

Appendix 3

We Made the Quran Easy [54:17]

Verse 11:1 informs us that the Quran's Miracle involves [1] the superhuman mathematical design of its physical structure and [2] the simultaneous composition of a literary work of extraordinary excellence.

One may be able to meet the numerical distribution requirements of a simple mathematical pattern. However, this is invariably accomplished at the expense of the literary quality. The simultaneous control of the literary style and the intricate mathematical distribution of individual letters throughout the Quran (Appendix 1) is evident in the fact that the Quran is made easy to memorize, understand, and enjoy. Unlike a human-made book, the Quran is enjoyable to read over and over, infinitely.

The title of this Appendix is repeated in Sura 54, verses 17, 22, 32, and 40. As it turns out, the Quran's Arabic text is composed in such a way as to remind the reader or the memorizer of the next correct expression, or the next verse. God created us and He knows the most efficient way for fixing literary materials into our memory. Memorization of the Quran has played a vital role in preserving the original text generation after generation at a time when written books were a rarity.

Without even realizing it, the person who memorizes the Quran is divinely helped by an intricate literary system as he utters the sounds of the Quranic words. Almost every verse in the Quran contains what I call "Memory Bells." Their function is to remind the reader of what comes next. This system is so vast, I will give only two illustrative examples:

1. In Sura 2, Verses 127, 128, and 129 end with two different names of God each. These pairs of names are "*Al-Samee' Al-'Aleem* (The Hearer, the Omniscient)," "*Al-Tawwaab Al-Raheem* (The Redeemer, Most Merciful)", and "*Al-'Azeez Al-Hakeem* (The Almighty, Most Wise)," respectively. If this were a regular book, one would easily mis-match these six names. Not so in the Quran. Each one of these pairs is preceded in the same verse by a "Memory Bell" that reminds us of the correct pair of names. Thus, Verse 127 talks about Abraham and Ismail raising the foundations of the Ka'abah. The verse ends with the names "*Al-Samee' Al-'Aleem*." The prominent sounds here are the "S," "M," and "'Ayn." These three letters are prominent in the word "Ismail." We find that this word is conspicuously delayed in the sentence, while improving its literary quality. Thus, we find that the verse goes like this: "When Abraham raised the foundations of the *Ka'abah*, together with Ismail ..." Normally, a human writer would say, "When Abraham and Ismail raised the foundations of the *Ka'abah*..." But delaying the sounds in "Ismail" brings them closer to the end of the verse, and thus reminds us that the correct names of God in this verse are "*Al-Samee' Al-'Aleem*."

Verse 128 has the prominent word "*Tubb*" just before the names "*Al-Tawwaab Al-Raheem*." The word "*Tubb*" thus serves as the memory bell. The names of God at the end of 2:129 are "*Azeez, Hakeem*." The prominent sounds here are

“Z” and “K.” Obviously, the memory bell in this verse is the word “*Yuzak-keehim*”

2. Another good example is found in 3:176, 177, & 178, where the retribution for disbelievers is described as “ ‘*Azeem* (Terrible),” *Aleem* (Painful),” and “*Muheen* (Humiliating),” respectively. In a human-made book, the memorizer could easily mix up these three descriptions. But we find that each of these adjectives is preceded by powerful memory bells that prevent such a mix-up. The word “ ‘*Azeem*” of Verse 176 is preceded by the word “*Huzzun*” which is characterized by a stressed letter “Z.” This serves to remind us of the particular adjective at the end of this verse. The word “*Aleem*” of Verse 177 is preceded by the sound of the word “*Iman*” to serve as a memory bell, and the word “*Muheen*” of 3:178 is preceded by an abundance of “M” and “H” throughout this verse.

Other examples of memory bells include the ending of 3:173 and the beginning of 3:174, the ending of 4:52 and the beginning of 4:53, the ending of 4:61 and the beginning of 4:62, the ending of 18:53 and the beginning of 18:54, and many more.

Appendix 4

Why Was the Quran Revealed in Arabic?

We learn from 41:44 that the sincere believers have access to the Quran, regardless of their mother tongue. The disbelievers, on the other hand, are not permitted access to the Quran, even if they are professors of the Arabic language (17:45, 18:57, 41:44, & 56:79).

Arabic is the most efficient language in the world, especially when it comes to the precise statement of laws. Since the Quran is a Statute Book, it was crucial that such laws must be clearly stated. God chose Arabic for His Final Testament because of the obvious reason that it is the most suitable language for that purpose. Arabic is unique in its efficiency and accuracy. For example, the word “they” in English does not tell you if “they” are males or females. In Arabic there is a “they” for the males, “*HUM*,” and a “they” for the females, “*HUNNA*.” There is even a “they” for two males, “*HUMAA*,” and a “they” for two females, “*HAATAAN*.” This feature does not exist in any other language in the world. I came to appreciate this efficiency of the Arabic language when I translated, for example, 2:228. This verse enjoins the divorcee to give up her own wishes to divorce her husband, if she discovers that she is pregnant, and the husband wishes to reconcile—the welfare of the child takes a priority. The efficiency of the Arabic language was extremely helpful in stating this law. Any other language would have made it almost impossible to point out whose wishes are to be superseded, at least not in such a few words as we see in 2:228.

The word “*Qaalataa*” of 28:23, for example, translates into four English words: “the two women said.” Such is the efficiency of the Arabic language.

Another possible reason for choosing Arabic is the fact that “He” and “She” do not necessarily imply natural gender. Thus, when God is referred to as “He,” this does not imply gender at all. God be glorified; He is neither male, nor