-000	فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ	9-000	9-000 -(6198)-		
	8	1	But None; as 'Best of' the Judges ?	R-0	9-000	أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ	9-000	9-000 -(6199)-		
... K-Beg = 04 ... Surat : 95 ... Aayat : 8 ... Class-9 ... Manzil : 7 ... BaaB : 30 ... Raku : 539 ... U-Words : 28 ... U-Aayat : 7 ... K-End = 2 ...										

At-Tin

The Fig; The Fig-tree This sura opens by mentioning the Fig, the Olive, Mount Sinai, (Wikipedia)

The "fig" and the "olive" symbolize, in this context, the lands in which these trees predominate: i.e., the countries bordering on the eastern part of the Mediterranean, especially Palestine and Syria. As it was in these lands that most of the Abrahamic prophets mentioned in the Qur'an lived and preached, these two species of tree may be taken as metonyms for the religious teachings voiced by the long line of those God-inspired men, culminating in the person of the last Judaic prophet, **Jesus**. "Mount Sinai", on the other hand, stresses specifically the apostleship of **Moses**, inasmuch as the religious law valid before, and up to, the advent of Muhammad—and in its essentials binding on Jesus as well—was revealed to Moses on a mountain of the Sinai Desert. Finally, "this land secure" signifies undoubtedly (as is evident from 2:126) Makkah, where Muhammad, the Last Prophet, was born and received his divine call.

— *Muhammad Asad, The Message of The Quran*

The cosmology of the Qur'an states that God made mankind out of clay. This sura suggests not only this, but that the mould which God used for man was "the best possible". The lowness of the clay has set humanity apart from God; because clay is heavier and more solid than fire, from which the Jinn were made, or light, from which the angels came.

However, not all humanity is condemned to absolute removal from God's company. The passage continues that ... "those who believe and do what is right will have a reward that will never be cut off". A human life, when perfected, will thus rise above its modest origins, giving the human condition a unique possibility for glory on the Last Day. God's judgment, for Heaven or Hell, cannot be contradicted, for "Is not God the best of judges ?"

The **sura starts** with **three oaths**; When Quran presents an oath, **there is a response (jawab) which is related** to the oath. That is the central message of the surah. So without understanding the oath and its response, the message of the surah cannot be fully understood. In Classical Arabic, **a location would be called by what it was famous for**. So fig and olive can refer to two locations. Fig refers to Mount Judi where Prophet Nuh's Ark landed, **while At-Teen referring to Prophet Noah**, the location where his Ark ship landed ... **az-Zaytoon referring to Jesus who was born in Palestine** ...

where olives grow ... or Al-Aqsa Mosque in Palestine.

These Oaths are Referring to the 2 fruits and also their locations. So the idea that fig and olive refers to both fruit and location was a view of the Sahabah and their early students. According to Ruh al-Ma'ani by Mahmud al-Alusi, the intent by naming 2 fruits is to mention **2 mountains from the Holy land of Palestine**.

Toor refers to a lush, full of trees, green mountain.

After **Sayna** in Sura Al-Mu'minoon, **Seeneen** is the **second** version of the name of Mount Sinai, which existed in the Hebrew Language among the Scholars. This mountain was not known among the Arabs generally. Moreover Muhammad was **not schooled**, so he did not have any Jewish companions in the Makkan era, when this surah was revealed. Thus not knowing the narrations of Moses or Hebrew language, **Muhammad was describing the variations in language of Hebrew linguist scholars**. This was a proof of the Quran being divine word of GOD, for the people who had access to most classified & secret narratives of Moses. "This entrusted city" primarily referring to Makkah also refers to Muhammad just as Noah, Moses and Jesus were referred by means of their relative locations in **first 2** ayaat.

A contemporary scholar Nouman Ali Khan suggests that it also refers to Abraham as he was the person who established the city Makkah.

Ayah 4 is Jawab-ul-qasam (Response of the Oath). Quran tells that the Messengers: Noah, Abraham/Ibraheem, Jesus, Moses, and Muhammad are the 'Uluw al 'azam (the most persevering of the Prophets) are the best examples for humanity in the perfect (taqweem) form, they are higher examples for humanity in contrast with the animals and low levels that philosophers/psychologists have put forward for mankind.

Then We return him to the lowest of the low ...

... in **Ayah 5** signifies that ALLAH creates the human in a balance of body and spirit. When there is an **imbalance** i.e. **too much worldly affairs and too less spiritual connection** with GOD - human gets weak/hasty/ungrateful etc. But when there is a balance of spiritual worship to ALLAH and permissible worldly matters - man gets strong and in the most upright position. **Lack of focus on keeping balance causes human to be reduced to the lowest thinking and actions**. In the next **Ayah**, the Sura presents the solution of human evilness. Except those who believe (inside actions); and do good deeds (outside actions). This is just being alluded to, in this surah, but the full explanation is given ...

in Al-Asr. Allah gives them a favor of Paradise: the believers can credit it only to Allah.

After the oaths, referring to the messengers, letting the reader/listener realize that human being is much higher than other animal species. Eventually towards the **end** of the surah, the pondering question is being posed to the audience in **2nd last** ayah **So what yet causes you to deny the Recompense** ?. And then the **closing** ayah of the Surah, is also another question; but this one is asked in a critique way that **Is not Allah the best of judges** ? (Wikipedia)

The **theme** in this Surah, indeed, **pivots on the subject of the creation of Man; the finest mould**; and the processes of his development and his lowliness. The subject begins with some comprehensive oaths at the beginning of the Surah, and then, after enumerating some of the sources of Man's victory and salvation, it **concludes** with the emphasis on **Resurrection and the absolute Sovereignty of Allah**. <http://www.al-islam.org/>

S.	A.	#	Unique.	Text	Aayat	وَاِجْدٍ	القرآن	ترتيب
96	1	2			Key 3			9-000 وَاِجْدٍ -(1646)-
	1	1						9-000 وَاِجْدٍ -(1646)-
	1	1						9-000 وَاِجْدٍ -(1646)-
	1	2						9-000 وَاِجْدٍ -(1646)-
	1	2						9-000 وَاِجْدٍ -(1646)-
	1	1						9-000 وَاِجْدٍ -(1646)-
	8	1						9-000 وَاِجْدٍ -(1646)-
								9-000 وَاِجْدٍ -(1646)-

S.	A.	#	Unique.	Text	Aayat	وَاجِدٍ	عَلَمٍ	ترتيب
96	1	2						9-000 وَ -(1646)-
	2	1						9-000 وَ -(1646)-
	3	1						9-000 وَ -(1646)-
	4	2						9-000 وَ -(1646)-
	5	2						9-000 وَ -(1646)-
	6	2						9-000 وَ -(1646)-
	7	1						9-000 وَ -(1646)-
	8	1						أ 9-000 -(1646)-
								9-000 -(1646)-
... K-Beg = 03 ... Surat : 96 ... Aayat : 19 ... Class-9 ... Manzil : 7 ... BaaB : 30 ... Raku : 540 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

S.	A.	#	Unique.	Text	Aayat	وَاِجْدٍ	نقد	ترتيب
97	1	2			Key 5			9-000 و -(1646)-
	2	1						9-000 و -(1646)-
	3	1						9-000 و -(1646)-
	4	2						9-000 و -(1646)-
	5	1						أ
								9-000 و -(1646)-
... K-Beg = 05 ... Surat : 97 ... Aayat : 5 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 541 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

Surat & Aayat Analysis ... **Unique Words Occurances & Meanings** ... **These Aayat are ALSO Unique** ... **R:542**

S.	A.	#	Unique.	Text	Aayat	واحد	البينة	ترتيب	
98	1	1	لا	حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ	مُنْفَكِّينَ ۚ وَالْمُشْرِكِينَ	كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	لَمْ يَكُنِ الَّذِينَ	1	
	Key 2 Nay , those Folks Faithless , to the People of the BC-Ṭk ; 'n the Idolaters Hypocrites ... till Clear to U the Signs ... (Ref: Clear Means ...) till Visible Signs ...								9-000 -(6227)-
	2	2						9-000 -(6228)-	
	3	2						9-000 -(6229)-	
	4	2						9-000 -(6230)-	
	5							9-000 -(6231)-	
	6	1						9-000 -(6232)-	
	7	2						9-000 -(6233)-	
	8	0		عِندَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.					0 -(6234)-
++++ Reward's unto the Devine : Gardens of Eden (Eternity); abiding in where-under Rivers, Immortal as Ever; a Will of ▲-I-▲H▲ for them, 'n Content for those: this's for them, fearing the Devine. -(6234)-								0 -(6234)-	
... K-Beg = 02 ... Surat : 98 ... Aayat : 8 ... Class-1 ... Manzil : 7 ... BaaB : 30 ... Raku : 542 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...									

Al-Bayyina "The Clear Proof, Evidence" To Polytheists of Arabia & People of the Book (Wikipedia)

This is the **98th Surat**, by no coincidence composed **of 98 words**, with both **structural and thematic symmetries** more characteristic of the Meccan period. The central chiasm is precisely positioned in the 5th verse "religion [of Abraham], upholding prayers and giving alms, that is true religion" this in turn is flanked by concentric looping themes in an **A B C | C' B' A'** pattern ... where A' responds to A, B' responds to B and C' responds to C. As an example of this structure, **verse 2 stating** "A Messenger from Allah reciting purified scriptures" is **answered by verse 7** "Indeed, they who have believed and done righteous deeds — those are the best of all creatures."

Its having been **placed after** Surahs **Al-Alaq** and **Al-Qadr** **in the arrangement** of the **Quran** is **very meaningful**.

Surah Al-Alaq contains the **very first revelation**, while **Surah Al-Qadr** shows as **when it was revealed**, and this **Surah** explains why it was necessary to send a **Messenger** along with this **Holy Book**.

S.	A.	#	Unique.	Text	Aayat	واحد	ترتيب
99	1	2			Key 4		9-000 و -(1646)-
	1	1					9-000 و -(1646)-
	1	1					9-000 و -(1646)-
	1	1					9-000 و -(1646)-
	1	2					9-000 و -(1646)-
	1	2					9-000 و -(1646)-
	1	1					9-000 و -(1646)-
	8	1					أ
							9-000 -(1646)-
... K-Beg = 04 ... Surat : 99 ... Aayat : 8 ... Class-4 ... Manzil : 7 ... BaaB : 30 ... Raku : 543 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...							

S.	A.	#	Unique	Text	Aayat	واحد	العاديات	ترتيب
1-00	1	2			Key 5			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	8	1						9-000 أ -(1646)-
							9-000 -(1646)-	

S.	A.	#	Unique.	Text	Aayat	وَاحِدٌ	الْأَقَارِعَةُ	ترتيب
1-01	1	2			Key 5			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	8	1						أ
								9-000 -(1646)-

S.	A.	#	Unique.	Text	Aayat	وَّاحِدٍ	وَالْعَصْرُ	ترتيب
1-02	1	2			Key 3			9-000 وَّ -(1646)-
	1	2					9-000 وَّ -(1646)-	
	1	2					9-000 وَّ -(1646)-	
	1	2					9-000 وَّ -(1646)-	
	1	2					9-000 وَّ -(1646)-	
	1	2					9-000 وَّ -(1646)-	
	1	2					9-000 وَّ -(1646)-	
	8	1					9-000 وَّ -(1646)-	
								9-000 -(1646)-
... K-Beg = 03 ... Surat : 102 ... Aayat : 8 ... Class- 1 ... Manzil : 7 ... BaaB : 30 ... Raku : 546 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

S.	A.	#	Unique.	Text	Aayat	وَّاحِدٍ	وَالْعَصْرُ	ترتيب
1-03	1	1			Key 3			9-000 وَّ -(1646)-
	2	2					9-000 وَّ -(1646)-	
	3	1					9-000 وَّ -(1646)-	
								9-000 -(1646)-
... K-Beg = 05 ... Surat : 103 ... Aayat : 3 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 547 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

S.	A.	#	Unique.	Text	Aayat	واحد	المعنى	ترتيب
1-04	1	2			Key 5			9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	1						9-000 وَ -(1646)-
	1	2						9-000 وَ -(1646)-
	8	1						أ
								9-000 -(1646)-
... K-Beg = 05 ... Surat : 104 ... Aayat : 9 ... Class- 1 ... Manzil : 7 ... BaaB : 30 ... Raku : 548 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

Al-Fil : Story of the

Owners of the Elephant(s)

الفيل



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Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:549

S.	A.	#	Unique	Text	Aayat	واحد	الفيل	ترتيب	
1-05	1	2	B-Key 05	ط ١	9-000	9-000	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ	r-0	
	Consider U, howso treated the Divine, with the Companions of the Elephant(s)? ط ١								9-000
	2	2	Consider ? Struck Treachery theirs, unto Ridicule ? لا ٢		r-0	9-000	9-000	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّبٍ	9-000 -(6293)-
	3	1	'n hoarded them, Swarms of Swallows; لا ٣		r-0	9-000	9-000	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ	9-000 -(6294)-
	4	2	bombarding them, with Stones of Silt; لا ٤		r-0	9-000	9-000	تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ	9-000 -(6295)-
	5	2	All Ayaat Unique E-Key 1	ع ٥	9-000	9-000	فَجَعَلَهُمْ كَعَصِفٍ مَّا كُوِّلَ	r-0	
thus reducing them to, Straw well mashed ? +++-(6296)- ع ٥								9-000 -(6296)-	
... Beg = 05 ... Surat : 105 ... Aayat : 5 ... Class-2 ... Manzil : 7 ... BaaB : 30 ... Raku : 549 ... Words : 25 ... U-W : 10 r-0 U-A : 5 ... End = 1 ...									

So the CONCEPTS of Al-Fil are ... 1. Illegal Occupation 2. Revolt by Truth 3. Natural Destruction !

The Story of the Owners of the Elephant (From Surah Al-Fil) – By Ibn Kathir

The story of the owners of the *elephants* is given in Sura Al-Fil (105:1-5).

It is a story illustrating the fate of those who tried to attack the Ka'aba.

The incident is supposed to have taken place just before the birth of Prophet Muhammad (saw).

Revealed as a reminder to Quraish, of ▲-I-▲H▲'s Favor bestowed, by defying 'n defeating the Abyssinians.

Before Prophet Muhammad (saw) was born, the governor of Abyssinia, **Abraha Al-Ashram**, had built a place of worship and asked all Arabs to worship there. This site was richly decorated with treasures from the collection of **Bilquis, Queen of Saba**. He erected gold and silver crosses, built ebony and ivory pulpits, and raised the site's stature and expanded its width. But the Arabs refused to bow down. Their loyalty lay with the Ka'aba, built by **Ibrahim** (a.s.). An Arab, in defiance and mockery of **Abraha's** command, desecrated at the place of worship, angering him so much that he swore to destroy the Ka'aba. The Abyssnians had tame *elephants* that they used in wars. **Abraha** gathered his army of men and *elephants* and marched towards **Makkah**. As he advanced towards the Ka'aba, he defeated the tribes, enslaving the people and seizing their property. Included in this were *two hundred camels* that belonged to **Abdul Muttalib Ibn Hashim**, the Prophet's grand father, who was then, the leader of the Quraish. The tribes of Quraish, Kinanah and Hudhail decided to fight against **Abraha**, but they realized that they could not afford such a war and gave up the plan.

Abraha, meanwhile, sent a messenger to the Quraish, who were taking care of the Ka'aba. In his message, **Abraha** declared that he had come only to destroy the Sacred House and wouldn't harm anyone unnecessarily. He said that if the people didn't want to fight, their leader should come and meet **Abraha**. **Abdul Muttalib**, after listening to the message,

said: "By ▲-I-▲H▲ ! We do not intend to fight. Really we cannot afford it.

Its the Sacred House of ▲-I-▲H▲ 'n Tis Khalil (friend) **Ibrahim** (a.s.). Tis Alone can protect it ... if wills to."

The messenger then took him to **Abraha**. **Abdul Muttalib** was a dignified looking, handsome man.

His noble appearance impressed **Abraha**. He did not want to insult him, nor did he want to give a potential enemy an equal status, so **Abraha** sat down on the rich carpet beside **Abdul Muttalib**. Through an interpreter, **Abraha** asked what the chief of the **Quraish** wanted. **Abdul Muttalib** asked for a compensation for the **two hundred camels** that were taken from him and did not say a word about the expected attack on the **Ka'aba**.

When **Abraha** expressed surprise, **Abdul Muttalib** answered:

“I am the Master of the Camels, whereas the Ka'bah – House of Prayer – has its Owner to defend it.”

Abraha, arrogantly claimed that no one could defend the **Ka'aba** from him to which **Abdul Muttalib** replied: **“You are on your own!”** **Abraha** then gave him his **two hundred camels** back. **Abdul Muttalib** went home and told the **Quraish** about his conversation with **Abraha** and ordered them to evacuate **Makkah** and move to the mountains. He then went to the **Ka'aba**, along with some men, and holding the ring of the **Ka'bah**'s door,

invoked **▲-I-▲ H▲** and sought **Tis** aid against **Abraha** and his troops.

Abdul Muttalib set out with all the **Quraish** to the mountains seeking shelter and waiting to see what would happen next. The next morning, **Abraha** prepared himself, his troops and his **elephant, Mahmoud**, to enter **Mekkah**. When **Mahmoud** was directed towards **Makkah**, **Nufail Ibn Habib** came near him and whispered in his ear:

“Kneel down Mahmoud and go back home safe, you are in ▲-I-▲ H▲'s Sacred Town.”

He let go his ear and the **elephant** kneeled down. **Nufail Ibn Habib** then went away and climbed up the mount till he was far and safe. The **Abyssinians** tried everything to make the **elephant** stand again but in vain. They beat him, hurt him with weapons but still the **elephant** refused to get up and march towards **Makkah**. While trying to get him to stand they turned his direction to **Yemen** and he immediately got ready to move. Similarly he was ready to go to **Sham (Syria)** but still refused to budge in the direction of the **Ka'aba**. **▲-I-▲ H▲** the **Almighty** then sent **birds from the seaside**, that resembled hawks. Each **bird** held three stones: one in its beak and one in its each claw. The **birds** dropped these stones on the **Abyssinians** killing them. Some **Abyssinians** fled while death pursued them every way they went. They tried to go back the way they had come and asked **Nufail Ibn Habib** to guide them back to **Yemen**. **▲-I-▲ H▲** the **Almighty** also sent a

severe wind, adding to the speed and strength of stones, causing the major army to perish.

Abraha was hit with a stone as well. His people carried him and his body began to tear apart by the time they reached **San'aa**. After a short while, his chest cracked and he died. **Ibn Ishaq** said, some of the **Abyssinians** managed to return to **Yemen** and related to the people ... **what had happened to them and to the whole army.**

آبَائِلْ ... are Swallows (not Birds like hawks) ... Latest Scientific Research ... (2007)

It has been determined, by recent researches, with advanced analyses, that in the region of the Pyramids, there lies a field, with an enormous amount of pebbles ... small flat and round pebbles, which can be easily ported by small 'n fast flying birds; in this case Swallows ... Swarm and Swarms of Swallows ... 'n in wave after wave of attacks.

What is so SURPRISING, is that in the entire field, all the pebbles are faintly radio-active, totally harmless on an individual basis, but cumulated 'n bombarded in mass, can be extremely destructive ... **like a mini Atom-Bomb ?**

So self explain the verses ... **bombarding them with Stones of Silt**; **▲-I-▲ H▲**

thus **reducing them to**, **Straw well** **mashed**? **++++-(6296)-** **▲-I-▲ H▲** **E-Key 1**

End-Key 1 **▲-I-▲ H▲** **9-000** **كُوْلٍ** **مَّا** **9-000** **كَعَصْفِ** **فَجَعَلَهُمْ** **▲-I-▲ H▲** **مِنْ سِجِّيلٍ** **▲-I-▲ H▲** **مِجْجَارَةٍ** **9-000** **تَرْمِيهِمْ** **9-000**

Following the death of Abraha and his succeeding two sons, the Abyssinian rule over Yemen came to an end; the Church built by Abraha was deserted: one did not approach it, for it was built over the burial place of two idols – that of Ku'aib and his wife. The two idols were made of wood, their height was about sixty cubits; and were touched by the jinn. Fearing the evils of the jinn, no one could take the risk of coming near the church or taking anything of its building or ornaments. It stayed deserted till the time of the first Abbaside Caliph 'As-Saffah', who heard about the riches found inside the church. He sent his ruler over to Yemen, Al-'Abbas Ibn Ar-Rabi', to destroy it and bring him all the precious objects he might find there.

Org. thBk-E-5b p-26--117- exp. Fr. thBk-F-1 p-38--90- ... swallows 1994 30 باب 9/28*(70/80-180) ...

42. S W A L L O W S (Vaticano) 1994 Org. thBk-E-5b p-26--117-

a swarm of
swallows behind a **swarm** of *swallows* and
when you turned the **other** way round another **swarm**
of *swallows* **rapidly** changing itself into a different **swarm**
of *swallows* **which** rose up in the sky like smoke with veils in **front**
and veils in the back when they turn and squirm and float **like**
one body and a unique serpentine body going up and **down**
and side to side then turning and returning becoming thicker **and**
thinner and even more thinner than thin and suddenly transforming
back to thicker and thicker when they turn to return to the point where
they started to end not but to continue their play their game playing in
hoards of happiness of individual but united units of thousands of
differences so exceptionally knit together in harmony that only words
and mere words lacked to describe them as you see them and hear them
and feel them in their multiple beauty but such a multiple beauty that
could be pointed out in every individual *swallow* which followed **its**
own individual path and its own individual destiny but at the **same**
instant become part of a screen of smoke of a big **swarm of**
swallows which twisted and turned in thicker **and thinner veils and veins**
of smoky squirling columns against a **totally poised grey sky in all**
intertranspercings to mingle separate
destinies into a common destiny
permitting to exist not lone
or lonely but as a
compact mass
sometimes
massive
some
time

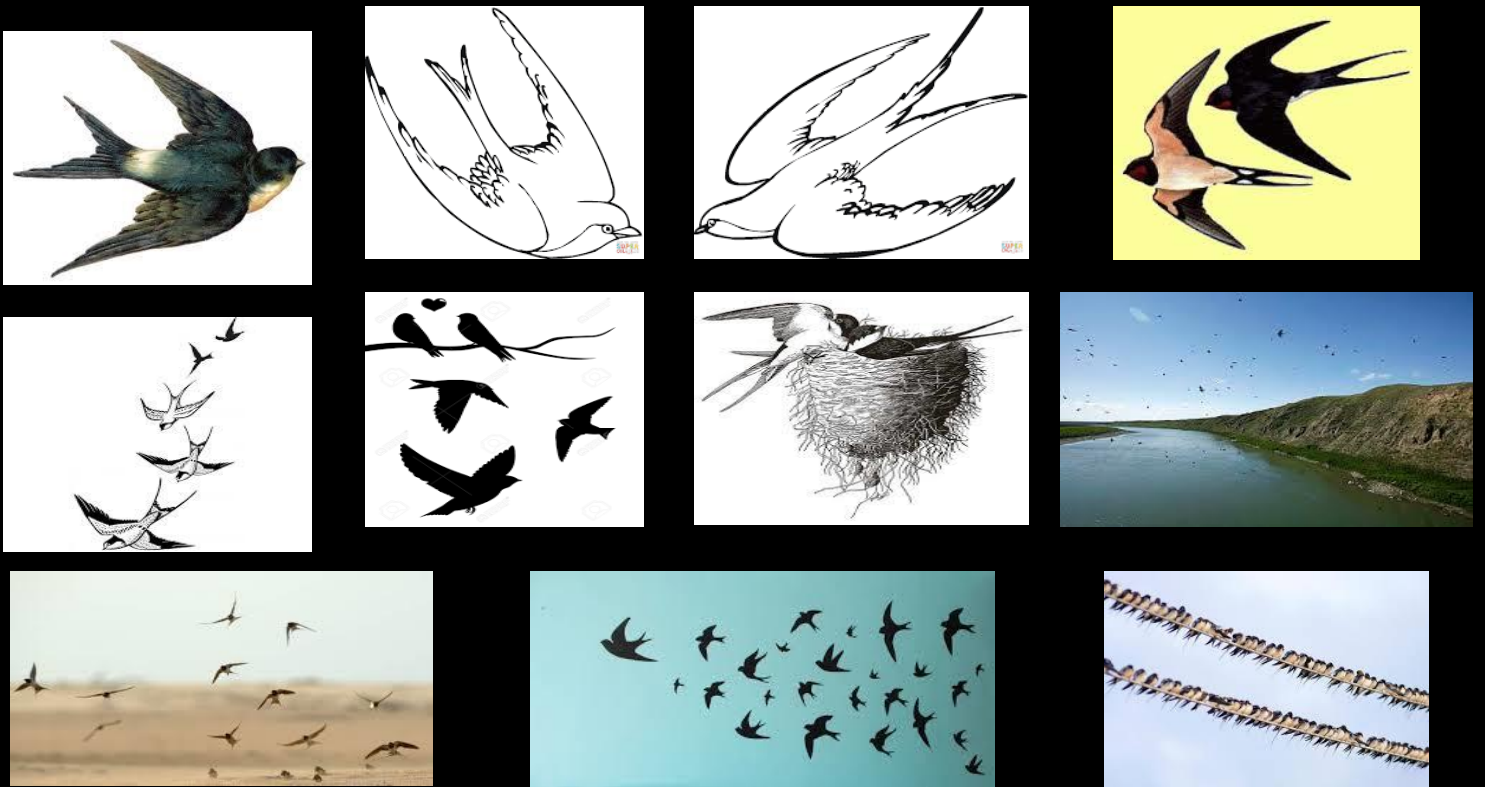
but always fluidly

flowing dissolving itself slowly
 and very steadily from your mind and your
 eye to keep on flying and flying away and away always
 fainter and fainter but always present and existing but fading
 and fading in spite of your most desperate efforts to follow them **with**
your minding eye further and further away against a grey sky and so very **far**
that you were obliged to voyage in time and space and become still so another **person**
in a different spot and different hour who followed with a real and true curious eye a **swarm**
of swallows after a *swarm of swallows* which steadily and quietly without noise or **sound**
will slowly again start to disappear going further and further away sometimes so **thick**
but sometimes thin and sometimes up and sometimes diving down for the pleasure
of a third person and a third vision which will follow them for a short moment
these swarms of swarms of swallows silently sliding in the somber skies
 knowing well in his inner mind that this *swarm of swallows* **will continue eternally**
 as far and as long as they live without separations **without divisions nor any**
 showy sort of punctuations nor stops followed by your **mindful eye flying**
 just on and on keeping themselves afloat in the
 balancing airs unrelentlessly on without
 ever any rests or stops or even a
 single comma any smallest
 pause or or even any
 slight disturbance
 existing sole on their
 softy movements only
 so seemingly thus as
 pointless reasons of flying
 and of flowing disappearing
 gradually dissolving far away
 and without a point and even a
 very and a very small **half stop and I**
 say it too by such simple **words of mouth**
 without pauses or commas or
 any points of rest just
 flying and high flying
swarms of swarms of swallows never
never ever coming to a stop a fullstop

this phenomena observed at **vaticano roma** and confirmed over **qaaba makkah**
 for birds being very proper creatures miraculously hold the clean as flying
 you **have to see the sound the sense the meaning all in a single swap**
 strangely it is one sentence without a minimum punctuation mark

S W A L L O W S

... By courtesy of Google ... GlobeViews.com ... Swal-SuperColour.com (1 & 2) ... NatureEducation.org ...
 ... InkwearTatoos.com ... Swal-123rf.com ... Swal-FossilFacts-&Finds.com ... Telegraph.co.uk ...
 ... GlobeViews.com ... Express.co.uk ... WildLifeExtra.com ...



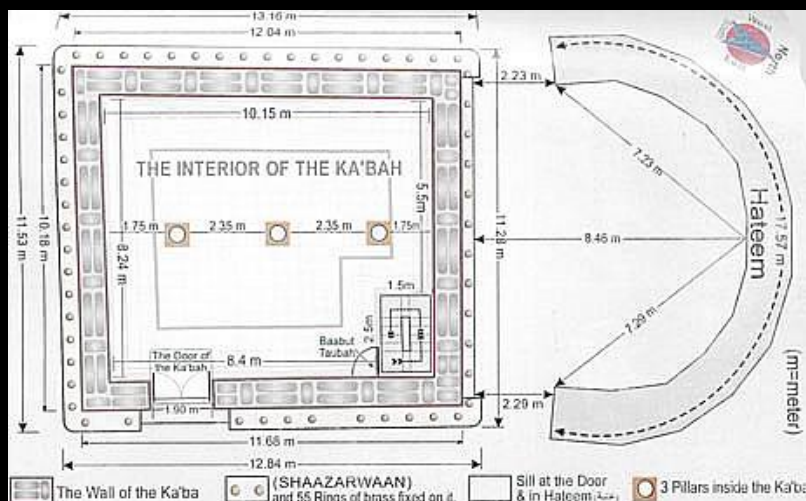
E L E P H A N T S

... By courtesy of ... TheGuardian.com ... BiologyJunction.com ... en.wikipedia.org (1 & 2) ...

- **A Strange Event**, inexplicable in those time ... only Science can tell us, How **Meat Melts on a Skeleton**
- **The Miracle** is these small intelligences ... **Who** knew **Where** to go, **How** to come back, **When** to attack

History of Ka'aba

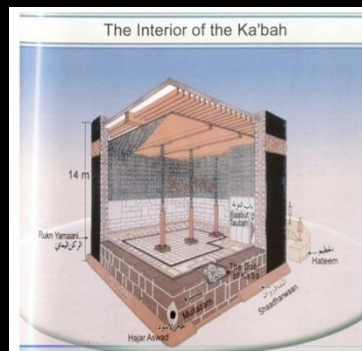
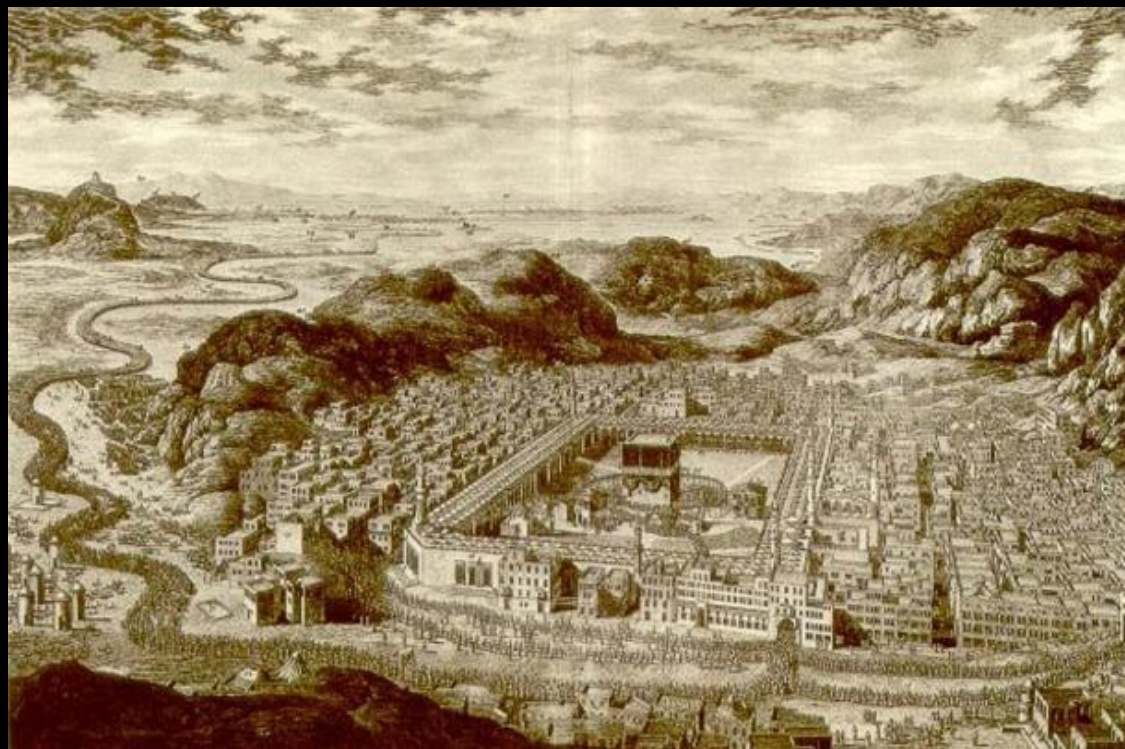
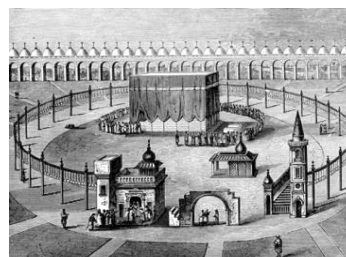
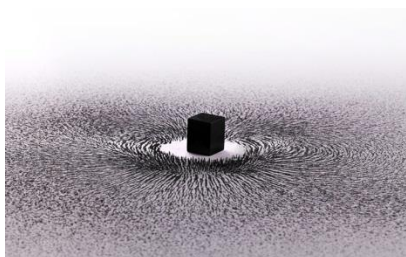
... By courtesy of Google ... Kaaba-Plan-Adishakti.org ... Kaaba-Hajr-SlideShare.net ...
 ... Kaaba-Arabia-BrotherPete.com ... Kaaba-Dessin-SatternResearch.Tumblr.com ...
 ... Kaaba-Draw-EsotericonLine.net ... Kaaba-HajjAndUmrahForMuslims.WordPress.com ...



The kaaba: Black Stone

A significant feature of the kaaba is the Black Stone, also called *al-Hajar-ul-Aswad*,

- 30 cm in diameter, located on the Eastern corner of the Kaaba, and surrounded by a silver frame.
- Muslims try to kiss the Black Stone, as Muhammad once kissed it



- black stone embedded in its corner was gift from angel Gabriel to prophet Abraham
- Inside were stones, statues, & even some Christian pictures
- The Quraysh-ruling tribe- encouraged tribes to place their idols for protection
- By 500 AD 360 idols were within the Kaaba

History of Ka'aba

... By courtesy of Google ... Kaaba-Ancien-disclose.tv ... Kaaba-Intern-SlidePlayer.com (1 & 2) ...

- By 500 AD, 360 Idols were within the Ka'aba ... i.e., an average of 1 per day ...
- Of an UnKnown Event ... this is a stone god created ... so you reason not ... you only presume

History of Ka'aba

In the province of Hejaz in the western part of Arabia, not far from the Red Sea, there lies the town of Makka. In the center of this town there is a small square building made of stones, about 60 feet long, 60 feet wide and 60 feet high ... Since time immemorial this town and this stone built house has been known to world travelers ...

This is Baitullah, the House of Allah. Its sanctity and antiquity is older than history itself.

Tradition goes that Ka'aba was ordained by Allah to be built in the shape of a House in Heaven ... "Baitul Ma'amoor".

Allah ordained a similar place on earth and Prophet Adam was the first to build this place.

The **Bible**, the Chapter of **Genesis** ... describes its building when God ordained Abraham to erect a Shrine for worship ... when

Abraham was ordered to go to the Southern desert with his wife **Hajera** and infant son **Ismael**.

The **Old Testament** describes this building as the **Shrine of God** at several places, but the one built at Ma'amoor is very much similar to the one at Makka. There is no doubt that it was referring to the stone built house at Makka.

Qur'an brought this story into the full light of history ...

Qura'an says in Sura (3:90)

"Allah says the Truth, therefore follow the creed of Ibrahim, a man of pure faith and no idolater".

The first house established for the people was at Makka, a Holy place and guidance to all beings. Qura'an firmly establishes the fact that **Ibrahim** was the real founder of the Holy Shrine. When Prophet Ibrahim built the Holy Shrine in Makka, his prayers were that this place should remain a center of worship for all good and pious people; that Allah should keep his family the custodians of the Holy place.

Ever since, **Ismael** the son of Ibrahim who helped his father to build this place; his descendants remained custodians of the Holy Shrine. History tells us that centuries passed ... and guardianship of the Ka'aba remained in the family of Ismael until the name of **Abde Manaf** came into the limelight. He inherited this service and made it more prominent.

His son **Hashim** took this leadership and extended it to many other towns of Hejaz ... so much so that many pilgrims flocked annually to this place and enjoyed Hashim's hospitality. A feast was given in honor of the pilgrims, food and water was served to all guests by the family Hashim. This prominence created jealousy and his brother Abdu sham's adopted son **Ummayya tried to create trouble**.

There was a dispute in which **Ummayya failed** and left Makka to settle down in the Northern provinces of Syria(Sham) currently known as Syria. After Hashim his brother **Muttalib** and after him **Hashim's son** Shyba who became known as **Abdul Muttalib** assumed the leadership of the family ... He organized feasts and supplies of water to the pilgrims during the annual festival of Pilgrimage to the Holy Shrine.

Prophet **Ibrahim** built this House for devout worship to one God. But **within his lifetime** people disobeyed his orders and **began to put idols inside the Kaaba**. Ibrahim cleaned the House of these idols and of Idle worshippers. He told the people that 'twas a symbolic house of God. God does not live there; for He's everywhere. People didn't understand this logic and as Ibrahim died the people, out of reverence, filled the place again, with idols ... thronging here annually, worshipping their personal gods, It was **over Four Thousand years later**, that the last of the line of prophet (S) ... **Muhammad Ibne Abdullah** entered Makka triumphantly, went inside the Ka'aba; and with the help of his cousin and son in law **'Ali Ibne Abi Talib** (rz), destroyed all the idols of Ka'aba with their own hands.

At one stage of this destruction of idols, the tallest of the idol Hubbol was brought down after 'Ali had to stand on the shoulders of the Prophet to carry out God's orders. The Prophet of Islam was reciting the Verse from the Qura'an:

"Truth hath come and falsehood hath vanished." (17:81)

This was done in the 8th year of Hijra, January 630 AD after the bloodless victory at Makka by the Prophet of Islam.

Historically when Ibrahim was ordered by Allah to build the Shrine for worship over a small he uncovered the original foundations of the Kaaba built by Adam ... Ibrahim with the help of his son Ismael erected the new shrine on the same foundations. **Originally it contained only four walls without a roof**.

Centuries later, during the **time of Kusayi**, who was the leader of the Tribe of Quraish in Makka, a **taller building** was completed **with a roof** and a **quadrangle wall** around ... in the **shape of a sanctuary**; and doors all around the walls. People entered through these doors to come to the Ka'aba for worship.

It is now about **60 feet high, 60 feet wide** from east to west and **60 feet from north to south** ... A door is fixed about 7 feet above ground level facing North East. A Black stone (Hajar al Aswad) was fixed into its eastern corner . In front of the building was **Maqam-e-Ibrahim** ... the arch shape gate known as that of **Banu Shayba** and the **Zamzam Well**. Just outside are the **Hills** called **Safa** and **Merwa** and the distance between the **hills is about 500 yards**. These days both of the hills are enclosed into the sanctuary walls with a roof over it.

The whole building is built of the *layers of grey blue stone* from the hills surrounding Makka.

The four corners roughly face the four points of the compass. At the **East is the Black stone** (Rukn el Aswad) ...
at **North is el Ruken el Iraqi**, at **West is al Rukne el Shami** ... and at **South al Rukne el Yamani**.

The four walls are covered with a curtain (Kiswa). The kiswa is usually of black brocade with the Shahada outlined in the weave of the fabric ... About 2/3rd's of the way up runs a **gold embroidered band** covered with Qura'anic text. In the Eastern corner, 5 feet above ground **the Hajar el Aswad** (the blackstone) is fixed into the wall ... Its real nature is difficult to determine, as its visible shape is worn smooth by hand touching & kissing. Its diameter is **around 12 inches**.

Opposite the North west wall but not connected with it, is a semicircular wall of white marble. It's 3 feet high & about 5 feet thick. This semicircular space enjoys a special consideration, where pilgrims wait in queue to find a prayer place.

The **graves of Ismael** and his mother **Hajera** are **within this semicircular wall**. Between the archway and the facade (N.E.) is a little building with a small dome, the **Maqame Ibrahim**. Inside it is preserved a stone bearing the prints of **two human feet**. Prophet Ibrahim is said to have stood on this stone when building the Ka'aba and marks of his feet are miraculously preserved.

On the outskirts of the building to the North East is the '**Zamzam Well**' (*this is now put under ground*).

History of the building of the Ka'aba

Qur'an in Surah Baqara Verses 121 to 127 described it clearly that Allah had ordained his servant Ibrahim to build the Shrine there for worship of One God. **In Kusay's time 'twas rebuilt 'n fortified** : during the early years of Prophet Muhammad (saw), before he announced his ministry, **Ka'aba was damaged by floods 'n 'twas rebuilt**.

When the **Black stone** was to be put in its place the Makkans quarreled among themselves as to who should have the honor to place it there ... They had just decided that the **first comer to the quadrangle** ... should be given the task of deciding as to who would have the honor. Muhammad (s) came in & was assigned this task. He advised them to place the stone in a cloak and ordered the heads of each Tribe each to take an end and bring the cloak nearer the corner on the eastern side. He himself then took out the stone and placed it in its position ... It has been fixed there ever since. After the martyrdom of the family of the Prophet at Karbala in 61 Hijri (681 AD), Ummayad Caliph **Yazid** Ibne Moawiya did'nt stop there in the pursuit of his destruction. He sent a large contingent under the command of Haseen Ibne Namir to Madina, **who destroyed the Mosque of the Prophet**.

They did'nt stop so; proceeded to Makka, **demolished the four walls of the Ka'aba**: **killed thousands** of protesting Muslims. Yazid died & Ibne Namir returned to Damascus: Ka'aba was **rebuilt by Abdullah Ibne Zubayr** & associates.

Umayyad forces came back to Makka and killed Abdullah Ibne Zubayr, hung his body on gates of the Ka'aba for three months for all to see. But eventually this arrogance of power brought its own consequences and Mukhtar became the ruler in Iraq.

Under his guidance the Ka'aba was refurbished and pilgrims began to arrive in safety to perform Hajj.

The Ka'aba successfully withstood the **Karamatian** invasion of 317/929, only the Blackstone was carried away which was returned some twenty years later. In the year 1981 ... the Wahhabis brought tanks inside the Ka'aba to crush the kahtani revolution against the Saudi regime & **almost demolished the South Eastern Wall** ...

This was later restored with the help of the Makkan people.

Everyone in Makka, in the 6th and 7th century had of necessity, some relationship with Ka'aba. **On Muhammad's NAME (saw), Qura'an is silent during the Makkan period**. But it's known, that Muslims turned towards Jerusalem in prayers.

Subsequently about a year and a half after Hijra, Muslims were ordered during prayers, led by the Prophet himself to turn towards Makka. The particular mosque in Madina, where this happened, is named '**Masjid al-Qiblatain**',

meaning the mosque with two Qiblas. The Qura'an orders the Muslims, (Vahi-238 : Hijri-5 ... **Note TH**)

"Turn then thy face towards the sacred mosque and wherever ye be turn your faces towards that part" (**2:139-144**)

At this same period, Qura'an began to lay stress on the religion of Ibrahim, presenting **Islam as a return** to the purity of the religion of Ibrahim, **obscured by Judaism and Christianity**, to thus shine forth in its original brightness in Qura'an. The pilgrimages to the Ka'aba and ritual progressions around the building were continued, but only for the glorification of One God. The Abrahamic vision of the Ka'aba created a means of discerning an orthodox origin buried in the midst of pagan malpractices, **to which, only the early Muslims pointed firstly the way**.

Every year after the Hajj ceremony, **the place is closed for one month**; and on the Day of **Ashura** the Ka'aba is washed from inside by the Water from the well of Zamzam: and a new Kiswa is brought to cover the Ka'aba for the next year. This is the story of **Ka'aba** : 'n persons who protected it 'n remained its custodians 'n protectors from the satanic 'n evil forces, all through history.

1	2	B-Key 5	ط	9-000	9-000	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ	ر-0
1-05	[105:1]	B-Key 5	ط	9-000	9-000	غور کیا تم نے کیا کیا رب نے صحابہ فیل سے	اردو
			ط	9-000	9-000	Considère, comment traita le Divin, donc les Compagnons des Éléphant(s) ?	Français

Hamidullah : N'as-tu pas vu comment ton Seigneur a agi envers les gens de l'Éléphant? ton Seigneur le Divin
Yusuf Ali : Seest thou not how thy Lord dealt with the Companions of the Elephant? thy Lord the Divine
Wahiduddin Khan : Have you not seen how your Lord dealt with the people of the elephant? your people
Shakir : Have you not considered how your Lord dealt with the possessors of the elephant? Lord possessors
Sarwar : Have you not considered how your Lord dealt with the possessors of the elephant? Lord possessors
Saheeh International : Have you not considered, [O-Muhammad], how your Lord dealt with the companions of the elephant? Not mentioned ???
Qaribullah & Darwish : Have you not seen how Allah dealt with the companions of the Elephant? Good ... but Rabb
Qarai : Have you not regarded how your Lord dealt with the army of the elephants? army ???
Pickthall : Hast thou not seen how thy Lord dealt with the owners of the Elephant? owners ???
Mubarakpuri : Have you not seen how your Lord dealt with the Owners of the Elephant? Owners ???
Itani : Have you not considered how your Lord dealt with the People of the Elephant? People ???
Hilali & Khan : Have you (O-Muhammad (Peace be upon him)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah]. Not mentioned ??? Its NOT a Translation, but a Superfluous Essay ???
Daryabadi : Hast thou not observed what wise thy Lord dealt with the fellows of the elephant? fellows ???
Asad : ART THOU NOT aware of how thy Sustainer dealt with the Army of the Elephant? thy Sustainer Army ???
Arberry : Hast thou not seen how thy Lord did with the Men of the Elephant? thy Lord Men ???
Ahmed Raza Khan : O dear Prophet (Mohammed peace and blessings be upon him), did you not see how did your Lord deal with the People of the Elephant? Not mentioned ??? Addition Unneeded ??? People ???
Ahmed Ali : HAVE YOU NOT seen how your Lord dealt with the people of the elephants? People ???

3. Translation discrepancies ... 1. بِأَصْحَابِ 2. الْفِيلِ 3. رَبُّكَ 4. فَعَلَ 5. أَلَمْ

1. Seest seen regarded observed aware see Sorry Sirs, now you are 'seeing' into the PAST ! I have chosen ... Consider ... Shakir : Sarwar : Saheeh International : Itani ... Reflective Thinking ...
2. thy Lord your Lord Allah thy Sustainer Sorry Sirs, off the Point ... Refers to the Divine
3. did ... Arberry : A. R. Khan ... but Both are Unanimous on ... dealt ... but I choose (French) treated!
4. people possessors army owners fellows Men Sorry Sirs, you are CONFUSED ! Ref: Suhaba ??? I have chosen ... the Companions ... Yusuf Ali : Saheeh International : Qaribullah & Darwish
5. elephant ... all except Ahmed Ali ... which I use also the Elephants ... Al-Fil represents a Grand Force Words : the Companions & the Elephants are Unique in Qura'an ... & this Ayat is also (NO Repeat). Note : Putting eXtra words in an ayat is Contrary to ▲-H▲H▲'s Desin ... So Totally Unacceptable !!!

محمد حسین نجفی : کیا آپ نے نہیں دیکھا کہ آپ کے پیورنگار نے ہاتھی والوں کے ساتھ کیا (سلوک) کیا؟ This is a
 محمد جوناگڑھی : اور کیا تو نے نہ دیکھا کہ تیرے رب نے ہاتھی والوں کے ساتھ کیا کیا؟ A low Quality Urdu ...
 علامہ جوادی : کیا تم نے نہیں دیکھا کہ تمہارے رب نے ہاتھی والوں کے ساتھ کیا بتلاؤ کیا؟ Which is NEVER
 طاہر القادری : کیا آپ نے نہیں دیکھا کہ آپ کے رب نے ہاتھی والوں کے ساتھ کیا سلوک کیا، Used in any kind of
 جالندبری : کیا تم نے نہیں دیکھا کہ تمہارے پیورنگار نے ہاتھی والوں کے ساتھ کیا کیا Litterary Endeavour !
 احمد علی : کیا آپ نے نہیں دیکھا کہ آپ کے رب نے ہاتھی والوں سے کیا بتلاؤ کیا Urdu Must be RAISED
 احمد رضا خان : ہے محبوب! کیا تم نے نہ دیکھا تمہارے رب نے ان ہاتھی والوں کیا حال کیا To meet the Beauty
 ابوالاعلیٰ مودودی : تم نے دیکھا نہیں کہ تمہارے رب نے ہاتھی والوں کے ساتھ کیا کیا؟ Of Qura'an Arabic Greatness.

2	2	آلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ	r-0
1-05	[105:2]	Consider ? Struck Treachery theirs, unto Ridicule ?	9-000 -(6293)-
		غور کیا مکر تمہارا تو ضللت سے	اردو
		Considère ? Frappant Trahison leurs, en Ridicule ?	Français

Hamidullah : N'a-t-Il pas rendu leur ruse complètement vaine? **Il** = Masculin ... Dieu est audesus cela ... Et Represente "Shirk"
Yusuf Ali : Did **He** not make their treacherous plan go astray? **Adding** onto the Qura'an ... is Pure **Shirk**
Wahiduddin Khan : Did **He** not foil their strategy **Gender** allocation to **Bil'Ghaib** ... is Pure **Shirk**
Shakir : Did **He** not cause their war to end in confusion, **Qura'an** is **Absolute** ... there are NO Ifs & Buts !!!
Sarwar : Did **He** not cause their evil plots to fail
Saheeh International : Did **He** not make their plan into misguidance? make cause bring put & omitted ???
Qaribullah & Darwish : Did **He** not cause their schemes to go astray? **Sorry Sirs**, there is No Plan into your **ACTIONS** !
Qarai : Did **He** not make their stratagems go awry,
Pickthall : Did **He** not bring their stratagem to naught, treacherous plan strategy war
Mubarakpuri : Did **He** not make their plot go astray evil plots plan schemes
Itani : Did **He** not make their plan go wrong? stratagems stratagem artful planning
Hilali & Khan : Did **He** not make their plot go astray? **There is NO Co-ordination in this Artlessness & Confusion ???**
Daryabadi : Put **He** not their stratagem to straying.
Asad : Did **He** not utterly confound their artful planning? **There is NO Method in this Global Madness ???**
Arberry : Did **He** not make their guile to go astray? astray foil confusion fail
Ahmed Raza Khan : Did **He** not put their scheme into ruin? misguidance awry naught wrong
Ahmed Ali : Did **He** not make their plan go wrong, straying utterly confound ruin

- Translation discrepancies** ... 1. **He** 2. آلَمْ 3. يَجْعَلْ 4. كَيْدَهُمْ 5. تَضَلُّلٍ
- There is NO MENTION of the **Bil'Ghaib** here **Sorry Sirs**, **Adding** onto the Qura'an, or **Gender** allocation to **Bil'Ghaib** ... is **Pure Shirk** ... Unfortunately ALL "Learned so-so", **commit same ERROR!** On this subject ... **I desire to go NO further** ... **Historical Hear-say** has been **Islamic Sages' Fall-Stone** !
 ... **Lack of Constructive Thinking and Creative Research**, has always been our **Downfall ???** ...
 - Did **He** not ??? ... **Consider** ... **Shakir** : **Sarwar** : **Saheeh International** : **Itani** ... **Reflective Thinking** ...
 - make cause bring put & **omitted** ??? **Struck** **Sorry Sirs**, there is No Plan into your **ACTIONS** !
 - treacherous plan strategy war evil plots plan schemes stratagems stratagem artful planning
There is NO Co-ordination in this Artlessness & Confusion ???
 - astray foil confusion fail misguidance awry naught wrong straying utterly confound ruin
There is NO Method in this Global Madness ???

Words : **Treachery theirs** & **Ridicule** are **Unique** in Qura'an ... & this Ayat is also **(NO Repeat)**.
Note : Putting eXtra words in an ayat is Contrary to **Al-H's Design** ... So **Totally Unacceptable** !!!

2 Words ? (1) تدبیر و ترکیب **اس** **Good** کیا اس نے ان کی تدبیر و ترکیب کو بے کار نہیں کر دیا؟
 محمد حسین نجفی : کیا اس نے ان کی تدبیر و ترکیب کو بے کار نہیں کر دیا؟
 محمد جوناگڑھی : کیا ان کے مکر کو بے کار نہیں کر دیا؟ ... کیا
 A Better Word under Word Translate ...
 علامہ جوادی : کیا ان کی چال کو بے کار نہیں کر دیا؟ ... کیا
 A Better Word under Word Translate ...
 طاہر القادری : کیا اس نے ان کے مکر و فریب کو باطل و ناکام نہیں کر دیا،
2 Words ? (1) ... **Added** ...
 جانندبری : کیا ان کا داؤں غلط نہیں کیا؟ (گیہ) **Added** ...
Useless ... Past Tense Exists already ...
 احمد علی : کیا اس نے ان کی تدبیر کو بے کار نہیں بنا دیا؟ ... **Added** ... کیا
 A Simpler & Better rendering ... is ...
 احمد رضا خان : کیا ان کا داؤ تباہی میں نہ ڈالا، ... **What's That ?** ... ڈالا کی NOT تباہی ... **Strange Urdu** ...
Strange Construct ... اکارت **Hindi** in **Qura'an** ??? کیا اس نے ان کی تدبیر کو اکارت نہیں کر دیا؟

3	1	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ	r-0
1-05	[105:3]	'n hoarded them, Swarms of Swallows;	9-000 -(6294)-
		وَأَحْلَمَ هَوَاءًا نَحِيصًا.. غَوْلًا رَأْيَانِيَّوْنَ كَا.	اردو
		et attaquant eux, des Essaims d'Hirondelles;	Français

Hamidullah : et envoyé sur eux des oiseaux par volées des oiseaux ... des **Hirondelles**; svp ! Qura'an est précis.
Yusuf Ali : And He sent against them **Flights** of Birds, **Adding** onto the Qura'an ... is **Pure Shirk**
Wahiduddin Khan : and send against them **flocks** of birds, **Gender** allocation to **Bil'Ghaib** ... is **Pure Shirk**
Shakir : And send down (to prey) upon them birds in **flocks**, **Qura'an** is **Absolute** ... there are NO **ifs & Buts** !!!
Sarwar : by sending against them **flocks** of **swallows**
Saheeh International : And He sent against them birds in **flocks**, **And He** ... which **Thus** have Nothing to with **And**
Qaribullah & Darwish : And He sent against them **flights** of birds **He** an Inexistent Refer ... **Too much Zeal Harms** ?
Qarai : and send against them **flocks** of birds
Pickthall : And send against them **swarms** of flying creatures, sent send sending let loosed
Mubarakpuri : And He sent against them birds, in **flocks** (Ababil). Sorry Sirs, you are **CONFUSED** !
Itani : He sent against them **swarms** of birds. Ref: hoarded ??? **Violent** !!!
Hilali & Khan : And sent against them birds, in **flocks**,
Daryabadi : And He sent against them **birds in flocks**. **Flights flocks flights hordes** ... I choose
Asad : Thus, He let loose upon them great **swarms** of flying creatures ... **swarms** ... **Swarms of Swallows!**
Arberry : And He loosed upon them birds in **flights**, **Also Qura'an uses "Swallows" ... And so, we Impose!**
Ahmed Raza Khan : And send **flocks** of birds upon them, **Birds birds flying creatures chargers flying**
Ahmed Ali : And sent **hordes** of **chargers flying** against them, ... **Beautiful ??? ... Modern Airplanes ...**

Translation discrepancies ... 1. **He** 2. **وَ** 3. **أَرْسَلَ** 4. **طَيْرًا** 5. **أَبَابِيلَ**

- There is NO MENTION of the **Bil'Ghaib** here **Sorry Sirs, Adding** onto the Qura'an, or **Gender** allocation to **Bil'Ghaib** ... is **Pure Shirk** ... Unfortunately ALL "Learned so-so", **commit same ERROR!** On this subject ... **I desire to go NO further** ... **Historical Hear-say has been Islamic Sages' Fall-Stone!** ... **Lack of Constructive Thinking and Creative Research, has always been our Downfall ???** ...
- And He** ... which **Thus** have Nothing to with **And** ... **He** an Inexistent Refer ... **Too much Zeal Harms** ?
- sent send showered let loosed Sorry Sirs, you are **CONFUSED** ! Ref: **hoarded** ??? **Violent** !!!
- Flights flocks flights hordes** ... I choose ... **swarms** ... **Pickthall : Itani** ... **Swarms of Swallows!**
- Birds birds flying creatures chargers flying** ... Also Qura'an uses "Swallows" ... And so, we **Impose!**
Words : Swallows is **Unique** in Qura'an ... & so this Ayat is also **(NO Repeat)**. (in Qura'an is Singular)

2 Words ? (1) Added محمد حسین نجفی : ان پر (پرست سے) ابابیل نامی پرندوں کے جھنڈے جھنڈا بھیج دیئے۔
2 Words ? (1) ... محمد جوناگڑھی : اور ان پر پرندوں کے جھنڈے جھنڈا بھیج دیئے اور پرندوں ابابیل
Added ... Obvious : Swallows NEVER come **Walking** ??? علامہ جوادی : اور ان پر لڑتی ہوئی ابابیل کو بھیج دیا ہے
2 Words ? (1) Added طاہر القادری : اور اس نے ان پر (پرست سے) پرندوں کے جھنڈے جھنڈا بھیج دیئے،
2 Words ? (1) ... جانندبری : اور ان پر جھنڈے جھنڈا جانور بھیجے ابابیل
2 Words ? (1) ... احمد علی : اور اس نے ان پر غول کے غول پرندے بھیجے ابابیل
2 Words ? (1) ... احمد رضا خان : اور ان پر پرندوں کی ٹکڑیاں (فوجیں) بھیجیں
Surprising ... ALL Learned Commit Same ERRORS ??? ابوالاعلیٰ مودودی: اور ان پر پرندوں کے جھنڈے جھنڈا بھیج دیئے

Conclusion ... The Learned have a Habit of Committing Same ERRORS ???
They Bank on Hear-Say ... NO Research

1-05	4 ل	2	تَرْمِيهِمْ بِجَارَةِ مِّنْ سِجِّيلٍ صلا	r-0
	[105:4]		bombarding them, with Stones of Silt ; صلا	9-000 -(6295)-
			وار ہوا انھیں بس کنکریاں بربجری کا صلا	اردو
			bombardant eux, avec des Cailloux d'Argile ; صلا	Français

Hamidullah : qui leur lançaient des pierres d'argile?

Semble être une Bonne Traduction : Mot

sous Mot !

Yusuf Ali : **Striking** them with stones of **baked clay**.

Adding onto the Qura'an ... is **Pure Shirk**

Wahiduddin Khan : which **pelting** them with **clay** stones?

Gender allocation to **Bil'Ghaib** ... is **Pure Shirk**

Shakir : **Casting** against them stones of **baked clay**,

Qura'an is **Absolute** ... there are **NO Ifs & Buts !!!**

Sarwar : which **showered** them with small pebbles of **clay**

**Striking pelting Casting showered
pelting Throwing hurled smote**

Saheeh International : **Striking** them with stones of **hard clay**,

Qaribullah & Darwish : **pelting** them with stones of **baked clay**,

Qarai : **pelting** them with stones of **shale**,

Pickthall : Which **pelting** them with stones of **baked clay**,

stones pebbles rocks stone-hard

Mubarakpuri : **Striking** them with stones of **Sijzil**.

So **Stones**, seems to be ... the Natural choice!

Itani : **Throwing** at them rocks of baked **clay**.

Ref: **bombarding** ??? **Violent** !!!

Hilali & Khan : **Striking** them with stones of **Sijzil**.

Daryabadi : They **hurled** upon them stones of **baked clay**;

baked clay clay hard clay

Asad : which **smote** them with stone-hard **blows** of chastisement pre-ordained,

shale Sijzil blows

Arberry : **hurling** against them stones of **baked clay** **porphyritic lava** ...

a common day simple expression

Ahmed Raza Khan : Which **hit** them with stones of **baked clay**,

Ahmed Ali : (**While**) you were **pelting** them with stones of **porphyritic lava**, ... **Beautiful** ??? **A clear name** ???

Translation discrepancies ...

1. تَرْمِيهِمْ 2. بِجَارَةِ 3. سِجِّيلٍ

1. **Striking pelting Casting showered pelting Throwing hurled smote**

I have chosen a more modern and efficient word, for its **Violence** ... **bombarding** ...

... **Reflective Thinking** ... Just think of such small animals, compared to a huge elephant, which are thus completely destroyed ... The **Violence** of this attack is unimaginable ... so, **bombarding them** ...

2. stones pebbles rocks stone-hard

So **Stones**, seems to be ... the Natural choice!

3. **baked clay clay hard clay shale Sijzil blows ... porphyritic lava ... Beautiful ??? A very clear & absolutely SIMPLE name ???** No Problem! But then we must admit however, that some gentle people have the manie of using extremely common day simple expressions, which everyone understands ...

baked clay ... also interesting ... however **NO** evidence points to any ancient **Factory**, producing such ???

Words : **bombarding them** & **Stones** are **Unique** in Qura'an ... & so this Ayat is also **(NO Repeat)**.

Note : Putting eXtra words in an ayat is **Contrary** to ▲I-▲H▲'s Desin ... So **Totally Unacceptable** !!!

(But **WHO Cooked** this Earth ???) محمد حسین نجفی : جو ان پر سنگ گل (پکی ہوئی مٹی کے پتھر) مارتے تھے۔

Better Translation ... **Added** محمد جوناگڑھی : جو انہیں مٹی اور پتھر کی کنکریاں مار رہے تھے

Simple Past Tense ... ماریں ... جو انہیں کھرنجوں کی کنکریاں مار رہی تھیں جنہوں نے ...

Simple Past Tense ... مارے ... جو ان پر کنکریاں پتھر مارتے تھے، جنہوں نے انہیں ...

Rapid Action ... Why Continuous Past ? ... **HEAVY Grammaticals** ! جو ان پر کھنگر کی پتھریاں پھینکتے تھے

Strange Urdu ... پتھر کی قسم ... **What's That ?** ... جہاں پر پتھر کنکر کی قسم کے پھینکتے تھے

Again Strange ... کنکر کے پتھروں سے مارتے ... **What's That ?** ... کہ انہیں کنکر کے پتھروں سے مارتے

Super Stone ? ... پتھر ... **2 Naturals ???** ... پکی ہوئی مٹی کے پتھر ... جو ان پر پکی ہوئی مٹی کے پتھر پھینک رہے تھے

5	2	E-Key 1	9-000	كُوْلٍ	مَا	9-000	كَعْصِفٍ	فَجَعَلَهُمْ	r-0	ف
1-05	[105:5]	E-Key = 1	9-000	كُوْلٍ	مَا	9-000	كَعْصِفٍ	فَجَعَلَهُمْ	E-Knd = 1	9-000
										-(6296)-
										اردو
										Français

Hamidullah : Et **Il** les a rendus semblables à une paille mâchée. **Il** = Masculin ... Dieu est audeus cela ... Et Represente "Shirk"
Yusuf Ali : Then did **He** make them like an empty field of stalks and straw, (of which the corn) has been eaten up.
Wahiduddin Khan : Thus **He** made them like stubble cropped by cattle? **Adding** onto the Qura'an ... is Pure **Shirk**
Shakir : So **He** rendered them like straw eaten up **Gender** allocation to **Bil'Ghaib** ... is Pure **Shirk**
Sarwar : to turn them into (something) like the left-over grass grazed by cattle. **Omission** in Qura'an, is Pure **Shirk** ...
Saheeh International : And **He** made them like eaten straw. ... Our "Ulemaaa" undo ... **Reflective Thinking** ...
Qaribullah & Darwish : thus making them like chewed-up straw? make them made them rendered them
Qarai : thus making them like chewed-up straw? turn them making them Throwing at them rendered them
Pickthall : And made them like green crops devoured (by cattle)? turned them ... seems a bit of a confusion ...
Mubarakpuri : And **He** made them like 'Asf', Ma'kul. stalks and straw stubble cropped straw left-over grass
Itani : Leaving them like chewed-up leaves. green crops leaves stalks stubble field of grain
Hilali & Khan : And made them like an empty field of stalks (of which the corn has been eaten up by cattle). 'Asf'
Daryabadi : Then **He** rendered them as stubble devoured. green blades leaves of farms fields of corn
Asad : and caused them to become like a field of grain that has been eaten-down to stubble ... & more confusion ...
Arberry : and **He** made them like green blades devoured. ... Our "Ulemaaa" only Practice ... **Personal Thinking** ...
Ahmed Raza Khan : So **He** made them like the leftover devoured leaves of farms?
Ahmed Ali : And turned them into pastured fields of corn?

Translation discrepenies ... 1. فَجَعَلَهُمْ 2. كَعْصِفٍ 3. كُوْلٍ E-Key = 1

- make them made them rendered them turn them making them Leaving them rendered them turned them ... seems a bit of a confusion ... Our "Ulemaaa" undo ... **Reflective Thinking** ...
- stalks and straw stubble cropped straw left-over grass green crops 'Asf' leaves stalks stubble field of grain green blades leaves of farms fields of corn ... seems a much better confusion ... Our "Ulemaaa" only Practice ... **Personal Thinking** ...
- empty field cattle eaten-up grazed eaten chewed-up devoured Ma'kul eaten-down pastured Sorry Sirs, you are **CONFUSED** ! Ref: **Kolin** ??? ... Our "Ulemaaa" **mingle** ... **Empty Thinking** ...
 ... Since centuries our "Ulemaaa" destroyed **Thinker's Thoughts** ... **Remains only DisUnity Disaccord** ...

Words : **Straw** & **mashed** are **Unique** in Qura'an ... & so this Ayat is also (NO Repeat).
Note : Putting eXtra words in an ayat is Contrary to **۱۰۵:۱۴**'s Desin ... So **Totally Unacceptable** !!!

Added ... سا ... محمد حسين نجفی : آخر کار اللہ نے انہیں (میشیوں کے) کھائے ہوئے بھوسے کی طرح کر دیا.
 A Better Word under Word Translate ... سا ... محمد جوناگڑھی : پس انہیں کھائے ہوئے بھوسے کی طرح کر دیا
Added Simple Past Tense ... انہیں ... بنا دیا علامہ جوادی : پھر انہوں نے ان سب کو چبائے ہوئے بھوسے کے مانند بنادیا
Added ... Unnecessarily Long ... طاهر القادری : پھر (اللہ نے) ان کو کھائے ہوئے بھوسے کی طرح (پلمال) کر دیا،
UnGodlily Inelegant ... Grammatical Construction ... جانندبری : تو ان کو ایسا کر دیا جیسے کھایا ہوا بیس
2 Words ? (1) Inelegant ... Better would be ... احمد علی : پھر انہیں کھائے ہوئے بھوسے کی طرح کر ڈالا
2 Words ? (1) Wonderful Confusion ??? ... احمد رضا خان : تو انہیں کر ڈالا جیسے کھائی گھیتی کی پتی (بھوسہ)
Wonderful ... Fantasy Inclusions ??? ... ابوالاعلیٰ مودودی : پھر ان کا یہ حال کر دیا جیسے جانوروں کا کھایا ہوا بھوسا

Wonderful ??? Fantasy Inclusions ??? When will we Learn to Respect the Qura'an Textually ??? No INCLUDES ???

Examples of Full Surat Translation ... English, اردو, Français

Yusuf Ali : Seest thou not how thy Lord dealt with the Companions of the Elephant? thy Lord the Divine
Hilali & Khan : Did He not make their plot go astray? ▲I-▲H▲ speaking; so can't address 'Tis-self ... Sorry !
Sarwar : by sending against them flocks of swallows ... Our "Uulemaaa" undo ... Reflective Thinking ...
Qarai : pelting them with stones of shale, ... Our "Uulemaaa" only Practice ... Personal Thinking ...
Itani : Leaving them like chewed-up leaves. ... Our "Uulemaaa" mingle ... Empty Thinking ...

Allah's Everybodys' : NOT of One ... Added ... اور کیا تو نے نہ دیکھا کہ تیرے رب نے ہاتھی والوں کے ساتھ کیا کیا؟ [105:1]
 A Better Word under Word Translate ... کیا ... کیا ان کے مکر کو بے کار نہیں کر دیا؟ [105:2]
2 Words ? (1) ... پرندوں ابابیل ... Good ... اور ... اور ان پر پرندوں کے پھٹکے جھنڈ بھج دیئے [105:3]
 Better Translation ... Added ... جو انہیں مٹی اور پتھر کی کنکریاں مار رہے تھے [105:4]
 A Better Word under Word Translate ... سا ... پس انہیں کھائے ہوئے بھوسے کی طرح کر دیا [105:5] محمد جوناگڑھی

Hamidullah : N'as-tu pas vu comment ton-Seigneur a agi envers les gens de l'Eléphant? ton-Seigneur le Divin
Hamidullah : N'a-t-Il pas rendu leur ruse complètement vaine? Il = Masculin ... Dieu est audeus cela ... Et Represente "Shirk"
Hamidullah : et envoyé sur eux des-oiseaux par volées des-oiseaux ... des Hirondelles; svp ! Qura'an est précis.
Hamidullah : qui leur lançaient des pierres d'argile? Semble être une Bonne Traduction : Mot sous Mot
Hamidullah : Et Il les a rendus semblables à une paille mâchée. Il = Masculin ... Dieu est audeus cela ... Et Represente "Shirk"

... اردو ... ہندی ... Raku : 549 Makkah ... -10 Hijri-Vahi-62/1-3* ... الفیل ...		5 Ayat
[105:1]	B-Key 5 غور کیا تم نے کیا کیا رب نے صحابہ فیل سے ۱ ط	9-000 -(6293)-
[105:2]	غور کیا مرامکر تمہارا تو ضلّت سے ۲ لا	9-000 -(6293)-
[105:3]	و حملہ ہوا انہیں غولدار آبیٹلوں کا ۳ لا	9-000 -(6294)-
[105:4]	وار ہوا انہیں بس کنکریاں بر بجرری کا ۴ صلا	9-000 -(6295)-
[105:5]	E-Key = 1 سو بنایا انہیں مسالہ خوب مسلا سا ۵	9-000 -(6296)-
[105:1]	B-Key 5 ..अश्वाोर..क्यू..तुम..ने..क्यू..क्यू..रब..ने..सुहाबे-ए..फ़ील..से..? १ ط	9-000 -(6293)-
[105:2]	..अश्वाोर..क्यू..मिरा..मकर..तुमहारा..तू..ज़िल्लत..से..? २ لا	9-000 -(6293)-
[105:3]	..और..हमले..ेवा..उनेई..गूओलदअर..णबअबीलूओं..का.. ३ لا	9-000 -(6294)-
[105:4]	..वार..ेवा..उनेई..वस..कंकरियां..बर..बजरी..का.. ॴ صلا	9-000 -(6295)-
[105:5]	..सौ..बनाया.. उनेई..मसअला..खूओब.. मसला ..सा.. E-Key = 1	9-000 -(6296)-
عربی	31+1 alpha ف.ق.ك.ل.ج.ن.ن. (ه) و.ه.ء.ى. (ع) صلے.ھ. ن. مُحَمَّدٌ.كے.۲.م.میں.یہ.آواز.ہے....	اردو بر

1	2	B-Key 5	ط ۱	9-000	الْفَيْلِ	9-000	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ	ر-0
							..अश्वोर..क्यू..तुम..ने..क्यू..क्यू..रब..ने..सुहाबे-ए..फ़ील..से.. ?	हिन्दी
[105:1]		B-Key 5	ط ۱				غور کیا تیں کی کیا تیں نے صحابہ فیل نال	پنجابی
		B-Key 5					Denken Sie über, wie geregelt Gott, mit den Begleitern der Elefanten ?	Deutsch
[105:1]		B-Key 5	ط ۱				در نظر گرفتن؟ چگونه بر خوردار ب. با اصحاب فیل	فارسی
		B-Key 5					Consideri, come trattò il Divino, dunque i Compagni degli Elefanti ?	Italiano
[105:1]		B-Key 5	ط ۱				غور کیا تم نے کیا کیا تیں نے صحابہ فیل سے	پشتو
		B-Key 5					Consideras, como trató lo Divino, pues los Compañeros de los Elefantes ?	Español
[105:1]		B-Key 5	ط ۱				غور کیا تم نے کیا کیا تیں نے صحابہ فیل سے	سندھی
		B-Key 5					Considera, como tratou o Divino um, então os Companheiros dos Elefantes ?	Português
[105:1]		B-Key 5	ط ۱				Рассмотрите, как рассмотренный Божественная, с Компаньонами о слонах?	Russian
		B-Key 5					Considera, quomodo traita Divinum, Amici et Elephantis ?	Latinæ
		B-Key 5	ط ۱				Εξετάστε, πώς αντιμετώπιστηκε το Θεός, ετσι οι Σύντροφοι του Ελέφαντα ?	Greek
1-05		https://translate.google.com/#en/fa/						
2	2		ط ۲	9-000	تَضْلِيلٍ	9-000	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ	ر-0
							..अश्वोर..क्यू..मिरा..मकर..तुमहारा..तू..ज़िल्लत..से.. ?	हिन्दी
[105:2]			ط ۲				غور کیا میرا مکر تمہارا تو ضلّت نال	پنجابی
							Denken Sie über, Geschlagene Verräterei ihrig, zu Verspottung nach ?	Deutsch
[105:2]			ط ۲				در نظر گرفتن؟ نده خیانت آنها نزد تمسخر	فارسی
							Consideri ? Colpendo Tradimento loro, in Ridicolo ?	Italiano
[105:2]			ط ۲				غور کیا میرا مکر تمہارا تو ضلّت سے	پشتو
							Consideras ¿ Golpeando Traición su, en Ridículo ?	Español
[105:2]			ط ۲				غور کیا میرا مکر تمہارا تو ضلّت سے	سندھی
							Considera ? Golpeando a Traição deles, em Ridículo ?	Português
[105:2]			ط ۲				Рассмотрите ? Пораженный Предательство их, к Насмешке ?	Russian
							Consider ? Struck Treachery theirs, unto Ridicule ?	Latinæ
			ط ۲				Εξετάστε ? χτύπησε Προδοσία τους, σε Γελοία ?	Greek

1-05	3	1	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝۹۰۰۰	ر-0	
			..اور..ہمले..ےوا..ونےہے..گولددر..نابابیلوں..کا.. ۳	ہندی	
	[105:3]		تے حملہ ہویا انہاں تے غولدار آبابیلوں دا ۳	پنجابی	
			und hortete sie, Schwärme von Schwalben; ۳	Deutsch	
	[105:3]		و. اختار انہارا گلہ ان چلپہ ۳	فارسی	
			ed attaccando questi, Alveari di Rondini; ۳	Italiano	
	[105:3]		و. حملہ ہوا انھیں غولدار آبابیلوں کا ۳	پشتو	
			y attaccando ellos, de los Enjambres de Golondrinas; ۳	Español	
	[105:3]		و. حملہ ہوا انھیں غولدار آبابیلوں کا ۳	سندھی	
			e attaccando eles, dos Enxames de Andorinhas; ۳	Português	
	[105:3]		и нападения, ласточек войск; ۳	Russian	
			et adversus illis, Alvearia autem Hirundines; ۳	Latinæ	
	[105:3]		και επιτίθενται τους, τα σμήνη των χελιδόνια; ۳	Greek	
		4	2	تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝۹۰۰۰	ر-0
			..وار..ےوا..ونےہے..بر..کنکاریاں..بر..بجری..کا.. ۴	ہندی	
	[105:4]		بم ہویا انہاں تے بس ٹھکریاں جیں بجری دا ۴	پنجابی	
			Bombardieren von ihnen, mit Steinen des Treibsands; ۴	Deutsch	
	[105:4]		بمباران انہارا با سنگ آنا خاک رس ۴	فارسی	
		bombardandoli, con le Pietre di Argilla; ۴	Italiano		
[105:4]		وار ہوا انھیں بس کنکریاں بر بجری کا ۴	پشتو		
		bombardeándolos, con las Piedras de Arcilla; ۴	Español		
[105:4]		وار ہوا انھیں بس کنکریاں بر بجری کا ۴	سندھی		
		os bombardeando, com as Pedras de Clay; ۴	Português		
[105:4]		бомбардировка их, с Камнями глина; ۴	Russian		
		bombardano illis, apud Lapidus autem Luto; ۴	Latinæ		
[105:4]		βομβαρδίζουν τους, με Πέτρες του πηλός; ۴	Greek		

<https://translate.google.com/#en/fa/>

[105:1]	فارسی	B-Key 5	ط ۱	در نظر گرفتن؟ چگونه برخوردارب. با اصحابِ فیل.	r-0 9-000 -(6293)-
[105:2]			لا ۲	در نظر گرفتن؟ زده خیانت. آنها نزد تمسخر.	r-0 9-000 -(6293)-
[105:3]			لا ۳	و احکار آنها را کله از چلپه.	r-0 9-000 -(6294)-
[105:4]			ص ۴	بمباران آنها را با سنگ. از خاک رس.	r-0 9-000 -(6295)-
[105:5]		E-Key = 1	ع ۵	در ساخته آنها را فی خوب له شده.	r-0 9-000 -(6296)-

<https://translate.google.com/#en/fa/>

[105:1]	پشتو	B-Key 5	ط ۱	غور کیا تم نے کیا کیا رب نے صحابہ فیل سے.	9-000 -(6293)-
[105:2]			لا ۲	غور کیا مرا مکر تمہارا تو ضلّت سے.	9-000 -(6293)-
[105:3]			لا ۳	و حملہ ہوا انھیں غولدار آبیٹلوں کا.	9-000 -(6294)-
[105:4]			ص ۴	وار ہوا انھیں بس کتکریاں بر بجرری کا.	9-000 -(6295)-
[105:5]		E-Key = 1	ع ۵	سو بنایا انھیں مسالہ خوب مسلا سا.	9-000 -(6296)-

<https://translate.google.com/#en/fa/>

[105:1]	سندھی	B-Key 5	ط ۱	غور کیا تم نے کیا کیا رب نے صحابہ فیل سے.	r-0 9-000 -(6293)-
[105:2]			لا ۲	غور کیا مرا مکر تمہارا تو ضلّت سے.	r-0 9-000 -(6293)-
[105:3]			لا ۳	و حملہ ہوا انھیں غولدار آبیٹلوں کا.	r-0 9-000 -(6294)-
[105:4]			ص ۴	وار ہوا انھیں بس کتکریاں بر بجرری کا.	r-0 9-000 -(6295)-
[105:5]		E-Key = 1	ع ۵	سو بنایا انھیں مسالہ خوب مسلا سا.	r-0 9-000 -(6296)-

1-05	[105:1]	B-Key 5	Considera, quomodo traita Divinum, Amici et Elephantis ?	ط ١	Latinæ	r-0	9-000	-(6293)-	
	[105:2]		Considera ? Ictus Betrayal illorum, in Ridiculum ?	ط ٢		r-0	9-000	-(6293)-	
	[105:3]		et adversus illis, Alvearia autem Hirundines;	ط ٣		r-0	9-000	-(6294)-	
	[105:4]		bombardano illis, apud Lapidus autem Luto;	ط ٤		r-0	9-000	-(6295)-	
	[105:5]		ainsi réduisant eux, en Paille bien machée ?	++++ (6296)-	ط ٥	E-Key = 1	r-0	9-000	-(6296)-
	[105:1]	B-Key 5	Εξετάστε, πώς αντιμετώπιστηκε το Θεός, έτσι οι Σύντροφοι του Ελέφанта ?	ط ١	Greek	r-0	9-000	-(6292)-	
	[105:2]		Εξετάστε ? χτύπησε Προδοσία τους, σε Γελοία ?	ط ٢		r-0	9-000	-(6293)-	
	[105:3]		και επιτίθενται τους, τα σμήνη των χελιδόνια;	ط ٣		r-0	9-000	-(6294)-	
	[105:4]		βομβαρδίζουν τους, με Πέτρες του πηλός;	ط ٤		r-0	9-000	-(6295)-	
	[105:5]		έτσι μείωσή τους, σε Αχυρο καλά μάσημα ?	++++ (6296)-	ط ٥	E-Key = 1	r-0	9-000	-(6296)-
	[105:1]	B-Key 5	Overweeg, zoals geregeld God, met de Metgezellen van de Olifanten ?	ط ١	Dutch	r-0	9-000	-(6293)-	
	[105:2]		Overweeg ? Geraakt Verraad hunne, wee Uitscheldt ?	ط ٢		r-0	9-000	-(6293)-	
	[105:3]		en opgespaard hen, Zwermen Zwaluwen;	ط ٣		r-0	9-000	-(6294)-	
	[105:4]		bombarderen ze, met Steentjes van Slib;	ط ٤		r-0	9-000	-(6295)-	
	[105:5]		daarom waardoor ze, Stro goed smulde ?	++++ (6296)-	ط ٥	E-Key = 1	r-0	9-000	-(6296)-
	[105:1]	B-Key 5	Konsideri, kiel trakti la Dia, kun la Kompanoj de la Elefantoj ?	ط ١	Esperanto	r-0	9-000	-(6293)-	
	[105:2]		Konsideri ? Frapis Perfido via, al Ŝerco ?	ط ٢		r-0	9-000	-(6293)-	
	[105:3]		kaj zorge staplitajn ilin, Svarmoj de Hirundoj;	ط ٣		r-0	9-000	-(6294)-	
	[105:4]		bombardi ilin, kun Ŝtonoj de Argilo;	ط ٤		r-0	9-000	-(6295)-	
	[105:5]		tiel reduktante ilin, al Pajlo bone pistata ?	++++ (6296)-	ط ٥	E-Key = 1	r-0	9-000	-(6296)-
	https://translate.google.com/#eo/en/								
	[105:1]	B-Key 5	לשקול, איך טיפלו האלוהי, עם לויתו של פילים ?	ט ١	Hebrew	r-0	9-000	-(6293)-	
	[105:2]		לשקול ? שטרקו שלם בוגדנות, אל הגיחור ?	ט ٢		r-0	9-000	-(6293)-	
	[105:3]		תקוף להם הנחילים של סנוניות;	ט ٣		r-0	9-000	-(6294)-	
	[105:4]		להרעיש אותם עם אבנים של טין;	ט ٤		r-0	9-000	-(6295)-	
[105:5]		וכך להפחית אותם, קש טוב מרוסק ?	++++ (6296)-	ט ٥	E-Key = 1	r-0	9-000	-(6296)-	

1-05	[105:1]	B-Key 5 Dîtinê, çawa daleqandin ew Divine, bi Sehabeyan ji Elephant(s) ? ط ١ ٥	Kurdî	r-0 9-000 -(6292)-	
	[105:2]	Dîtinê ? Lêdana Xiyanet wan, li Ridiculous ? لا ٢ ٥		r-0 9-000 -(6293)-	
	[105:3]	û êrîşî wan, Girseyên de Dadiqurtîne; لا ٣ ٥		r-0 9-000 -(6294)-	
	[105:4]	bombaran dikin, bi Kevirên ji Clay; ص لا ٤ ٥		r-0 9-000 -(6295)-	
	[105:5]	wiha kêmkirina wan, li Kayê baş . Memed yek . ? +++-(6296)- ٥ ٥ ٥ E-Key = 1		r-0 9-000 -(6296)-	
	[105:1]	B-Key 5 Vizyon, nasıl tedavi ilahi, ile Sahâbe Fil ? ط ١ ٥	Türk	9-000 -(6292)-	
	[105:2]	Vizyon ? Çarpıcı İhanet onların, içinde Gülünç ? لا ٢ ٥		9-000 -(6293)-	
	[105:3]	ve saldırdı uğradı onların, Sürüleri arasında Kirlenmişler; لا ٣ ٥		9-000 -(6294)-	
	[105:4]	bombardımanı onları, ile Çakıl arasında Clay; ص لا ٤ ٥		9-000 -(6295)-	
	[105:5]	böylece bunları azaltmak, içinde Saman iyi . çiğnenmiş . ? +++-(6296)- ٥ ٥ ٥ E-Key = 1		9-000 -(6296)-	
	[105:1]	B-Key 5 Considerii, cum a tratate Divin, asa ca Companionii de Elefanți ? ط ١ ٥	Română	r-0 9-000 -(6292)-	
	[105:2]	Considerii ? Lovit Trădarea lor, în Ridicol ? لا ٢ ٥		r-0 9-000 -(6293)-	
	[105:3]	și ataca le, Roiuri de Rândunici; لا ٣ ٥		r-0 9-000 -(6294)-	
	[105:4]	bombarda-le, cu Pietricele Clay; ص لا ٤ ٥		r-0 9-000 -(6295)-	
	[105:5]	astfel reducerea lor, Paie bine . mestecat .? +++-(6296)- ٥ ٥ ٥ E-Key = 1		r-0 9-000 -(6296)-	
	[105:1]	B-Key 5 Kaaluge, kuidas traita le Divin, donc les Compagnons des Elevant(s) ? ط ١ ٥	Eesti	r-0 9-000 -(6292)-	
	[105:2]	Kaaluge ? Silmatorkav Reetmine oma, sisse Naeruväärne ? لا ٢ ٥		r-0 9-000 -(6293)-	
	[105:3]	ja rünnata neid, Sülemid Pääsukesed; لا ٣ ٥		r-0 9-000 -(6294)-	
	[105:4]	koordumine neid, koos Veeris kohta Clay; ص لا ٤ ٥		r-0 9-000 -(6295)-	
	[105:5]	seega vähendades neid come Straw hästi närida seega vähendades neid, come Straw hästi . närida .? +++-(6296)- ٥ ٥ ٥ E-Key = 1		r-0 9-000 -(6296)-	
	https://translate.google.com/#eo/en/				
	[105:1]	B-Key 5 Rozważać, w jaki sposób leczony Boska, więc Towarzysze z Słonia(y) ? ط ١ ٥	Polskie	9-000 -(6292)-	
	[105:2]	Rozważać ? Uderzający Zdrada ich, w Zakłócały ? لا ٢ ٥		9-000 -(6293)-	
	[105:3]	i atakuje ich, z Chmary z Jaskółek; لا ٣ ٥		9-000 -(6294)-	
	[105:4]	bombardując ich, z Kamykami z Clay; ص لا ٤ ٥		9-000 -(6295)-	
[105:5]	a zatem redukcji ich, w Słomy dobrze . żuć .? +++-(6296)- ٥ ٥ ٥ E-Key = 1		9-000 -(6296)-		

QEDs ... The Word Usage Count & Global Occurance ... Quran Evolutive Dimensional structure

Global	Unique Words	اردو	Oc	4	3	2	1	لفظ ۱. ت. ا. ی. حرف	Mz	Bb	Su rat	Ra ku	Aa yat	Hs	Wd
... Vahi=3+5 ... Hijri +6 (13 th year Vahi # 249 Medina) ... Raku 115 of 174 Words ... Al-Anaam ... Class-2 ... Animals															
0919	strikes	مارا	Oc [2]					يَجْعَلُ	2	8	6	115	125	2	14
-1- V-249 Med.	<p>فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَمْسَخْ صَدْرَهُ لِلْإِسْلَامِ ۚ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ صَيِّقًا ۚ</p> <p>حَرَجًا كَأْتَمَا كَأْتَمَّا يَصْعَدُ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾</p>												Class-2	Unique Ayat	
Of those who thus guides, expand the Heart to Islam; 'n those who otherwise stray, strikes the Heart narrowed; awkward as if climbing upto the Sky: ۚ so strikes a Penalty 'pon the Folks non Believers.															
-2- V-62	Consider ? Struck Treachery theirs, unto Ridicule ?							يَجْعَلُ	7	30	105	549	2	0	2
6293	Struck	مرا	Oc [2]					يَجْعَلُ							
... Unique Vahi # 62 ... Hijri -10 (2 nd year Makkah) ... Raku 549 of 25 Words ... Al-Fil ... Class-2 ... Animals															
... Unique Vahi # 120 ... Hijri -7 (5 th year Makkah) ... Raku 282 of 241 Words ... Al-Anbiya ... Class-3 ... Prophets															
2560	reducing them to	بنايا نخيس	Oc [2]					فَجَعَلَهُمْ	4	17	21	282	58	0	1
-1- V-120	<p>فَجَعَلَهُمْ جُدُودًا ۖ ۝٥٠٠ إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ۝٥٨</p>												Unique Ayat		
thus reducing them to, Pieces; not Great in self: when they themselves, will return.															
Class-2	E-Key = 1							فَجَعَلَهُمْ							
-2- V-62	thus reducing them to, Straw well mashed ?							فَجَعَلَهُمْ							
6296	reducing them to	بنايا نخيس	Oc [2]					فَجَعَلَهُمْ	7	30	105	549	5	0	1
... Unique Vahi # 62 ... Hijri -10 (2 nd year Makkah) ... Raku 549 of 25 Words ... Al-Fil ... Class-2 ... Animals															
... Vahi = 4 ... Hijri +2 (14 th year Vahi # 219 Medina) ... Raku 046 of 174 Words ... Aal-e-Imran ... Class-3 ... Prophets															
0344	a Bird	أبَابِيلِي	Oc [3]					طَيْرًا	2	8	3	046	49	2	22
-1- Unique Ayat	<p>أَيُّ آيَةٍ أُخْلِقَ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَانْفُخْ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ ۗ ﴿٥٩﴾</p>												Unique Ayat		
(So Spake Jesus) ... ' Surely I, create for U, with a Sign, a Body of a Bird.; then blow into, that it becomes a Bird, by Courtesy of ' : '															
... Vahi = 9 ... Hijri +9 (21 st year Vahi # 271 Medina) ... Raku 100 of 234 Words ... Al-Maidah ... Class-5 ... Events															
0783	a Bird	أبَابِيلِي	Oc [3]					طَيْرًا	2	7	5	100	110	5	45
-2- Unique Ayat	<p>وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۗ ﴿١١٠﴾</p>												Unique Ayat		
(So Spake Jesus) ... ' n so, create with a Sign, a Body of a Bird, by My Courtesy; then blow into, that it becomes a Bird, by My Courtesy : ' (4 in Ayat 110)															
-3- V-62	hoarded	عولدار	Oc [3]					طَيْرًا	7	30	105	549	3	0	4
6294	hoarded		Oc [3]					طَيْرًا							
... Unique Vahi # 62 ... Hijri -10 (2 nd year Makkah) ... Raku 549 of 25 Words ... Al-Fil ... Class-2 ... Animals															

QEDs ... The Primary Numbers Recalculation Methodology ... Applied by Qura'an

1. In the Western Science, **as per tradition**, has a definition which is Incomplete ... Ignoring the Reality

1. Thus to start with, we will study ... **The Present Scientific Mathematical Acceptance**

1. Starting 10 ... Numbers ... **1, 2, 3, 5, 7, 11, 13, 17, 19, 23** ...
2. Base Rule ... Division ... Integer Resolution ... **Can not be a Fraction** ...
3. Rule 1 ... Can only be ... Divided by ... **Itself**, with a resulting Integer of : **1**
4. Rule 2 ... or Can be ... Divided by ... **One**, with a resulting Integer of : **Itself**
5. Rule 3 ... **My Disaccord** ... **All Numbers** ... Without Exception behave so ???
6. Rule 4 ... **Complimentary** ... Escape Route ... **No division results in Fractions**
7. Rule 5 ... **My Disaccord** ... We have Omitted ... A Basic Binary Primary # : **0**

2. And to end with, we will study ... **Al-La ... Ahad is Space** ... **0-1:1-0** are **Binary Primaries**

1. Starting 10 ... **Numbers** ... **0, 1, 2, 3, 5, 7, 11, 13, 17, 19** ... **0** is Accomodated
2. Base Rule ... Division ... Integer Resolution ... **Can not be a Fraction** ...
3. Rule 1 ... Can only be ... Divided by ... **Itself**, with a resulting Integer of : **1**
4. Rule 2 ... & be ... Divided by ... **Zero**, with a resulting Integer of : **Infinity**
5. Rule 3 ... **Any Other Division** ... by **Another** ... **Will Result in a Fraction ???**

2. 10th. Primary # is **19** ... **Vahi : 23 yrs** ... 2+3=**5** Roots of **Islam** ... 2*3=**6***19=**114** & 1+1+4=**6** **Qura'an**

3. If we count the Surat # backwards ... **96 : al-Alaq** ... The First **Vahi** is the **19th. Surat** of the **Qura'an** ...

19	96	97	98	99	100	101	102	103	104	105	106	107	108	109	110	111	112	113	114
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4. "**Iqra bism-e** ..." has **19** Aayat ... First **5** Aayat have **14** "Kashti" ... Last **14** have **5** "Kashti" ... **14 + 5 = 19**

5. "**Tariq ki Kashti**" Vahi : NO Dots ... ط : ف : ع : و : ن ... 19

6. Value of **19** Letters of "**Bism**" ... **786** ... First **2** & **First - Last** Letters of **Qura'an** ... **س ب = Container**

7. Question ? **Container Contains Contents?** ... **اجد ... هوز ... حتى ... كلمن ... سعفص ... قرست ... لخذ ... ضنغ**

1.	19	18	17	16	15	14	13	12	11	10	9	8	7	6	5	4	3	2	1
2.	س	ب	م	ل	ا	ن	ح	ر	ي	د	ك	ل	س	م	ك	ا	م	س	ب
3.	الرحيم			الرحمن			الله			بسم									
4.	Div. 10	Prim. 9	Tot. 19	19 = :: 1 = ي; 1 = ز; 1 = ن; 3 = م; 4 = ل; 1 = س; 2 = ر; 2 = ح; 1 = ب; 3 = ا															
5.	Total ...	10 = ي; 5 = ز; 50 = ن; 3*40 = م; 4*30 = ل; 60 = س; 2*200 = ر; 2*8 = ح; 2 = ب; 3*1 = ا																	
	786																		

8. **Total Qura'an Alphabet ... & Values ... & the BASE "Kashti" No Dots ... Quantum Islamic Computer**

ي	ط	ح	ز	و	ة	د	ج	ب	أ
10 ... Y: 9	9 ... T: 8	8 ... H: 3	7 ... Z: 7	6 ... W: 6	5 ... Ho: 5	4 ... D: 4	3 ... G: 3	2 ... B: 2	1 ... A: 1
ق	ص	ف	ع	س	ن	م	ل	ك	ذ
100 ... Q: 18	90 ... Ss: 17	80 ... F: 16	70 ... E: 15	60 ... S: 14	50 ... N: 13	40 ... M: 12	30 ... L: 11	20 ... K: 10	ب س
غ	ظ	ض	ذ	خ	ب	ت	س	ر	ش
1000 ... Gh: 15	900 ... Zu: 3	800 ... Du: 17	700 ... Ds: 4	600 ... Kh: 3	500 ... Sy: 2	400 ... T: 2	300 ... Sh: 14	200 ... R: 7	ع: 19

Translation Methodology ... Applied to Qura'an ... Quod Erat Demonstrandum

We have to Apply Precise Rules to be able to Translate Truly any Document !!!

... So here we Elucidate these Technical Rules Briefly ...

The Topics to be dealt with are ... **Exactitude** ... **Clarity** ... **Past** ... **Present** ... **Future** ...

1. **Exactitude**

- 1.1. **Truth** of the **Original** Document, is to be maintained
- 1.2. No Omissions are accepted ... No **OUT**
- 1.3. No Inclusions, likewise, NOT ... No **IN**
- 1.4. NO Word Inversion, to not Deform ... **A Unified Universal Grammar Created**
 - 1.4.1. Thus the technique is ... **Word Under Word** ... In All Languages
 - 1.4.2. Slight necessary '**MODIFICATIONS**' are signaled ... by (Major) ... & 'Minor'

2. **Clarity**

- 2.1. **Truth** of the **Concepts**, is to be maintained
- 2.2. No Deformations are accepted ... No **SECTARIAN** Influences
- 2.3. No Expansions, likewise, NOT ... No Excessive **MODERNism**
- 2.4. NO Influences, to not Deform ... **Nor EASTism & Nor WESTism**
 - 2.4.1. Thus the technique is ... **Avoid PARTIALism** ... In All Thought
 - 2.4.2. Slight necessary '**OPENings**' are signaled ... by (Major) ... & 'Minor'

3. **Past**

- 3.1. **Truth** of the **History**, is to be maintained
- 3.2. No Deletions are accepted ... No **RELIGIOUS** Falseties
- 3.3. No Additions, likewise, NOT ... No Idealistic **EXPANSIONism**
- 3.4. NO Influences, to not Deform ... **Nor Over Zeal & Nor Under State**
 - 3.4.1. Thus the technique is ... **Avoid DISRESPECTism** ... In All Thought
 - 3.4.2. Slight necessary '**RESPECTings**' are signaled ... by (Major) ... & 'Minor'

4. **Present**

- 4.1. **Truth** of the **Events**, is to be maintained
- 4.2. Veridic Happenings Analyse ... The **CAUSES** of Events
- 4.3. Allowing to SET an **ACTION** Plan ... **Past Enables us to Tackle the Present**
- 4.4. This **Collective Conciousness** ... **Traces us the BALANCED Way**
 - 4.4.1. Thus the technique is ... **Avoid Your RIGHTism** ... In All Thought
 - 4.4.2. Moderate necessary '**HONOUR Bournes**' are signaled ... by (Major) ... & 'Minor'

5. **Future**

- 5.1. **Truth** of the **Elders**, is to be maintained
- 5.2. No Fasifications are accepted ... Each **ELDER** has 'Tis Own Place
- 5.3. No Blow-Ups, likewise, NOT ... No Pump-Ups of Ordinary Beings
- 5.4. **RESPECT** those Meriting Respect ... **From Our Fathers to Our Fore-Fathers**
 - 5.4.1. Thus the technique is ... **Bow to the LEARNED, if Learned** ... In All Thought
 - 5.4.2. Great Cultural '**Universal TRUTHS**' are signaled ... by (Major) ... & 'Minor'
 - 5.4.3. Thus the technique is ... **Bow to the LEARNED, if Learned** ... In All Thought
 - 5.4.4. Great Cultural '**Universal TRUTHS**' are signaled ... by (Major) ... & 'Minor'

QEDs ... The Three Dimensional Time & Space Methodology ... Applied by Qura'an

1. Every Verse is placed in an Evolutive Domain, **as per it's Revelation**, fixing the Historical Space

1. These Spaces are arranged in **10** Scopes of Time ... **Highlighted by a Back Colour**

1. Scope 0 ... The Veiled ... **It's the Domain of the Unknown, Past & Future**
2. Scope 1 ... Creation ... First Evolution ... **Adam and the Beginning of Time**
3. Scope 2 ... Prophets ... Second Evolution ... **Uptil the advent of Jesus Christ**
4. Scope 3 ... Dark Ages ... Third Evolution ... **When all was Brutal and Chaotic**
5. Scope 4 ... **Qura'an** ... The Revelation ... **The Vahi Time of the Last Prophet**
6. Scope 5 ... **Actual** ... We & Passing Centuries ... **Vahis Pertaining to Present**
7. Scope 6a ... Future **Near** ... What is Previsible ... **A certain Logic of Possible**
8. Scope 6b ... Future **Far** ... What is unPrevisible ... **A Logic of UnPredictable**
9. Scope 7 ... **Chaos** ... Resurrection 'Qayaamat' ... **The Sure and Certain End**
10. Scope 8 ... **Warning** ... The Choice ... **What can be Avoided, if Care be Taken**
11. Scope 9 ... **Punishment** ... **The Erring** ... **NO RETURN** ... Except 'Tauba'

2. Scope-Groups are so re-arranged in 4 Control Periods ... Per the Quality of Actions Engaged

1. **Control 1** ... **Veiled** ... **Composed of Scopes 0** ... ▲-I-▲H▲ ... In **'Tis** Domain
2. **Control 2** ... **Beyond** ... **Composed of** Scopes **1, 4, 6ab, 7** ... **Devine** Dictates
3. **Control 3** ... **History** ... **Composed of** Scopes **2, 3** ... **Example** for the **Created**
4. **Control 4** ... **Fluidity** ... **Composed of** Scopes **5, 8, 9** ... **Action** by the **Created**

2. Thus the "**Created**" is in very Peculiar Situation ... It has an almost NEGLIGIBLE "Zone of Action"

1. **Future** : **No** Real Prevision is possible ... Only a very vague Guess-Work is allowed
2. **Present** : **No** Real Time is enactable ... Only a Fleeting Moment arrives to Slip Away
3. **Past** : **No** Real Asset in hand ... Only Treasures are the Memories and Regrets Remaining

3. So it is that in a Split Instance has to be Decided ... Our Fate and our Destiny ... The Irreparable Action

1. So, Mathematically is Proved that the PRESENT eXists NOT ... A Figment of Imagination
 1. What Could be ... We can give it a Name ... **A Probability or Future** ... **To BE**
 2. What Is But Not ... We can't give it a Name ... **A Fleeting Fraction** ... **Or NOT**
 3. What Is, Now It's Was ... We accept it's Passage ... **A Fixed Memory** ... **To WAS**
 4. What's Gone, Was Time ... We call it Experience ... **A Static History** ... **Question?**
2. And we come to a **Conclusion** ... **Al to La is the Only Straight Path in Universe** ... **UnShared**
3. The "Created" has a **Split Choice** (Taqseem) ... **Share** "alAmata" & **Avoid** "alMaghdoob"

4. Such is our "**Sirat-ul-Mustaqueem**" ... The "**Divided Way**" ... The **Balance** to the "**Noor-us-Samaawat**" !

Leeds University UK ... The Quranic Arabic Corpus

Most recent Arabic language computing research focuses on **modern standard Arabic** ... and ...

the classical Arabic of the Quran has been relatively unexplored.

Almost no attention has been given to traditional Arabic grammar,

despite many volumes written on the subject over the centuries.

V must Note ... Its Strange that ▲-I-▲H▲ **has ONLY 99 Names ... But 'Tis taught Adam ALL the Names ???**

۲(۳۱) . وَ عَلَّمَ اِسْمَاءَ كُلِّهَا Are رَبِّ (609) & اللهُ (149) Not in the Names of ▲-I-▲H▲ ... Please Reflect ؟??

A Time has passed that **Ghalib** is Dead, but Returns Spirited ... **Saying** of All, if ALL took to NAUGHT, **What New** will be ؟?

Un Temps est passé que **Ghalib** est Mort, mais Revient à l'Esprit ... **Disant** sur-tout, si Tout devenait Nul, **Que Nouveau** sera ؟?

Eine Zeit hat daran passiert **Ghalib** ist Tot, aber in Geist Zurückkehren ... **Ausspruch**, wenn ALLE zu NULL nahmen, **Welch Neu** sein wird ؟?

Reverse : ترکیبِ اعلیٰ ... ہے آنا یاد پر، گیا مر غالب کہ مدت ہوئی کہنا پر باتِ اکِ ہر وہ، ہوتا کیا تو ہوتا یوں کہ :

QEDs ... The Word Grammar Construct & Position Method ... Applied to Qura'an

1. A Verse remains True to its Construct Domain, **as per it's Revelation**; so Positioning's the **Meaning Key**
 1. These Speech Parts are arranged in **10** Concept Ranges ... **Directly Lighted by Fore Colour**
 1. Range **0** ... **The Veiled** ... **It's the Domain of the Unknown, Past & Future**
 2. Range **1** ... **Attributes** ... So to say **Names** of ▲-I-▲H▲ ... We use of **Qura'an**
 3. Range **2** ... **Pronouns** ... **Personal Address** ... Creates Simplicity & Intimacy
 4. Range **3** ... **Unique Occur** ... **ONCE** ... An Ayat containing it, is also **Unique**
 5. Range **4** ... **Conjunctions** ... **Phrase Joins** ... Profusely Used ... ﴿...﴾ >12000
 6. Range **5** ... **Verbs** ... **Action as us, Created** ... **Execution needs Time & Space**
 7. Range **6** ... **Pointer** ... **What Denotes Towards Divinity** ... **Symbolically !**
 8. Range **7** ... **Concepts** ... **In Actions and in Deeds** ... **Ideals of Purity of Mind**
 9. Range **8** ... **Nouns Concrete** ... Necessary '**Inclusion**' ... (Notes) & **Comment**
 10. Range **9** ... **Evil/MAL** ... **Iblis, Satan, Bad Choice** ... **What must be Avoided**
Nota ... **Qura'an** ... Does not have Exclamations! ▲-I-▲H▲ can't be Surprised !
 2. Range **3** ... **Unique Occur** ... are of **4** Types ... **Complete Study is Elsewhere; as Very Vast**
 1. **Control 1** ... **Single** ... **Exists Nowhere else in the Qura'an** ... >12000 ...
 2. **Control 2** ... **Multiple** ... **More in the same Ayat** ... **Aiyaka** ... **Twice** (1:5)
 3. **Control 3** ... **Twice** ... **In different Ayat** ... **Lahabin** ... (111:1)-(111:3)
 4. **Control 4** ... **Thrice** ... **In different Ayat** ... **Al'Sirata** ... (1:6)(36:66)(37:118)
2. This Surat has a Particular Grammar ... It has **25** Words of which **9** are **Unique** ... divided into All Ayat!
 1. **Thus** : **All** Ayat are **Unique** also ... **None Repeated** anywhere in the **Qura'an** ... Surat **105**
 2. **Vahi 62** : **Single** : **Hijri -10** in **Makkah** ... **Manzil** : **7** ... **BaaB** : **30** ... **Raku** : **549** ...
 3. **Period** : **Belongs** to the **Dark Ages** ... **Scope 3** ... **When all was Brutal and Chaotic**
Note : Surat in **Baab 30** (except **110**) came in **Makkah** ... Except **78/79**, **all have 1 Raku** !
3. Grammatical Material consists of ... **10 Unique**; in these we do not make any Distinctions ... No **Repeat**
 1. **1 Devine**, **1 Noun**, **0 Attribute**, **2 Pronoun**, **6 Verb**, **5 Conjunction** ... **+10 U** = Total = **25**
 2. **5 Verb** are Creation Related ... **1 Verb faa'la** ... is Action Deflected ... **Rab** just **Ordains** !
Nota ... **Devine** ... is Beyond **Time & Space** ... So arises **NO** Need to apply **Verb Limit** ???
4. This Miracle of Intelligent Animal Behaviour Reveals ... that Our Fate and Destiny is Mastered in Yond !
 1. Hence, No Molestation of **Ascertained** Religious Prayer-Place ... will be Tolerated by Nature
 1. Thus Future Aggressors may take Note ... **Forbidden Domains Exist Protected**
 2. **Sincere Religious Beliefs are to be Respected in all Cases** ... **And Goodly**
 3. **Otherwise a Severe Punish is Awaited** ... **Al-Fil**, so sets a **Historical Example**
 2. To Actualise this Miraculous Behaviour ... **Nature Employs Natural Means** ... **Artificeless**
5. **Disposition** of the **Verb** Material is also **Unique** ... Starts off a **Warn** Example to **Terminate** in **Punish** !
 1. So we cannot juxtapose any Word per our own Will ... **All is Determindly Pre-Disposed** ...
 2. The **Action** ... **Considere traita Considere Frappa attacqua bombarda reduisa** & **End**
 3. **UnChangeable** ... **Consider treat Consider Struck hoarded bombarding reducing** Fixed
6. **Disposition** of the **10 Unique** ...
 1. **Companions** 2. **Elephants** 3. **Treachery** 4. **Ridicule** 5. **Swarms**
 6. **Swallows** 7. **bombarding** 8. **Stones** 9. **Straw** 10. **mashed** ... from **Start to End** is very well Organised
7. **Global Dispositions** ... **Surat Relations** : **Concepts Group Al-Fil** : **3, 5, 6, 11, 15, 21, 105** : Mostly **Makkah**
8. Other **Dispositions** ... how **Divine** unto and **Swarms** ⇒ **Silt** ... **Fantastic** Followed-up **Flowing** **Forms** !
9. **Conclusion** ... **NO** ... OooolllooO-e-aaaAMMMAaaa ... Has the Right to change this Order. **(Full Stop)**!

New TH	Gold	Grey-M	Emerald	Ciel	Mauve	Cyan	Canary	Pale	Pepita	Fauchia
Scope	Bil'ghaib ▲-I-▲H▲	Creation ▲-I-▲H▲	Ancient ▲-I-▲H▲	*Dark* ▲-I-▲H▲	Present ▲-I-▲H▲	Actual & Insan	Danger & Insan	Chaos & Insan	Future ▲-I-▲H▲	End/Fin ▲-I-▲H▲
Created R G B	.0. Pure 128,128,000	.1. Attrib 128,128,128	.2. Pro-N 000,255,000	.3. 3 3 000,255,255	.4. Conj. 200,000,200	.5. Verb 100,200,200	.6. Concept 200,255,200	.7. .7. 255,100,200	.8.8.8.8. 255,200,100	.9. Evil 255,100,200

... اردو میں اردو نہیں ... دارو وارد ... یعنی ...

عربی ... ا. س. د. و. لفظ. میں. اردو. کتبت. نہیں. نسخ

قرآن ... یہ زبان کئی طرز سے تحریر ہوتی ہے ...

فارسی ... یہ زبان کئی طرز سے تحریر ہوتی ہے ...

نوری ... میرے استاد ... احمد مرزا جمیل ...

یہ زبان کئی طرز سے تحریر ہوتی ہے ...

طارق ... یہ زبان کئی طرز سے تحریر ہوتی ہے ...

لاطینی ... دائیں سے بائیں ... سطحی ... حرفی ... اردو ...

چینی ... بالا سے دوز ... حرفی ... انج ... Tarig ...

لکیری ... بالا سے دوز ... لفظی ... نستعلیق ...

اُردو کی ترقی کی لیے
مقتدرہ قومی زبان (پنپور)
پشاور اور تھرپارکر (تھرپارکر)
سمیت ٹکنالوجی کے نئے
راستوں کا تعین کر رہا ہے

اُردو کی ترقی کی لیے
مقتدرہ قومی زبان
(پنپور) اور
تھرپارکر (تھرپارکر)
سمیت ٹکنالوجی کے نئے
راستوں کا تعین کر رہا ہے

I am a very lucky man ... 2002, I was very depressed ... A day I met Gen. Masood Agha (ret'd), who was the then DG of the Pak Post in Islamabad ... He directly asked me how was my Qura'an work coming along; and I showed a pessimistic mood, talking about the lack of means ... He took me to his Office and called all his staff ... "This is Mr. T. He is working on the Globalisation of Qura'an. From today he will occupy my office for a few months (Meeting Room, where he will work on my own computer, so that I have the honour of this tremendous project); he must not be disturbed, even if we have the most secret meetings in course ... and remember, he will not be allowed to leave Pakistan, until this work is completely accomplished ! Good Luck & ▲-I-▲H▲ Hafiz." Day & Night !!!

Where is a Will, There is a Way ... So, I dominated over all the Munafqueen of Islamabad ... Qaumi Zuban & All, Paid for Nothing!

QEDs ... Global Atomisation Technology & Unicode Atoms ... Applied to Qura'an

Surat Al-Fil Atomisation ... Muslim Unicode Must be Created ... LEFT ←←← RIGHT ... R:549

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	الفيل	ترتيب			
1-05			What Seems be ... B-Key 05	ط ١	9-000	9-000	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ	r-0			
				رَت	فُيَاكَ	لَعَف	لِكَبَّرَا	بِأَحْصَاءِ	بِأَحْصَاءِ	9-000	-(6292)-
				م-ل-أ	لُعْجِي	مُهُدِيكَ	يَدِف	لِيُنصِتَ	أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ	9-000	-(6293)-
				ل-س-ه-ر-أ	م-ه-ي-ل-ع	ه-ي-ط	ل-ي-ا-ب-ب-أ	وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ	9-000	-(6294)-	
				م-ه-ي-م-ر-ت	ة-ر-ا-ج-ح-ب	ن-م	ل-ه-ي-ر-ج-س	تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ	9-000	-(6295)-	
				But what Really is on Computer ...	ع	9-000	9-000	فَجَعَلَهُمْ كَعَصِفٍ	r-0		
				م-ه-ل-ع-ج-ف	ف-ص-ع-ك	ه-أ-ر-م	ل-ه-و-ك	K-Key 1	9-000	-(6296)-	
... For me as Muslim HALFED in Stature ... It is Impossible to Accept such a Disrespect of the Qura'an ...											
Thus ... OUR ... OooollllooO-e-aaaAMMMAaaa ... are ... NOT WORTH ... What they PRETEND to be ! ...											
Since Centuries ... OooollllooO-e-aaaAMMMAaaa ... Defeatism ... is the True Loss ... of Muslim Tradition ...											

QEDs ... Qura'an Applied Arabic Fonts as Unicode Atoms ... Quantum Islamic Computer

1. KFGQPC Uthman Taha Naskh ... This is the Standard (Many of Sakoons omitted); Much used in Qura'an
2. Traditional Arabic ... Has a slight different Form (Many of Sakoons omitted); Also Often used in Qura'an
3. IranNastaliq ... Slight Tilt to Right (Alamat Haphazard); Mostly for Farsi ... Bigger Font (Kaf is a Beauty)!
4. Times New Roman ... of Reasonable Interest (Atomises B, F, N; but breaks on Alamat) ... ب فن Odd?
5. PDMS_Saleem_QuranFont ... Some Atomisation (ب ج ح د ذ ر ز س ص ض ط ظ ع ف) ... Incomplete ?
6. Noori Nastaleeq ... Created by my Ustad (Ahmed Mirza Jameel; Saved Technical Urdu) ... All Copy him!
7. Pak Nastaleeq ... Created by Myself (Handed to Technically Weak Qaumi Zuban) ... Must be Re-Worked!

QEDs ... Qura'an References & Bibliographies Consulted ... Quod Erat Demonstrandum

1. The Story of the Owners of the Elephant (From Surah Al-Fil) – By Ibn Kathir
2. ... By courtesy of Google ... GlobeViews.com ... Swal-SuperColour.com (1 & 2) ... NatureEducation.org ...
3. ... InkwearTatoos.com ... Swal-123rf.com ... Swal-FossilFacts-&-Finds.com ... Telegraph.co.uk ...
4. ... GlobeViews.com ... Express.co.uk ... WildLifeExtra.com ...
5. ... By courtesy of ... TheGuardian.com ... BiologyJunction.com ... en.wikipedia.org (1 & 2) ... & T. Hameed
 - A Strange Event, inexplicable in those time ... only Science can tell us, How Meat Melts on a Skeleton
 - The Miracle is these small intelligences ... Who knew Where to go, How to come back, When to attack
6. ... Kaaba ... Plan-Adishakti.org ... Hajr-SlideShare.net ... Arabia-BrotherPete.com ... Dessin-SatternResearch.Tumblr.com ... Draw-EsotericonLine.net ... HajjAndUmrahForMuslims.WordPress.com ...
7. ... Kaaba ... Ancien-disclose.tv ... Kaaba-Intern-SlidePlayer.com (1 & 2) ... & T. Hameed
 - By 500 AD, 360 Idols were within the Ka'aba ... i.e., an average of 1 per day ...
 - Of an UnKnown Event ... thus is a stone god created ... so you reason not ... you only presume
8. History of Ka'aba (Abridged & Edited ... by TH) ... Source: al-islam.org ...
9. Quantum Theory of the Universe ... Lisa Zyga feature ... February 9, 2015

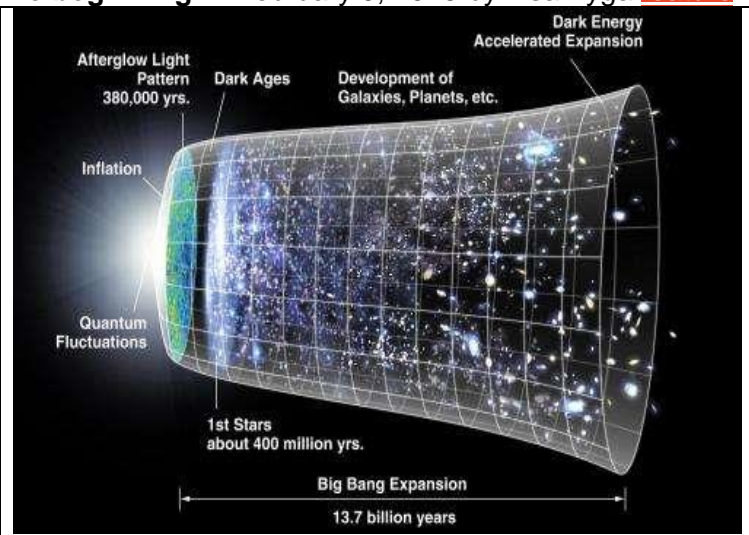
QEDs ... Relativity to ... Scientific Modern Civilisation ... Quod Erat Demonstrandum

- The End of the 1st. World War ... meant the End of Usmania Muslim Calaphite !!!**
- ... History was Changed ... Kingship Re-Instated ... Central Neucleous Abolished ... **Phase I** Balkanisation ...
- ... An Agent by name of **Lawrence** ... became the **1st. Terrorist** of History ... Istanbul/Cairo Rail **Dynamited** ...
- ... Hand-Picked and Trained in Sindh, Punjab & Peshawar ... Learning Arabic from the Saud Makkan Clan ...
- ... So was **History Re-Written** ... Princehood & Capital Dominated ... **Phase II** Balkanisation; as **Emirates** ...
 - Abraha** : **Domination Politics** in the Shape of **Power** ... before: **Imported Religion** ... Now: **Petrol** ...
 - Elephants** : **Land-Based** ... Immense **WAR** Machines ... **Fabricated** by Dominators; as **Protection** ...
 - Swallows** : **Air-Based** ... **Shape** is like the **Super-Sonic** Jet Bombarders ... Scope ... **Long Range Flight**
Note : Can carry Bombs in Beak (**Front Attack**) & in Feet (**Carpet Bombs**) ... As yet a Neutral **Force** !
What will be the Future Role of **Swallows (Defence of Ka'aba)**; **only Yond** can tell (Mother Nature) !
Thus, it is NOT to be Forgotten, that **History Repeats Itself: just Wait & See (Justice Lasts Forever)** !

QEDs ... The Quantum Theory of The Universe ... Applied to Cosmos.

No Big Bang? Quantum equation predicts universe has no beginning ... February 9, 2015 by Lisa Zyga **feature**

New gravity particle ... In physical terms, the model describes the universe as being filled with a quantum fluid. The scientists propose that this fluid might be composed of gravitons—hypothetical massless particles that mediate the force of gravity. If they exist, gravitons are thought to play a key role in a theory of quantum gravity. In cosmological terms, the scientists explain that the quantum corrections can be thought of as a cosmological constant term (without the need for dark energy) and a radiation term. These terms keep the universe at a finite size, and therefore give it an infinite age. The terms also make predictions that agree closely with current observations of the cosmological constant and density of the universe. Ahmed Farag Ali at Benha University and the Zewail City of Science and Technology, both in Egypt, told *Phys.org*. Ali and coauthor Saurya Das at the University of Lethbridge in Alberta, Canada, have shown in a paper published in *Physics Letters B* that the Big Bang singularity can be resolved by their new model in which the universe has no beginning and no end.



QEDs ... The Quantum Universal Theory ... Applied to Computer.

- In Layman Terms, the Quantum can be explained as an Existing Total ... Imagine Ourselves as Living in a Permanent Electrical Static Atmosphere ... So, No Action !!!**
- ... **The Quantum Computer** ... Predicted for 2015 is still Unacheived ... In my Opinion, not before 2025 ...
- ... **So the Muslim World Must prepare for its Advent** ... Near Future ... **LEFT <<< RIGHT** ... Technology ...
- ... In other Words ... Prepare A World First in Science & Technology ... **Quantum Islamic Computer** ...
- ... Thus we **MUST Plan NOW or NEVER** ... The Infra-Structure ... **Fonts Data-Bases Front-Ends** ...
 - Naskh** : **Classical & Modern**, Maniable unto **Artistic Needs** ... **Design** Research & Innovation ...
 - Nastaleeq** : **Noori-Nastaleeq** is the Real Base of all Present Fonts ... Must be Correctly **Atomised** ...
 - Development** : **Research Based** ... **Market Studies** are a Valuable Means for **Future Perfection** ...
 - Atomisation** : **Quantum Nastaleeq** ... the Research & Development of ALL types of Modern Fonts ...
 - Minimisation** : **Atoms Act** ... Thus ALL Arabic Base, Using Calculations ... **Will be a 100 Times Faster**

Note : Much as I understand ... In Quantum Theory, there is NO Waste ... As Living Within a **Force**

What will be the Future Role of our **Quantum Islamic Computer**; **only Our Efforts** will tell !

Thus, it is NOT to be Forgotten, that **History Repeats Itself: just Struggle & See (We'll Last Always)**

Conclusion : **For Muslim Civilisation to Survive** ... **Progress ???**

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:550

S.	A.	#	Unique.	Text	Aayat	واحد	قریش	ترتیب	
1-06	1	2	The United Quraysh	۱	لا ۱	9-000	فُرِيْشٍ 9-000	لَا يُلْفِ 9-000	
	2	1		ج ۲	9-000	وَ الصَّيْفِ 9-000	الشِّتَاءِ 9-000	رِحْلَةَ 9-000	
	United in Trips in Winter 'n in Summer ... ۲ (as Afore & After this Vahi).								9-000
	3	1	Thus 'they' pray The Divinity, herein, the House (Ka'aba) : ۳	۳	لا ۳	9-000	رَبِّ هَذَا الْبَيْتِ 9-000	فَلْيَعْبُدُوا 9-000	
	4	1		ع ۴	9-000	مِنْ خَوْفٍ 9-000	وَأَمْنَهُمْ 9-000	مِنْ جُوعٍ 9-000	
Tis-self provides them 'gainst Famish 'n protects them 'gainst Fear. -(6301)-								9-000	
... [K-Beg = 03] ... Surat : 106 ... Aayat : 4 ... Class-6 ... Manzil : 7 ... BaaB : 30 ... Raku : 550 ... U-Words : 5 ... U-Aayat : 3 ... [K-End = 1] ...									

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:551

S.	A.	#	Unique. ... Text ... Aayat ...	واحد	ترتيب
1-07	1	0	Key 2 See U one, who belies thus the Faith : ط ١	أَبْرَأَيْتَ الَّذِي يُكَذِّبُ بِالَّذِينَ	0 -(6303)-
	2	0	as that one, who molests an Orphan. لا ٢	فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ	0 -(6304)-
	3	0	'n 'who' don't encourage, 'pon feeding the Needy. ط ٣	وَلَا يَحْضُنُّ عَلَى طَعَامِ الْمَسْكِينِ	0 -(6305)-
	4	1	So Woe to the Worshippers; لا ٤	فَقَوْلٌ لِلْمُصَلِّينَ	9-000 -(6306)-
	5	0	the Folks who about Meditation theirs, are Negligent; لا ٥	الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ	0 -(6307)-
	6	0	the Folks who're Show-offs; لا ٦	الَّذِينَ هُمْ يُرَاءُونَ	0 -(6308)-
	7	2	'n refuse (Neighbours') Needs. لا ٧	وَيَمْنَعُونَ الْمَاعُونَ	9-000 -(6309)-

... K-Beg = 02 ... Surat : 107 ... Aayat : 7 ... Class-10 ... Manzil : 7 ... BaaB : 30 ... Raku : 551 ... U-Words : 3 ... U-Aayat : 1 ... K-End = 1 ...

Al-Maa'un

Sūrat al-Mā'ūn (Arabic: سورة الماعون, " (Neighbours') Needs ").

(Wikipedia)

Sūrat al-Mā'ūn (Arabic: سورة الماعون). This surah is concerned with two of the core teachings of Islam ...

1. how you pray and 2. how you give ... discusses the character of those who claim to be Muslims but are oblivious of the hereafter. These people deprive the orphans of their rights, are heedless to the dues of the destitute, and pray without holding God in remembrance, forgetting the objective behind prayer. Their charitable acts are a display of their false piety. The Surah is designated after the word al-ma'un occurring at the end of the last verse. Abdullah ibn Masud said: "During the time of the Messenger of Allah (pbuh) we used to consider maa'un (this of daily use) lending a bucket and cooking-pot."

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:552

S.	A.	#	Unique. ... Text ... Aayat ...	واحد	ترتيب
1-08	1	2	Key 5 Surely, We grant U, the Fount ... (of Abundance) ? 'Al-Kausar' (full Knowledge).	إِنَّا أَعْطَيْنَكَ كَوْ	9-000 -(6311)-
	2	2	Pray to the Divine 'n Sacrifice !	فَصَلِّ لِرَبِّكَ وَانْحَرْ	9-000 -(6312)-
	3	2	R-0	إِنَّ سَانَكَ هُوَ الْأَبْتَرُ	9-000 -(6313)-

Surely, opposing U, its Hopeless ! (to the Prophet). Shortest Surat

... K-Beg = 05 ... Surat : 108 ... Aayat : 3 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 552 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:552

S.	A.	#	Unique	Text	Aayat	وَاحِدٍ	الكورث	ترتيب
1-08	1	2	Key 5	Surely, We grant U, the Fount ... (of Abundance) ? 'Al-Kausar' (full Knowledge).	r-0	إِنَّا	أَعْطَيْنَكَ	9-000 -(6311)-
	2	2	Pray	to the Divine 'n Sacrifice !	r-0	فَصَلِّ	لِرَبِّكَ	9-000 -(6312)-
	3	2			R-0	هُوَ	إِنَّ	9-000 -(6313)-
<p>Surely, opposing U, its Hopeless ! (to the Prophet). Shortest Surat</p> <p>... K-Beg = 05 ... Surat : 108 ... Aayat : 3 ... Class-7 ... Manzil : 7 ... BaaB : 30 ... Raku : 552 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...</p>								

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:553

S.	A.	#	Unique.	Text	Aayat	وَاحِدٌ	الكافرون	ترتيب
1-09	1	0	Key 02 (Idols are by Worship) SAY : "O U the Disbelievers,			١	قُلْ يَا أَيُّهَا الْكَافِرُونَ	ق 0 -(6315)-
	2	0	(▲-I-▲H▲ is, but Prayer) Nay pray I what U worship,			٢	لَا أَعْبُدُ مَا تَعْبُدُونَ	ل 0 -(6316)-
	3	0	'n Nay will U pray what I pray,			٣	وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ	و 0 -(6317)-
	4	0	'n Nay I will worship what worship U,			٤	وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ	و 0 -(6318)-
	5	0	'n Nay will U pray what I pray ...			٥	وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ	و 0 -(6319)-
	6	1			ر-0	٦	لَكُمْ دِينُكُمْ وَ لِى دِينِ	ل 0 -(6320)-
<p>++++ To U Worship Urs; 'n I 'my' Faith. Note Difference : Pray & Worship</p>								
<p>... K-Beg = 03 ... Surat : 109 ... Aayat : 6 ... Class-12 ... Manzil : 7 ... BaaB : 30 ... Raku : 553 ... U-Words : 1 ... U-Aayat : 1 ... K-End = 1 ...</p>								

S.	A.	#	Unique.	Text	Aayat	وَاحِدٌ	النصر	ترتيب
1-10	1	2			Key 7			9-000 وَ -(1646)-
	2	1						9-000 وَ -(1646)-
	3	1						أ
								9-000 -(1646)-
... K-Beg = 07 ... Surat : 110 ... Aayat : 3 ... Class-10 ... Manzil : 7 ... BaaB : 30 ... Raku : 554 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:555

S.	A.	#	Unique.	Text	Aayat	وَاحِدٍ	لَهُبَا	ترتيب					
(Vahi Reply to Insults, by Abu-Lahab, during 1 st . Sermon), repeatedly interrupting the discourse ... Note use of Lahab .													
1-11	1	3	ط ١	9-000	وَتَبَّ	9-000A	أَبِي لَهَبٍ	9-000	يَدَا	9-000	تَبَّتْ	ت	
		r-0	Key 3	Succumb Hands of Abu Lahab (Father of Flames) : 'n succumb ...			ط ١						9-000 -(6326)-
	2	0		No avail to him his Wealth 'n neither Gains			ط ٢						9-000 -(6327)-
	3	2	r-0	Burnt by Fire personally, in Flames,			ط ٣						9-000 -(6328)-
	4	2	r-0	'n 'his' Wife, bearing Fire-wood,			ط ٤						9-000 -(6329)-
5	3			like a twisted Rope as Halter			ط ٥					9-000 -(6330)-	
... K-Beg = 03 ... Surat : 111 ... Aayat : 5 ... Class-11 ... Manzil : 7 ... BaaB : 30 ... Raku : 555 ... U-Words : 11 ... U-Aayat : 4 ... K-End = 1 ...													

Al-Ikhlās

Sūrat al-Ikhlāṣ (Arabic: سورة الإخلاص, "Fidelity" or "Sincerity").

(Wikipedia)

Also known as Sūrat al-Tawhīd (Arabic: سورة التوحيد, "Monotheism") is the 112th Sura of the Qur'an.

S.	A.	#	Unique	Text	Aayat	واحد	الإخلاص	ترتيب
1-12	1	0	Key 3 Its ١١١ , the Space ; ١	SAY : ١	قُلْ هُوَ اللَّهُ أَحَدٌ	١	١	٠ -(6317)-
	2	1	١١١ , the Eternal ; ٢	r-0	اللَّهُ الصَّمَدُ	٢	9-000	١ -(6318)-
	3	2	may Got ٥ 'n may beGot: ٣ (((...Plan ... Got beGot ... Unique ???...)))	r-0	لَمْ يَلِدْ وَلَمْ يُولَدْ	٣	9-000	٢ -(6319)-
	4	1	'n may like Tis-self , holds this Space . -(6320)- ٤	r-0	وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ	٤	9-000	٣ -(6320)-
... K-Beg = 03 ... Surat : 112 ... Aayat : 4 ... Class-12 ... Manzil : 7 ... BaaB : 30 ... Raku : 556 ... U-Words : 4 ... U-Aayat : 3 ... K-End = 1 ...								

Al-Ikhlās

Sūrat al-Ikhlāṣ (**Arabic**: سورة الإخلاص, "Fidelity" or "Sincerity").

(Wikipedia)

Also known as **Sūrat al-Tawhīd** (**Arabic**: سورة التوحيد, "Monotheism") is the 112th **Sura** of the **Qur'an**.

In the early years of Islam, the sūrahs of the Quran came to be known by several different names, sometimes varying by region ... This **sūrah** was among those to receive many different titles. **It's a short declaration of tawhid, God's absolute oneness, consisting of 4 ayat.** Al-Ikhlās, also means "**the purity**" or "**the refining**".

It is reported from **Ubayy ibn Ka'b** that it was revealed after the polytheists asked ...

"O Muhammad! Tell us the lineage of your Lord."

Nota : **١١١** has used **Ahad** (**Not Wahid**) ... Ahad are Borders ... (from **Al** (to) **La** ... **Doubly OmniPresent**
Choix du Mot **Ahad** (**Pas Wahid**) ... Ahad sont les Confines ... (de) **Al** (à) **La** ... **Doublement Sans Frontières**
Strange : (43) Ala'amaat Over ١ Only ONE (1) Kasma (١) is **UNDER** ... **Étrange** ??? **NO Offspring**???

All Ends in Daal

... د ...

Tout termine en Daal

4 Facets ... of

Divinity in

This Message

1. Unique
2. Eternal
3. Nor Got
4. Nor Begot

S.	A.	#	Unique.	Text	Aayat	وَاِجْد	الفلق	ترتيب
1-13	1	2			Key 12			9-000 و -(1646)-
	2	1						9-000 و -(1646)-
	3	1						9-000 و -(1646)-
	4	2						9-000 و -(1646)-
	5	1						أ
								9-000 -(1646)-
... K-Beg = 12 ... Surat : 113 ... Aayat : 5 ... Class-12 ... Manzil : 7 ... BaaB : 30 ... Raku : 557 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...								

Surat & Aayat Analysis ... Unique Words Occurances & Meanings ... These Aayat are ALSO Unique ... R:558

S.	A.	#	Unique.	Text	Aayat	وَاجِد	الناس	ترتيب
1-14	1	0			Key 12			9-000 م -(6317)-
	2	1						9-000 ا -(6318)-
	3	1						9-000 ا -(6318)-
	4	1						9-000 ا -(6318)-
	5	2						9-000 ل -(6319)-
	6	1						9-000 و -(6320)-

... K-Beg = 12 ... Surat : 114 ... Aayat : 6 ... Class-12 ... Manzil : 7 ... BaaB : 30 ... Raku : 558 ... U-Words : 5 ... U-Aayat : 3 ... K-End = 1 ...

It is interesting to note ... in **BaaB 30** ... NO Surat exists of ... Class (4) Persons (1) Prophets (3) The Prophet
Strangely : These Classes concern **Individuals** ... so we conclude that : **Baab 30** discusses **Principles** NOT **Persons** !!!! ;

It is interesting to note ... in **BaaB 30** ... NO Surat exists of ... Class (4) Persons (1) Prophets (3) The Prophet
Strangely : These Classes concern **Individuals** ... so we conclude that : **Baab 30** discusses **Principles** NOT **Persons** !!!! ;