

“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

female. The usage of “He” to refer to God in the English language, for example, has contributed to a false image of God. This was not helped by such distorted expressions as “Father” when referring to God. You never find such a reference to God in the Quran.

Appendix 5

Heaven and Hell

The descriptions of Heaven and Hell throughout the Quran are allegorical. And the Quran tells us so whenever such descriptions occur as independent statements, not within a general subject. See 2:24-26, 13:35, and 47:15. The word “*Mathal*” (allegory) is used in these verses. Linguistically, the word “*Mathal*” in these verses can be removed, and we still have perfect sentences. But it is there because the descriptions of Heaven and Hell are allegorical.

What Heaven and Hell are really like is far beyond our comprehension. Hence the need for allegory.

How can one describe, for example, the taste of chocolate to a person who never tasted chocolate? Allegory will have to be used. The person has to wait to actually taste chocolate in order to know what chocolate tastes like. Whatever allegory we use to describe the taste of chocolate can never approximate the real thing.

Heaven already exists, since Adam and Eve were placed in it during their days of innocence (2:35). We learn from Sura 55 that there are two “High Heavens”—one for the humans and one for the jinns—and two “Lower Heavens”—one for the humans and one for the jinns (see Appendix 11 for more details).

Hell is not created yet. It will be created on the Day of Judgment (69:17 & 89:23). More details are given in Appendix 11.

The High Heaven vs. The Lower Heaven

There are profound differences between the High Heaven and the Lower Heaven. Allegorically, water in the High Heaven flows freely (55:50), while the water of the Lower Heaven needs to be pumped out (55:66).

Allegorically, the High Heaven has all kinds of fruit (55:52), while the Lower Heaven has a limited variety of fruits (55:68).

Allegorically, the pure spouses readily join their spouses in the High Heaven (55:56), while the dwellers of the Lower Heaven must go fetch their spouses (55:72).

Yet, even the Lower Heaven is an incredibly fantastic prize for those who are fortunate enough to escape Hell and end up in the Lower Heaven (3:185)—going to the Lower Heaven is a great triumph. People who depart this life before reaching their 40th birthday, and did not sufficiently develop their souls, will go to the Lower Heaven (46:15, Appendices 11 & 32). The High Heaven is