

## EXPLORING TAWHID EPISTEMOLOGY IN SURAT TAHA: COHERENCE OF TAWHID MESSAGES REVEALED TO PROPHETS MUHAMMAD (SAWS) AND MUSA (AS) <sup>○</sup>

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### ABSTRACT

The objective of this article is to explore *tawhid epistemology* (i.e., the study of knowledge on Absolute Monotheism) in *Surat Taha*, by interpreting meanings and contexts of each of its verses. Research methods include: (a) a qualitative *content analysis* by using frequency counts of certain keywords and concepts, and (b) *context analysis* of several pedagogical passages, each providing certain lessons for believers and/or warnings for nonbelievers. The results show that although the entire sura was revealed to Prophet Muhammad (SAWS) via angel Gabriel, its middle section narrating the story of Musa (AS) includes several episodes of earlier revelation in which Allah (SWT) had spoken to Prophet Musa (AS) directly without conveyance by Gabriel. Irrespective of such bimodal revelations, messages on tawhid in Surat Taha are remarkably coherent in theme and style, whether they were revealed to Prophet Muhammad (SAWS) or earlier to Musa (AS). These include, among others: (a) three different types of tawhid, (b) the Creationist doctrine, derived from the doctrine of tawhid, (c) the Resurrection doctrine, a corollary of the Creationist doctrine, and (d) Allah's miracles, attributable to His Power of Creation. Structurally, Surat Taha is unique in its approach starting with some of the fundamental principles of tawhid in a short preamble, which are then embedded masterfully inside the story of Musa (AS) in a tight text, consisting largely of sharp and short verses. Most of these elements of tawhid are

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repeated and expanded in the concluding section, providing consistency of messages throughout the entire sura. (249 words)

**Keywords:** *Tawhid Epistemology; Content analysis; Hermeneutic Context analysis; Bimodal Revelations; Boundary Moments; Creationist Doctrine; Resurrection Doctrine; Allah's Miracles*

## 1.0 INTRODUCTION: THEORETICAL CONTEXTS

### 1.1 *Meaning of Tawhid Epistemology*

The Arabic word *Tawhid*, as it is applied in Islam, means “the Oneness of God, in the sense that He is One and there is no god but He.”<sup>2</sup> Belief in the doctrine of *Tawhid* (Absolute Monotheism) also implies concurrent beliefs in a set of Islamic articles of faith. Belief in divine revelations, especially the Quran as the Final Book of words of God, is one such fundamental article of Islamic faith. According to this doctrine, the entire Quran is a compilation of divine verses revealed to Prophet Muhammad (SAWS)<sup>3</sup> via Angel Gabriel (AS)<sup>4</sup>. For this reason, the Quran is considered in Islam as the original source of epistemology (study of knowledge) of tawhid.<sup>5</sup> Epistemology may be defined as “the theory of knowledge, especially dealing with the methods and validation of such knowledge.”<sup>6</sup> In this article, we define the composite term *tawhid epistemology* as the study or the theory of knowledge related to tawhid.

### 1.2 *Bimodal Revelation*

Revelation of the Quran as divine messages from Allah (SWT)<sup>7</sup> to Prophet Muhammad (SAWS) via Angel Gabriel (AS), spanning over a period of twenty-

<sup>2</sup> Britannica. (n.d.). Tawhid. In *Britannica.com encyclopedia*. Retrieved August 24, 2023, from <http://www.britannica.com/topic/tawhid>

<sup>3</sup> SAWS: *Sallallahu alayhi wa salam*: “May Allah’s prayers and peace be with him.”

<sup>4</sup> AS: *Alayhis salam*: “Peace be upon him.”

<sup>5</sup> Dhalen, A. (2003). *Islamic Law, Epistemology and Modernity: Legal Philosophy in Contemporary Iran*. New York: Routledge, p. 55-76. <https://doi.org/10.4324/9780203504239>

<sup>6</sup> Canadian Oxford Dictionary. (2005). Epistemology. In *The Canadian Oxford Dictionary* (2<sup>nd</sup> ed) [published online 2005]. Doi: 10.1093/acref/9780195418163.001.0001

<sup>7</sup> SWT: *Subhanahu wa ta’ala*: “the Most Glorified, the Most High.”

three years, is considered in the Islamic belief system as perhaps the most consequential event, since massive amounts of divine messages were revealed, providing guidance for Islamic beliefs and practices for billions of Muslims. Such a chance encounter (of revelation) between the Prophet (SAWS) and Allah (SWT) may be characterized as a “boundary moment,” involving “points of contact between the eternal and the temporal realm, in which the structures of language (with temporality built into them) are transformed through contact with a realm beyond temporality.”<sup>8</sup>

Based on the above characterization, the entire Quran may be seen as a boundary moment implying divine revelations to Prophet Muhammad (SAWS).<sup>9</sup> However, we find a subtle distinction between two separate modes of revelation within the text of Surat Taha:

- *Latest revelation:* Entire sura (20:1-135) revealed from Allah (SWT) to Prophet Muhammad (SAWS) via Angel Gabriel, and
- *Earlier revelation:* Several episodes of direct talks between Allah (SWT) and Musa (AS) without conveyance by Gabriel, which are narrated within the second section of the sura as a part of the story of Musa (AS).

### 1.3 Objectives of this Study

To assess if there are any significant differences in tawhid messages between these two modes of revelation, we have three specific objectives in this article:

- First, to classify the text of Surat Taha into three distinct sections, based on two separate modes of revelation, as postulated above.
- Second, to interpret different elements of tawhid throughout the entire text of the sura with an emphasis on the doctrine of Tawhid (Absolute Monotheism) and two leading articles of faith derived from this doctrine, namely the Creationist doctrine and the Resurrection doctrine.
- Third, to interpret Allah’s miracles, narrated several times within the story of Musa (AS), by suggesting a plausible explanation of such supernatural events, based on intra-Quranic hermeneutics of Allah’s Power of Creating “anything out of nothing.”

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<sup>8</sup> Sells, M. (2000). A Literary Approach to the Hymnic Suras of the Quran: Spirit, Gender, and Aural Intertextuality. In *Literary Structures of Religious Meaning in the Qur’an*, ed. I.J. Boullata, Richmond, Surrey, UK: Curzon Press, p. 408. <https://www.routledge.com/Literary-Structures-of-Religious-Meaning-in-the-Quran/Boullata/p/book/9780415554138>

## 2.0 RESEARCH METHODS

### 2.1 Literature on Surat Taha

The literature on scholarly interpretations of Surat Taha in English language is limited. An exception is a chapter in a Ph.D. dissertation,<sup>9</sup> which provides a comprehensive linguistic analysis of certain verses in Surat Taha describing “God as the narrator.” Similarly, another recent study focuses on linguistic (specifically grammatical) analysis of a single verse (20:63), using Quranic parallels.<sup>10</sup> While modern English translations and interpretations (*tafsir*) of Surat Taha (like any other sura) are readily available on several websites, such as islamicity.org, comprehensive blogs on the sura are also limited. Some of the blogs deal with the entire story of Musa (AS), whereas others interpret parts of the contents of Surat Taha. For example, one such blog narrates the story of Moses at some length, shedding some light on Allah’s revelation of *Torah* to him.<sup>11</sup> More pertinently, this blog quotes a specific verse of the Quran (7:143), which confirms that Allah spoke directly to Musa (AS), as it is also confirmed in Surat Taha. Compared to such partial interpretations of Surat Taha, a thematic analysis of the sura, summarizing the central themes of each of its several sections, appears in a blog by the Al-Ghazali Institute.<sup>12</sup> Irrespective of such helpful blogs, our literature review indicates the need for a more comprehensive verse-by-verse interpretation of this structurally unique sura of the Quran. This observation has motivated us to undertake this study.

### 2.2 Content Analysis and Context Analysis

Thematically, our research objective is to assess the nature of tawhid messages in different sections of Surat Taha. Methodologically, we have interpreted the

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<sup>9</sup> Alhassen, L.A.G. (2011). *Quranic Stories: God as Narrator, Revelation as Stories*. (Unpublished Ph.D. thesis). Los Angeles, CA: University of California, Los Angeles, Department of Near Eastern Languages and Culture.

<sup>10</sup> Van Patten, M. (2023). Are these nothing but sorcerers? — A linguistic analysis of Q Tā-Hā 20:63 using intra-Qur’anic parallels. *Journal of the International Quranic Association*. <https://doi.org/10.1515/jiqsa-2023-0002>

<sup>11</sup> Pervez, S. (2014). Story of Moses in the Quran. Blog: <https://www.whyislam.org/story-of-moses-in-the-quran/...> Retrieved August 10, 2023

<sup>12</sup> Malik, H.A. (2023). Sura Taha: Introduction and Thematic Explanation. In *The Endless Banquet: A Thematic Explanation of the Quran*, Volume II, edited by S.H.A. Malik. Blog: Imam Ghazali Institute: <https://www.imamghazali.org/blog/surah-taha-introduction/> ... Retried August 24, 2023

semantics of divine messages in most of the verses (*ayat*) of the sura, by applying the social science methods of *content analysis* and *context analysis*.

*Content analysis* is a research method for either a quantitative or a qualitative study of communication messages in various formats, such as text, audio, or visual contents. It allows researchers to determine the frequency with which certain words, concepts, and phrases are used in a message. Using the text of the Quran, a recent study on “higher objectives (*maqāsid*) of covenants in Islam” provides an example of an in-depth qualitative content analysis.<sup>13</sup> Our approach is similarly a qualitative content analysis of the text of Surat Taha, although we have used some numerical data, such as frequencies and percentages (see tables). In comparison, most of the quantitative content analyses employ certain advanced statistics.

*Hermeneutic Context Analysis*. Like content analysis, some of the context analyses are quantitative and experimental.<sup>14</sup> For our purpose, we have adopted the meaning of context in a qualitative sense as a broader interpretation of a divine message in a passage of a minimum of three consecutive verses. For analyzing each sample passage, we have used the technique of intra-Quranic *hermeneutic context analysis* in two successive steps. First, our main goal is to interpret the central theme in a passage, by analyzing semantics of each of the words in the passage. Next, we have compared this theme with a similar or an identical theme in some of the other suras of the Quran. We find that the *Quran SmartSearch* program of the *islamicity.org* website is a rich source of cross-references for similar verses and their exegeses throughout the Quran. In addition, we have also consulted some of the other sources of *tafsirs* (exegeses) which do not appear in the *islamicity.org* website.<sup>15</sup> These *tafsirs* are essentially *hermeneutics of the Quran*, which may be defined as in-depth theoretical as well as empirical interpretations of verses of the Quran. Since our interpretations in

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<sup>13</sup> Rane, H. (2023). Higher objectives (*maqāsid*) of covenants in Islam: A content analysis of *ahd* and *mīthāq* in the Quran. *Religions*, 14 (4), 514: <https://doi.org/10.3390/rel14040514/> ...

<sup>14</sup> Tarpey, T. and Delprete, D. (2019). Text and context: The role of context in discourse analysis. *Columbia Academic Commons*. doi/10.7916/d8-1tfq-qj66

<sup>15</sup> Besides *islamicity.org* website, *Tahfīm al-Quran: The Meaning of the Quran*, by Sayyid Abul Ala Maudidi, is another rich source of exegeses (*tafsir*) of the Quran. This site is available at: <https://www.searchtruth.com/tafsir/tafsir.php?chapter=>

this article are based largely on these exegeses, we may characterize our method as essentially *hermeneutic context analysis*.

### 2.3 Nature of data collection

*Data on tawhid.* This study is based primarily on data generated from interpretations of the entire text of Surat Taha. For identifying relevant words related to tawhid in each of its verses, we have adopted a comprehensive classification of tawhid from a web-based research monograph, which identifies the following three categories of tawhid.<sup>16</sup>

- *Tawhid al-Rububiyya* (TAR), meaning the Unity of Lordship, which includes a set of articles of Islamic faith.
- *Tawhid al-Uluhiya*, meaning the Unity of Worship, which predicates that God is the sole creator of the Universe and the only deity worthy of worship. It may also be expressed alternately as the *Tawhid al-Ibadah* (TAI).
- *Tawhid al-Asmaa was-Siffat* (TAS), meaning the Unity of Allah's names and Attributes.

For the meanings of each of the verses of Surat Taha, initially we reviewed several web-based English translations of the Quran (eleven translations). Then, we compared and verified these meanings with an authoritative word-by-word translation of the Quran, retrieved from a web-based *Quranic Arabic Corpus* (QAC)<sup>17</sup>. We have used an Excel spreadsheet for recording frequencies of verses which contain one or more of three types of tawhid and some of the recurrent articles of faith, notably the Creationist doctrine, the Resurrection doctrine, and Allah's miracles.

*Data on pedagogical lessons.* To explore the central theme of this manuscript, we have also interpreted several passages of Surat Taha that incorporate certain pedagogical lessons for believers and/or warnings for nonbelievers. In particular, we have highlighted three sample passages by presenting them in both original Arabic and their English translations.<sup>17</sup>

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<sup>16</sup> Philips, A.A.B. (2006). *The Fundamentals of Tawheed (Islamic Monotheism)*.<https://cia.gov/library/abbottabadcompound/84/84575EAC059788C5E8DFA51FEEF117E4AThe%20Fundamentals%20of%20Tawhid.pdf>

<sup>17</sup> Quranic Arabic Corpus. (n.d.). *The Quranic Arabic Corpus—Word by Word Grammar, Syntax and Morphology*. [Copyright: K. Dukes, 2009-217]. [www.corpus.quran.com/wordbyword.jsp](http://www.corpus.quran.com/wordbyword.jsp)

### 3.0 RESULTS AND INTERPRETATIONS

#### 3.1 *Classification of the Text of Surat Taha by Bimodal Revelations*

It is a risky assumption to suggest divine purposes of structural composition of any sura of the Quran, since only Allah knows the purposes of His revelation. With this caveat, we take a clue from the second verse of Surat Taha regarding the Prophet's distress at the time of revelation of this sura (20:2):

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ نَّوْحًا  
لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ نَّوْحًا

*We have not revealed the Quran to you O Prophet to cause you distress.*<sup>18</sup>

Strong tradition (an authentic hadith) implies that this is an early Makkan sura, since it is related to conversion of Omar bin Khattab (AS) in the fifth year of the Prophet's mission.<sup>19</sup> During the early days of Islam, Prophet Muhammad (SWAS) faced different types of persecutions from his Arab polytheist enemies. Omar was a sworn enemy of Islam who at one point was bent on killing the Prophet (SAWS). On a fateful evening, during a mission to kill the Prophet (SAWS), when he overheard a recitation of Surat Taha (written on a leaf at that time by a scribe) from someone at the home of his sister and brother-in-law, he was overwhelmed by the melody and the awe of spiritual messages in the sura. Next day, Omar went to the Prophet (SAWS) and converted to Islam, i.e., submitted to Allah as the One God and the only God. The story of Omar's initial hostility to the Prophet (SAWS) provides an example of his persecutions by the polytheists, challenging his mission. It is widely suggested that Surat Taha was revealed to provide a parallel example of similar persecutions faced by Prophet Musa (AS). Thus, verse 20:2 was revealed to Prophet Muhammad (SAWS) via Angel Gabriel probably in two related contexts: (a) acknowledging the Prophet's persecution by Arab polytheists, and (b) preparing him for the subsequent narration/story of similar persecutions of Musa (AS) by polytheists, notably by the Pharaoh. Based on such an interpretation, Surat Taha may be classified into three different sections:

*Section 1: Preamble (20:1-8)*, highlighting some of the basic principles of tawhid, conveyed to Prophet Muhammad (SAWS) via Angel Gabriel.

<sup>18</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamcity.org/Quran Search/](http://www.islamcity.org/Quran Search/)

<sup>19</sup> Pickthall, M.M. (1977). *The Glorious Quran: Text and Explanatory Translation*. Mecca Al-Mukarramah, Saudi Arabia: Muslim World League—Rabita, p. 314.

*Section 2: Story of Musa (AS) (20:9-98)*, narrated to Prophet Muhammad (SAWS) via Angel Gabriel but including some earlier episodes of direct talks between Allah (SWT) and Musa (AS) without conveyance via Angel Gabriel.

*Section 3: Concluding messages (20:99-135)*, summarizing some of the lessons on tawhid, revealed to Prophet Muhammad (SAWS) via Angel Gabriel.

The transition from the preamble to the story of Musa (AS) is clear in the ninth verse, marking an unmistakable textual boundary between the two sections: 20:9:

مُوسَىٰ حَدِيثٌ آتَاكَ وَهَلَنْ

*Has the story of Moses reached you 'O Prophet'?*<sup>20</sup>

Similarly, the textual boundary between the story of Musa (AS) and the concluding section is equally unmistakable in 20:99:

ذِكْرًا لِّدُنَّا مِنْ آتَيْنَاكَ وَقَدْ سَبَقَ قَدْ مَا أَنْ بَأءٍ مِنْ عَلَيْكَ نَعُصُّ كَذَلِكَ

*This is how We relate to you O Prophet some of the stories of the past. And We have certainly granted you a Reminder from Us.*<sup>21</sup>

Not only Surat Taha provides an example of bimodal revelations within a single sura, it is also a classic example of semantic succinctness of divine discourse. Thus, two different revelatory modes have been narrated in a tight text with utmost economy of words. Surah Taha contains only 1,335 words in 135 verses, i.e., about 9.9 words per verse. The average length of verses in *Surat al-Baqara*, in contrast, is about 21 words per verse. Similarly, more than one-half of the verses in Surat Taha (55%) contain less than ten words, resulting in relatively short and sharp verses.

### 3.2 “Boundary Moments” in the Story of Musa (AS) (Table 1)

Following a relatively short preamble, Surat Taha devotes two-thirds of its verses (20:9-98) for the story of Prophet Musa (AS). One of the pervasive elements of the story of Musa (AS) in Surat Taha is that its text includes numerous episodes of contacts (“boundary moments”) between Allah (SWT) and Musa (AS) (Table

<sup>20</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>21</sup> Ibid.



1). There are at least 27 verses within the story of Musa (AS) which indicate that Allah (SWT) spoke to Musa (AS) directly (Table 1, row 2). In response, Musa (AS) also spoke to Allah at least fourteen times (Table 1, row 3). Among these, verses 20:10-14 describe a transformative experience for Musa who, at the time of revelation of these verses, was not yet a prophet. He was returning to Egypt (with his family) from Midian (situated somewhere east of Gulf of Aqaba in northwest Saudi Arabia), following a long period of self-exile (for killing an Egyptian unintentionally). On the way, he got lost in the middle of the desert when he spotted a fire near Mount Sinai. Leaving his family behind, he approached the fire to investigate it. As he neared the fire, he perceived (*anastu*) that the “burning bush” was not an ordinary fire but was perhaps a “guidance” [of God] (*alān-nāri hudan*) (20:10). Soon the fire turned into a miracle when Moses heard a voice calling him: “O Moses!” (20:11). He was stunned at the continuation of the divine voice (20:12):

طُوًى الْمُقَدَّسِ بِالْوَادِ إِنَّكَ نَعَلَيْكَ فَأَخْلَعِ رِئُوكَ أَنَا إِنِّي

*It is truly I. I am your Lord! So take off your sandals, for you are in the sacred valley of Tuwa*<sup>22</sup>

Table 1: Verses in Surat Taha Implying “Boundary Moments” \*

Nature of contact between Allah (SWT) and Prophets Muhammad (SAWS) and Musa (AS) (n = numbers of verses)	Verses
Allah (SWT) addresses Prophet Muhammad (SAWS) directly or implicitly (via Angel Gabriel) (n = 12)	Preamble: 2-8, 9 (Section 2 begins) Concluding section: 99, 105-107, 114, 129, 131, 132, 135
Allah (SWT) speaks directly to Musa (AS) (without conveyance by Gabriel) (n = 27)	Story of Musa (AS): 11-14, 17, 19, 21-24, 36-44, 46-48, 68, 69, 77, 83, 85
Musa (AS) speaks to Allah (SWT) (n = 14)	Story of Musa (AS) (continued): 18, 25-35, 45, 84

Source: Original table prepared by the author (\*A moment of contact between Allah (SWT) and past prophets)

<sup>22</sup> Ibid.

This was Musa's first encounter with Allah (SWT)—a truly “boundary moment,”—when Musa, a temporal man, came in contact with the Eternity (Allah SWT). Divine discourse in 20:12 is dense with three significant items of information. First, the voice introduced Himself as “Your Lord!” (i.e., Allah SWT). Second, to show respect to the Almighty, Allah commanded Musa (AS) to take off his shoes. Third, since Musa (AS) got lost in his way, the divine voice in 20:12 confirmed that “You are in the sacred valley Tuwa.” This is a valley just below Mount Sinai where subsequently Musa (AS) received “the Law” (*Torah*).<sup>23</sup> Perhaps, the next verse was even more stunning to Musa (AS) since Allah proclaimed him (for the first time) as His chosen Prophet (20:13):

يُوحَىٰ لِمَا فَاسْتَمِعَ أَخْتَرْتُكَ وَأَنَا

*I have chosen you, so listen to what is being revealed.*<sup>24</sup>

Consistent with the universal doctrine of tawhid (Absolute Monotheism), revealed to all of the prophets of Allah, the next verse lays out its fundamental principles in a sharp and short message (20:14):

لَذِكْرِي الصَّلَاةَ وَأَقِمِ فَاعْبُدْنِي أَنَا ۚ إِنَّا إِلَٰهٌ لَّا إِلَهَ إِلَّا أَنَا ۚ إِنِّي

*Verily I am Allah. There is no god beside Me [TAR]. So serve Me and establish Prayers to remember Me [TAI].*<sup>25</sup>

One of the unique characteristics of divine discourse in this section is that Allah (SWT) commanded Musa (AS) to perform certain specific tasks (indicated in at least ten out of 27 verses in Table 1). For example, in several verses Allah asked Musa (AS) emphatically to go to Pharaoh [for conveying His messages] in imperative verbs, such as *idh'hab* (Go to: 20:24, 20:43), *idh'habā* (Go both of you: 20:44), *fatiyahu* (So go to him: 20:47), *faqlna* (And speak to him: 20:44, 20:47). Similar direct commands from Allah to Musa (AS) in imperative verbs are also evident in some of the verses narrating the miracles of Musa's staff: *alqihā* (Throw it down: 20:19), *khudh'hā* (Seize it: 20:21), *wa-alqi* (And throw: 20:69).

<sup>23</sup> Verse 20:12: see tafsir #2544 relating to revelation of *Torah* to Musa (AS) in the Tuwa valley, Mount Sinai, in Ali, Y. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/QuranSearch](http://www.islamicity.org/QuranSearch) ...

<sup>24</sup> Abdel Haleem, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/QuranSearch/)

<sup>25</sup> Maududi, M.A.A. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/QuranSearch/](http://www.islamicity.org/QuranSearch/)

In Tuwa valley Allah also asked Musa (AS) to *fa-ikh'la* (so remove [take off your shoes]: 20:12).

Allah's commands to Musa (AS) to confront Pharaoh were challenging to him, because it was an unequal confrontation comparable to the epic fight between "David and Goliath." Naturally, he was apprehensive. Allah assured him that He was with him. In response, Musa (AS) begged to Allah (SWT) in polite imperative verbs (Please!):

20:25: Open my heart to Thy Light

20:26: Ease for me my task

20:27: Untie knot from my tongue

20:29: Appoint a minister from my family (Harun)

20:31: Strengthen me through him

20:32: Let him share my task

This type of back-and-forth exchanges between Allah (SWT) and his prophets are rare in the Quran. Unlike direct talks between Allah (SWT) and Musa (AS), divine messages in both the preamble and the concluding section of Surat Taha are predominantly pedagogical with lessons revealed to Prophet Muhammad (SAWS), which are essentially intended as guidance for believers.

### 3.3 *Tawhid Messages in Surat Taha* (Table 2)

The numbers of verses in which one or more of three types of tawhid appear amount to a total of 113 (i.e., the sum of row 1 + row 2 + row 3 in Table 2), accounting for 84% of 135 verses. However, some of the tawhid types overlap among different verses. Thus, two different types of data result from a comparison of verses with and without overlaps, as shown below:

- Verses with overlap: 79 (TAR) + 20 (TAI) + 14 (TAS) = 113 verses (84% of 135 verses)
- Verses without overlap: 60 (TAR) + 10 (TAI) + 2 (TAS) = 72 verses (53% of 135 verses)

In short, at least one in two verses (53%) contains one of the three types of tawhid without overlapping it with another type in a sample verse. When verses with overlapping tawhid messages are included, the total numbers increase to 84% of the total verses of the sura. This is a significant finding, confirming our initial assumption that Surat Taha is rich with tawhid messages. Another significant finding is that all of the above verses demonstrate remarkable

coherence of tawhid messages, irrespective of three different sections of Surat Taha.

Table 2: Tawhid Messages in Surat Taha

Tawhid type	Preamble Number of verses (n)*	Story of Musa AAS Number of verses (n)*	Concluding section Number of verses (n)*
TAR: Tawhid al-Rububiyya: Unity of Lordship	1-4, 6-8 (n=7)	9, 12-16, 22, 23, 35, 41, 42, 44, 47-50, 52-56, 61, 70, 72-77, 80-82, 84-86, 90, 98 (n=37)	99-102, 105-135 (n=35)
TAI: Tawhid al-Ibadah: Unity of Worship		14, 25-34, 42, 70, 98 (n=14)	113, 114, 116, 124, 130, 132 (n=6)
TAS: Tawhid al-Asmaa was Siffat: Unity of Allah's Names and Attributes	5, 7, 8 (n=3)	35, 46, 73, 82, 90, 98 (n=6)	108-111, 114 (n=5)
Creationist doctrine	4, 6 (n=2)	50, 53-55, 72, 80, 81 (n=7)	105-107, 115-123, 131, 132 (n=14)
Resurrection doctrine	0	15, 44, 48, 55, 61, 72, 73, 74-76, 81, 86, 97 (n=13)	100-104, 108-111, 124-127 (n=13)

Source: Original table prepared by the author (\*Some of the verses overlap tawhid types)

*Tawhid Messages in the Preamble (20:1-8).* Surat Taha begins with a negative particle (*mā*, meaning not) (excluding the mystic letters *Tā-Hā*), addressing the Prophet of Islam (SAWS), emphasizing that the Quran was revealed to him not to be a source of distress. Allah describes the act of revelation

of the Quran to the Prophet (SAWS) in a perfect verb: *anzalnā* (20:2: “We (have) sent down” [the Book].<sup>26</sup> Probably, implying the distress faced by the Prophet (SAWS) due to his ongoing persecutions by Arab polytheists (as postulated above), the discourse in 20:2 is consoling the Prophet (SAWS) in an “imperfect verb in subjunctive mood,” i.e., *litashqā*, meaning “that you [not] be distressed.”<sup>27</sup> Throughout the remaining verses of the preamble, the discourse is decidedly pedagogical, i.e., the messages are addressed not only to the Prophet (SAWS) but for teaching elements of tawhid to other believers (Muslims).

Among three types of tawhid, *Tawhid al-Rububiyya* (TAR) (meaning “Unity of Lordship”) appears directly in two verses (excluding the expression Ta Ha), whereas two other verses proclaim the Creationist doctrine, which are derived from TAR (Table 2). Besides creating the heavens and the earth (20:6), Allah knows everything, whether we speak aloud or keep it secret (20:7). With a recurrence of at least ninety-five verses in the Quran ( $n = 95$ ), this is one of the most repeated attributes of Allah throughout the Quran.<sup>28</sup> A classic example of a sharp and short verse containing each of the three types of tawhid is in verse 20:8:

أَحْسَنَى الْأَسْمَاءَ لَهُ هُوَ إِلَّا إِلَهَ لَا إِلَهَ إِلَّا اللَّهُ

*Allah - there is no deity [TAI] except Him [TAR]. To Him belong the best names [TAS].*<sup>29</sup>

In short, containing only 46 words, the preamble defines different types of tawhid precisely and introduces the Creationist doctrine, which is one of the basic articles of Islamic faith derived from the doctrine of tawhid.

*Tawhid messages in the story of Musa (AS)* (20:9-99). Our main finding in this section is that tawhid messages are the dominant theme in this section as well. Thus, three types of tawhid appear nearly in two-thirds of its verses (i.e., in 57 out of 91 verses = 63%). From a long-term historical perspective, this makes sense because both Prophets Musa (AS) and Muhammad (SAWS) received divine revelations emphasizing the doctrine of Absolute Monotheism, i.e., the doctrine of Tawhid (Oneness of Allah). At the time of revelations of the Torah to Prophet

<sup>26</sup> Quranic Arabic Corpus. (n.d.). *The Quranic Arabic Corpus—Word-by-Word Grammar, Syntax and Morphology*, retrieved from [www.corpus.quran.com/wordbyword.jsp/](http://www.corpus.quran.com/wordbyword.jsp/)

<sup>27</sup> Ibid.

<sup>28</sup> IslamiCity.org. (n.d.). Topics: Allah's Attributes, retrieved from: [islamicity.org/QuranSearch/index.php?q=topics/](http://islamicity.org/QuranSearch/index.php?q=topics/)

<sup>29</sup> Sahih International. (n.d.). English translation of the Quran, retrieved from: [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

Musa (AS) and the Quran to Prophet Muhammad (SAWS), polytheism and worship of idols were the prevalent religious practices in Egypt and the Arabian Peninsula, respectively.

Consistent with the overall pattern of recurrence throughout Surat Taha, *Tawhid al-Rububiyya* (TAR) is the dominant type of tawhid in this section also, appearing in at least 37 verses. Some of these verses appear as short passages, consisting of three to six consecutive verses, conveying certain broader themes. A short passage in the middle of this section (20:47-50) describes how Musa (AS) confronted Pharaoh with Allah's messages, which included: Absolute Monotheism (TAR), Allah's Guidance (TAR), and the Hereafter (TAR/Resurrection doctrine). The greatest challenge of Prophethood of Musa (AS) was his confrontation with Pharaoh, the mighty and oppressive ruler of Egypt, who claimed that "I am your lord, the most high!" (79:24). Further, Pharaoh and his followers did not believe in the Hereafter (28:39). This was the context of Allah's command to Musa (AS) and his brother Harun (AS) to go to Pharaoh with His message of Absolute Monotheism (tawhid).<sup>30</sup> They both went to Pharaoh with a "Sign" from Allah and told him that they were Allah's messengers and offered peace to all who followed Allah's Guidance (20:47). To convince Pharaoh about the eventuality of Allah's deliberations following resurrection, they said that it had been revealed to them (by Allah) that those who denied the truth would face Allah's punishment [i.e., in the Hereafter] (20:48). As expected, Pharaoh challenged their mission, asking them arrogantly: "Who is your God?" (20:49). Invoking the Creationist doctrine, Musa (AS) responded (20:50):

هَدَىٰ ثُمَّ خَلَقَهُ شَيْءٍ كُلِّ اعْطَىٰ الَّذِي رُبُّنَا قَالَ

*He answered, "Our Lord is the One Who has given everything its distinctive form, then guided it."<sup>31</sup>*

Data in Table 2 indicate that messages including different types (or elements) of tawhid are distributed throughout the entire section on the story of Musa (AAS). Each of the elements of tawhid appears in a given context of relevant

<sup>30</sup> Verse 28:39: see tafsir #3372 relating to Pharaoh's lack of belief in the Hereafter, in Ali, Y. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/QuranSearch/](http://www.islamicity.org/QuranSearch/)

<sup>31</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

narration. Data in row 2 and 3 indicate that fewer verses include elements of worshipping Allah (TAI) and Allah's attributes (TAS), but most of them are combined with TAR. For this reason, all of the data in row 2 and 3 overlap with verses in row 1. For example, in 20:14, Allah is asking Musa (AS) to worship Him (TAI), but the verse starts with the doctrine of Absolute Monotheism (tawhid): "I alone am God" (TAR). Thus, several TAI verses listed in row 2 overlap with TAR verses in row 1. Similarly, some of the TAS verses listed in row 3 also overlap with TAR verses listed in row 1. For example, in 20:82 Allah declares: "But I am truly Most Forgiving (TAS) to whoever repents, believes (TAR) and does good, then persists in true Guidance" (TAR). The concluding verse of this section (20:98) combines all of the three types of tawhid (thus overlapping in rows 1, 2, 3):

عَلَّمَ شَيْءٌ كُلِّ وَسِعَ هُوَ إِلَّا إِلَهَ لَا إِلَهَ إِلَّا اللَّهُ إِلَهُكُمْ إِنَّمَا

[Then Moses addressed his people] "Your only god is Allah (TAR), there is no god worthy of worship except Him (TAI). He encompasses everything in His knowledge (TAS)"<sup>32</sup>

*Concluding messages on tawhid (20:100-135).* In the preceding section, divine discourse blends tawhid messages masterfully as a part of storytelling about Musa (AS), incorporating relevant messages in appropriate contexts. In a sharp contrast to the storytelling mode, the concluding section of Surat Taha is largely pedagogical with lessons on different elements of tawhid and some of the articles of Islamic faith which are derived from the doctrine of tawhid, particularly the Creationist and the Resurrection doctrines. Among three different types of tawhid, the Unity of Lordship (TAR) dominates divine discourse, appearing in almost all of its thirty-six verses. These include references to the revelation of the Quran (20:113, 114), Allah's signs (20:128), earlier Scriptures (20:133), and another Prophet (20:134).

Consistent with the data in each of the three sections, the numbers of TAI verses are fewer than those on TAR and need additional context analysis. In 20:113, worshipping Allah is implied in the last word of the verse, i.e., *dhik'ran* (remembrance). In 20:114, Allah asks the Prophet (SAWS) to be patient with memorizing the newly-revealed Quran, suggesting that he should consider praying to Allah (TAI) asking Him: "My Lord! Increase me in knowledge" [of

<sup>32</sup> Ibid.

the Quran].<sup>33</sup> The concept of prostration (*sujdah*) [as submission] is introduced in 20:116, but this prostration is exceptional in the sense that Allah is asking His angels to prostrate to Adam. Most often *sujdah* means bow [submit] to Allah during prayer (TAI). In 20:124, again, the term *dhikr* has been used in the sense of remembering Allah, which is an optional form of worshipping Allah (TAI). Only in 20:130, there is a direct reference to worshipping Allah (TAI), literally day and night (20:130):

وَمِنْ غُرُوبِهَا وَقَبْلَ الشَّمْسِ طُلُوعِ قَبْلِ رَبِّكَ بِحَمْدٍ وَسَبِّحْ يَوْمَئِذٍ مَا عَلَى فَأَصْبِرْ  
تَرْضَى لَعَلَّكَ النَّهَارَ وَأَطْرَافَ فَسَبِّحِ اللَّيْلَ نَائِي

*So be patient 'O Prophet' with what they say. And glorify the praises of your Lord before sunrise and before sunset, and glorify Him in the hours of the night and at both ends of the day, so that you may be pleased with the reward.*<sup>34</sup>

Similarly, 20:132 asks people to pray (TAI):

*Bid your people to pray, and be diligent in observing it. We do not ask you to provide. It is We Who provide for you. And the ultimate outcome is only for the people of righteousness.*<sup>35</sup>

In this section, Allah's attributes (TAS) appear in five verses (Table 2, column 3). Each of these attributes appears as lessons for believers and nonbelievers alike, describing post-resurrection scenarios on the Final Day of Judgment. On that day, voices of the resurrected will be hushed before the Most Compassionate (*Ar-Rahman*) (20:108). It seems that the inclusion of this attribute in 20:108 might be a sign of hope for Allah's Mercy for believers because He is the Most Compassionate (TAS). The next verse also includes this attribute, but 20:109 warns that no intercession will be available except for those for whom permission has been granted by Allah, the Most Compassionate (TAS). This concept is a repetition of a component of *Ayat al-Kursi* (2:255, words: 20-26):<sup>36</sup> "Who could possibly intercede with Him without His permission?" One of

<sup>33</sup> Quranic Arabic Corpus. (n.d.). *The Quranic Arabic Corpus—Word-by-Word Grammar, Syntax and Morphology*, retrieved from [www.corpus.quran.com/wordbyword.jsp/](http://www.corpus.quran.com/wordbyword.jsp/)

<sup>34</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.



Allah's Ninety-Nine names is *Al-A'lim: The All-Knowing*. Verse 20:110 approximates this attribute but it uses a complete sentence which describes that Allah Knows Everything about His creatures, "what is ahead of them and what is behind them."<sup>37</sup> Using a similar composition, this attribute is repeated as a component of *Ayat al-Kursi* (2:255, words: 27-32). Both 20:110 and 2:255 use the word *ya'lamu* (He Knows) as a perfect verb, whereas Allah's name *Al-A'lim* (The All-Knowing) is a "nominative singular adjective"<sup>38</sup>

Two other attributes of Allah, *Al-Hayee* (the Ever-Living) and *Al-Qayyum* (the Self-Sustaining) are again shared between 20:111 and 2:255, but in two different contexts. In *Ayat al-Kursi*, both of these attributes (TAS) have been used in a general sense, whereas in *Surat Taha* (20:111) these attributes are a reminder for wrong-doers whose faces will be humbled before Allah, the Ever-Livings, the Self-sustaining. Prior to advising the Prophet (SAWS) not to hasten recitation of the Quran, divine discourse in 20:114 begins with one of the conjoint attributes of Allah: *Allahul malikul Huqq* (Allah the Ultimate Sovereign, the Ultimate Truth).<sup>39</sup> The same conjoint attribute, i.e., *Allahul malikul Huqq*, appears in *Surat Al-Mu'minin* (The Believers) in an exact grammatical composition in 23:116 (as two nominative nouns).<sup>40</sup>

### 3.4 Creationist Doctrine in Surat Taha

As in the case of three different types of tawhid, verses dealing with the Creationist doctrine also overlap with most of the verses containing tawhid messages. Thus, although data on the Creationist doctrine in row 4 in Table 2 add up to 23 verses, most of them overlap with TAR data in row 1. Such an overlap may be explained if we adopt a comprehensive definition of tawhid. For example, Said Nursi, a noted Turkish theologian of the 20<sup>th</sup> century, defines tawhid as: "the type of monotheism where the absolute unity of God is asserted and God is declared as the sole creator of the universe and governor of its affairs."<sup>41</sup> In *Surat Taha*, Nursi's definition of tawhid is consistent with the

<sup>37</sup> Ibid

<sup>38</sup> Quranic Arabic Corpus. (n.d.). *The Quranic Arabic Corpus—Word-by-Word Grammar, Syntax and Morphology*, retrieved from [www.corpus.quran.com/wordbyword.jsp/](http://www.corpus.quran.com/wordbyword.jsp/)

<sup>39</sup> Asad, M. (n.d.). English translation of the Quran, retrieved from: [www.islamicity.org/QuranSearch/](http://www.islamicity.org/QuranSearch/)

<sup>40</sup> Quranic Arabic Corpus. (n.d.). Ibid.

<sup>41</sup> Ozalp, M. (2016). *God and tawhid in classical Islamic theology and Said Nursi's Risale-I-Nur*. (Unpublished Ph.D. thesis). Sydney, Australia: University of Sydney, Department of Studies in Religion. P. 225.

messages in two verses of the preamble, where Allah is declared as the sole creator of the universe (20:4) and governor of its affairs: 20:6: “*To Allah belongs whatever is in the heavens and the earth.*”

*Creationist doctrine in the story of Musa (AS) (20:9-98).* The Creationist doctrine reappears in the story of Musa (AS) in the context of an arrogant question asked by Pharaoh (20:49): “*Who then is the Lord of you two, O Moses?*” Invoking the Creationist doctrine, Musa (AS) replied (20:50): “*Our Lord is the One (TAR) Who has given everything its distinctive form, then guided it*” (Creationist doctrine). He then expanded this theme as a short pedagogical lesson (20:53-55):

*Pedagogical lesson 1: 20:53-55:*

فَأَخْمَأَ الْمَأَمَاءِ مِنِّ وَأَنْزَلَ سُبُلًا فِيهَا لَكُمْ وَسَلَكَ مَهْدًا لِّلْأَرْضِ لَكُمْ جَعَلَ الْآدِي  
 شَيْئًا نَّبَاتٍ مِّنْ أَرْوَاجًا بِهِ رَجْنَا  
 أَلْتَهَى لِأُولَى لَكَآيَتٍ ذَلِكِ فِي إِنْ أَنْعَمَكُم وَأَرْعُوا كَلُوا  
 أُخْرَى تَارَةً تُخْرِجُكُمْ وَمِنْهَا نُعِيدُكُمْ وَفِيهَا خَلَقْنَاكُمْ مِنْهَا

20:53: *He is the One Who has laid out the earth for all of you, and set in it pathways for you, and sends down rain from the sky, causing various types of plants to grow,*

20:54: *so eat and graze your cattle. Surely in this are signs for people of sound judgment.*

20:55: *From the earth We created you, and into it We will return you, and from it We will bring you back again.*<sup>42</sup>

The last verse (20:55) alludes to resurrection and, therefore, will be reinterpreted in a later section. In 20:72, the Creationist doctrine was invoked by [newly-converted] Pharaoh’s magicians who submitted to Allah in prostration, adhering to His messages conveyed by Musa (AS). In 20:80-81, divine discourse is again pedagogical, addressing the Children of Israel regarding Allah’s provision of sustenance; such as manna and quails, and asking them to “*Eat from the good things We have provided you*” (20:81).

<sup>42</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

*Creationist Doctrine in the concluding section (20:100-135).* There are two short passages in the concluding section that imply the Creationist doctrine. One of these passages (20:105-107) supports our assumption that the Resurrection doctrine is a corollary of the Creationist doctrine. In a rhetorical question addressed to the Prophet (SAWS) regarding the outcome of resurrection for the landscape of this earth, Allah asks the Prophet to say (in an imperative verb) that Allah will blast the mountains into dust, leaving behind a level plain without any crookedness. This is a major pedagogical passage teaching the believers that Allah is Capable of creating anything, then transforming it to a new form following its apparent destruction, without actually annihilating it. This passage also implies a scenario on the Day of Judgment when all resurrected souls will be assembled in a plain field.

The second passage (20:115-123) is a partial description of the Adam narrative with many lessons on the doctrine of tawhid. First, as a part of the Creationist doctrine, the narrative may be related to Allah's Creation of Adam (AS) as the first human being. Second, by citing the story of downfall of Adam and Eve from the Paradise into the earth, it provides an example of consequences of not adhering to Allah's commandments. Third, a brief reference to the Garden of Paradise may be an allusion to an attractive landscape of the paradise following resurrection. Fourth, it includes a brief reference to invisible angels, who worship Allah and abide by His commands. Belief in Allah's angels is an essential article of Islamic faith (TAR), derived from the Creationist doctrine. Finally, the narrative alludes to emergence of the Satan (Iblis) by citing the incident when every angel obeyed Allah's command to prostrate Adam, except the Satan (Iblis).

### **3.5 Resurrection doctrine in Surat Taha**

Verses containing references to resurrection overlap almost invariably with TAR verses (Table 2, compare last row with the first row), since belief in resurrection is an essential article of Islamic faith, derived from the doctrine of tawhid. These verses provide some of the most insightful pedagogical lessons on resurrection for believers and warnings for nonbelievers.

*Resurrection doctrine in the story of Musa (AS) (20:9-98).* The concept of resurrection appears in the story of Musa (AS) for the first time in 20:15. It was a significant divine moment when the very first concept revealed to Musa (AS) in the Tuwa valley, immediately after conferring him Prophethood, referred to the issue of the "Hour of Assembly" for all resurrected souls. That particular hour of resurrection remains a mystery in the Quran. Implying the eventuality of the

Hereafter (Eternity, *Akhera*), 20:15 reminds/warns everyone that the “Last Hour” is coming, but Allah has kept the timing of it hidden so that everyone may be recompensed “in accordance with what he strove for in life.”<sup>43</sup>

Allah’s punishment in the Hereafter is a recurrent theme in at least six of thirteen verses (Table 2, last row): 44, 48, 61, 73, 81, 86. When Pharaoh’s magicians accepted tawhid messages conveyed by Musa (AS), Pharaoh threatened them with severe persecution. The magicians, who had already surrendered to Allah in prostration (20:70), invoked His Judgment in the *Akhera* (Eternity) by responding to Pharaoh that “Your authority covers the fleeting life of this world” (20:72).

Among the remaining verses, a short and sharp definition introduces the doctrine of Resurrection as a corollary of the Creationist doctrine in 20:55:

أُخْرِى تَارَةً تُخْرِجُكُمْ وَمِنْهَا نُعِيدُكُمْ وَفِيهَا خَلَقْنَاكُمْ مِنْهَا

*From the earth We created you, and into it We will return you, and from it We will bring you back again.*<sup>44</sup>

In addition, verses 20:74-76 provide a sharp message on consequences of believing in Allah versus not believing in Him, in a short pedagogical passage:

*Pedagogical lesson 2: 20:74-76:*

يَجِيْ وَلَا فِيهَا يَمُوْتُ لَا جَهَنَّمَ لَهُ فَإِنَّ جُزْمًا رَبُّهُ يَأْتِ مِنْ إِنَّهُ  
 الْعُلَى الدَّرَجَاتُ هُمْ فَأَوْ إِلَيْكَ الصَّلِحَاتِ عَمِلَ قَدْ مُؤْمِنًا يَأْتِيهِ وَمَنْ  
 تَزَكَّى مِنْ جَزَاءٍ وَذَلِكَ فِيهَا خَلْدِينَ الْأَنْهَرُ تَحْتَهَا مِنْ بَحْرِي عَدْنٍ جَنَّاتُ

*20:74: Verily! Whoever comes to his Lord as a Mujrim (criminal, polytheist, disbeliever in the Oneness of Allah and His*

<sup>43</sup> See verse 20:15, tafsir #11, in Asad, M. (n.d.). English translation of the Quran, retrieved from [www.islamcity.org/Quran Search/](http://www.islamcity.org/Quran Search/)

<sup>44</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamcity.org/Quran Search/](http://www.islamcity.org/Quran Search/)

*Messengers, sinner, etc.), then surely, for him is Hell, therein he will neither die nor live.*<sup>45</sup>

*20:75: But whoever comes to Him as a believer, having done good, they will have the highest ranks.*<sup>46</sup>

*20:76: the Gardens of Eternity, under which rivers flow, where they will stay forever. That is the reward of those who purify themselves.*<sup>47</sup>

The preceding passage includes some of the basic theoretical lessons on resurrection for both believers and nonbelievers. Punishment for sinners and nonbelievers (in the Oneness of Allah) will be a prolonged agony in a painful hell (*Jahannam*) where “they shall neither die nor live” (20:74). However, merely believing in tawhid is not enough; it must be backed up by [revealed] good deeds to achieve a high status in the heaven (20:75). Gardens of Eternity (Perpetual Heavens) have been promised for those who “purify” themselves from past sins (20:76). This principle may apply to all in general, but some of the exegetes have interpreted it in the context of Pharaoh’s Egyptian magicians who gave up polytheism and “purified” themselves by submitting to Allah and by believing in the doctrine of tawhid.<sup>48</sup>

*Concluding lessons on resurrection (20:99-135).* The Resurrection doctrine seems to be the most recurrent lesson of the concluding section of Surat Taha, as 13 out of 36 verses of this section refer to some of the eschatological concepts that are related to the eventuality of death. Belief in resurrection, the Day of Judgment, and the Eternity is contingent upon a fundamental belief in the tawhid doctrine. Initially, the Prophet (SAWS) faced an enormous task of convincing Arab polytheists that, unlike physical manifestations of their multiple gods, such as a golden calf or any other idols, the real god is a metaphysical concept of an Unseen One God/Allah (tawhid). The Quran uses a binary model of a blissful life in the eternity (Garden of Paradise) versus a painful torment in a gigantic fire of Hell (*Jahannam*) as a consequence of either believing in the tawhid or ignoring or rejecting it. Most of the eschatological verses in this section allude to one or more of such post-resurrection landscapes. Since Sura Taha is one of

<sup>45</sup> Khan, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>46</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>47</sup> Ibid.

<sup>48</sup> See verse 20:76, tafsir #2597, in Ali, Y. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

the early Makkan revelations, resurrection verses thus seemed to be a logical tool for proselytization.

Divine discourse in this section may be divided into several short but discernible passages of eschatological verses. The first such passage (20:100-104) starts with the specific word *Qiyamati* (resurrection) in its first verse (20:100), warning nonbelievers about the burden of that day, implying Allah's punishment on the Day of Judgment. In 20:102, there is a reference to blowing of the Trumpet (*as-suri*) [by an angel on the Day of Judgment] for gathering the sinners who are characterized as *muj'rimin*, meaning criminals. Faced with the prospect of eternal punishment in the hellfire, the sinners lament about the duration of their time in the *duniya* (this world) as nothing but a very short period of worldly pleasures (20:103-104).

Although the subsequent three verses (20:105-107) continue with the general topic of resurrection, they focus more on transformation of post-resurrection landscapes. These verses have therefore been interpreted earlier (above) as a part of the Creationist doctrine. Next, verses 20:108-111 continue with the theme of the first passage, expanding on the processes of assembly of the resurrected. All faces will be humbled in front of "the Living, the Self-Sustaining, Eternal" (Allah). Those who carry the burden of sin will be in absolute despair whereas the righteous ones will have some hopes for Allah's mercy.

The concluding section of Surat Taha includes one of the most consequential pedagogical passages of the Quran. This passage (20:124-127) summarises Allah's punishment on the Day of Judgment for those who turns away from Allah's reminder (i.e., messages in the Quran), or do not remember Him or ignore to worship Him. The text in this passage is highly focussed on nonbelievers whose fate on the Day of Judgment is described as a blind person:

*Pedagogical lesson 3: 20:124-27:*

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

*20:124: But whoever turns away from My Reminder, for him is a confined life. And We will raise him on the Day of Resurrection blind.*<sup>49</sup>

<sup>49</sup> Itani, T. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

بَصِيرًا كُنْتُ وَقَدْ أَعْمَى حَشْرَتِي لِمَ رَبِّ قَالَ

20:125: He will say: O my Lord! Why have you raised me up blind, while I had sight (before).<sup>50</sup>

تُنْسَى الْيَوْمَ وَكَذَلِكَ فَانْسِيَهَا ءَايَاتِنَا أَنْتَ كَذَلِكَ قَالَ

20:126: Allah will respond, “It is so, just as Our revelations came to you and you neglected them, so Today you are neglected.”<sup>51</sup>

وَأَبْقَى أَشَدُّ الْآخِرَةِ وَالْعَذَابُ رَبِّهِ بِآيَاتِ يُؤْمِنُ ۖ وَلَمْ أَسْرِفَ مِنْ بَعْزِي وَكَذَلِكَ

20:127: And thus do We recompense he who transgressed and did not believe in the signs of his Lord. And the punishment of the Hereafter is more severe and more enduring.<sup>52</sup>

The passage is highly pedagogical, providing lessons for nonbelievers (and believers alike). Containing only 40 words in four verses, semantics of the passage display some of the sharpest and succinct words explaining key concepts. Further, the passage is a sample of dense text of the Quran with unparallel grammatical composition.<sup>53</sup>

The passage includes two specific words related to resurrection, i.e., *Qiyamati* (or *Qiyamah*), meaning Resurrection (20:124) and *al-Akherati* (or *Akhera*), meaning the Hereafter (20:128).

The passage addresses a nonbeliever in 20:124 as “*waman arada*,” meaning “whoever” [a conditional noun] “turns away” [a perfect verb].

<sup>50</sup> Khan, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>51</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>52</sup> Sahih International. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>53</sup> All grammatical interpretations in this article are based on: Quranic Arabic Corpus. (n.d.). *The Quranic Arabic Corpus—Word-by-Word Grammar, Syntax and Morphology* [Copyright: K. Dukes, 2009-2017], retrieved from English translation of the Quran, retrieved from [www.corpus.quran.com/wordbyword.jsp/](http://www.corpus.quran.com/wordbyword.jsp/)

What is he turning away from? The answer is clear: “*a’n dhikri*,” meaning from “My [Allah’s] Remembrance” [a combination of a genitive masculine verbal noun and a first person singular possessive pronoun].

What are the consequences of turning away from Remembrance of Allah? Two potential consequences are described. First, his life is described as: “*ma-i’shatan dankan*,” meaning “have a confined (narrowed in scope) life” [an accusative indefinite adjective]. The second consequence is more definitive: Allah will raise him on the Resurrection Day as blind (*a’ma*) [an accusative noun]. He will be a part of the assembly of sinners who will be gathered on that day. In 20:125, he will ask Allah why he has raised him as blind, although he had eye sights earlier (i.e., in the *duniya*). Allah’s answer is stern in 20:126, implying that it is too late to ask such a question; because “You neglected Our Signs (*‘ayātunā*)” [a combination of a nominative plural noun and first person plural possessive pronoun]. So *today* you are neglected: “*yawma tunsā*” [a combination of an accusative time adverb and second person singular passive imperfect verb].

The passage concludes in 20:127 with a sharp message: We recompense he who transgresses and does not believe in Allah’s signs, implying the Quran. And surely the punishment of the Hereafter is more severe and more lasting.

### 3.6 *Resurrection verses in Surat Taha compared with similar verses in other suras*

Resurrection is one of the components of a broader theme, called *eschatology*, which may be defined as “last things, e.g., death, judgment, heaven, and hell.”<sup>54</sup>

Eschatology topics in the Quran are truly pervasive, as we were able to retrieve a total of 391 verses, by using certain keywords in the search engine of the *Quran SmartSearch* program of the *islamicity.org* website. Frequencies of six types of eschatological verses are listed below. Their total numbers exceed 391 because of overlap among types.

- That Day: 289 verses
- Resurrection: 122 verses
- Death: 97 verses
- Day of Judgment: 65 verses
- Last Day: 43 verses
- Day of reckoning: 11 verses
- **Total: 391 verses** (including overlap among types)

<sup>54</sup> Canadian Oxford Dictionary. (2005). Ibid.



Despite such a large selection of verses, there are significant semantic variations from one verse to another, each focusing on certain specific eschatological theme/s. Eschatological verses in Surat Taha, listed in Table 2, provide examples of verses which carry at least four themes on resurrection.

*Theme 1. Timing of Assembly following resurrection.* As implied in Surat Taha in 20:15, the specific Hour of Assembly following resurrection is a big mystery in the Quran. Although there are at least 289 verses on “That Day,” the central theme in 20:15 matches closely with an identical message in *Surat Al-A’Raf* (The Heights), in 7:187:

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَلُهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ  
تُفَلَّتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْتَةً يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ  
إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

They ask you ‘O Prophet’ regarding the Hour, “When will it be?” Say, “That knowledge is only with my Lord. He alone will reveal it when the time comes. It is too tremendous for the heavens and the earth and will only take you by surprise.” They ask you as if you had full knowledge of it. Say, “That knowledge is only with Allah, but most people do not know.”<sup>55</sup>

*Theme 2. Resurrection as a corollary of the Creationist doctrine.* This is a common theme throughout the Quran. As in 20:55, verse 2:28 in *Surat al-Baqara* also addresses the issues of life, death and resurrection (2:28):

تُرْجَعُونَ إِلَيْهِ ثُمَّ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ فَأَحْيَاكُمْ أَمْوَاتًا وَكُنْتُمْ بِاللَّهِ تَكْفُرُونَ كَيْفَ

How can you deny God, when you were dead and He gave you life, then He will put you to death, then He will bring you to life, then to Him you will be returned?<sup>56</sup>

*Theme 3. “Neither die nor live”:* A unique scenario of the Hell (described in the Quran). Despite large numbers of verses in the Quran warning unrepented sinners of the torment of hell, there are very few verses that describe the hell as a place where sinners would “neither die nor live.” Verse 20:74 in Surat Taha is,

<sup>55</sup> Khattab, M, (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>56</sup> Itani. T. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

perhaps, the most celebrated example of this expression. An almost identical expression appears in *Surat Al-A'la* (The Most High) in verses 87:12-13.

الْكُبْرَى الَّذِي يَصْلَى الَّذِي  
يَحْيَى وَلَا فِيهَا يَمُوتُ لَا تَمُوتُ

87:12: He who will enter the Gigantic Fire. 87:13: Where he will neither die, nor live.<sup>57</sup>

Theme 4. Like “Gardens of Eternity” in *Surat Taha* (20:75), a similar verse appears in *Surat Yunus* in verse 10:9:

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ  
فِي جَنَّاتِ النَّعِيمِ

But as for those who believe and do good deeds, their Lord will guide them because of their faith. Streams will flow at their feet in the Gardens of Bliss.<sup>58</sup>

Table 3: Miraculous Incidents\* in the Story of Musa (AS) in *Surat Taha*: 20:9-98

Miraculous incidents (n = numbers of verses)	List of verses	Samples of similar verses in other suras
Musa’s Staff (n = 10)	17-21, 66-70	27:10, 28:31
Change of colour of Musa’s palm (n = 2)	22, 23	27:12, 28:32
Rescue of infant Musa (floating on a fond in the Nile) (n = 4)	37-40	28:3-21
Musa (AAS) crosses the Red Sea (on a dry path) (n = 2)	77, 78	10:90, 26:60-68

Source: Original table prepared by the author. (\*Excluding the general concept that revelation of the entire Quran is considered as a miracle in Islam)

### 3.7 Allah’s Miracles in the story of Musa (AS) in *Surat Taha*

<sup>57</sup> Itani, T. (n.d.). Ibid.

<sup>58</sup> Abdel Haleem, M. (n.d.). English translation of the Quran, retrieved from [www.islamcity.org/Quran Search/](http://www.islamcity.org/Quran Search/)

*Challenges of interpreting Allah's miracles.* Interpreting miracles in the Quran is a challenging topic mainly for two reasons. First, these may seem to be unnatural incidents, “contrary to the laws of nature.”<sup>59</sup>Second, although modern literature on this topic is extensive they are still inconclusive, since most of these studies are obsessed with a question if miracles described in the Quran are compatible with the laws of nature, demanding scientific proof.<sup>60</sup>In the context of natural laws, a miracle is “a *kharq al-a'da*, a break in God's customary order of things.”<sup>61</sup>Inconclusive nature of most of the modernist rational/scientific studies on Quranic miracles is evident in the tension between their approaches and tawhid-based theological interpretations by the classical school.<sup>62</sup>

Contrary to the inconclusive scientific approaches, our interpretations are based on intra-Quranic hermeneutics, i.e., interpretations of Quran's own semantics suggesting miracles as Allah's signs (*Ayat*), especially demonstrated through His prophets. In this context, our working hypothesis is that miracles may be interpreted by invoking the Creationist doctrine, which is an article of Islamic faith derived from the doctrine of tawhid. Based on this doctrine, our first assumption is that the creation of this universe is perhaps the greatest miracle of Allah. In particular, how He has created the solar system, including the earth and all other planets, provides an example of that miracle. In a stunning command to a “Pre-eternity” mass of smoke-like primordial matter floating randomly in the space,<sup>63</sup> Allah asked them to come together forming the solar system (41:11). Since this is how Allah has created the solar system at a grand scale, creating an instantaneous miracle as His sign for His prophets at a specific location seems to be a part of His innate power of Creation, irrespective of the scale of that creation.

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<sup>59</sup> Stacey, A. (2023). What is a miracle? [www.islamreligion.com/articles/5291/what-is-miracle/](http://www.islamreligion.com/articles/5291/what-is-miracle/) ... retrieved February 20, 2023.

<sup>60</sup> Yazicioglu, I. (2013). *Understanding the Quranic miracle stories in the modern age*. University Park, PA: University of Pennsylvania Press. <https://www.eupublishing.com/doi/full.103366/ljqs.2015.0186>

<sup>61</sup> Encyclopedia of Islam and the Muslim World. (2016). Miracles. In *Encyclopedia of Islam and the Muslim World*, Vol. 2. <https://www.worldcat.org/title/encyclopedia-of-islam-and-the-muslim-world/oclc/52178942>

<sup>62</sup> Ozdemir, A. (2019). Classical and modernist approaches to the miracles in the Quran: a diachronic review. *Journal of Oriental Scientific Research*, 11(2), 468-479. DOI:10.26791/SARKIAT.578205

<sup>63</sup> For an interpretation of the “Pre-eternity” (*Qidam*), see: Khan, M. A. (n.d.). On the Attributes of Allah: Enter the Sunnah: Living Islam in North America. <https://www.enterthesunnah.com/>

Based on the Creationist doctrine, at least three of Allah's essential attributes provide a plausible explanation of His ability to create miracles. These are *Irada* (His Will), *Qudra* (His Power), and *Takwin* (His Power of Creation). There are large numbers of verses throughout the Quran proclaiming Allah's Power of Creating anything out of nothing. This attribute has been put succinctly in *Surat Yasin* in verse 36:82:

فَيَكُونُ كُنْ لَهُ يُقُولُ أَنْ شَيْئًا أَرَادَ إِذَا أَمَرُهُ ۖ إِنَّمَا

*Whenever He wills a thing, He just commands it Be and it is.*<sup>64</sup>

In short, miracles are an example of Allah's Power of Creation, which is demonstrated through His prophets by blessing them with the ability to perform miracles. This is a significant attribute of Allah's prophets for convincing potential believers that miracles are Allah's signs and not any form of man-made magic.

*Rescue of infant Musa.* Allah's miracles for Musa (AS) began immediately following his birth. This story of his survival as an Israelite child is narrated in a relatively short passage in *Surat Taha* (20:37-40), but it is expanded in greater details in *Surat al-Qasas* (28:3-21). The Pharaoh had a stated policy of killing Israelite male infants. Distressed with this prospect of persecution and loss of her baby, Musa's mother came up with a plan that seemed to be an impossible mission. She placed her infant son in a chest and placed it on a floating fond in the Nile River. It was a miracle of Allah—His Will (*Irada*)—that the infant landed on the bank of a small stream/tributary of the Nile, which passed through the garden/property of Pharaoh. The baby was picked up by Pharaoh's people and was adopted by Pharaoh's wife. The next phase of the miracle, which was possible only at the Will of Allah, was an unlikely appearance of the sister of Musa (AS) at the residence of Pharaoh, offering them a wet nurse for nursing the new-found baby. Pharaoh's wife accepted the offer and Musa's mother arrived at the royal palace to nurse her baby, apparently within everyone's sight without revealing her identity as an Israelite.

*Musa's Staff.* There are two passages in *Surat Taha* dealing with Musa's staff, which converted into a moving snake miraculously at Allah's command to Musa (AS) to throw his staff (Table 3). A similar command is repeated in *Surat an-Naml* (The Ants) in 27:10 and in *Surat al-Qasas* (The Stories), in 28:31. The conversion of Musa's staff into a snake has a common context of discovery of the

<sup>64</sup> Maududi, A.A. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

bushfire as “spiritual fire” in both Surat Taha and Surat an-Naml. As in Surat Taha (20:17-21), Allah also addressed Musa (AS) directly in Surat an-Naml (in 27:9) and introduced Himself as God/Allah, the Almighty, the Wise (TAS). In an almost identical command in each of the three suras, Allah asked Musa (AS) to throw his staff, which turned into a snake. What was the purpose of this miracle? The most plausible explanation seems to be one of the signs of Allah’s miraculous power demonstrated through Musa (AS). In the first relevant passage of Surat Taha (20:17-21), it seems that Allah was preparing Musa (AS) with a divine miracle to confront the mighty Pharaoh. The second passage (20:66-70) deals with the real act of confrontation between Musa (AS) and Pharaoh’s magicians. Initially, the magicians seemed to have an upper hand displaying the trick of producing several snakes. Ultimately, when the demon snake, converted from Musa’s staff, devoured all of the snakes displayed by the magicians, they were overwhelmed by this experience and accepted Musa’s messages of tawhid spontaneously and submitted themselves to Allah (SWT) in prostration.

*Change of colour of palm.* This was another miracle performed by Musa (AS) at the instruction by Allah (SWT). When his palm came out of his armpit with a bright colour after rubbing it, Musa (AS) was awed at the sign of Allah. This was another sign of his preparation to confront Pharaoh. “His hand was glorified, and it shone as with a divine light.”<sup>65</sup> Such a miracle was beyond any resemblance of human magic performed by Pharaoh’s magicians. The story of the same miracle is repeated in 27:12 and 28:32.

*Musa (AS) crossed the Red Sea on a dry path.* Parting of the Red Sea is one of the greatest miracles in the Quran. No physical explanation of such a supernatural event is offered in the Quran, unlike the Bible, which suggests that “the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.”<sup>66</sup> Since there is no such explanation in the Quran, we posit based on the Quranic hermeneutics that application of the Creationist doctrine provides the most plausible explanation of this miraculous event. Allah’s Grand design in parting the Red Sea is evident in 20:77:

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<sup>65</sup> See verse 20:22, tafsir #2550, in Ali, Y. (n.d.). English translation of the Quran, retrieved from [www.islamcity.org/Quran Search/](http://www.islamcity.org/Quran Search/)

<sup>66</sup> See verse 20:22, tafsir #33, in Asad, M. (n.d.). English translation of the Quran, retrieved from [www.islamcity.org/Quran Search/](http://www.islamcity.org/Quran Search/)

تَخَّأْ لَا يَبْسَا الْبَحْرِ فِي طَرِيقًا لَهُمْ فَأَضْرِبْ بِعِبَادِي أَسْرٍ أَنْ مُوسَىٰ إِلَىٰ أَوْحَيْنَا وَلَقَدْ  
تَخَشَىٰ وَلَا دَرْكًا فُ

*And We surely inspired Moses, saying “Leave with My servants at night and strike a dry passage for them across the sea. Have no fear of being overtaken, nor be concerned of drowning.”<sup>67</sup>*

In this verse, two keywords provide a clue to Allah’s Grand design:

- *awhayna* (a perfect verb): “We inspired.”
- *fadrib* (an imperative verb) *lahum tariqan*: “Strike for them a path:”

Whenever a verse includes an expression “We inspired,” it implies that it is the Will of Allah, an essential attribute of Allah’s Creationist doctrine. Such expressions are repeated in several other suras dealing with Musa (AS). The story of Musa (AS) crossing the Red Sea has been described in greater details in Sura 26: *Ash-Shuara* (The Poet). When Pharaoh and his soldiers had been pursuing Musa (AS), at one point they met one another near the edge of water. Companions of Musa (AS) cried out: “We are overtaken for sure” (26:61). Musa (AS) reassured them: “Absolutely not! My Lord is certainly with me—He will guide me” (26:62). Next, Allah’s intervention is revealed in 26:63, which include similar key words as above:

- *fa-awhayna* (a perfect verb): “Then We inspired.”
- *anidrib* (an imperative verb) *bi’asaka*: “Strike with your staff.”

As an impact of this command, Allah’s awesome Power of Creation is evident in parting of the sea, resulting in a temporary creation of a dry path through two huge walls of seawater, like high mountains (26:63):

الْعِظْ كَالطُّوْدِ فِرْقٍ كُلُّ فَكَّانَ فَانْفَلَقَ الْبَحْرُ بِعَصَاكَ أَضْرِبْ أَنْ مُوسَىٰ إِلَىٰ فَأَوْحَيْنَا  
ع

*So We inspired Moses: “Strike the sea with your staff,” and the sea was split, each part was like a huge mountain.<sup>68</sup>*

Allah’s Grand design is further evident in drowning Pharaoh and his soldiers immediately following a safe passage for Musa (AS) and his party.

<sup>67</sup> Khattab, M. (n.d.). English translation of the Quran, retrieved from [www.islamicity.org/Quran Search/](http://www.islamicity.org/Quran Search/)

<sup>68</sup> Ibid.

Although it was too late for Pharaoh, when he was about to drown, he cried out (10:90):

*“I believe that there is no god except that in whom the Children of Israel believe, and I am now one of those who submit.”<sup>69</sup>*

#### 4. FINDINGS AND DISCUSSION

This manuscript is the outcome of our ongoing exploration of tawhid epistemology of the Quran with the specific purpose of gaining knowledge on different aspects of the doctrine of tawhid. During our initial review of the text of Surat Taha we were intrigued with an observation of two distinct modes of divine revelation. As in other suras of the Quran, all of the verses of Sura Taha were revealed to Prophet Muhammad (SAWS) via angel Gabriel (AS). However, within the story of Musa (AS), there are several episodes of a second mode of divine revelation in which Allah (SWT) spoke to Musa (AS) directly without conveyance by Gabriel. Since the latter event took place more than a millennium earlier, one of the purposes of our study is to explore if tawhid messages revealed to Prophet Muhammad (SAWS) are consistent with earlier messages to Musa (AS). The results of this study confirm that tawhid messages revealed to both of these prophets are remarkably coherent, irrespective of the periods of revelation and modes of revelation. Consistent with similar messages throughout the Quran, the following are samples of tawhid messages in Surat Taha (with examples of verses):

- There is no God worthy of worship except Allah (20:8, 20:14, 20:98: TAR, TAI).
- To Allah belongs whatever is in the heavens and whatever is in the earth (20:6, 20:53: TAR/Creationist doctrine).
- Allah, the Most compassionate (20:5: TAS), the Ever-Living, All-Sustaining (20:111: TAS).
- Resurrection is sure to come but Allah’s Will is to keep it hidden (20:15: TAR/Resurrection doctrine)
- Allah’s punishment for nonbelievers versus rewards for believers (20:74-76: TAR/Resurrection doctrine).
- Allah’s miracles as some of His “greatest signs” (20:23: TAR/Creationist doctrine).

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<sup>69</sup> Ibid.

One or more of the above messages run through 84% of the verses in Surat Taha, specifically in 113 out of 135 verses (Table 2). One of the important findings of this study is that, among several short passages, we have identified three pedagogical passages, each with lessons for believers or warnings for nonbelievers. Invoking the Creationist doctrine, the first lesson (20:53-55) describes Allah's Creation of the earth and His control of its environment, including provisions of rainfall and sustenance for all. The second lesson (20:74-76) contrasts the Hellfire of the *Jahannam* (where sinners will neither die nor live) with the highest honour for believers who would live forever in the eternal Paradise. The third lesson (20:124-127) is a stern warning for a sinner who would be raised blind on the Day of Judgment.

While the preceding findings may be considered as revisions of existing knowledge, this study makes two original contributions. First, as we have explained in detail above, we have provided a plausible explanation of Allah's miracles in the Quran, by applying some of Allah's essential attributes related to the Creationist doctrine. Admittedly, this interpretation is in line with the classical school, but our contribution is a sharp and short explanation of Allah's miracles compared to a large body of classical literature on this topic (mostly in Arabic). Second, as our literature review indicates, modern English language studies on Surat Taha are limited and somewhat fragmented into partial stories on Musa (AS) and linguistic analyses of certain verses. In this context, our study is a complete and an in-depth interpretation of Surat Taha.

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