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(IN ENGLISH LANGUAGE)

THE CONTRADICTORY NATURE OF HUMAN SELF
AS PER QURANIC STATEMENTS

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational
and Academic Scrutiny

PRELUDE

Instead of having a routinely cursory look at the Arabic Quran for the purpose of just chanting its holy text for securing divine blessings, if we really venture into scrutinizing the contents of its renderings in English, Urdu or any other native language of ours for a satisfactory comprehension of its message, we will have to face paradoxes and contradictions on endless occasions. We shall most probably find ourselves stuck into a welter of confusion failing to ascertain what to take for right and what to be construed as wrong. Many of the narratives would not fit in their places in the current social perspective. On many occasions open controversies would arise when judged on the yardstick of different fields of knowledge. A lot of text would prove unacceptable on the criterion of the laws of nature and collective human intellect. A lot of mythical touch would go against accepted wisdom, modern knowledge and human experience. Inconsistency or lack of correlation between successive sentences and themes discussed will be the elements most often noted, and only the thought of this divine Scripture's sanctity and reverence would force us to keep quiet.

We have unfortunately inherited this dilemma from the earliest - and assumed-to-be the most authentic - Arabic Interpretations (Tafaseer) which stand as the only acknowledged source from where our religious scholars transfer the data into their own languages without feeling the need of probing its veracity. The fact of the matter is that our entire English or Urdu translation work is not carried out direct from the Quranic text, but is borrowed from the aforementioned earliest Arabic Interpretations via the process of blind conformism.

Therefore the basic problem encountered in the process of conversion of Quran's original message into our own languages, is this sacred legacy from our elders. The ever growing and powerful class of Muslim religious clerics, which is virtually a gang of backward and violent monopolist bigots, is solely responsible for perpetuating this un-academic and irrational legacy. It is well known by now that our religious clerics' economy and authority both depend upon maintaining a status quo in this field. It is so because the unscrupulous capitalist dictators ruling the Muslim societies for the last 1400 years wanted it to be like that. And it so happens that the Cleric Mafia is the most effective instrument in the hands of the criminal ruling class. However, in the modern times of rapidly growing human intellect and awareness, it becomes our foremost duty to rise against the evil designs of these demigods irrespective of their power and tyrannical hold in our societies.

God's Word is not sent for us to chant or have a cursory look in our leisure time. Its concepts are meant to be fully understood and followed in letter and spirit. Reciting of it in the early hours of dawn doesn't help at all in its comprehension although, contrary to this fact, we are ordained through a fictitious piece of translation (of "Quran al-Fajr – قرآن الفجر") that *to recite Quran at Dawn enhances the degree of its comprehension in our minds*. Those who recite the Arabic along with a translation in their own languages, they too just get over with it by going through a traditional fictitious fabrication. Therefore, the question remains as to how can Quran's teachings be acted upon when a fully academic and righteous comprehension of its real message is still not available. So, it goes without saying that this Book demands deeper thought, best intellect and careful deliberation as, in its own words, it is a *Timeless Mode of Conduct ("Hudan" – هدى) for the entire humanity*.

Our Theme

In connection with our Theme mentioned above as Title of this thesis, the point brought to your kind attention is the declaration by Quran that it is a book absolutely free from doubts, paradoxes and ambiguities. It states that had it come to you from other than God, it would contain various contradictory and ambiguous statements. It clearly means that no contradictory statements can be found in its injunctions. However, questions were raised that while *describing the nature of man* we come across many contradictory statements and various illogical justifications thereof are cast forth in the prevalent Quranic exegeses and translations. And this phenomenon creates an uncertain conceptual state leaving us to speculate about the mystery that lay hidden behind those problematic statements.

Let us now look in detail at the facts Quran discloses in respect of *human nature* and about *the creation and composite structure of this super species of life* in the *series of creative stages of life hitherto launched in different forms*. These Quranic facts, according to our existing exegeses and translations, look mutually contradictory and conflicting. It goes without saying that all the Quranic facts scrutinized below *are not only mutually interlinked in full objective correlation but are based on astonishing divine wisdom and eternal realities*. For this exposition of Quranic reality we shall have to throw a little bit of light on the two elements that man's personality is composed of; in other words, on "the philosophy of human self", or "the mystery of the structure of human life". This humble writer hopes that the real knowledge seekers would fully share this journey of awareness with him.

The Weaknesses of human character in the words of Quran:

Verse No. 96/6-7:

كَلَّا إِنَّ الْإِنْسَانَ لَيْطَغَىٰ ﴿٦﴾ أَنْ رَأَاهُ اسْتَغْنَىٰ ﴿٧﴾

Transliteration: "Kallaa, innal insaana la-yatghaa. An ra'aa-hu istaghnaa".

Translation: "Nay, man becomes grossly overweening, when he deems him self-sufficient".

Verse No. 4/28:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا (٢٨) -

Transliteration: “Wa khuliqal insaana dha’eefan”.

Translation: “*Man is created weak*”.

Verse No. 14/35:

إِنَّ الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ .

Transliteration: “Innal insaana la-zalooman kuffaran”.

Translation: “*Indeed man is persistent in wrongdoing and stubbornly ingrate*”.

Verse No. 16/4:

هُوَ خَصِيمٌ مُّبِينٌ -

Transliteration: “Huwa khaseemun mubeen”.

Translation: “*He has the power to think and argue/altercate*”.

Verse No. 17/11:

وَكَانَ الْإِنْسَانُ عَجُولًا .

Transliteration: “Wa kaan-al-insaanu ‘ajoolan.”

Translation: “*Man is prone to be hasty*”.

Verse No. 17/100:

وَكَانَ الْإِنْسَانُ قَتُورًا .

Transliteration: “Wa kaan-al-insaanu qatooran”.

Translation: “*Man is always tight-fisted*”.

Verse No. 18/54:

وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا -

Transliteration: “Wa kaan-al-insaanu akthara shayi-in jadlan”.

Translation: “*Man is often given to contention*”.

Verse No.33/72:

إِنَّهُ كَانَ ظَلُومًا جَهُولًا۔

Transliteration: “Inna-hu kaana zalooman jahoolan”.

Translation: “*Indeed Man was in the dark, devoid of awareness*”.

Verse No.70/18:

وَجَمَعَ فَأَوْعَى

Transliteration: “Wa jama’a fa-aou’aa”.

Translation: “*And he amassed and withheld it from fellow men*”.

Verse No.70/19:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا۔

Transliteration: “Inna-al-insaana khuliqa haloo’an”.

Translation: “*Verily, man is created with a restless disposition*”.

Verse No.89/20:

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا۔

Transliteration: “Wa tuhibboona al-maala hubban jamman”.

Translation: “*And you love wealth with a boundless love*”.

Verse No. 100/8:

وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ۔

Transliteration: “Wa Inna-hu li-hubbil-khayiri la-shadeed”.

Translation: “*Verily, he is most ardently devoted to wealth*”.

BUT, how come that, on the other hand, God ordains something quite contrary to the above in the following text of Quran:-

Verse No.30/30:

فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۝

Transliteration: “Fitrat-Allaah allati fataran-naasa ‘alayi-ha”.

Translation: “It is the natural disposition/constitution (characteristics, attributes) of Allah Himself, upon which He hath created the human species”.

Does it mean that the aforementioned weaknesses of man’s character are, in fact, the weaknesses of God’s own self or personality??? God forbid! How can it ever be conceived? So then, 1) what is the source or origin of the said weaknesses; and 2) what is that “Fitrat” of God that has been the model for the creation or composition of man ? In the following lines I would try to answer these questions with the help from the latest available human knowledge.

Before we do that, let us bring forth the Verses enlightening the positive attributes that exist in man as against the aforementioned flaws of his character.

The Verses in admiration of man’s attributes:

Verse No. 4/95:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ .

Transliteration: “laqad khalaqna al-insaana fi ahsani taqweem”.

Translation: “Verily, We have created man in the best regulated form”.

Verse No.17/70:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا .

Transliteration: “Wa laqad karram-na bani Adama wa hamalna-hum fil barri wa al-bahri wa razaq-na-hum min at-tayyibaati wa fadhhdhal-na-hum ‘alaa katheerin mimman khalaqna tafdhiila.”

Translation: “*NOW, INDEED, We have conferred dignity upon the posterity of Adam, and we made them responsible in respect of righteousness and magnanimity, and educated them about the good things of life, and favored them far above most of Our creation*”.

Verse No.23/14:

ثم انشانه خلق آخر .

Transliteration: “Thumma insha’naa-hu khalqan aakhir”.

Translation: “*Then we elevated him to the status of a completely different creature*”.

Verse No. 32/9:

ثم سواه و نفخ فيه من روحه

Transliteration: “Thumma sawwa-hu wa nafakha fi-hi min Roohi-hi”.

Translation: “*And then He fashioned him in a suitable manner and infused into him of His own spirit.*”

NOW, without a fraction of hesitation, the mutually conflicting statements in the above paragraphs generate many questions in our minds:-

- . Man’s personality was designed conforming to His own nature;
- . Man was created in the best regulated form;
- . Was bestowed dignity, superiority over other creation, was taught how to achieve piety and magnanimity;
- . His status Elevated to a unique and distinct creation;

And he was awarded the greatest status by:

- . Infusing into him His own “Spirit”!!!

So how come that he suffered from all those infirmities of character detailed in various aforementioned Verses? What is the Rational and Academic justification for this paradoxical situation?

TWO DIFFERENT ELEMENTS IN A HUMAN SELF:

As a matter of fact, God has beautifully solved the above contradictions by stating that He has created man with a combination of two opposite elements. Verses 91/7-11 clarify the situation in the following beautiful manner:-

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ قَدْ أَفْلَحَ مَن زَكَّاهَا ﴿٩﴾ وَقَدْ خَابَ مَن دَسَّاهَا.

Transliteration: “Wa nafs wa maa sawwa-ha; fa-alhamahaa fujoora-ha wa taqwaa-ha; qad aflaha man zakka-ha; wa qad khaaba man dassa-ha”.

Translation: “*As for the human self, and the way its structure has been built, it is actually imbued with conflicting elements leading to moral disintegration as well as inclining towards God Consciousness. Therefore, those who would have evolved their inherent attributes would certainly reach their destination; and those who would have kept their growth dormant would fail in attaining their goals*”.

Out of the two elements stated above by Quran, one is man’s physical animal organism which is subservient to his animal instincts connected with sensory system controlled by brain; and the other is his non-material Conscious Self controlled by mind, which is infused with God’s SPIRIT and, therefore, is the treasure and guardian of God’s own attributes through which he is bestowed with the lofty values of character and conduct. All the aforementioned infirmities of character originate from man’s animal organism wherein purely self-serving material desires remain active and this part of man becomes a station of evil in man. On the other hand, the aforementioned qualities and attributes belong to the higher conscious self of man and it is these values that, after the physical death of man, would resurrect with the non-material, invisible self of man in the last stage of creation called the Hereafter. The more a man would keep his conscious values alive and would keep evolving them to higher degrees by suppressing the

instinctual pressure of his animal organism, the more chances he's going to attain for his success in the Hereafter. By following this kind of conduct in the present physical and material life, man's inner conscious self would continue to attain higher and higher levels of evolution.

In reality, the stage of creation of man, in so far as its importance is concerned, enjoys absolute superiority over all the existing stages of creation. It is because man's creation is in fact a stage of combination of two extremes of creative process. It possesses the best physical form hitherto created where material life form reaches its extremely beautiful and proportionate state by appearing in man's animal organism. On the other hand, the increasing degrees of consciousness in various successive forms of creation, also reaches the state of maturity and climax by reaching the hitherto highest stage of *self-consciousness* in the form of creation of man. *Self-consciousness* in man virtually means the *consciousness of the presence of his Creator*. This is the most important stage where a constant conflict is found between man's material and spiritual elements. It is to perpetuate this conflict that material and spiritual elements have been combined under a great strategic plan. This is the ever present conflict that turns man's life into a constant process of trial and error. The purpose behind this perpetual conflict of good and evil within is to attain evolution of conscious self so that eventually the consciously evolved humans can proceed ahead in the direction of still higher journey of more incredible heights of evolution in the Hereafter, and to meet the goals and achieve the purpose of their creation as determined by the Creator.

It must be borne in mind here that in the present stage of life the physical existence is successively done away with from the human species through physical death generation after generation and, thereafter, man's purely non-material, invisible, conscious self awaits its transfer and resurrection in the final stage of life to come. The upcoming stage will be that sixth and final stage of creation where man, in his form, attributes and power, would gain proximity of his Creator's self and reach the great destination of conquering the entire Universe; and then by actualizing and manifesting himself in the state of Creator's Ideal, achieve the purpose and goal of his creation. Nevertheless, there will be very few of those reaching this unique and incredible status.

Hence, all the flaws of human character enumerated above are the characteristics of his material, animal organism determined most accurately by Quran. And later on, all those qualities detailed in his favor are the attributes of his conscious, non-material self, also determined and elucidated by Quran most accurately. No ambiguity or contradiction is found in God's Word. Thus Quran reveals to us the mystery of human self, i.e., the knowledge of the structure and composition of human personality. Without studying this Book of Self very carefully, Quran cannot be understood accurately. That's why our so-called scholars who belong to the institution of religious priesthood and are prone to use the crutches of Hadith and Fiqh for the comprehension of Quran, do not discover anything rational therein except miracles, ambiguities and much of the illogical stuff. And they remain adamant in presenting the same confused rendering of it before an intelligent world out there. These are our naive traditionist scholars whose lack of ingenuity, a very narrow scope of study and a retarded and dormant intellectual growth makes the true ideology of Islam a target of ridicule, laughter and rejection by the present highly scientific world. It goes without saying that the second basic pre-requisite for understanding Quranic ideology consists in acquiring competence in the study of the Book of Creation. The Book of Self, viz., the mysteries of human self, and the Book of Creation, viz., the knowledge of our Creator's entire creative plan in six stages, are the two most important fields of knowledge without which the field of Quranic comprehension will not be found an easy, smooth and open way to tread upon.

Finally we come to the last *question as to why two different and contradictory parts have been incorporated into a single species of humans*. As we have just known, these two opposite aspects are: 1) the physical animal organism of man, and, 2) the non-material, invisible, conscious self of him, both of which have been combined in their fully matured and autonomous state? What was the purpose hidden behind this planning and how can it be explained and justified? What is the ultimate wisdom behind this confrontational and paradoxical duality which is the cause of a perpetual conflict in the inner self of man?

The Worldly Life and State of Constant Trial for Man:

If you happen to be fully aware of the complete creative plan of our Creator which, as per His own injunctions, consists in SIX STAGES (Fi Sittati Ayyaam – في ستة

أيام : Verses:7/54, 10/3, 11/7, 25/59, 32/4, 57/4, 58/4) five of which are successively launched and manifestly visible in their flawless functioning, and the Sixth being the promised one to come as “the final grand launch” (القيامة – Youm Al-Qayamah / Al-Aakhirah – the Hereafter), the answer will not be difficult to find. As pointed out in the aforementioned paragraphs, the life of this world, according to divine injunctions, is the one of constant trial for man. Man will be examined, according to Quran, for ascertaining his conduct for being righteous or wrong, and such examination can only be held when opposite and contradictory forces are brought face to face to create a state of test and trial through comparison. So, by putting man into the trial, the success or failure in his efforts towards evolving his conscious self, in the perspective of applying his negative and positive properties in various kinds of temptations, can be judged with complete accuracy and precision. And so, it can be ascertained whether his conscious values had taken control over his general interaction in the society, or the pressure of animal instincts had taken precedence over the urges of his higher conscious values. Subsequently, after a strict process of accountability, the entire performance of good and evil deeds can be weighed on the scale of permanent universal human values and noted as to which side is lighter and which one heavier. Then in the light of these results, the determination of man’s status in the Hereafter can be made purely on the basis of deeds he had done with his independent will and volition.

Let us see in the following passages the beautiful literary style in which our Creator describes the Fifth Stage of Creation of Man as a ‘station of trial’ and the perpetual clash or conflict-oriented situation created therein, shown with the use of the key word “Balaun” (بلاء) in its different derivatives. The Almighty is very clear in stating that the “process of life and death of man” is designed with the sole purpose of accelerating the evolution of your inner self by subjecting you to diverse kinds of sufferings and/or trials so that you may ultimately acquire the loftier, purely spiritual, degree of life designed for the Final Stage of Creation called the Hereafter. In substantiation of the veracity of this theory, divine texts are presented as authentic convincing proof:-

Verse No.67/2:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Transliteration: “Allazi khalaqa-al-mauta wa al-hayaata li-yabluwa-kum ayyu-kum ahsanu ‘amala”.

Translation: “*Who has created the circle of death and life, that He may test you through virtuous deeds for the sake of your self-evolution by passing you through sufferings?*”

Verse No. 2/155:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِيرٍ الصَّابِرِينَ .

Transliteration: “Wa la-nabluwa-kum bi-shayi’in min al-khaufi wa-al-joo’I wa naqsim min al-amwaali wa-al-anfusi wa-al-thamaraati. Wa bashshir-is-saabireen.”

Translation: “*And certainly, We shall test you with elements of fear, hunger, loss of wealth, lives and failure in meeting targets, for the sake of your self-evolution. And do give glad tidings to those who prove to be steadfast in sufferings*”.

Verse No. 5/48:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ

Transliteration: “Wa lou shaa-Allaha la-ja’ala-kum ummatan wahidatan wa-laakinna li-yabluwa-kum fi maa ataa-kum”.

Translation: *If Allah willed, He would have made you one unified nation, but he didn’t do that so He may put you to test through suffering for the sake of your self-evolution in what He has given you.*”

Verse No. 6/165:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ

Transliteration: “Wa huwa allazi ja’ala-kum khalaaif-al-ardh wa rafa’a ba’dha-kum fauqa ba’adh darajaatin li-yabluwa-kum fi ma ataa-kum”.

Translation: “*And it is He Who has made you successors on Earth and raised you in ranks, some above others that He may try you through suffering in that which He has bestowed on you for the sake of your self-evolution.*”

Verse No.7/163:

كَذٰلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ .

Transliteration: “Ka-zaalika nabluwa-kum bi-ma kaanu yafsaqoon”.

Translation: “*Thus We put them on trial through suffering for the sake of their self-evolution, for they used to be rebellious.*”

Verse No.21/35:

كُلُّ نَفْسٍ ذٰئِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۗ وَإِلَيْنَا تُرْجَعُونَ .

Transliteration: “Kullu nafs in zaaiqa-tul-maut. Wa nabluwa-kum bil-sharri wa-al-khayiri fitnatan. Wa ilayi-na turja’oon.”

Translation: “*Everyone is going to taste death, and We shall test you through suffering for your self-evolution with evil and with good, and to Us you will be returned.*”

Verse No.47/31:

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

Transliteration: “Wa la-nubluwanna-kum hatta na’lam al-mujahideena min-kum wa-as-Sabireena wa nabluwa akhbara-kum.”

Translation: “*And surely, We shall test you through suffering for your self-evolution till We know those of you who strive hard and are the steadfast ones, and We shall put your facts to a strict scrutiny.*”

The clash of good and evil is in reality not the battle between the Devil and God, but it is the clash between the two opposite elements within human self for their domination over the other. Where the pressure of animal instincts become dominant, evil takes over the man; and contrary to that, when the higher values of conscious self become dominant, man turns into a source of goodness, peace, security and tolerance.

The incorporation of both elements in man simultaneously has been termed as “the most appropriate and wise combination” (احسن تقويم) because it cultivates a state of trial or tug-of-war which continuously coaxes man to make efforts in

circumspection, and prepares him for the higher stage of life to come by providing him opportunities for the evolution of his inner self. Those who evolve their conscious self on individual and collective social levels in the darkness of widespread corruption and exploitation perpetrated by the ever present cruel class of capitalists, and who enhance their spiritual powers by confronting these powers of evil, for them it becomes possible to be elevated to a superior class of life in the next higher stage. Thus, the process of man's present life, until his physical death, provides him with ample opportunities of actualizing the inherent attributes of his inner self.

BUT UNTIL WHEN?

In the end, the question remains to be answered as to how long this perpetual chain of blood bath, the clash of good and evil, is there to continue? Most regrettably, dear Brothers, still no end is in view of the continuing journey of human caravan. We discern from a study of the history of man and the ground realities that still countless fields of blood will need to be crossed. We must remember the dramatic dialogue between our Creator and the "Angels" wherein, describing this fact figuratively, the Creator tried to disclose the reality to us in these words of His:-

Verse No.2/30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ .

Transliteration: "Wa iz qaala Rabbu-ka lil-malaaikati inni jaa'ilu fil Ardhi khaleefah. Qaloo a-taj'al fi-ha man yufsidu fi-ha wa yasfik-ud-dimaai, wa nahnu nu-sabbihu bi-hamdi-ka wa nuqaddisu laka. Qaala inni a'lamu ma laa ta'lamoona".

Translation: "And remember when your Lord said to the cosmic powers: "Verily, I am going to appoint a viceroy on earth." They said: "Will You place therein those who will make mischief and shed blood, - while we are there to glorify You with praises and gratitude and sanctify You." He (Allah) said: "I know that which you do not know."

The issue was fully clarified at this juncture. Mischief and bloodshed were the essential components of this stage of life – the Human Stage. However, the

wisdom behind this process was crystal clear upon the consciousness of our Creator. *That's why He exclaimed: "What I know of, you do not know"*. So, it is proved there from, that man's destination is still far away, across countless rivers of blood. This is the fate we are confronted with. Man is still passing through the elementary stages of maturity of his conscious self. His Ideals still are of a lower level or value. He is still stuck with the goals of material satisfaction, carnal pleasures, and the luxuries and abundance of his physical life and needs. To acquire these, he takes unscrupulous steps, makes mischief and sheds blood. *When he eventually is driven to regard the attributes of his Creator as his ultimate Ideal and starts manifesting those attributes in his conduct from within, only then this world and human life on it can witness the light of peace and security.*

This humble writer believes that in this short narrative, probing a very crucial theme of Quran, some of the so-called contradictions in Quranic narrative have been explained in the light of Divine Injunctions through pure, strict and rational translations of relevant Quranic Verses. It is expected that by going through this write up dexterously the Readers would not face difficulties in securing complete mental satisfaction and peace of heart and mind on the issue discussed herein.

ر ب = [Ba-Ra-Ra](#) =

Being pious, kind, good, gentle, affectionate, beneficent, just, righteous, virtuous, honest, true, veracious, sweet of speech, merciful. Sinlessly performing something. Recompensing, rewarding for obedience, accepting and/or approving. Driving or calling sheep/goats. Verifying or proving an oath true. One who overcomes, overcoming someone with good actions or speech. Overcoming an adversary or overcoming by evil.

Talking too much, confused clamor, noise, crying out, talking in anger or confusion, talking unprofitably. Ampleness, largeness or extensiveness.

Land or elevated ground open to view, out of doors or exposed to view. Wheat, grain/s of wheat or coarsely ground flour. Obedience. Good, sweet or pleasant word expression or saying.

Of, belonging to or relating to the land and or the desert/waste.

External, outward, apparent or public. A truly and honestly executed sale.

ر ح ب

[Ba-Ha-Ra](#) =

Slit, cut, divide lengthwise, split, enlarge or make wide. A vast expanse of water (Ocean, sea, huge river). A fleet swift horse called because of its speed like the rolling of the waves in the sea.

A generous man who is ample in his generosity.

Wide tract of land, land belonging to or inhabited by people.

Any town, village or city that has a running river or a body of water. Low or depressed land.

A large meadow or garden. A place where water stagnates. Seaman, sailor.