

Journeying Through The Qur'ān

With Accompanying Arabic Sacred Text

Compilation and Annotation by
Badr Hashemi

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Badr Hashemi

Da'wah Academy
International Islamic University, Islamabad

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The Qur'ān is the Spoken Word of Allāh – the One God.
Thus this Book must be viewed and handled with the utmost reverence and respect.



هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

فَاتَّبِعُوهُ

وَاتَّقُوا

لَعَلَّكُمْ تُرْحَمُونَ

This is the Divine Book.
We have successively revealed it.
It is blessed and full of blessings.
So follow it!
And keep away from its disobedience!
Thus you shall be blessed with Allāh's mercy.
(Paraphrased; not literally translated)
Q. 06:155





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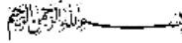
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Preface



First published in March 2013 under the banner 'Anthology of The Highlights of The Qur'ān' this monumental work by my learned brother Badr Hashemi is now reappearing as 'Journeying Through The Qur'ān'. It encapsulates direct translation of one-sixth of The Āyāt/Statements of The Qur'ān intended for orderly conduct of life and living as peaceful and productive members of an inter-dependent global family; remaining five-sixth repeatedly reiterates same universal values relatable to contextual realities and situations at the relevant time. Direct translation of the Arabic Sacred Text is duly blended with the context of respective revelations artfully flagged in italics. That medium was first employed by learned brother for his six-volume land-mark scholarly project titled as 'Paraphrasing of The Qur'ān' initiated in late 1990's. Al-Hamd o Lillāh, both sets of publications have been widely commended by a readership of scholars of many faiths and not so learned too. It is specially useful for those who believe in peaceful co-existence and actively build bridges without pre-conceived notions via inter-faith harmony.

Generally throughout human history, rational explanations were sought for the issues confronting humanity in an attempt to comprehend 'The Infinite'; the pursuit that shall always remain a mirage regardless of one's belief and value system. The need for such a work becomes especially relevant in the wake of emerging global scenario as issues of existence confront the humankind. Rising since 1970's, a new type of religiosity, called 'fundamentalism', in many major religions including the three Divine with 'political spirituality, increasingly intolerant in vision' do not permit underplaying the urgency of inter-faith understanding, as so painfully noted by Karen Armstrong.

The Qur'ān authoritatively documents true origin of the Universe to declare humankind as best of His creations bestowed complete mastery over its resources; provides most authentic historical account of mankind with a comprehensive world view to encourage judicious use of natural endowments in an inter-dependent Global Order at peace from within and without. Repeated expression of gratitude to the Benevolent Creator, Rabb, Who so mercifully exposed all man-made hallow of the core fabrications in the revealed religions made for petty mundane benefits, to urge guarding against subjective whims of the misguided to exhort time and again virtues of the Path of Righteousness.

For the Faithful, core principles and specific provisions, whether voluntary or binding, were prescribed for orderly regulation and conduct of life and living of an individual as a productive member of his society, irrespective of cast, creed or race were expounded with utmost clarity. It spelt out the inescapable regime of reward and punishment for every deed, big or small, with an unambiguous forewarning of eventual accountability. In this divine scheme, consequences inherent in straying off the right course pursued by His chosen and favorite slaves were expressly stated sans ambiguity. While reaffirming human obligations, The Qur'ān categorically and emphatically rules out coercion in matters of faith and belief systems.

Uniquely concise in style, this work flags core principles and imperatives of the Divine Commandments, primarily addressed to followers of Islamic Faith trained and tuned in contemporary learning in the West; others are encouraged to read the Sacred Text with an open mind, to directly ascertain rational explanations that may satisfy their inquisitive minds to facilitate informed choices without pre-conceived prejudice or hostility to the extent possible. For the uninitiated among large readership of educated classes in all faiths exposed to similar contemporary learning environment of the West, this brief walk through is intended to cultivate, nurture and intensify inter-faith harmony. Learned Brother's own education at the global Centers of Excellence, living experience in many continents and intellectual exposure to diverse cultural environs had motivated him to translate his deep understanding and conviction that beyond the faith, all segments of readership are as inquisitive if not more, as the other. This set of readers will also find this effort as an invaluable beneficial addition to the literature.

Islamabad
March 2016

Kh. Zaheer Ahmed
Minister of State, Special Assistant to the Prime Minister
Formerly, Secretary to Government of Pakistan

Prelude

The Qur'ān by all accounts and standards, is the most stirring event of history. It has been the most intensely recited and extensively studied Book in all periods following its dissension upon the pure heart and sincere soul of the last Prophet of Allāh (peace be upon him). The Divine Book has been the locus of reverence for the believers and focus of keen study by The scholars of Islām. This tremendous scholarly enterprise evolved under the direct guidance of The Prophet (peace be upon him), the prime teacher of The Qur'ān, its living embodiment and the ideal executor of its mission in history. With the onward progress of Islamic educational tradition, the area of Qur'ānic scholarship exponentially grew and expanded in both vertical and horizontal dimensions.

A very accomplished gentleman brother Badr Hashemi has included himself in the honorable list of writers on The Qur'ān. He has devoted his exceptional talents and energies to this labor of love for several years and has delved in the depths of this shoreless ocean. He continues his utmost intellectual concentration on understanding The Qur'ān with great zeal and fervor. In the present work brother Badr Hashemi has made a commendable effort to relate the message of The Qur'ān to the pressing problems of modern man. He has made a successful attempt to capture what he saw the core of The Qur'ānic message so as to make available the fruits of his labor to the present day reader. A great many people find it difficult to devote so much time to ponder over The Qur'ānic discourse as the author of 'Journeying Through The Qur'ān'. His work provides the reader with an easy access to the essential teachings of the Divine Book sent down for the guidance of mankind.

The methodology evolved by the leaned author to bring home the answers of The Qur'ān to the problems of modern life is indeed a praiseworthy service to the formidable field of Qur'ānic studies. The details of this intelligently conceived methodology has been sufficiently explained by the author himself. Further, he has provided simple English translation along with The Qur'ānic text and supplemented the literal rendering with brief explanatory words in italics. In this way, it becomes easier for those readers who are less familiar with Qur'ānic style, to comprehend the Statements of The Qur'ān throwing light on the relevant issues that have been dealt within the selected verses.

The value of the author's effort lies in his earnest attempt to elaborate the contents of The Qur'ānic text wherever such an elaboration was required by the brevity of Qur'ānic Statements. When The Qur'ān enters a theme of significance, its discourse is preceded or supplemented by similar Statements at other places in different contexts.

Moreover, often times, The Qur'ānic discourse proceeds on the basis of given premises. These premises are intrinsic to The Qur'ānic universe of knowledge and guidance. Without due notice of this epistemological and teleological framework in which Qur'ān speaks to man, it is not easy to make sense of the perennial Qur'ānic Message. The author of this work has supplied this necessary clue to The Qur'ānic world-view to the readers. This has been an essential task of every commentator of The Qur'ān. However, brother Badr Hashemi has performed this onerous task without encumbering his work with copious foot notes.

In this way, the author has succeeded to bring forth a work of great utility in a single user-friendly volume. He deserves our admiration and gratitude for this noble contribution. May Allāh accept his service to His Book and enable his readers to make the best use of this Valuable Companion to the Study of The Qur'ān.

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Foreword

Brother Badr Hashemi's compilation of 'Journeying Through The Qur'ān' contains much more than selected portions of the Muslim Scripture. Additional materials provided beyond the title in Introduction and explanatory statements, in italics, mostly from the primary (Qur'ān) and secondary (Traditions and Sayings of the Prophet Muḥammad, Allāh bless him always) sources are uniquely invaluable in trustfully informing readers, which is generally absent or inconsistent in similar attempts by earlier authors available elsewhere.

This novel approach adopted by Brother Badr Hashemi places his contributions in a class by itself, especially if we keep the targeted audience for whom he undertook the challenge. This compilation adds scholastic value and credibility because of the vast multilingual command, diversified cultural exposure in formal professional settings, combined with religious training and expertise right from author's childhood to the brief expose covered selectively but systematically, chapter-by-chapter, 1-114, the compilation is a very worthy addition to meet hitherto unmet need of English-speaking people interested in learning the gist of The Qur'ānic Message written in literate English, as spoken in the US.

Within the same chapter, reading is enriched by sub-titles appropriately formulated to indicate the intent and content of the Āyah/Statement under consideration. There is a common thread of emphasis on behavioral, inter and intra communal, societal, and moral aspects of the guidance, without sacrificing the mandatory aspects of acts of worship and the importance of obligatory religious duties assigned for both the Creator and His creation, starting from parents, siblings, relatives to next-door neighbors. Some of these aspects of The Qur'ānic guidance have not been adequately covered in books written by Orientalists or religious scholars, the former dwell on where the guidance lacks in their perceived notion of gender equality, while the latter overemphasize the minute details of performing religious duties.

Brother Badr Hashemi has devoted care and attention to what The Qur'ān commands how to treat other co-humans with whom believers come into contact during their mundane life on this earth, from bedroom to boardroom. The compilation is emphasizing that guidance from The Qur'ān is meant to lead Mankind in all its affairs according to its basic ethics of Allāh's Sovereignty, Prophetic Traditions, Accountability in the Afterlife, without adopting any extremes of violating others rights to justice, security, and freedom to choose between right and wrong; plus, the religion of their choice to follow.

The intended purpose of the compilation is to initiate, motivate, and attract the youth, who consider English as their first language, to the Last and Final Scripture, viz., The Qur'ān, and its guidance to lead the entire mankind for all time to come. The book, as a whole, does it successfully and succinctly so. See also references, mostly from The Qur'ān itself, interspersed throughout the text are helpful in understanding the Message from The Qur'ān itself and in convincing the reader of the argument, augmentation provided appropriately by Brother Badr Hashemi.

The tone and approach of the body of compilation is non-sectarian, true to the spiritual intent of Allāh-consciousness, sincere toward leading to piety and righteousness, not adhering dogmatically to any particular school-of-thought. The style of presenting the paraphrasing, notes in italics, and other textual material is persuasive that is inviting both for Muslim and also for non-Muslim readers. Comparatively, at several places, citations from Torah and Injil provided viz-a-viz Qur'ān put an issue in perspective from all three monotheistic faiths originating from the common patriarch Abraham, peace be upon him.

This book has enabled advancing my personal learning of The Qur'ānic message and modifying my own knowledge-base of The Qur'ānic understanding to serve Humanity at large. I trust it would equally help in refining and fine tuning what everyone knows about The Qur'ān, Islām, and Muslims.

Muhammad Zahirul Hassan, Ph.D.
Portage, Mich. USA

Introduction

All Praise is for Allāh - to whom be ascribed all perfection and majesty. He is the Eternal, the Infinite and the Mighty, the Merciful and the Compassionate, the Creator and the Sustainer. I beg for His mercy and forgiveness. I seek refuge in Allāh from the Satanic, accursed and evil forces of my soul and the surrounding social environment.

I testify that there is no one worthy of worshipful reverence and obedience except Allāh: the Singular, the Unity. I testify that Muḥammad bin Abd Allāh bin Abd Al-Müttalib Al-Ḥashemi is His obedient servant, His Prophet and His Emissary. He designated him to be 'The Seal of the Prophets' and 'Mercy for Humanity.'

Prophet Muḥammad was and shall always be the most remarkable man to have received and preached the Divine Word, led the greatest spiritual revolution, transformed a man-centered society to Allāh-centered nation, initiated fundamental social and political reforms, established a dynamic and powerful socio-economic order that changed the worlds of human thought and action, and left a most profound influence on history, culture and civilization. May the eternal peace and blessings of Allāh, the angels and the righteous souls be upon him. Āmīn.

The Qur'ān is the recited speech of Allāh, the Exalted. The Qur'ānic imperative 'Qul', i.e., read, recite, state, declare, announce or proclaim - which introduces more than three hundred passages - is a reminder that the texts are to be read, recited, understood, practiced and preached.

The Prophet, Allāh bless him always with honor, is reported by al-Bokhārī to have said: 'Read the Qur'ān for you will be rewarded at the rate of ten good deeds for reading every letter of The Qur'ān. Note that I do not say that alif-lām-mīm is one letter; rather, alif is one letter, lām is another, and mīm is yet another.'

He would often recite the Qur'ān in a low but audible voice, and at times ask others to recite for him. He would advise his followers to 'recite/read even one Āyah/Statement with mind fully attuned to its meaning as it would be better than offering one hundred raka' of nawāfil' - the optional Prayers. He further said: 'You can return to Allāh nothing better than which came from Him; recite/read The Qur'ān!' In fact, a community that is given the Scripture and continues to recite/read it and live by it, is in a relationship through which Allāh continues to guide it.

The tradition of reciting/reading The Qur'ān appears to be slowly diminishing both in the Arabic speaking countries as well as in the others. On the basis of a snapshot survey informally conducted during my visits to and/or stays in Algeria, Iran, Iraq, Indonesia, Jordan, Morocco, Malaysia, Pakistan, Turkey, Syria and interactions with Muslim communities in Canada, Japan, Taiwan, South Africa, UK and USA during 1992-2001 and later in 2005-07, notwithstanding statistically insignificant size of the sample, it transpired that only about three percent of the educated Muslims had read The Qur'ān once in their lifetime, while about seven percent were content with selective reading of the Scripture, with a statistically insignificant number able to develop a rudimentary understanding or any meaningful comprehension of the Divine Message.

The trend was more disheartening among the college/university-going youth, especially those who were being raised in the English speaking environment in their native places and/or overseas, where they were confronted with challenges of identity in the perspective of growing influence of Western culture and hate campaign against Islām and Muslims.

It may not be unreasonable to argue that the situation may have worsened in the intervening period due to increasing number of population entering that age-group combined by reduced family time for in-house teaching and training as well as an increasingly hostile attitude against Islām. Notwithstanding the challenges, it appeared that their lack of inclination was, inter alia, due to huge volume of The Qur'ānic body and non availability of comprehensible and friendly English translations.

The majesty of Qur'ānic style and the comprehensiveness of its Divine Message in Arabic can never be abridged to reduce its volumetric size. The very idea of reducing the volume caused a sense of sinful guilt in my heart, notwithstanding my inadequacy to do so. The fact that a large body of the Muslims make a highly selective reading of the Qur'ān implies that an attempt in good faith to develop an anthology of the highlights and for a good cause of motivating the Muslim youth to draw closer to the Divine Message should not be met with resistance, remaining mindful that 'Allāh alone guides whoever He wills as it is only He who knows best the ones who are amenable to guidance' – 29:56.

Thus giving my soul some comfort, I found guidance in one of the key expressions in 03:07, viz. Umm ul-Kitāb, i.e. Mother of the Book or Essence of the Qur'ān. Hence, for purposes of this exercise and remaining in spiritual and physical purity, the essence of each Sūrah was captured followed by identification of the common and variant themes between and among the one hundred and fourteen Sūrahs.

The language and narrative of the Qur'ān is deliberately left with gaps so that the reader may actively participate in its comprehension, thereby stimulating thinking process. The Qur'ān is not for a passive reader; it is for conscious people. Furthermore, the Qur'ānic Āyāt/Statements appear to be repeated several times. The purpose is to lay stress on certain teachings.

Nonetheless, there are ensembles of narratives which are presented with a specific purpose, but none of these usually present a complete picture in one place. A piece told in a given Sūrah is likely to be Sūrah-specific. For example, the narrative about Abraham^(p) appears in Sūrah six, twenty-one, fifty-one, sixty and twenty other instances. In each of these, a different part of his biography is told. Sūrah Six is mainly addressed to the idolaters and criticism of idolatry figures prominently in it. Thus, the Sūrah selects from Abraham's^(p) life that incident in which he is shown as refuting his idolatrous people.

The connection between the incident and the Sūrah's theme is obvious, both making the point that the then idolaters of Pagan Makkah, if they wished to follow Abraham^(p) as their spiritual ancestor, they must abandon idolatry and worship the One True Allāh, a point relevant for all times for those practicing idolatry and worshiping saints and spirits, objects and entities, real or myth, besides One God, Allāh.

Similarly, while Moses^(p) is treated in great detail and at length, the episode highlighting his role as a liberator, a lawgiver and a channel of Divine Revelation - that resembles the most with profile of Muhammad^(p)'s Mission - has been retained and so is the narrative of Jesus.^(p)

The narrative about the creation of Adam and the fall of Satan and Adam, and the episodes from the chronicles of history and other thematic issues are recounted on several occasions. But consideration has been given to the choice of the one at 07:11-27 that appears to give a compact account of the episode captured in Divine-Adam-Satan dialogue and the subsequent events. Thus, the exercise endeavors to limit itself to one Āyah/Statement or narrative in each case, and cross referenced to facilitate better understanding of the subject, its context as well as provide the whole message.

There are some eight hundred and eighty three Āyāt/Statements that were revealed in response to specific situations and circumstances, and/or in connection with a particular person or a group. For example, 49:11 contains three injunctions relating to social behavior:

- o No one should ever jeer or mock the other, for it is quite possible that they may be better than them.
- o Their women should not ever jeer or mock other women, who may after all be better than them.
- o Do not find faults with one another, and do not taunt by using offensive nicknames for one another.

The first came for one Thābit Ibn Kais Ibn Shammas who mocked someone for his low social status in the presence of the Prophet^(p). The second was a stern warning to Sayedah Ā'isha (613-678) and Sayedah Hafsa who made sarcastic remarks about Sayedah Umm Salamah - all three were wives of the Prophet^(p). The third was revealed in response to two complaints - one by Sayedah Hafsa, wife of the Prophet^(p), and the other by one Ibn al Daḥak.

Notwithstanding their specificity to individuals and time, all three injunctions are for general application and for all times. This compilation covers most of these injunctions. The Āyāt/Statements sketching out the scenes of the Time of Resurrection and Judgment, and the Afterlife have also been selectively retained as some of the seven hundred and fifty Statements dealing with natural phenomena.

Allāh Speaks to you, us and them individually and collectively through His ennobled Prophet Muḥammad, Allāh bless him always with honor. His Speech is filled with providential care and guidance. There are over five hundred Āyāt/Statements where the Divine Voice speaks through a set of imperatives signifying an emphasis on matter of faith; like *Qul* - say, tell, declare, pronounce, proclaim; O The Prophet/Messenger; O Prophet's Wives; O The Faithful; O Descendants of Adam; O Followers of Former Divine Scriptures; O Israelites; O The Disbelievers; O People of the World. More important and non-repetitive of these imperatives have been taken as the highlights.

There are certain passages which talk about the ultimate reality of all things, of the real and final nature of the universe, of mind and the interrelation of mind and matter. A fair sample of such passages and almost all Āyāt/Statements speaking of righteous behavior and of practical life have been retained.

Overall and in resonance with split of the Qur'ānic subjects, sampling of beliefs occupy the larger part; morals and social behavior come next, followed by legal provisions. This constitutes one hundred and ten five Āyāt/Statements, or approximately fourteen percent of the full Qur'ānic text, thereby making the volumetric size considerably concise, yet presenting a fairly representative sample of the essence of the Qur'ān and its profound excellence.

The Qur'ān is a unique and unmatched masterpiece of Arabic literature. The spirit, the beauty, the eloquence, the depth and the comprehensiveness of the Arabic text can never be captured by any other language. Translations can be dull and convey the apparent meaning, but remain devoid of the true spirit, divine sanctity and powerful beauty of its eloquence and hence its impact. Strongly mindful of these limitations and my inadequacies, I seek Allāh's guidance and support to accomplish a faithful translation embedded with true spirit.

This work is not strictly a translation. It is a blend of translation and brief explication, wherever necessary, by adding words to make the translation comprehensible, dubbed as 'paraphrasing'. It purposely avoids long wording in parentheses, and does not burden the text with footnotes. Extreme care has been taken to capture the closest meaning in English of every word/expression in Arabic of an Āyah/Statement, and not to let it smudge with extended language. The closest meanings are expressed in straight type script appearing in bold; the extended meanings appear in italic script. The two embedded in each other present one simple, harmonious and expressive Āyah/Statement in modern and friendly English. Best endeavors have been exercised to convey the Truth as the Whole Truth.

It is quite probable that an Āyah/Statement may not be understood on its first reading but clarity should develop on the second or later readings. Similarly, a set of words or phrases may offer more than one interpretation; hence there could be considerable variance among available translations as well as whether or not the translator is a Muslim. In order to understand certain Āyāt/Statements one might also need to get proper perspective, notwithstanding that understanding would be influenced by one's attitude, prejudice, and interest in Islām and The Qur'ān.

This book is not and can never be a substitute for The Qur'ān. It is only intended to motivate men and women, young and old, to draw closer to The Qur'ān by reading and understanding the highlights of Allāh's Final Message to humanity conveyed through His Final Prophet Muḥammad, Allāh bless him always with honor.

The Qur'ān is not paper and ink. It is a Guide for ethics, morality, decency, righteousness and societal change with focus on shaping one's life on Allāh's Will. It is blessed and full of blessings. Let blessings of The Qur'ān live in us, and enliven our souls!

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The Recipient of the Qur'ān

Muḥammad

The Seal of the Prophets and Mercy for Humanity

(Allāh bless him always with honor)

Muḥammad was born in Makkah, a commercial metropolis and a pilgrims' hub in the Arabian Peninsula, in 570. He was the only child of his parents – Sayed Abd Allāh bin Abd Al-Muttalib Al-Hashemī and Sayedah Aminah bint Wahb Al-Zuhriyya. Shepherd in early life, and then, as a young person, he was a successful merchant. He married Sayedah Khadijah in 595 at the age of twenty-five. They made a happy couple and became the parents of two sons and four daughters.

Muḥammad was popularly reputed as friendly, trustworthy and a gentleman of impeccable character. As he was attaining maturity, he was getting deeply disturbed by social and moral environment around him. He found the idolatry and fetishism vulgar and social injustices distressing. He increasingly began to search for a response to his own agony at the injustice and chaos around him by resorting to meditation. He would go away from home for several days in a row and stay in a small cave on Mount al-Nur, named Ḥira', on the outskirts of Makkah.

The seclusion continued for a considerable period of time. It was in 610 that he underwent an experience of his life in Ḥira'. It was one night, after midnight, during the last ten days of the month of Ramaḍān, that he received the Divine Call. It was the beginning of the Divine Prophetic Mission for Muḥammad, Allāh bless him always. The Mission focused on three principal themes. First, Allāh - the Lord Unitary, is the absolute source of all social, religious and legal authority. Second, all human beings are equal regardless of lineage, race and color. Third, the governance must be based on humaneness and social responsibility.

Prophet Muḥammad's life and mission made an overwhelming appeal to the masses. It uplifted the status of women, gave rights to the under privileged, and regulated the moral and social life of the disenfranchised. Obviously, it undermined the social and political authority of the ruling and the privileged in Makkah. They felt threatened. They started a systemic campaign of intimidation and persecution of the newly formed nucleus of Prophet Muḥammad's followers. The campaign of oppression and torture continued for ten long years.

Finally, Allāh^(swt) guided His Last Prophet Muḥammad^(p) and his companions to emigrate to Madīnah in 622. It took him several years to strive and battle against tyranny, oppression and social injustice. He created a generation of highly inspired Faithful for whom his words were the guiding star of their lives. His words continue to be the guiding star for millions - past, present and future. The Qur'ān portrays this group of the Faithful in Statement 110, Surah 03 * Āl 'Imrān. It says:

- You are the noblest community that has ever been raised up for the human race.
- As you enjoin wholesome justice, equity and fairness, and, you forbid all that is wrong.
- As you firmly believe in the oneness, supremacy and un-shared divinity of Allāh.

It was in Madīnah that he, slowly but steadily, set up the foundations of the first Islamic Welfare State. He wrote the charter that guaranteed the political and economic rights of all men and women. He established the code of ethics for times of peace and times of war. He set a track record of personal examples of social responsibility and egalitarianism. It is to this time that the Muslim Faithful, around the world, are inspired to re-establish this model state as a political and economic system.

While he was approaching the sixty-third year of his life, the Last Prophet^(p) prepared himself and his family for the Ḥajj - the only Ḥajj that he performed in his lifetime. On this occasion he was pleased to be in the company of over hundred thousand Believing Faithful who gathered at Arafāt

on Friday, the 09th of ʿDul-Ḥijjah, in 632. He addressed the Faithful from Mount al-Raḥmah. The essence of his address sets the foundation of his teachings and Mission for all times:

- Treat the life and property of every Muslim as a sacred trust.
- Hurt no one so that no one may hurt you.
- Do not inflict inequity and, as a consequence, do not cause yourselves to suffer inequity.
- You are forbidden for all times to get involved in usury business.
- Treat your spouse with kindness. They are your partners in life and faithful helpers.
- Stay fully committed to the worshipful obedience of One Allāh....Offer the daily Mandatory Prayers....Fast during the whole month of Ramaḍān.....Give a part of your wealth in Zakāt.
- All human beings are equal. The superiority of one over the other is only by ones reverence to Allāh, deeds of righteousness and responsible social behavior.
- The Muslim Community constitutes One Family.

This appeared to be his last public address. This was also the time when he received the last revelation (05:03), which wrapped-up his Divine Prophetic Mission to humanity. The Qur'ān was completed.

Back in Madīnah from the Ḥajj, he was frail, weak and unwell. He was running intense fever. In the forenoon of hot sandy summer of 632, while he was in his chamber, he was preparing to leave this world, he raised his index finger and eyes to the Heaven and called out: 'Better the next world...'. With these words he peacefully left this world for a better world. His body was respectfully laid to rest in the place where he breathed his last.

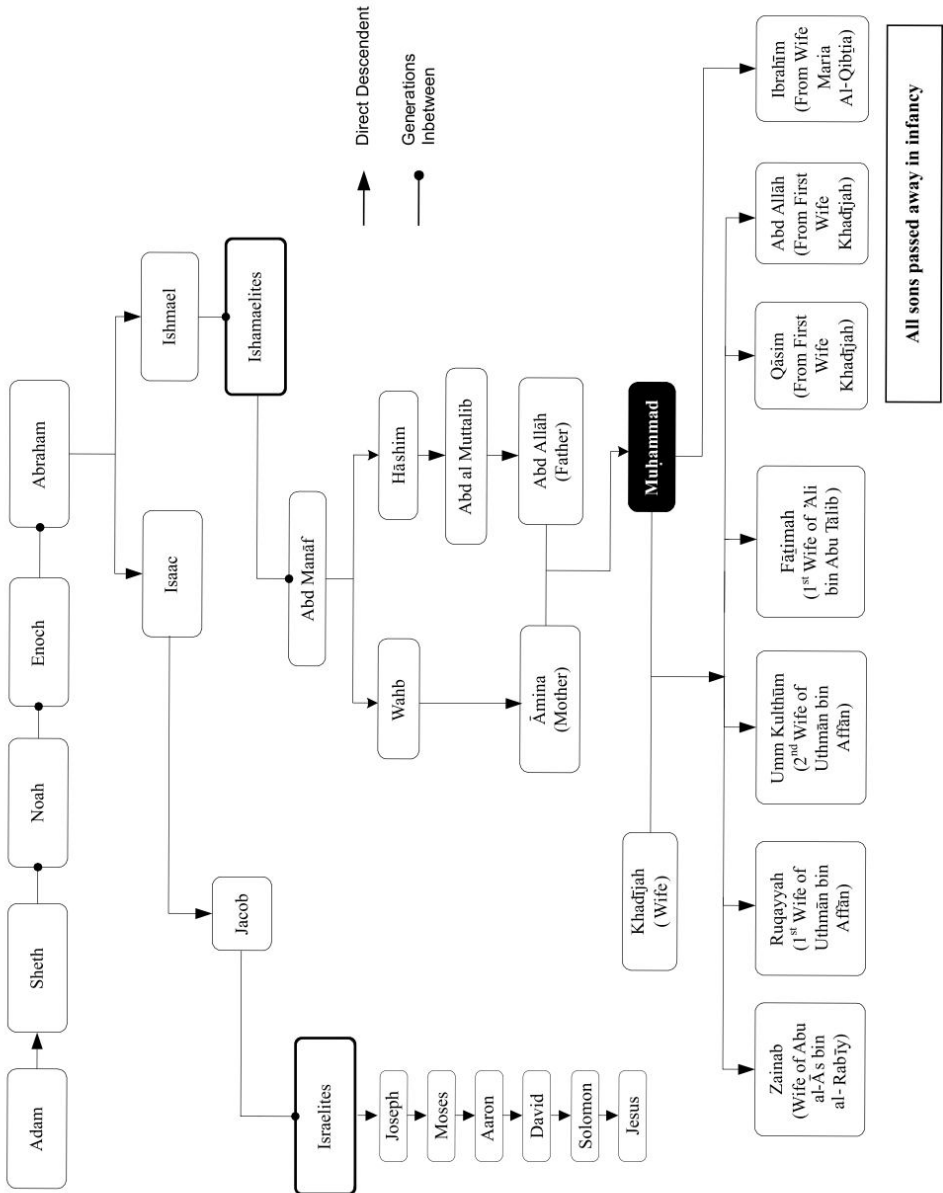
The green dome of the Masjīd al-Nabī al-Sharīf in Madīnah al-Munawarah makes the canopy of his resting place.

May Allāh, His angels and all righteous souls send their wholesome blessings on Muḥammad. Muḥammad, the person - Gem of a Person. Muḥammad, the Prophet - Gem of a Prophet.



The Prophet's Family Tree

(Allāh bless him always with honor)



Glossary

Allāh – It is an Arabic expression, a proper name for the Almighty and Supreme Being: The One God, singular, who does not have a gender, parents, siblings, spouse, daughters and/or sons. Allāh is above and beyond all description; there is nothing whatever like Him. Faith in One Allāh is the fulcrum of Islamic monotheism and obedience to His Will is the focus of the Muslim way of life. Allāh is not a contraction of al-ilah, but a totally different word. While pronouncing the word Allāh, the stress in accent is on letter 'L' like 'b' in abbey. It appears 2,697 times in The Qur'an. Names and Attributes of Allāh, al-Asmā al-Ḥusnā, are traditionally enumerated as ninety-nine epithets, on which is based its systematic expositions about the divine essence – dhāt - and its attributes – sifāt.

Āyah/Āyāt (pl) – Sign, parable, symbol, miraculous event, a Statement of The Qur'an. I have retained the Arabic expression without translation because it cannot be rendered appropriately in English. Translators usually translate Āyah as 'Verse' which I consider absolutely incorrect because The Qur'an is not poetry to have a verse or a set of verses.

Blasphemy - Speech or writing that is derogatory to Allāh^(SWT) which is the closest translation of Sacred Text expression of takdhīb - 'giving a lie, denial' and iftirā, 'fabrication'. In as much as Allāh^(SWT) and His Messages represent the ultimate truth, blasphemy is denial of that truth or propagation of a falsehood in its place. Blasphemy by denial (takdhīb) is the outright rejection of revealed religious truths, such as the revelations and warnings of Allāh's Emissaries, revelation and inspiration, warning, and the announcements of the Time of Resurrection and Judgment, and finally the Meeting with Allāh^(SWT) (Q. 06:31; 10:45; 23:33; 25:11; 82:09)

Blessing - Allāh^(SWT) bestows blessings on humankind by way of creation and ordering of life and the universe, sustenance, progeny, material wealth, health, protection, deliverance from enemies, and so on. Expression of gratitude for Allāh^(SWT)'s blessings is a fundamental obligation and failure to do so is tantamount to disbelief. (Q. 14:28; 16:114.)

Dhikr – Translated as remembrance, commemoration, admonition, etc. In its context, it implies following the Qur'an and keeping of the oracles of Allāh; Remembrance of Allāh. The expression and its various forms occur 292 times in the Qur'an.

Ḥadīth/Aḥādīth (pl) – A corpus of explicit statement, text, maxim, saying or action attributed to the Prophet Muḥammad^(P), always naming both the transmitter(s) and the original source. Sometimes translated as the Tradition. A number of compilations made after about two centuries of the demise of the Prophet^(P) are regarded as authentic on the subject; these comprise: Al-Bokhāri, Al-Muslim, Al-Tirmidī, Sunan Ibn Mājah, Sunan Abu Dāwood, Sunan Nesā'i, Mawtā Imām Mālik, and Kāfi, etc. See also 'Sunnah' below, where the two are comingled.

Ḥaram – Sacred, forbidden; Sanctuary surrounding the Ka'bah (Makkah); also the Prophet's Masjid in the premises of his final resting place in Madīnah.

Ḥajj – The annual pilgrimage to Makkah in the month of Dhul-Ḥijjah, the twelfth month of the Islamic Calendar; required of all adult Muslims once in their lifetime, if possible. The Ḥajj stations comprise of al-Masjid al-Ḥarām, Mina, 'Arafāt (essential parts of the Ḥajj ceremonies occur here) and Muzdalifah (a location some half-way between Mina and 'Arafāt where the pilgrims returning from 'Arafāt spend the night in worshipful devotion) - all in Makkah and within its 13-mile periphery. It is one of the five Pillars of the Faith of Islām.

Ḥalāl - A practice, custom or an act sanctified/made lawful by a Divine Decree contained in The Qur'an. It is the opposite of Ḥarām.

Samā'/Samāwāt' (pl) is normally translated as 'the heavens'; in fact, the expression is a metonym for all the stars, moon, sun, galaxies, nebulae, etc. Thus, it has been paraphrased as 'the cosmos.' The other connotation is the spiritual plane of eternal happiness. In Arabic Sacred Text, however, there have always been two separate expressions used, samā' and jannah. The word samā' is used for the cosmos and the word jannah denotes Paradise, the land of eternal bliss, the permanent home of the righteous believers, and the opposite of Hell. 'As-Samā' has also been used in The Qur'an to imply the realm of unperceivable to which ascend the good words and good deeds.

Ḥijrah – The emigration of Prophet Muḥammad^(P) from Makkah to Madīnah; the year it occurred 622 is the base-year of commencement of the Muslim era/calendar. The Ḥijrah Calendar is different from the Arabic Calendar.

Islām – Surrender/submission to the Will of Allāh; theoretically the term is applied to the religion proclaimed by all Prophets of Allāh from Noah to Moḥammad, Allah bless them all. However, the name has eventually become synonymous with the followers of The Qur'ān and Prophet Moḥammad^(P).

Jihād – Struggle, effort, endeavor, a state of striving for the Cause of Allāh – utilizing all physical, mental and spiritual faculties in accordance with the Shari'ah/Muslim Law to suppress tyranny, ensure the right of an individual to home and freedom, prevent persecution in religion and guarantee freedom of belief to all people; it also includes war/qitāl - there are different opinions as to the circumstances under which it becomes necessary. Jihād is a non-violent activity and is not meant to impose Islām or spread it by force – Q. 02:190, 256; 03:20, 104; 04:90; 05:14; 10:100; 16:125; 24:54; 109:01-06. The expression is also applied to a person's own struggle against one's baser impulses. The expression occurs about 41 times in its various forms.

Jinn – Affirmed by the Qur'ān as Allāh's creation, are the conscious beings, intelligent, corporal that cannot be seen by human beings. The Qur'ān presents the Jinn, like humans, as good or bad. The expression occurs about 201 times in its different forms.

Ka'bah - The cube-like structure within the al-Masjid al-Ḥarām in Makkah, which is clad with black covering. It is towards this site that the Muslims direct their Prayers; but do not worship it.

Madīnah - ~250 miles north of Makkah, the name given to the agricultural settlement of Yathrib after emigration of the Prophet^(P).

Masjid - Usually translated as Mosque; place of worship for Muslims where the Salāt/Salāh is performed - daily five times in congregation.

Makkah - the Epicenter of Islām and houses the Holy Ka'bah; birthplace of Prophet Moḥammad^(P). It lies about 45 miles east of the Red Sea port of Jeddah, Arabian Peninsula.

Muslim - Derived from Islām, means surrender/submission of one's being to One Allāh and obedience to Divine Revelations. In contemporary context, it implies obedience to The Qur'ān and Prophet Moḥammad^(P); the one who has accepted the Faith of Islām.

Prophet/Emissary - Two terms used for prophethood, expressed as nabiyy and rasūl in the Arabic Sacred Text; the latter denotes a divine office which does not necessarily bring a new Shari'ayah/Divine Law; the former entails bringing a new/revised Divine Law. Prophet Moḥammad^(P) is called by both. Rasūl is also used for angle-envoys sent to Abraham^(P) and Lot^(P).

P – appearing as mounted ^(P) on the name of a Prophet of Allāh implies 'Peace be upon him.'

Satan – Shaytān in Arabic occurs about 88 times in The Qur'ān. Arabic/Qur'ānic dictionaries term it as the one remote from all that is good and true; exceedingly evil; rebellious; obstinate; perverse; far from Allāh's mercy; the impulses in human soul which run counter to truth and morality. It does not necessarily mean devil.

The Qur'ān – Also transliterated Qur'ān, Koran, Qur'ān, Coran, Kuran, Quraan, Kura'n and Al-Qur'ān. Divine Scripture revealed by Allāh to Prophet Moḥammad^(P). It is the absolute and unchanging Word of Allāh with spiritually nourishing latent content: a divine, eternal and dynamic text. Among other matters, The Qur'ān identifies scientific phenomena including creation of cosmos, space and earth, astronomy, earth science, water cycle, animal and plant kingdoms, human reproduction, etc. The term Qur'ān which, whenever it appears without the definite article 'al', i.e. Al-Qur'ān (The Qur'ān), denotes a solemn recitation, recital or discourse. In all its manifestations, it appears about 89 times in The Qur'ān; it comprises 30 Chapters of equal length, and consists of 114 Sūrah's of unequal length. See 'Sūrah' below.

Rabb - The expression is used for Allāh about 969 times in The Qur'ān. It is usually rendered in English as Lord, which I consider as too limited to convey essence of the expression 'Rabb.' Hence, I have retained it as it appears in the Arabic Sacred Text. It conveys not only the idea of fostering, bringing up and nourishing but also that of regulating, completing, accomplishing, sustaining and perfection. It also means originator of things and their combiner to create new forms. The lexicons of Arabic language speak of all of them, and more, when they give the detailed meaning of the root Rabb, the stress in accent is on letter 'b' as 'b' in abbey.

Ramaḍān – Fasting from dawn-break till sunset/dusk; abstinence from foods, drinks, smoking, wife-husband cohabitation, and human baser desires during 29 or 30 days of Ramaḍān – ninth month of the Islamic Calendar. Obligatory on all adult Muslims, except for reasons of old age, sickness and travel, etc. It is one of the five Pillars of the Faith of Islām.

Salāt/Salāh – A series of acts/postures of worship, encompassing spirit, mind and body, performed in a fully described manner by Muslims five times a day – early morning, afternoon, late afternoon, dusk

and night, preferably in groups, facing toward the Ka'bah; including the special group prayer of midday on Friday. It comprises short recitations from The Qur'ān. It is the cardinal form of worship for the Muslims and is one of the five Pillars of the Faith of Islām.

Sunnah - The body of recorded words, actions, gestures and practices of Prophet Moḥammad^(P) that have been established as legally binding. This material constitutes the second foundation of the Faith of Islām and its legal system, The Qur'ān being the first and prime source. See also 'Ḥadīth' above, where the two are comingled.

Sūrah/Suwar (pl) – Literally means a fence, enclosure, or any part of a structure. In the Qur'ānic context it means an embodiment of a collection of Āyāt, which may vary in length from 286 to 3 Āyāt. The Qur'ān comprises 114 Sūrah.

'Umrah – Mini Ḥajj; consists three worshipful acts of al-ihrām, al-tawāf and al-sa'y - all are performed within the premises of al-Masjid al-Ḥarām in Makkah.

SWT - This is the Acronym for Arabic 'Subhānahu wa Ta'āla' meaning Allāh is pure of having partners, and He is exalted from having a child.

Zakāh/Zakāt – The word is linked to zakā (to be pure); it implies expiation or purification of one's material possessions, i.e. money, wealth and property - a fixed proportion of which is supposed to be paid out yearly by the well-to-do Muslims as obligatory charity to the poor and/or for other defined causes. It provides social security and is an important parameter of Islāmic fiscal system. It is also one of the five Pillars of the Faith of Islām.

Notes:

- The Arabic Particle *waw*, which is usually translated as 'and' does not always mean so; it can also imply 'but', 'yet', 'at', 'then', 'when', 'whilst', 'however', 'otherwise', and a number of other words and particles. Always to render it as 'and' is to misrepresent rather than be faithful to it. Thus, it is translated as the sense required, but not left untranslated as it constitutes a party of the Divine Revelation.
- There are three Āyāt/Statements at 22:18, 22:77 and 84:21, which have an evidence to portray the Prophet's practice of performing 'sajdah' - prostration-as part of the reading and /or listening has been shaded.
- Arabic transcript has been inserted from Microsoft World Quran Plugin.



Transliteration Guide

There are ten characters in Arabic alphabet which do not have equivalents in English. These comprise: ث, ح, خ, ذ, ص, ض, ط, ظ, ع, غ. In English the same sounds are some times spelt in more than one way, and the same letter may be used to represent more than one sound, e.g. 'C' represent 'S' in 'face' but 'K' in 'cloth'. Arabic spellings are much more regular and one letter or symbol represents just one sound.

Over the years several attempts have been made to bridge the gap for transliterating the Arabic sound correctly into the English language. Currently, a combination of three different techniques are employed for transliteration of certain Arabic alphabets, which do not have an equivalent in the English language.

1. Placing a macron (-) over the English alphabets to indicate long vowels of the Arabic language; for example:

Imān إيمان Rasūl رَسُول Injīl انجيل

2. Placements of dots (.) under certain English alphabets; for example:

Hajj حَجَّ Muḥammad مُحَمَّد Ṭawāf طَوَاف Ṣalāt صَلَاة

3. Underlining () certain alphabet or combination of alphabets; for example:

Uthmān عُثْمَان Ḥadīth حَدِيث

Notwithstanding the foregoing, there remains a considerable confusion in the systems in practice. A normally authoritative and careful encyclopedia employs, within the space of a dozen pages, three different versions of a common name like 'Quraish'. At least three more spellings of the word are commonly used, and another twelve spellings are theoretically justifiable according to the various principles of transliteration of Arabic.

Thus, in practice building a usable romanization involves tradeoffs between Arabic and English characters. Pure transcriptions are generally not possible as Arabic contains sounds and distinctions alien to English. The choice of transliteration for this Study has been made as presented in the table below which is a template developed by IRI, IIUI.

Arabic Alphabet	Symbol	Transcription
ث	th	Sound between /s/ and /t/ as in thing, maths and teeth.
ح	ḥ	a 'harsher' sound than the English initial /h/, and may occur medially and in word-final position as well. Sound is produced by expelling the air through a narrowed throat in much the same way as one tries to clear one's throat
خ	kh	as /ch/ in Bach in German, and in Loch in Scottish, but rougher
ذ	dh	Sound between /z/ and /t/ as in this, father, worthy and with.
ص	ṣ	no close equivalent in English, but may be approximated by pronouncing it as /sw/ or /s/ farther back in the mouth, with a hissing sound as in 'bus'.
ض	ḍ	no close equivalent in English, but may be approximated by pronouncing /d/ and /z/ farther back in the mouth.
ط	ṭ	no close equivalent in English, but may be approximated by pronouncing /t/ farther back in the mouth, a little thicker pronunciation as for 'tumble'
ظ	ẓ	no close equivalent in English, but may be approximated by pronouncing 'the' farther back in the mouth; strongly articulated palatal /z/.
ع	‘a	no close equivalent in English, a guttural sound in the back of the throat. [‘a] say a-a-a-ah and try to raise the lower part of throat in order to narrow the passage through which air is expelled
غ	gh	no close equivalent in English, but may be approximated by pronouncing it like the French/r/ in 'rouge', and /r/ of Paris. Guttural /g/ but soft; requires that the throat muscles be in gargling position.

Source: Hashemi, Badr, The Divine 99, IRI, IIUI, Islamabad, 2015.

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Journeying Through The Qur'ān

- The Qur'ān is meant for the welfare of humanity. Thus, it shall forever be guarded against all corruption and all attempts to destroy it.
- Mockery and opposition to the Word of Allāh would never go unpunished. Whenever it is read with faith and reverence, it serves as a healing of hearts and spiritual ailments and a blessing.
- The main theme is the Faith, and the main issues that surround it: Allāh's Unity and Supremacy, submission to Him, His Revelations, the Resurrection and its correlatives. This life is transient to another permanent life after the Resurrection, where everyone will be rewarded in accordance with one's performance in this life. The losers will be those who deny Allāh's Sovereignty and neglect His Guidance.
- Everyone's dignity must be respected, regardless of one's religion, race, ethnicity, gender, or social status. It is by Divine Will that human creation follows different religions.
- There is neither any coercion in matters of faith nor it is to be followed blindly or accepted unquestioningly. It invites humanity to use reasoning and to reflect on the teachings of The Qur'ān to find the indisputable truth and attain ultimate salvation.
- The Muslims are treated as any other religious community by being told that, when it comes to justice and judgment, they shall not be afforded any special concessions. For them, as for all human beings, reward shall be commensurate with conduct and behavior in resonance with Divine Injunctions.
- The battle between right and wrong, truth and falsehood, would never cease, but the final triumph shall always be to the believers. Stand firm on the right; do not cross the limits set by Allāh in matters of belief, acts of worship, business dealings, morals and human relationships, etc., for it is the cause of all disorder and corruption in material and religious life.
- The Qur'ān is Prophet Muḥammad's^(p) outstanding miracle that if all creation, human and jinn, were to work together they could not produce the like of even one Qur'ānic Sūrah. However, the real miracles are those which are inspired by teaching of The Qur'ān and work within a human soul - the transformation which it is to bring about in the world, the moving away of the great mountains of ignorance which are obstacles to the spread of truth, and the awakening of those who are dead in spirit.
- Allāh does not change a people's condition unless they first change what is in themselves: thinking, attitude, conduct and behavior – a mindset reflected in social behavior and public dealings.
- Allāh orders social righteousness where materialism cannot dominate a Faithful's character and conduct; urges fight against social corruption by preaching and drawing upon public opinion; forbids obscenity, sodomy, adultery, fornication, commercial dishonesty and economic exploitation.
- It commands not to tamper with the property of orphans and under privileged; be fair and transparent in business dealings, not to cheat and steal; speak for justice even if it affects one's family members; respect the rights of the others: do not slander, do not malign; be generous but not a squanderer; be pure at heart and mind: do not backbite, do not gossip, do not conspire, do not support vanity, do not bribe; be modest and unpretentious: do not boast and do not show off.
- Satan, the evil, has no real power over human beings. All it can do is to tempt and mislead those who allow themselves to be misled. Thus they will have only to blame themselves for their choice of falling into error.
- People need to be vigilant against all satanic temptations, realizing that as long as Allāh's Laws are not violated or abandoned, He will be forgiving and generous, otherwise His wrath can be overwhelming, devastating.
- Affluence and economic injustice are first symptoms of corruption and oppression, and the two are incompatible with a system based on divine revelation, and, for this very reason, the punishment for its negligence is very severe.
- Every person's ability to hear, to see and to think shall be interrogated and called to account at the Time of Judgment.
- Whoever looks forward with hope and awe to meeting one's Lord Supreme at the Time of Judgment, must do deeds of righteousness, not associate anyone or anything in worship, reverence and obedience to Him, and firmly believe in the Message of The Qur'ān revealed onto His Last and Final Prophet to humanity, the Seal of Prophets – Prophet Muḥammad^(p), may the blessings of Allāh, His Angels and all righteous souls be on him to eternity. Āmīn



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek Allāh's protection from the satanic, accursed and evil forces

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I/We start by the Name of Allāh, the Infinitely Merciful to everyone, the Ever-Compassionate to all.

01 * Al-Fātiḥah

All Praise, All Glory to Allāh

01:01-03

a. **The praise and gratitude is only for ALLĀH** - the One God, while one can never adequately praise HIM and express gratitude - 14:34, 16:18 and 28:70;

b. **RABB** - the Lord Creator and the Lord Sustainer - of all worlds; all existence;

c. the Lord of Mercy: **the Infinitely Merciful to everyone;**

d. the Lord of Compassion: **the Ever-Compassionate to all;** and

e. **the Supreme Authority at the Time of Judgment.**

الْحَمْدُ لِلَّهِ

رَبِّ الْعَالَمِينَ ۝

الرَّحْمَنِ الرَّحِيمِ ۝

مَلِكِ يَوْمِ الدِّينِ ۝

We Submit.....

01:04

a. **It is YOU** - we consciously **obey** in worship and reverence, and

b. **it is to YOU** - we call for help, mercy and compassion.

إِيَّاكَ نَعْبُدُ

وَإِيَّاكَ نَسْتَعِينُ ۝

.... and make a Plea

01:05-07

a. Please **guide us to the Righteous Approach** of understanding and practicing Islām and set us firmly on it so as to attain Ultimate Salvation;

b. like **the approach of those men and women, young and old, whom YOU bless:** the Messengers, the Righteous, the Martyrs and the Virtuous - 04:69 - and the Faithful - 23:01-08; and,

c. **not of those upon whom anger falls** - 60:13, and **not of those too who are lost and confused,** and are disfavored by YOU.

d. *Āmin* - O RABB - the Lord Supreme!

e. Please accept our plea.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ

الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

02 * Al-Baqarah

Guidance Spelt Out

02:02

a. **This Qur'ān is the Divine Book.**

b. Let there be **no doubt in that this** is the Absolute Word of ALLĀH - 32:02 - and no one can ever change its word - 06:34, 115 and 18:27.

c. **This is a manifesto that provides enlightenment, direction and guidance for those men and women, young and old who endeavor to shape their individual and collective lives as well as their social behavior in a manner that seeks ALLĀH's pleasure and eternal blessings: the ever ALLĀH-conscious persons.**

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ

هُدًى لِّلْمُتَّقِينَ ۝

Belief in the Imperceptible, etc.

02:03-05

a. These are the persons who:

- **firmly believe in the imperceptible and**
- **regularly establish the daily Mandatory Prayers, preferably in congregation, in the prescribed manner and at designated times; and**
- **spend a good part out of their wealth/possessions, which WE have favored them with, in the Cause of ALLĀH, and community welfare.**

b. And they also firmly believe in:

- **authenticity of the Qur'ān as the Absolute Truth from the Ultimate Truth that has been revealed on to you O Prophet Muhammad; and**
- **all Divine Scriptures that were revealed before you to the earlier Prophets containing one and the same Faith and offering the same Guidance; it included the Scriptures of Noah, Abraham, Ishmael, Isaac, Jacob and others; the Torah, the Psalms and the Injīl, and**

c. they firmly believe in the all-embracing concept of the Resurrection, the Time of Judgment, and the Afterlife.

d. Thus, it is they who are the true recipients of Divine Guidance from their RABB - the Lord Supreme.

e. And it is also they who are blessed with success in the Afterlife.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

وَيُقِيمُونَ الصَّلَاةَ وَبِمَا

رَزَقْنَاهُمْ يُنْفِقُونَ ۝

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ

وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ

هُمْ يُوقِنُونَ ۝

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ ۖ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

The Deniers' Denial

02:06-07 and 10

a. As for those who stubbornly deny and belie the truth of these beliefs despite your preaching,

b. it is a matter of gross indifference to them whether or not you pursue them and explain the consequences of holding belief vs disbelief, they would never come to believe.

c. ALLĀH has sealed up their hearts and minds, and their hearing, and their vision of right and wrong, truth and falsehood is impaired with darkness of ignorance.

d. And an enormous suffering is set for them in the Afterlife.

e. In fact, there is spiritual sickness in their hearts that dries up the source of their spiritual life.

f. So ALLĀH - the One God lets their sickness grow.

g. And a grievous suffering awaits them for denying and belying the Truth.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ

عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ

تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ

سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ

غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ

مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ

كَانُوا يَكْذِبُونَ ۝

The Challenge

02:23

a. *O People of the World!*

b. **And in case you doubt the authenticity and veracity of OUR Revelation-the Qur'ān - to OUR Servant Muhammad, and consider it written by him - see also 69:40-43 and 44-47;**

c. **then you are challenged to produce even one single Sūrah the like of it with its universal appeal; see also 52:33-34,**

d. **while calling upon your supporters from amongst the human and jinn, other than ALLĀH, if you are truthful in your allegation.**

02:84-85

a. **Again, when WE took a pledge from you - the Israelites - that:**

- you shall not spill the blood of one another, and
- you shall not force out one another from your homelands.

b. **To this you agreed at that time and in full knowledge of having understood what you were agreeing to.**

c. **In spite of this, you are slaying one another, and you are driving out by force a number of them from their homelands.**

d. **On the top of this you are collaborating and conspiring against them in sin, animosity and aggression, and**

e. **yet if they come to you as captives/prisoners of war, you hold them to ransom - past and present - although the very act of forcing them to leave was made unlawful for you.**

f. **Do you then wish to follow only some part of the Book of Torah and disobey the other?**

g. **So what could be the reward of those who do so and thus disobey ALLĀH's Commandments except for disgrace in the life of this world, and grievous punishment at the Time of Judgment?**

h. **And ALLĀH is never unaware of what you do.**

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا
عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ۝

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ
دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ۝
ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتَخْرُجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ
تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَنِ
وَإِنْ يَأْتُوكُمْ أُسْرَىٰ تُمْفِدُوهُمْ وَهُمْ
حُرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُونُونَ
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ
فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَٰلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۚ
وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ۝

Magic and Superstitious Myths

02:102-103

a. **And they follow whatever the satanic jinns relate to them, which used to be the practice during Solomon's reign.**

b. **In fact, it was not Solomon who disbelieved, it were the disbelieving satans who did so, and thus transgressed.**

c. **It were they who trained people in sorcery, black magic and witchcraft with a consequential disbelief in ALLĀH's Supremacy and destiny, and, that which was revealed onto the two angels in Babylon, Iraq, named Hārūt and Mārūt.**

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ
سُلَيْمٍ ۚ وَمَا كَفَرَ سُلَيْمٌ وَلَكِنَّ
الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ

d. **But the two angels never taught sorcery, black magic and witchcraft to anyone without first warning:**

e. **'We are only a temptation. So do not renounce the teachings of your Faith. By definition, the Angels are sinless and faithful servants of ALLĀH; although influenced by Satan in this case, their purity is preserved.**

f. **Yet they learned from the two angels a charm by which they could create discord between the man/husband and his wife, although they could never cause harm to anyone except by ALLĀH's Will.**

g. **And they learned certain knowledge that would cause them harm and bring no good to them.**

h. **And they knew it well that anyone who gets engaged in this sorcery, black magic and witchcraft would have no reward whatsoever in the Afterlife.**

i. **And how wretched was that for which they sold their souls, only if they realized the consequences of their deeds.**

j. 20:66 speaks of the sorcery performed by Pharaoh's magicians as delusion.

k. **And had they believed and embraced the Faith instead, and became conscious of seeking ALLĀH's blessings,**

l. **they would have certainly deserved a far better reward from ALLĀH, if only they knew.**

الْبَيْخَرِ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ

بِبَابِلَ هُرُوتَ وَمُرُوتَ وَمَا يُعَلِّمَانِ

مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا خُنَّ فِتْنَةٌ

فَلَا تَكْفُرُ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا

يُفْرِقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ

وَمَا هُمْ بِصَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا

بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا

يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا

لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ

مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ۝

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ

عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ۝

The Right Paradigm

02:136-138

a. O The Faithful!

b. **You should declare: we have firm belief in:**

- **ALLĀH - the One God, and**

- **that which has been revealed for us by way of the Qur'an, and**

- **that earlier Scriptures were revealed to Abraham, Ishmael and Isaac and Jacob and the descendants, and**

- **that which was given to Moses - the Torah, and Jesus - the Injil and other Prophets by their RABB - the Lord Supreme.**

c. **We do not differentiate or discriminate among anyone of them in matters of their Prophethood, and the truth of their respective Divine Missions.**

d. **And to HIM alone we submit in worship, devotion and reverence.**

e. **In case they are prepared to accept the Faith of Islām the way you have accepted, only then they shall be guided aright.**

f. **However, if they do not do so and turn away, they shall be truly going too far in antagonism and discord.**

g. **But ALLĀH shall be sufficient for you in dealing with them for HE is All-Listening, All-Knowing.**

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا

أُنْزِلَ إِلَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ

وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَىٰ

وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِن

رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ

لَهُ مُسْلِمُونَ ۝

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ

فَقَدْ أَهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ

فِي شِقَاقٍ ۖ فَنَسِيكَ كَيْدِهِمْ ۖ اللَّهُ

h. *The Islāmic belief takes its Color from ALLĀH and which Message could give a better color than ALLĀH's Message in The Qur'an. This appears to be in response to the baptismal water mixed with a color/dye by the then at present Christians that signified that the baptized person took a new color in life.*

i. **And to HIM alone we are devoted in our worship, reverence and obedience.**

Giving Life for the Truth

02:154-157

a. **And never say of those chosen brave persons who are slain in the battle/war to uphold the Cause of ALLĀH, where lives have to be sacrificed, that they are dead.**

b. **In fact, they are living; but you do not perceive their existence dimension and living situation.** See also 03:169.

c. **And besides, WE shall also be testing your commitment to Faith with a certain degree of fear and insecurity, hunger, impoverishment and famine, and loss of the property, and the lives and the fruitful means of livelihood.** This is necessary to sift true believers from hypocrites, and thus make them worthy of Paradise.

d. **So announce the good news of ALLĀH's infinite blessings to those men and women, young and old, who endure these situations with self control, fortitude.**

e. **And they are the ones who, whenever they are inflicted with an adversity, they say in all sincerity:**

f. **Indeed, we and our lives are dedicated to the Service of ALLĀH - the One God, and to HIM we turn for mercy and blessings as HE controls our fate.**

g. **It is such people on whom descend wholesome blessings from their RABB - the Lord Supreme, and HIS mercy,**

h. **and, it is they who are guided aright.**

Law of Compensation for Murder

02:178-179

a. **O The Faithful!**

b. **Revenge/retaliation is decreed for you in cases of deliberately murdered victim:**

- **if a free person is guilty then retaliation for it is the same free person, and**

- **if not-a-free person is guilty then retaliation for it is the same not-a-free person, and**

- **if a female is guilty then retaliation for it is the same female - see 05:45, and**

c. **As for the one who is pardoned by the aggrieved brother/family, let there be prosecution according to goodness in vogue, and recompense for blood paid in peaceful settlement.**

d. **This is an act of leniency from your RABB - the Lord Supreme, and a merciful dispensation.**

e. **Anyone who transgresses against the murderer after granting pardon or accepting the blood money shall be sternly punished.**

وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ

صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ ۝

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ

أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ۝

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ

وَنَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۝

وَبَشِّرِ الصَّابِرِينَ ۝ الَّذِينَ إِذَا أَصَابَتْهُمُ

مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ

وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ۝

يَتَأْتِيَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ

الْقِصَاصُ فِي الْقَتْلِ ۖ الْحُرُّ بِالْحُرِّ

وَالْعَبْدُ بِالْعَبْدِ ۖ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۚ فَمَنْ

عَفَىٰ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ ۚ

بِالْمَعْرُوفِ ۖ وَأَدِّ إِلَيْهِ بِإِحْسَنٍ ۚ ذَٰلِكَ

تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنْ

أَعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ۝

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ ۚ يَتَأُولَىٰ

f. 178(b) does not imply that a free person shall not be liable to retaliation for a crime against not-a-free person or against a female and/or vice versa.

g. The Torah Law as detailed in Deuteronomy, while decreeing murder for murder, does not provide for remission. Thus, the Islāmic Law provides an egalitarian and humane version with its respect to human life and ensures a balanced and equitable social system.

h. **And you would find security and safeguard for your lives in this system O People of Wisdom.**

i. **Thus you may attain piety and ALLĀH-consciousness.**

j. The so-called 'Honor Killing' is a practice in some societies of ignorance and it has nothing to do with Islām and the Qur'ān. In fact, the Qur'ān does not encourage the death penalty where various rules are put in place to save lives, including the lives of murderers.

The Institution of Fasting

02:183-184

a. **O The Faithful!**

b. **Fasting during the month of Ramaḍān is made mandatory on you just as it was made mandatory for people before you - so that you may become pious in behavior, and dedicated in devotion to ALLĀH - the One God.**

c. **You must Fast for a specific number of days: twenty nine or thirty of the lunar month of Islamic calender.**

d. **However, whoever among you may be seriously ill and cannot Fast, or on a long arduous journey, then that person is not obliged to Fast.**

e. **Nevertheless, it will be incumbent upon the person to make up for such missed Fasts by devoting a corresponding number of days later after the month of Ramaḍān.**

f. **Furthermore, those who cannot endure it for reasons of age and/or health, pregnancy, and infant-nursing mothers should compensate for it by providing two-time meals of the quality that one takes oneself to a poor person for every missed day, or the equivalent in cash.**

g. **But the one who compensates voluntarily more than the one is obliged, i.e. by either giving more, or by deferred Fasting or both, it shall be good for him/her.**

h. **In any event, it is better for you to Fast during Ramaḍān, if only you knew.**

Marital Relationship during Fasting

02:187

a. **Cohabitation with your women/wives is made lawful for you only during the nights of the Fast, i.e. from post-dusk to pre-dawn.**

b. **They are as close as a garment to you in as much as you are as close as a garment for them, and a source of mutual pleasure - 07:189. The relationship between husbands and wives is termed as mutual and reciprocal - 30:21 and 42:11.**

c. **ALLĀH is aware that you have been deceiving yourselves - reference to the practice before coming of this code of conduct - HE has thus relented towards you and forgiven you.**

أَلَا لَيْبٌ لَّعَلَّكُمْ تَتَّقُونَ ۝

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ

الصَّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن

قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝

أَيَّامًا مَّعْدُودَاتٍ ۖ فَمَن كَانَ مِنكُم

مَّرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ

أُخِّرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ

طَعَامُ مَسْكِينٍ ۖ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ

خَيْرٌ لَهُ ۚ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ

إِن كُنْتُمْ تَعْلَمُونَ ۝

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ

نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَّكُمْ وَأَنتُمْ لِبَاسٌ

لَهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنتُمْ تَخْتَانُونَ

أَنفُسَكُمْ ۚ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ

d. You may now feel free to enjoy each others' company with intimate affection, and seek whatever ALLĀH has foreordained for you: the offspring;

e. and you are also permitted to eat and drink at night until the white streak of the upcoming dawn can be distinguished from the black streak of the night.

f. Then give up all that at 'd' and 'e' above, and complete the Fast until nightfall - dusk.

g. Furthermore, cohabitation with your wives is not allowed while you are secluded in I'tikaf for devotional retreat and meditation in the Masājid for ten or twenty nights and days during the later part of Ramaḍān.

h. These are the limits set by ALLĀH - the One God; thus never draw anywhere near them and cause a breach.

i. Thus ALLĀH sets full explanation of HIS Rules for those men and women, young and old, who Fast so that they may learn self-discipline and remain ALLĀH-reverent.

فَالَّذِينَ بَشِيرُهُمْ وَابْتَغُوا مَا كَتَبَ اللَّهُ

لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ

الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ

الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا

تُبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي

الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا

تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ

لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ٥

Ruling on Corruption and Bribery

02:188

a. And do not devour one another's possessions, property and assets by unjust means, and

b. do not bribe the officials in authority, with intent to usurp rightful possession of the others, knowing well what you are doing.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

وَتَدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا

فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ

تَعْلَمُونَ ٥

No Declaration of War; No War Crimes

02:190 and 195

a. And go to war to uphold the Cause of ALLĀH with those who declare war against you, i.e. do not be the first to declare war; it should only be in self-defence.

b. And do not commit excess and war crimes.

c. Surely ALLĀH does not like those who commit aggression, excesses and war crimes. See 09:01-06 for principles of war; also 60:07-09, and

d. spend your wealth/resources generously in upholding the Cause of ALLĀH and to support defensive measures.

e. By not doing so, do not cast yourselves into destruction with your own hands, i.e. if you are not prepared to pay what it takes to defend yourselves, then you shall bring ruin on yourselves.

f. And devote yourselves to doing good.

g. Surely, ALLĀH likes those who are generous and devoted to doing good.

h. In Islām, war is exception; peace is the rule. Most Āyāt relating to war encourage patience, self sacrifice and strength during a war that is already in progress, a war to be concluded when an assuring peace is insight. This conduct is, therefore, a consequence, and not a cause of war. Furthermore, the Faithful fight not to lay upon lands, or to plunder, or to conquer and humiliate people, but for freedom of belief. A Faithful does not find security in treasures, but with solidarity of Islamic society.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ

الْمُعْتَدِينَ ٥ وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ

وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ٥

Hajj - Annual Pilgrimage to Makkah

02:196

a. And perform to completion both the Hajj and the 'Umrah in the Service of ALLĀH - the One God.

b. In case you happen to be prevented from doing so for reasons of war or hostilities, then send the offering/animals for sacrifice what you may afford.

c. And do not shave your heads or trim the hair, injunction for males only, until your offering/animals have reached its appointed place.

d. However, if any one of you is ill or suffers from an ailment of the head or scalp and is not able to do so, then one must redeem oneself

- by Fasting for three days, or
- by giving away alms in cash or provide meals to six poor persons, or
- by offering a sacrifice of one sheep/goat.

e. Once the hostilities have ceased and security has returned to you, if anyone wishes to take advantage of performing the 'Umrah before the Hajj - al-Tamattū - one shall offer animal(s) for sacrifice as one may afford - camel, cow, sheep or goat.

f. In case one lacks the means to do so, then let one:

- keep the Fast for three days during the Hajj, and
- seven more days of Fasting upon one's return to normal place of residence;
- that is, ten day in all.

g. This is incumbent upon the persons whose families do not live permanently within the municipal limits of the Masjid al-Harām/City of Makkah.

h. Act in due reverence to ALLĀH's Decrees failing which remain mindful that ALLĀH is severe in punishment.

02:197

a. The Hajj timings are specific and well known from the ninth to the thirteenth of Dhul-Hijjah, twelfth lunar month of the Islamic Calender. The pilgrim would state the intention whether the Hajj to be performed is al-Tamattū, or al-Qirān, or al-Ifrād, i.e. Hajj and 'Umrah separately, or both combined, or Hajj only. Basically, it involves different pattern of timings for abandonment of the consecrated state - ihrām - on the part of the pilgrim.

b. The one who undertakes the Hajj during this period must abstain from all sort of behavior that conflicts with, or disturbs, or distracts from the spirit of devotion and meditation; in particular:

- no cohabitation with your spouses, and/or
- no aggressive and obscene language, and/or
- no disputing, arguing and wrangling.

c. And whatever good you do, rest assured that ALLĀH knows it.

d. Provide well for your pilgrimage of Hajj, yet the best of all provisions is piety: ALLĀH-consciousness.

e. So stay mindful of ME and MY Directives O People of spiritual understanding and true Wisdom.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ

فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا

رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ

كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِّنْ

رَأْسِهِ فَفِدْيَةٌ مِّنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ

نُسْكَ فَإِذَا أَتَيْتُمْ مِمَّنْ تَمَتَّعَ بِالْعُمْرَةِ

إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي

الْحَجِّ وَسَبْعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ

كَامِلَةٌ ذَلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلُهُ

حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ

وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ

فِيهِمْ الْحَجَّ فَلَا رَفَثَ وَلَا

فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا

تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا

فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ

يَا أَيُّهَا النَّبِيُّ ۝

02:198-199

a. **You incur no blame if you seek the bounty from your RABB** - the Lord Supreme by engaging in trade or commercial activity during the Ḥajj/Umrah, provided you do not violate observance of the devotional duties.

b. **When you return from 'Arafāt** - on the ninth of Dhul-Ḥijjah, before the sun sets, the grand day of Ḥajj, in a concourse, **continue the Remembrance of ALLĀH as you approach al-Mash'ar al-Ḥarām**: the landmark of Muzdalifah on the tenth.

c. **And commit yourselves to HIS Remembrance in the manner as you have been guided even if, in the past, you acted like those who were lost and confused.**

d. **Then move with the crowd of pilgrims impetuously.**

e. **And seek ALLĀH's forgiveness for the mistakes you have done in lifetime as well as during the Ḥajj.**

f. **Indeed, ALLĀH is always all-Forgiving to everyone and Ever-Compassionate to all.**

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا
مِّن رَّبِّكُمْ ۖ فَإِذَا أَقَضْتُم مِّنْ
عَرَفَتٍ فَأَذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ
الْحَرَامِ ۖ وَادْكُرُوا كَمَا هَدَيْتُمْ
وَأِنْ كُنْتُمْ مِّن قَبْلِهِ لَمِن الضَّالِّينَ
ثُمَّ أَفِضُوا مِّن حَيْثُ أَفَاضَ
النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ۝

02:200-201

a. **And once you have completed the sacred duties comprising Tawāf of the Ka'bah, stay at Arafāt-Muzdalifah-Mina, Ramy of Jamarāt and slaughtering of the animal, devote yourselves to the Remembrance of ALLĀH like the remembrance of your forefathers, if not more; or, preferably more intensely and with deeper reverence.**

b. **For there are some of the persons among the ones Remembering ALLĀH who pray:**

- 'O our RABB - the Lord Supreme!

- Please bless us with abundance in this world.'

c. **Then such people shall have no share in the reward of the Afterlife.**

d. **While there are others among the ones Remembering ALLĀH who pray:**

- 'O our RABB - the Lord Supreme!

- Please bless us with whatever is good for us in this world and that is good in the Afterlife.

- Kindly spare us from torment of the Hellfire.'

فَإِذَا قَضَيْتُم مِّن سَكِّكُمْ
فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ
أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنَ النَّاسِ
مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا
لَهُ فِي الْآخِرَةِ مِّن خَلْقٍ ۝
وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ ۝

02:203

a. **And dedicate yourselves to wholesome Remembrance of ALLĀH during designated days of the Ḥajj, i.e. eleventh, twelfth and thirteenth of Dhul-Ḥijjah.**

b. **In case a person hastens to leave Minā after two days instead of three days, it shall not be a sin, in as much as it shall not be sinful for the one who stays on longer provided one is sincerely conscious of ALLĀH's indictments.**

c. **And stay ALLĀH-conscious by being obedient to HIS Directives and Commandments.**

d. **And be assured that to HIM you shall ultimately be gathered during the Time of Judgment.**

e. See also 03:97, 05:01-02, 05:95-96 and 09:03.

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ
وَاتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ
تُحْشَرُونَ ۝

Unqualified Submission

02:208

a. O The Faithful!

b. **Enter the fold of Islām** - total and unqualified submission to ALLĀH - the One God wholeheartedly and in its totality, not selective or piecemeal.

c. **And do not follow the Satanic footprints:** temptations that can ultimately lead you to ALLĀH's disobedience,

d. **for sure he is your open enemy, seeking to lure you to disobey ALLĀH.**

02:214

a. O The Faithful!

b. **Being mindful of the history prior to your time, and the difficulties confronted in pursuing the Path of ALLĀH,**

c. **would you reckon that you may still find an easy way to the Paradise without first undergoing the suffering that befell those communities before you?** See also 09:16 and 29:02 and 11-12.

d. **In fact, they were made to suffer worst forms of affliction and adversity, and they were so terribly shattered in spirit, that even the Messenger at that time, and those who shared Faith with him and followed his teachings, cried out in helplessness:**

e. **'When and where is ALLĀH's help and support coming?'**

f. **They were assured that ALLĀH's help is definitely close at hand!**

g. **Notwithstanding the historical perspective, testing of the quality of Faith and obedience to ALLĀH continues.**

Ruling on Marriage to a Polytheist

02:221

a. O The Faithful!

b. **And do not take in marriage polytheist, an idolater and/or pagan women unless they enter the fold of Islām.**

c. **To marry a believing slave woman is certainly better and preferable than a free polytheist, idolater and/or pagan woman even though she may immensely fancy you with her beauty, riches, and social status.**

d. **Similarly, do not take in marriage polytheist, idolater and/or pagan men unless they enter the fold of Islām.**

e. **To marry a believing slave is certainly better and more profound than a free man who is polytheist, idolater and/or pagan even though he may immensely fancy you with his riches and social status.**

f. **These situations may be tempting, but they lead you closer to the Hellfire. See also 05:05.**

g. **Whereas ALLĀH leads you, by HIS Grace, to the Paradise, and to forgiveness of your sinful deeds.**

h. **And HE makes clear HIS Injunctions to people so that they may remain mindful of their subservient obedience to HIM.**

Ruling on Cohabitation with Wives during their Menses

02:222

a. **And they also ask you O Prophet Muḥammad about the**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي
الْإِسْلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا
يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسَّيَهُمُ الْبَاسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى
يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ
مَتَى نَصْرُ اللَّهِ ؕ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ۝

وَلَا تُنكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ
وَلَا أُمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَا
أَعْجَبَتْكُمْ ؕ وَلَا تُنكِحُوا الْمُشْرِكِينَ
حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَلَا أَعْجَبَكُمْ ؕ أُولَٰئِكَ يَدْعُونَ
إِلَى النَّارِ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِإِذْنِهِ ؕ وَبَيِّنُ ۖ ءَايَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ۝

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ

cohabitation between wife and husband during menses of the former.

b. Tell them:

- **'It is a painful and unclean condition.**
- **So keep away from your wives during their menstruation** - the purpose is to protect women's health from being burdened by husband's desires at a wrong time.
- **And do not come near them until they have cleansed by way of taking ritual bath.**
- **Once they have cleansed themselves, and ritually taken a bath, you may then approach them for cohabitation as ALLĀH has enjoined upon you.**

c. Surely, ALLĀH likes those who turn to HIM in constant repentance if they had transgressed against this prohibition.

d. And, HE also likes those spouses who strive to keep themselves ritually clean.

e. The Torah/Leviticus 15:19-33 considers menstruating women unclean for seven days and during that period whoever she sits/stays with is also considered unclean and whoever touches her or sits where she sits must wash and bathe. In Islām the general rule is from three to ten days when she would also not perform her worshipful duties; otherwise, there are no restrictions on her for family get-together and social interaction.

Rules of Divorce

02:226-227

a. In times of married life when spouses, for one reason or another, find themselves drawn away from each other; in such situations, some husbands who swear to keep away from their wives should wait for four lunar months.

b. Then, if they change their mind and go back on their oath, and reconcile during this period of four lunar months, then, surely ALLĀH is all-Forgiving for their violation of oath, as HE is Ever-Compassionate.

c. However, if the period of four months lapses, and they are determined to divorce their wives, then let them declare it while remaining mindful that ALLĀH is all-Listening too, and ever-Aware of all and everything.

02:228

a. Given their belief in Supremacy of ALLĀH, adherence to HIS Injunctions and the Time of Judgment, the divorced women must wait by themselves, without remarrying, for three menstruations immediately following the divorce.

b. And, it is not lawful for them to conceal what ALLĀH might have created in their wombs and they may be in a family way/pregnant.

c. In such times their husbands are entitled to take them back, should they desire reconciliation and settlement.

d. In accordance with the practice in vogue, the wives have the same rights and obligations in relation to their husbands, as are expected in all fairness and decency from them, although the men/husbands have an advantage over

أَذَىٰ فَاعْتَرِلُوا النِّسَاءَ فِي الْمَحِيضِ
وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ۝

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝
وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَنَعُولُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا

them because her provision is his responsibility, not hers.

e. And ALLĀH is all-Mighty, all-Wise.

f. Given the mutual rights of husbands and wives, the corollary is that when the wife can no longer bear to live with her husband, and she offers to pay back the bridal money, there appears to be no reason not to grant her wish to leave her husband.

02:229

a. Revocable divorce, or renunciation of one's wife on oath, is to be pronounced two times, then it means:

- either he retains her in generosity,
- or allow her to leave in a decent way and with kindness.

b. While dissolving the marriage tie, it is not lawful for husbands to take back anything from the departing wives that they had given them as bridal money, or gifts on other occasions, unless both husband and wife have a cause to fear that they may not be able to keep within the bounds set by ALLĀH.

c. Then, if you have a cause to fear that you would not be able to keep within the bounds set by ALLĀH, in which case it shall be no blame on either of them for what the wife may give up to her husband in order to free herself from the marriage tie, i.e. by paying back all or a part of the bridal money, as mutually agreed.

d. These are the limits set by ALLĀH, so do not violate or overstep them.

e. Whoever violates or oversteps the limits set by ALLĀH shall be of the worst in wrongdoing and disobedience.

02:230

a. Should he finally divorce his wife, by pronouncing it for the third time,

b. she shall instantly become unlawful for him until such time that she consummates marriage with another person than him,

c. then, if he, the other husband divorces her in normal course of time and circumstances, in which case it shall be no sin for either of them to return to the other and remarry,

d. provided, of course, they both are convinced that they shall be able to keep within the limits set by ALLĀH - the One God.

e. And these are the limits set by ALLĀH, which HE makes clear to people, who have understanding of the consequences of violating these limits.

Divorcing Couples: Show Goodwill

02:231

a. And once you have divorced your women/wives, and they are about to reach the end of their waiting period, then:

- either retain them in all decency,
- or let them go away in all decency.

b. And do not retain them against their free will and out of malice with the intent to harass or intimidate them lest you should transgress.

إِصْلَحًا وَهَنَ مِثْلُ الَّذِي عَلَيْهِنَ
بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَ دَرَجَةٌ
وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

الطَّلُقَ مَرَّتَانٍ فَإِمْسَاكِ بِمَعْرُوفٍ أَوْ
تَسْرِيحٍ بِإِحْسَنِ وَلَا تَحِلُّ لَكُمْ أَنْ
تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ
تَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ
خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ
عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ
اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ
اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى
تَنْكِحَ زَوْجًا غَيْرَهُ ۚ فَإِنْ طَلَّقَهَا فَلَا
جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ
يُقِيمَا حُدُودَ اللَّهِ ۚ وَتِلْكَ حُدُودُ اللَّهِ
يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ۝

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلْيَبْلُغْنَ أَجَلَهُنَّ
فَأَمْسِكُوهُنَّ ۚ بِمَعْرُوفٍ أَوْ سَرَّحُوهُنَّ
بِمَعْرُوفٍ وَلَا تُقْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا ۚ

c. And whoever does so shall definitely do wrong to oneself.

d. The Prophet, ALLĀH bless him always, is reported by Abu Dāwūd to have said: *Of the lawful things, the most abhorrent in the Sight of ALLĀH is pronouncing a divorce. Or, as the Prophet may have said.*

e. And do not take ALLĀH's Decrees in a frivolous manner, and thus make a mockery by not respecting them.

f. And remember the favors that ALLĀH has conferred on you, and the Book of the Qur'ān, and the Wisdom to exhort you of the consequences of being disobedient to HIS Injunctions.

g. Stay conscious of ALLĀH's Decrees, and be mindful that ALLĀH is definitely well Aware of everything.

h. See also 65:01-07.

Estranged Wife: Show Compassion

02:232

a. And when you have divorced your wives, and they have reached the end of their waiting period,

b. the relatives and friends must **not** prevent them from re-marrying prospective men of their choice, including their former husbands, provided they both agree to do so on mutually equitable terms and socially acceptable norms.

c. This is enjoined upon every one of you, who believes in the Supremacy of ALLĀH's Injunctions, and the Last Day, when you would be held accountable for your intentions and conduct.

d. This is more virtuous for you as well as more righteous.

e. And ALLĀH knows whereas you do not know what is fitting in the situation.

Child Care in Broken Families

02:233

a. Mothers shall breast-feed their babies for two full years provided they - both parents - like to complete the breast-feeding period.

b. In this case, the breast-feeding mothers who are divorced, and babies must be maintained and looked after in a fair manner by baby's father.

c. Yet fathers should not be burdened to bear expenses beyond their reasonable and known economic means.

d. Neither the mothers should be allowed to cause her baby to suffer nor should the father cause suffering to his baby, i.e. the baby should not be used by either parent as a pretext to put pressure on the other.

e. The same responsibility towards the nursing mother devolves down to father's heir, if the father dies.

f. But, if by mutual consultation and agreement, both parents decide upon separation of the mother and the baby, the two shall incur no blame.

g. It shall also not be a blame on your part if you - baby's father - decide to employ for your babies foster-mothers, provided you compensate the foster-mothers in a fair manner and according to practice in vogue.

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۖ وَلَا

تَتَّخِذُوا عَآيِنَ اللَّهِ هُزُوًا ۚ وَادْكُرُوا

نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أُنْزِلَ عَلَيْكُمْ مِنْ

الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا

اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلِّغْنَ أَجَلَهُنَّ فَلَا

تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا

تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَلِكَ يُوعَظُ

بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ ۚ ذَلِكَُمُّ أَزْكَى لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ

يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ

كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِّمَ الرِّضَاعَةَ

وَعَلَى الْوَالِدِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ

بِالْمَعْرُوفِ ۚ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا

لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ

بَوْلَدِهِ ۚ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ

أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِثْلَهُمَا وَتَشَاوُرٍ

فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ

تَسْرِعُوا فَمَا عَلَيْكُمْ جُنَاحٌ ۚ

h. **And remain conscious of ALLĀH's Commandments, and also be mindful that ALLĀH is always watching all that you do.**

Rules Governing Widows

02:234

a. *As and when any one of you dies and leaves the wives behind as widows, the widows should keep themselves aloof from the men whom they could potentially marry for four months and ten days, which is slightly more than that for a divorcee, unless a widow is in a family way, in which case, her waiting period extends until she has delivered.*

b. **When they have reached the end of their waiting period, it shall be no blame for you, as parents or guardians, to let them re-marry whoever they choose for themselves provided they do so in the bounds of decency and socially acceptable norms based on principals of Islām.**

c. **And let them be mindful that ALLĀH is all-Aware of what you do.**

02:235

a. **And it shall not bring you blame if you give a hint of an intended marriage-offer to any one of these widowed women privately, or keep the intention within yourself during their obligated period of waiting.**

b. **ALLĀH is aware of your intentions to ask them in marriage, but do not propose anything in secret unless you make a formal statement;**

c. **however, if you do so, speak to them discreetly, and according to Islamic values.**

d. **Do not tie the knot of marriage until the waiting period has reached its term.**

e. **And you should know that ALLĀH has full knowledge of your intentions and thoughts; thus fear HIM as HE shows no haste in punishing.**

f. **And remember that ALLĀH is definitely all-Forgiving and all-Forebearing.**

Breaking up the Marriage

02:236

a. **It shall not be a cause of any blame if you divorce women/wives with whom you made a marriage contract but have not yet touched them in skin-to-skin cohabitation, or the bridal money - token of economic security - has not yet been settled.**

b. **But even in such a situation, provide for them in fairness; the well-to-do according to his means and resources, and the poor according to his means and resources - a provision according to practice in vogue.**

c. **This is due in all fairness from those men who act kindly in accordance with ALLĀH's Will.**

إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ۝

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۖ فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ ۚ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرَبُوا ۚ عُدَّةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَعَوهُنَّ عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْحَسَنِينَ ۝

02:237

- a. However, if you divorce them before you have touched them in skin-to-skin cohabitation, but after their bridal money has been settled, then
- b. give them half of what you have settled, unless they voluntarily agree to waive it, or the one in whose hand is the marriage-tie, her guardian, foregoes the claim.
- c. But it is more appropriate that you - the husbands - should forego it, as it is closer to piety and ALLĀH-consciousness.
- d. And never forget to be generous between/among yourselves.
- e. Let them be mindful that ALLĀH is definitely watchful of all that you do.

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ
وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا
فَرَضْتُمْ إِلَّا أَنْ يَعْفُوبَ أَوْ يَعْفُوا الَّذِي
بِيَدِهِ عَقْدَةُ الزَّكَاحِ وَأَنْ تَعْفُوا
أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ
بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

The Unique Attributes

02:255

- a. ALLĀH is the One beside WHOM there is no one and shall never be an entity, real or myth, worthy of worship, reverence and obedience.
- b. HE is the Ever-Living, the Ever-Lasting.
- c. Neither drowsiness overtakes HIM nor sleep - to any degree and in any form. See also 07:180. This outrightly rejects the distortion seeped into the Torah depicting ALLĀH as resting or sleeping: Genesis 02:02 and Exodus 31:17.
- d. To HIM alone belongs all and whatever has existed since eternity, exist now, and/or may be caused to exist to infinity in the cosmos system and in and on the earth and beyond after HE would have passed HIS Verdict on the Day for everything.
- e. Who is there that can intercede with HIM on behalf of someone except with HIS permission?!
- f. HE knows all that is present and past and future of the existence; apparent and hidden.
- g. They - human and jinn - can never grasp the wholesomeness of HIS Knowledge except a little of whatever HE may wish them to attain.
- h. The Supremacy of HIS Authority overspreads the cosmos system and the earth and in-between and beyond, the upholding of which does not burden HIM.
- i. And HE is the all-Exalted, and the Supremely Great.
- j. 02:255 is called *Āyat al-Kursī*. The Prophet, ALLĀH bless him always, is reported by Al-Bokhārī to have said: Recite it while going to bed at night for then there would be a guard from ALLĀH to protect you and no evil would come near you. Or, as the Prophet may have said.

03

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا
تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ
وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ

No Intimidation, No Coercion in Religion

02:256

- a. There shall never be any intimidation, coercion, or compulsion in matters of Faith or religion - it is a matter of conviction that does not come through threats or pressure.
- b. The right guidance to salvation is now distinct through Islām from all other - previous and future - erroneous beliefs, faiths and cults.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ
الْغَىِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ
بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

- c. Hence whoever renounces the forces and systems of evil and tyranny, and puts full and firm faith in ALLĀH - the One God, and Islām, has indeed taken hold of a firm and unbreakable support.
d. And ALLĀH is all-Listening, all-Knowing.

02:257

- a. ALLĀH - the One God is the Patron of the Faithful.
b. HE guides them out of all kinds of spiritual and intellectual darkness and ignorance to the Light of Islām and The Qur'an.
c. Whereas those men and women, young and old who disbelieve and challenge the truth of Islām and The Qur'an, their patrons are forces and systems of evil, which lead them away from the Light to folds of darkness.
d. It is they who shall be People of the Hellfire, and they shall remain therein for good.

Virtues of Sharing Virtues

02:261

- a. Those men and women, young and old, who generously spend their wealth/resources in the Cause of ALLĀH may be compared to a grain of corn which sprouts into seven ears, with each ear bringing a hundred grains: thus every good deed is blessed with a reward of seven hundred times!
b. Thus, ALLĀH grants the abundance of many-fold to whoever HE pleases.
c. And ALLĀH is all-Encompassing, all-Knowing.

Nullifying Charitable Donations

02:264

- a. O The Faithful!
b. Do not nullify your charitable deeds by vaunting your own generosity, and/or by taunts or humiliation thereby hurting the feelings and self-respect of those to whom you give charity.
c. Their example is like the person who spends for sake of ostentation to impress the people, but s/he neither believes in ALLĀH's Unity, HIS Revelations, nor in the process of accountability at the Time of Judgment.
d. Such a person's likeness is the likeness of a smooth rock covered with dust; as rain falls on it, the dust is washed away, exposing the bare rock, i.e. the reward of any/all good deeds is lost.
e. They shall have no power to re-seek any reward for whatever apparent good they might have done in this life.
f. And ALLĀH does not guide to the path of goodness those men and women, young and old, who boast and show-off for they are deniers of ALLĀH's Authority and Directives.

لَا أَنْفِصَامَ هَٰذَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۚ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ۝

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةٌ حَبَّةٌ ۚ وَاللَّهُ يُضَعِفُ لِمَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَٰلَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ ٱلْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۚ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ ٱلْكَافِرِينَ ۝

Quality of Charitable Donations

02:267

a. **O The Faithful!**

b. **Spend on the less-privileged in charity out of the wealth and possessions you have lawfully earned and/or acquired - as defined by divine decree - and what is pleasing among your earnings;**

c. **as well as out of that which WE bring out as produce from the land for you: both agricultural and mineral.**

d. **Do not choose to give in charity what is inferior in quality and grade, and which you would not accept without belittling it and treating it with disdain.**

e. **And remember that you donate for your own good, as it benefits ALLĀH in no way, for ALLĀH is All-Wealthy, and Worthy of All Praise.**

Interest Exploits the Needy

02:275

a. **In a sharp contrast to charity and the people who give out in the Cause of ALLĀH, community welfare and human development, the people who live off the usury business shall not be raised at the Time of Resurrection, but like a person whom Satan has confounded by his touch.**

b. **This being so because they argue: usury business is like normal business activity in so far as the objective of both is to make financial gains.**

c. **While ALLĀH has permitted business activity, HE has made usury business harām, i.e. unlawful by divine decree; trading is open to the risk of loss, and requires tangible inputs from the entrepreneur; while usury business is aimed at bringing guaranteed financial gain to the lender in all circumstances.**

d. **Hence, whoever correctly understands such an instruction from one's RABB - the Lord Supreme, and thereupon stops doing so, shall be entitled to retain past usurious gains legally, and the matter shall ultimately be judged by ALLĀH - the One God.**

e. **But as for those men and women, young and old, who do so over and over again by considering it lawful, shall be Companions of the Hellfire.**

f. **They shall remain in it forever.**

Business Devoid of Blessings

02:276

a. **ALLĀH deprives usurious gains, which are apparently considered to increase wealth, from all blessings: any transaction involving guaranteed return is usurious;**

b. **whereas HE blesses and augments almsgiving and charitable donations, which are apparently considered to decrease wealth.**

c. **ALLĀH does not like the habitual impious and stubbornly sinful - hence to legalize interest and build life of the society on it is a sinful offence.**

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفُقُوا مِنْ

طَيِّبَتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا

لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا

الْحَبِيبَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ

بِقَاضِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ

وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ۝

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا

يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي

يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ

الرِّبَا ۖ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ

الرِّبَا ۖ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ

رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ

إِلَى اللَّهِ وَمَنْ جَادَ فَأُولَٰئِكَ

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ۝

يَمَحَقُ اللَّهُ الرِّبَا وَيُرْبِي الصَّدَقَاتِ ۚ

وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ۝

Waive the Interest

02:278

a. **O The Faithful!**

b. **Stay obedient to ALLĀH's Injunctions in respect of usurious income.**

c. **Therefore, do not even ask for or claim whatever is due to you from usury/interest - if you are truly Faithful, and hence you act in accordance with the obligations of your belief.**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ

وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ

مُؤْمِنِينَ ۝

The Alternative is Gloomy

02:279

a. **And in case you do not stop from dealing in usury business notwithstanding weather you consider it lawful or unlawful,**

b. **then be warned that ALLĀH and HIS Last Messenger Muḥammad shall be at war with you: expressing a grave situation.**

c. **However, if you repent sincerely even now, and give it up for good, then you shall be entitled to your principal capital.**

d. **Thus you shall neither be doing wrong to others, nor you shall be wronged.**

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ

وَرَسُولِهِ ۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ

أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا

تُظْلَمُونَ ۝

Lighten the Burden of Suffering

02:280

a. **And in case a debtor should be in strained financial circumstances, postpone the recovery of principal debt to allow sufficient grace period for the debtor's financial circumstances improve.**

b. **However, if you make any remission, or waive the debt altogether as goodwill, it shall be better for you by way of reward in this life as well as in the Afterlife - if you truly know the concept of human welfare in Islām.**

وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ

مِّيسِرَةٍ ۖ وَأَن تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن

كُنتُمْ تَعْلَمُونَ ۝

Record Business/Debt Transactions

02:282

a. **O The Faithful!**

b. **Whenever you contract a debt loan from one another for a specified period of time, record it in writing.**

c. **Let a trustworthy scribe write it down between you with all fairness.**

d. **And let no scribe refuse to write it down as ALLĀH has taught him in accordance with relevant laws promulgated in the Qur'an.**

e. **Let the debtor who incurs the liability dictate, not the lender.**

f. **Let the scribe stay conscious of RABB - the Lord Supreme, and HIS dictates.**

g. **The scribe should be fearful of causing any offence to ALLĀH, and hence do not omit any part of it.**

h. **However, if the debtor is intellectually deficient, or superannuated in age, or a minor, or a mute, or speaker of a language not known to the scribe, or unable to explain and/or dictate, then the person who is the care-taker of debtor's interests, i.e. the legal guardian, or his/her agent, should dictate the terms in all fairness.**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ

بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاصْكُتُوهُ

وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

وَلَا يَأْبَ كَاتِبٌ أَن يَكْتُبَ كَمَا

عَلَّمَهُ اللَّهُ ۖ فَلْيَكْتُب وَلْيُمْلِلِ الَّذِي

عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ ۖ وَلَا

يَبْخَسَ مِنْهُ شَيْئًا فَإِن كَانَ الَّذِي

عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا

يَسْتَطِيعُ أَن يُمْلَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ ۖ

i. Along with the recording in writing, **you must seek two adult male witnesses from amongst you as an extra guarantee of authenticity.**

j. **In case two adult males cannot be readily available, then one male adult and two female adults, whom you approve, may act as witnesses.**

k. **This being so in case where one of the two female witnesses may happen to have been confused for a number of reasons, viz. lack of experience or knowledge, or failure to understand the subject matter, or the ramifications of the contract, the other could prompt and/or remind her.**

l. **Islām does not demand two women in place of one man in all cases of testimony. For example, whether it be wife or husband, whoever accuses the other of adultery, either of the two must swear by ALLĀH four times in support of his/her accusation. See 24:04-10.**

m. **Furthermore, the testimony of two women is not sought in place of a man in the matters in which women have greater knowledge than men.**

n. **Also in matters of belief or disbelief, virtue or sin, morality or immorality, enjoyment of the worldly or After-worldly rewards, or application of punitive sanctions, there is no difference between man and woman - both are equal. Thus, the common perception that a male is equal to two females in all situations and circumstances, is a travesty.**

o. **Witnesses must not refuse to give evidence as and when called upon to do so.**

p. **Hence, you O Scribes! Do not fail to write down every contractual provision - be the amount small or big - together with its tenure, and the date when it falls due.**

q. **This procedure is more equitable in the Sight of ALLĀH, as well as it lends greater credence to the testimony and is more likely to avoid any later doubts.**

r. **As for a business deal or a commercial transaction concluded on the spot, there is no harm if you do not wish to commit it to writing.**

s. **But ensure that witnesses are present when you negotiate a deal with one another.**

t. **And let no harm be suffered either by the scribe or the witness, and let either of them not act in a manner that may be prejudice to the interests of either party.**

u. **If you do cause harm to them, that would surely be a violation on your part.**

v. **Be righteous! And stay mindful of ALLĀH's Commandments. And ALLĀH is commanding you to do so.**

w. **In fact, ALLĀH - the One God is all-Aware of everything whether a witness and/or a scribe are coerced or prejudiced in any way.**

02:283

a. **As and when you happen to be in situations like travel, and a scribe cannot be readily found, then let there be a security deposit given.**

b. **If anyone of you entrusts another with a deposit, let the trustee restore the pledge faithfully to its owner.**

c. **Let Him/her fear ALLĀH, his/her RABB - the Lord Supreme, and keep away from HIS disobedience.**

d. **And do not conceal or withhold any evidence/ testimony.**

بِالْعَدْلِ وَأَسْتَشْهِدُوا شَهِيدَيْنِ مِنْ

رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ

فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ

الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا

فَتَذْكُرَ إِحْدَاهُمَا الْآخَرَىٰ وَلَا

يَأْبِ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا

تَسْمَعُوا أَنْ تَكْتُمُوهُ صَغِيرًا أَوْ

كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ

عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا

تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً

حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ

عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُمُوهَا

وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ

وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ

تَفَعَّلُوا فَإِنَّهُ فَسُقُوكُمْ بِكُمْ وَاتَّقُوا

اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ وَاللَّهُ بِكُلِّ

شَيْءٍ عَلِيمٌ ۝

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا

كَاتِبًا فَرَهْنٌ مَّقْبُوضَةٌ فَإِنْ أَمِنَ

بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ

أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا

- e. **For the one who conceals or withholds the evidence/testimony, surely is vicious and sinful at heart.**
 f. **And ALLAH - the One God is all-Aware of all that you do - whether one discharges one's trust or not, and whether one conceals or withholds evidence or not.**

Allāh Does Not Burden any Human Being

02:286

- a. **ALLĀH does not burden any human soul with executing HIS Directives, Orders and Commandments beyond one's capacity.**
 b. **Each soul, man or woman, young or old, shall be responsible, and called to account, for whatever good or bad it may have done in this worldly life.**
 c. **O The Faithful! Make the following plea to your RABB - the Lord Supreme:**
 d. **'O Our RABB - the Lord Supreme!**
 e. **Please do not hold us to account as and when we may happen to forget the execution of YOUR Commandments, or lapse into error.**
 f. **O Our RABB - the Lord Supreme!**
 g. **Please do not lay on us a burden such as that YOU laid on those who lived before us, particularly the Jews and the Christians.**
 h. **O Our RABB - the Lord Supreme!**
 i. **Please do not lay on us a burden more than we have the strength and capacity to bear.**
 j. **Please pardon us; overlook our faults, and**
 k. **please forgive us for our sinful offensives, and**
 l. **please have mercy on us.**
 m. **YOU alone are our Supreme Patron.**
 n. **Please help us over those individuals, communities and nations who disbelieve and disobey YOUR Message of Islām and ridicule the Qur'an.**
 o. *Al-Bokhāri reports on the authority of Abu Mas'ud al-Badri that it was the Prophet's practice, ALLĀH bless him always, to recite Statements 'd-n' above while going to bed at night and he advised the parents to teach them to their children. Or as the Prophet may have said.*

الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَاِنَّهٗ عَآثِمٌ
 قَلْبُهُ ۗ وَاللّٰهُ بِمَا تَعْمَلُونَ عَلِيمٌ ۝
 لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا
 مَا كَسَبَتْ وَعَلَيْهَا مَا اَكْتَسَبَتْ رَبَّنَا
 لَا تُؤَاخِذْنَا اِنْ كُنَّيْنَا اَوْ اَخْطَاْنَا
 رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا اِصْرًا كَمَا
 حَمَلْتَهُ عَلٰى الذِّبْرِ ۚ مِنْ قَبْلِنَا
 رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
 وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا اَنْتَ
 مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
 الْكَافِرِيْنَ ۝

03 * Āl-Imrān

Āyāt/Statements: Single-Meaning, Multiple-Meaning

03:07

- a. **It is HE, WHO has successively revealed the Book of Qur'an on to you O Prophet Muḥammad.**
 b. **Of Statements, Directives and Commandments some are clear and explicit in meaning. These are the Essence of the Book, and constitute the fundamental principles.**
 c. **While there are some other Statements that are implicit with multiple meaning, and/or allegorical and metaphorical, and difficult to comprehend.**

هُوَ الَّذِي اَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ
 ءَايٰتٌ مُّحْكَمَتٌ هُنَّ اُمُّ الْكِتَابِ وَاُخَرُ
 مُتَشٰبِهَتٌ ۚ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ رِیْغٌ
 فَيَتَّبِعُوْنَ مَا تَشٰبَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ

d. Those in whose hearts there is perversity, and infection of viciousness and disbelief, peruse the Statements that are with multiple meaning and/or allegorical. Thus, seeking discord and dissension, they eagerly pursue their own interpretation in an arbitrary manner:

e. Although no one knows interpretation of these Statements except for ALLĀH, and those men and women, who are firmly rooted in knowledge say:

f. 'We believe in it, as all is from our RABB - the Lord Supreme.'

g. Yet none is capable of understanding them except those who are imbued with true wisdom and spiritual insight.

وَأَبْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا
 اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ
 ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ
 إِلَّا أُولُو الْأَلْبَابِ ۝

The True Religious System

3:19

a. Truly, the right religious system with ALLĀH is one unqualified submission and devotion to HIM, namely, Islām in its true connotation; Islām is a description of mindset and dedication of one's life in submission to ALLĀH - the One God; it is universal and promotes equality, peace and justice;

b. and the Followers of Former Divine Scriptures - especially the Jews and the Christian - were at variance with this concept out of rivalry and insolence between themselves, only after they had been given Knowledge of the Truth.

c. Let the ones who persistently deny and refuse to obey ALLĀH's Directives, Decrees and Commandments in the Qur'an, know that their attitude is punishable, and ALLĀH is swift in reckoning.

إِنَّ الدِّينَ عِندَ اللَّهِ الْإِسْلَامُ وَمَا
 اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا
 مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ
 وَمَن يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ
 سَرِيعُ الْحِسَابِ ۝

Give out in Charity What You Cherish

03:92

a. You shall never attain true standard of righteousness and piety until you spend in the Cause of AELĀH out of what you truly cherish for yourselves, in the hope of receiving a much greater reward in the Afterlife.

b. And, whatever you spend in this regard, surely ALLĀH knows about it fully well.

لَن تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا
 تُحِبُّونَ وَمَا تُنْفِقُوا مِن شَيْءٍ فَإِنَّ
 اللَّهَ بِهِ عَلِيمٌ ۝

The First House for Worship

03:96-97

a. Indeed the First House for worship, devotion and Prayers ever to be set up for human beings is the one at Bakkah - the name given to the Valley of Makkah, also referred to in Psalms 84:06. This is the qibla, direction for prayers, not for worship,

b. It has been a blessed place - full of blessings, and an epicenter of guidance for all communities and nations of the world(s) for all times.

c. In this House of ALLĀH are the clear marks, and the Spot of Abraham, where he used to stand in devout worship of ALLĀH - the One God.

d. And whoever enters the House becomes safe and secure, and finds wholesome inner peace, or it imparts a sense of security to everyone - 29:67.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
 بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ۝
 فِيهِ ءَايَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ
 دَخَلَهُ كَانَ ءَامِنًا وَلِلَّهِ عَلَى النَّاسِ
 حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا
 وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ۝

e. **Performance of the annual Hajj pilgrimage to this House, once in a lifetime, is a duty owed to ALLĀH, by all adult people who are Muslims, and are financially and physically able to do so.**

f. **And whoever does not do so despite having the means and resources, and knowing fully well that it is an obligation, incurs incredible loss for oneself,**

g. **then surely, ALLĀH does not stand in need of either their pilgrimage or anything from anyone.**

Be Ever Allāh-Conscious

03:102

a. **O The Faithful!**

b. **Stay conscious of ALLĀH with all the consciousness that is due to HIM from you, as HIS creation.**

c. **And do not allow death to overwhelm you until you are in the state of full submission to ALLĀH - a truly devout Muslim.**

d. *The timing of death is beyond one's knowledge; hence, if anyone wants to die as a Muslim, s/he must submit to Islām perennially and abide by the requirements of this submission at all times.*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ

تَقَاتِهِ ؕ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ۝

World Leadership

03:104

a. **And let there be a strong and dedicated group of people from among yourselves, who are authorized to deliver, and they should**

- **call for virtue and righteousness, and**

- **enjoin justice, equity and fairness, and**

- **forbid, as much as possible, whatever is wrong, vice and unethical.**

b. **And it is these people who shall succeed in the Sight of ALLĀH.**

c. *Leadership is granted to the Faithful to execute what the Qur'an and Sunnah has decreed, thereby insuring the proper conduct of domestic, national and international affairs.*

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ

وَيَأْمُرُونَ بِالْعُرْفِ وَيَنْهَوْنَ عَنِ

الْمُنْكَرِ ؕ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

Do Not Confide in Hypocrites

03:118

a. **O The Faithful!**

b. **Do not confide in those individuals, institutions and nations, outside the circle of your own people, whose outlook on life is fundamentally opposed to your way of life.**

c. **They spare no effort to corrupt your life styles.**

d. **In fact, they like to see you in a situation that causes you suffering, and ruin your ethics and values.**

e. **Hatred is evident from their mouths - what they say privately and/or publicly.**

f. **Their real hatred and prejudice, which is concealed in their hearts, is even far greater.**

g. **Now WE have made OUR instructions clear to you, if only you would understand the danger involved in befriending them.**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ

مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُوا مَا

عَيْنُهُمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ

وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا

لَكُمْ الْآيَاتِ ؕ إِن كُنْتُمْ تَعْقِلُونَ ۝

03:120

- a. *As and when some good happens to you, it grieves them; disturbs them.*
- b. *And, as and when any misfortune befalls you, they rejoice at it.*
- c. **However, if you are steadfast in such an adversity, tolerant in hostility, and stay reverently obedient to ALLĀH, their viciousness and media machinations will never cause you any harm.**
- d. **Surely, ALLĀH fully encompasses all that they do by way of conspiring and lobbying.**

إِنْ تَمَسَّكْتُمْ حَسَنَةً تَسْؤُهُمْ وَإِنْ
تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ
تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ
شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ۝

Obedience that brings Loss

03:149

- a. **O The Faithful!**
- b. **Should you ever yield to the social, economic and political pressures of those who disbelieve, they will cause you to turn back to disbelief by following their values and system.**
- c. **And you would thus turn about as losers in this life as well as in the Afterlife.**

يَنَاقِظُهَا الَّذِينَ ءَامَنُوا إِنْ تُطِيعُوا
الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ۝

It is the Divine Support That Matters

03:160

- a. *O The Faithful!*
- b. **If ALLĀH's support is with you, then there is no one to defeat you.**
- c. **But if HE should ever abandon you, who else could then support you apart from HIM?**
- d. **So let the Faithful place their wholesome trust in ALLĀH- the One God.**

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ
تَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُم مِّنْ
بَعْدِهِ ۚ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ۝

In the Face of Abuse and Hardship

03:186

- a. *O The Faithful!*
- b. **Your perseverance and steadfastness shall certainly be tested by means of your wealth and your lives: a struggle between principles and worldly temptations and desires.**
- c. **You shall also hear much that is hurtful and slander from the Followers of Former Divine Scriptures which were granted before your time - the Jews and the Christians - as well as from those who associate other entities, real or myth, with ALLĀH - the One God in divinity, worship and command.**
- d. **But if you endure patiently in matters of Faith, persevere, and stay ALLĀH - conscious, then that shall be the best course.**

لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ
وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ
مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا
أَذَىٰ كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ
ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ ۝

Call to the Faithful

03:200

- a. **O The Faithful!**
- b. **Be steadfast in adversity and excel each other in patience in what may befall you while pursuing the Cause of ALLĀH - the One God.**
- c. **Reinforce each other in pursuit of this Cause.**
- d. **Remain ALLĀH -conscious by being fully obedient to**

يَنَاقِظُهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا
وَصَابِرُوا وَرَاطِبُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ۝

HIS Directives, Orders, Decrees and Commandments.

e. Thus you may succeed in the Sight of ALLĀH!

04 * Al-Nisā

Beware, Guardians of Orphans

04:02

a. And give the orphans their possessions, both movable and immovable, that are under your custody, and

b. do not exchange your inferior things with their superior valuables, and

c. do not cheat them of their possessions by co-mingling their possessions with your possessions and using them as yours..

d. For doing so is certainly an outrageous crime where you risk the spiritual reward you hope for by caring for them. See also 04:10, 93:09 and 107:02.

وَأَتُوا آلَيْتِمَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا
الْخَبِيثَ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ
إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا ۝

Do Not Marry More Than One

04:03

a. In case you fear that you might not be able to act equitably towards the orphan girls in your charge, or misuse their persons, then,

b. you may marry from amongst these orphan girls of marriageable age, who may seem good to you: even two and/or three and/or four of them.

c. However, if you fear that in your marital obligations you might not be able to maintain equality and fairness among so many of them at a time and all the time, then marry only one; or, marry someone from amongst those whom you may rightfully acquire in/after the qitāl while fighting in the Cause of ALLĀH. In either of the circumstances, do not live together out of wedlock. Read it in the perspective of 04:127 and 129.

d. This is the most suitable option for you to avoid injustice and deviate from the right course.

وَإِنْ خِفْتُمْ أَلَّا تَقْسُطُوا فِي الْيَتَامَىٰ
فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ
مَتَىٰ وَتِلْكَ وَرُبِعٌ فَإِنْ خِفْتُمْ أَلَّا
تَعْدِلُوا فَوَاحِدَةٌ أَوْ مَا مَلَكَتْ أَيْمَنُكُمْ
ذَٰلِكَ أَدَّتْ أَلَّا تَعُولُوا ۝

Bridal Money is the Bride's Right

04:04

a. And give your women/wives in marriage their bridal money willingly, with no strings attached, as it is their marital right.

b. But, if they elect of their own free accord to favor you with a part of it, you may, then, take it wholeheartedly.

وَأَتُوا النِّسَاءَ صَدُقَتِهِنَّ نِحْلَةً فَإِنْ
طِبَّنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ
هَنِيئًا مَرِيئًا ۝

Handling the Orphans

04:05

a. And do not entrust to those amongst the young orphans, who are immature or mentally deficient, the possessions of which ALLĀH has placed in your charge for their support.

b. However, make provision for them out of it, and clothe them appropriately.

c. And always speak to them words of kindness and decency.

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي
جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ فِيهَا
وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝

04:06

- a. **And test the level of intelligence and maturity of the orphans in your charge until they attain a marriageable age.**
- b. **Then if you perceive in them integrity, maturity and capability of sound judgment, hand over to them all their possessions, property and assets.**
- c. **And do not deprive them of it by wastefully spending it in their names, or on the pretext of their benefit before they attain maturity. See also 04:02.**
- d. **The guardians of the orphans who are economically well to do must abstain from using their possessions in any way.**
- e. **The less-privileged guardians, however, may use for personal benefit no more than a small portion in a fair manner as compensation for services rendered.**
- f. **Whenever you hand over their possessions, property and assets to them, have an evidential witness, representing their interests physically present,**
- g. **though ALLĀH is all-Sufficient to take account of your intentions and actions.**

Do not Swallow Fire

04:10

- a. **Indeed, those individuals and the families, who deliberately devour the property of the orphans, are actually swallowing only fire in to their bellies.**
- b. **And soon in the Afterlife, they shall burn in the furious blaze of the Hellfire.**

The Rights of Inheritance

04:11

- a. **ALLĀH enjoins upon you concerning the inheritance for your children.**
- b. **A male shall inherit twice as much as a female.**
- c. **If there be more than two females/daughters, they shall together have two-third of the inheritance.**
- d. **However, if there be only one, she shall inherit the half.**
- e. **The parents of the deceased shall inherit a sixth each, if the deceased leaves children.**
- f. **Should the deceased leave behind no children, and his parents are his only heirs, his mother shall have a third, and father shall have two-third.**
- g. **If the deceased has brothers and sisters, then his mother shall have a sixth after adjustments for any expenditures to be incurred in pursuance of his bequest and any outstanding dues and debts of the deceased.**
- h. **You do not know as to whether it is your parents, or your children who are more beneficial to you. Thus you do not distribute the inheritance the way you consider it appropriate by inclining towards your children at the expense of your parents.**
- i. **Therefore, ALLĀH has made into a law the distribution of inheritance.**
- j. **Surely, it is ALLĀH, WHO is all-Knowing of your affairs, and what may cause you benefit or harm, and all-Wise;**

وَابْتَلُوا اَلَّتِيْمَ حَتّٰى اِذَا بَلَغُوا النِّكَاحَ
فَاِنْ اَنْتُمْ مِنْهُمْ رُّشْدًا فَادْفَعُوْا اِلَيْهِمْ
اَمْوَالَهُمْ وَلَا تَاْكُلُوْهَا اِسْرَافًا وَّيَدَارًا اَنْ
يَكْبُرُوْا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ
وَمَنْ كَانَ فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ
فَاِذَا دَفَعْتُمْ اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهَدُوْا
عَلَيْهِمْ وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝

اِنَّ الَّذِيْنَ يَّאْكُلُوْنَ اَمْوَالَ اَلَّتِيْمَ
ظُلْمًا اِنَّمَا يَّאْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا
وَسَيَصْلَوْنَ سَعِيْرًا ۝

يُوصِيْكُمْ اللّٰهُ فِيْ اَوْلَادِكُمْ لِلَّذِكْرِ
مِثْلُ حَظِّ الْاُنثٰىيْنَ ۚ فَاِنْ كُنْ نِسَآءً فَوْقَ
اَثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَاِنْ كَانَتْ
وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلَا يُوْرِيْهِ لِكُلِّ
وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ
لَهُ وَلَدٌ ۚ فَاِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ
اَبَوَاهُ فَلِاُمِّهِ الثُّلُثُ ۚ فَاِنْ كَانَ لَهُ اِخْوَةٌ
فَلِاُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّةٍ يُوصٰى
بِهَا اَوْ دِيْنٍ ۚ اَبَاؤُكُمْ وَاَبْنَاؤُكُمْ لَا تَدْرُوْنَ
اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا فَرِيْضَةً مِّنْ

mindful of all considerations.

k. The Torah/Genesis - 21:10, 24:36 and 25:05 - deprives daughters of inheritance from their parents, giving the eldest son a larger portion than the rest - Deuteronomy - 21:17.

Inheritance of Spouses and Siblings

04:12

a. And you, as husbands, shall inherit the half of whatever your wife/wives leave behind, if she/they had no children.

b. If she/they leave behind children, a quarter of the value of her/their property shall be yours after adjustments for any expenditure to be incurred in pursuance of her bequest and outstanding dues and debts, if any.

c. Your widows shall inherit one quarter of the value of your property and business assets if you die childless after adjustments for any expenditure to be incurred in pursuance of his bequest and outstanding dues and debts, if any..

d. In case you leave behind children, the widow(s) shall inherit one-eighth after adjustment for any outstanding dues and debts.

e. In case there are more than one widow, then each shall share the one-quarter/one-eighth, and not one-quarter/one-eighth each.

f. In case widows' bridal money had not been paid, then it shall be considered a part of the debt, and shall be paid from the inheritance in addition to respective one-quarter/one-eighth share.

g. If a husband and/or a wife has no heir in the direct line, i.e. neither children nor parents but have a real brother and a real sister, then each of the two inherit one-sixth.

h. However, if there be more than two, they shall equally share the third of the value of inheritance after adjustment for any expenditures to be incurred in pursuance of the bequest and any outstanding dues and debts, without violating the rights of the lawful heirs.

i. This is the Commandment from ALLĀH.

j. Indeed, ALLĀH is all-Aware of your intentions and actions, and is Lenient to all.

k. Read 04:11-12 together with 04:176.

اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ

إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ فَإِنْ كَانَ

لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا

تَرَكَنَّ مِنْ بَعْدِ وَصِيَّةٍ يُوَصِّينَ

بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا

تَرَكَتُمْ إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ

كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا

تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ

بِهَا أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ

كَלَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ أُخْتُ

فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ

كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ

شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ

يُوصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةٌ

مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ۝

Compliance; Non-Compliance

04:13-14

a. These are the bounds set by ALLĀH.

b. And whoever obeys ALLĀH and HIS Final Prophet Muḥammad in this law of inheritance shall be caused to enter Gardens with running streams and be therein for ever.

c. And this shall be the supreme triumph.

تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ

وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرَى مِنْ

تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

وَذَلِكَ الْفَوْزُ الْعَظِيمُ ۝

- d. **But whoever defies ALLĀH and HIS final Prophet Muḥammad, and**
 e. **transgresses the bounds set in the law of inheritance shall be caused to enter the Hellfire to be therein forever; and for him/her shall be a humiliating punishment.**

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ۝

Essence of True Repentance

04:17-18

- a. **The criterion for ALLĀH's acceptance of repentance and forgiveness relates only to those men and women, young and old, who commit a sin out of ignorance of ALLĀH's Guidance, and**
 b. **then as soon as they realize it, they quickly turn to HIM in remorse, repentance and seek forgiveness; see also 03:135;**
 c. **then, it is they to whom ALLĀH also turns to in forgiveness.**
 d. **ALLĀH is all-Knowing, all-Wise.**
 e. **The repentance shall not be accepted from those who continue committing, without shame, sinful deeds for lifetime until when dying time approaches one of them, and then s/he says: 'For sure now I repent', as did the Pharaoh - 10:90.**
 f. **And repentance shall also never be accepted from those men and women, young and old, who spend their lifetime in disbelief, and die while being disbelievers.**
 g. **It is for these people that WE have prepared a painful suffering.**
 h. **See also 03:90, 25:71 and 42:25.**

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝
 وَلَيْسَتِ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ الْفَنَ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۝
 أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝

Your Wives may be a Source of Good

04:19

- a. **O The Faithful!**
 b. **Given the backdrop of ill treatment and absence of human rights for women in pre-Islāmic pagan societies, Islām gave a hugely progressive view of family relationship based on affection and compassion.**
 c. **It is not lawful for you to try to become heirs to the inheritance of the widows of your deceased relatives by force and against their free will - reference to a pre-Islāmic custom which is still in vogue in some communities.**
 d. **It is also not lawful for you to prevent them from re-marrying, or, place restrictions on them, or, make their lives difficult,**
 e. **in order that you may force them to give up a part of what you may have given them as bridal money, unless it be that they have become guilty of adultery.**
 f. **Live with them in a kind manner and show decency in speech, and bearing their household expenses even if you may dislike them.**
 g. **It may well be that you may happen to dislike something which ALLĀH may yet make a source of abundant good for you.**

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَتَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝

Be Gracious to Departing Wives

04:20

a. But if you intend to give up a wife, and instead have another wife, then, do not take from the departing wife anything of her bridal money that you had given her, even if it were a treasure of gold.

b. Should you be inclined to do so by slandering her, then it shall be grossly unjust and clearly sinful. See also 24:04, 33:58 and 104:01.

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ
زَوْجٍ وَآتَيْتُمْ إِحْدَهُنَّ قِنْطَارًا فَلَا
تَأْخُذُوا مِنْهُ شَيْئًا ؕ تَأْخُذُوا عَنْهُ بِهِتْنًا
وَإِنَّمَا مُبِينًا ۝

Marriages that are Forbidden

04:23

a. O The Faithful!

b. Forbidden to you in marriage are:

- your mothers,
- your daughters,
- your sisters,
- sisters of your fathers,
- sisters of your mothers,
- daughters of your brothers,
- daughters of your sisters,
- your foster mothers,
- your foster sisters,
- mothers of your wives,
- your step daughters borne of your wives from their previous husbands and are now in your charge.

c. However, in case you have not formally consummated your marriage with their mothers, you shall incur no sin by marrying your step-daughters.

d. It is also unlawful for you to take in marriage the spouses of your sons who have sprung from your loins; marrying the widow/divorcee of the adopted son does not fall in this category. See 33.37

e. Do not take in marriage two sisters at one and the same time, as also a niece and her aunt, as instructed by the Final Prophet, ALLĀH bless him always, with the exception of what is past.

f. Surely, ALLĀH is all-Forgiving, all-Compassionate.

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبنَاتُ الْأُخْتِ
وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ
وَأَخَوَاتُكُم مِّنَ الرَّضْعَةِ وَأُمَّهُنَّ
نِسَائِكُمْ وَرَبِّبُكُمُ اللَّاتِي فِي
حُجُورِكُمْ مِّنْ نِّسَائِكُمُ اللَّاتِي
دَخَلْتُمْ بِهِنَّ فَإِنْ لَّمْ تَكُونُوا دَخَلْتُمْ
بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَخَلَائِلُ
أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ
تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ ؕ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۝

Forbidding Polyandry

04:24

a. Forbidden to you in marriage are all married women who are wedded to their husbands, other than those female war captives whom you rightfully acquire in/after the qitāl, but, even then, you are not allowed to touch those whose husbands are with them, as opined by Imām Abū Hanīfa.

b. ALLĀH has decreed all this for you.

c. All women other than this are lawful for you to take in marriage provided:

- you offer them from your wealth - bridal money, etc.,
- you marry them as the law of Islām demands, and
- you do not take them in fornication or adultery.

and even as partners. See 05 : 05 (g)

05

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا
مَلَكَتْ أَيْمَانُكُمْ ؕ كَتَبَ اللَّهُ عَلَيْكُمْ
وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ
تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ
مُسْفِحِينَ ؕ فَمَا اسْتَمْتَعْتُمْ بِهِ

- d. The women with whom you desire to enjoy the marriage, give them the bridal money as part of their religious and marital right.
 e. It shall, nonetheless, be no blame for you to change or make any other agreement between yourselves after you both have agreed upon the bridal money.
 f. Surely, ALLĀH is all-Aware, all-Wise.

مِنْهُنَّ فَتَأْتُوهُنَّ أَجُورَهُنَّ فَرِيضَةً
 وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَضَيْتُمْ بِهِ
 مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا
 حَكِيمًا ۝

Do not Usurp

04:29-30

- a. O The Faithful!
 b. Do not usurp one another's possessions by way of extortion, cheating, bribery, misappropriations, hoarding, usury, lottery, gambling, and illegal gifting, etc.,
 c. unless it be a commercial deal by mutual consent to mutual advantage, remaining mindful of 02:275 that asserts 'ALLĀH has made trade lawful but usury unlawful.' See also 02:188.
 d. Do not cheat and destroy yourselves and one another.
 e. Truly, ALLĀH is Ever-Compassionate to you.
 f. But whoever does so willfully with malicious motives, and deliberately out of animosity and injustice towards others, shall be cast in the Hellfire.
 g. And, indeed, that is easy for ALLĀH.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا
 أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ
 تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ وَلَا
 تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ
 رَحِيمًا ۝ وَمَنْ يَفْعَلْ ذَلِكَ
 عُدُوْنَا وَظُلَمًا فَسَوْفَ نُصْلِيهِ نَارًا
 وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

Family Stewardship and Handling Infidelity

04:34

- a. The husbands should take full care of the socio-economic needs of their wives as part of their moral and social responsibility with the faculties that ALLĀH has made the former more advantaged than the latter, and
 b. what they spend out of their income, wealth and possessions to maintain them.
 c. The honorable wives are:
 - truly devout to the Teachings of Islām, and
 - observant of their husbands' rights, and,
 - guarding their privacy and chastity that ALLĀH - the One God has ordained to be guarded in the absence of their husbands.
 d. As for those wives from whom you fear highhandedness, ill-will, and/or breach of their marital loyalty,
 - talk to them persuasively first as to make them aware of the consequences of their conduct;
 - if it does not work, then ignore them in bed from physical intimacy; and,
 - if they still continue to persist, then you may hit them, but not viciously, as the Prophet instructed in his last public address on the eve of Hijjatul Widā in the plain of Arafāt, year 632.
 e. Finally, if they open out to you and mend, then do not seek an excuse to blame them, or proceed against them.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا
 فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا
 أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ
 قَنِيتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ
 اللَّهُ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ
 فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي
 الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنْ
 أَطَعَتْكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا
 إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

f. **Be ever mindful that ALLĀH is all-Exalted, all-Supreme.**

g. *The stewardship assigned to the husband does not allow him open or unlimited authority. It is limited by the Qur'ānic principle of ma'rūf and works according to the principles of living together, and conducting affairs by mutual consultation.*

h. *In order to protect and preserve purity of the Family Unit and trust, it is imperative that any situation of marital disloyalty/infidelity must be put to an end, where 04:34(d), third bullet point, is the last resort. And if that does not appear to work, then 04:35 provides a plausible settlement before the final exit to separation vide 04:20, 04:130.*

Reconcile Troubled Marriages

04:35

a. **And if you have a cause to fear, not just an apprehension, that a breach of mutual trust might occur between a married couple,**

b. **then appoint an arbiter from his family, and, an arbiter from among her family - provided the couple wishes to be reconciled.** *See also 02:226-230, 04:114 and 04:130.*

c. **If they intend reconciliation, ALLĀH would bring about such a reconciliation between them again.**

d. **Surely, ALLĀH is all-Knowing, ever-Aware.**

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا
حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا
إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا
إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا ۝

Judge with Justice

04:58

a. **ALLĀH Commands you to hand back all that you have been entrusted with to their rightful owners; it may also implicitly include public and professional duties of service;**

b. **and, as and when you pass judgment between people in judicial matters as well as judging other peoples' motives, attitudes and conduct, to judge with fairness and justice.**

c. **Indeed, noble is that cause to which ALLĀH exhorts you, and thus guides 'them to paths that lead on to US' - 29:69.**

d. **Surely, ALLĀH is always ever-Listening, all-Seeing.**

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ
إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ
أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا
يَعْظُمُ بِهِ ۚ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝

Resolving Disputes

04:59

a. **O The Faithful!**

b. **Stay obedient to the Commands of ALLĀH - The Qur'an, and**

c. **be obedient to the sayings of Prophet Muḥammad - the Sunnah.**

d. **And follow those who are embedded with authority from among you; however, disobedience does not necessarily mean revolt; one may protest against policies/decisions of the establishment. Nevertheless, one is always expected to follow the law of the land as long as it does not conflict with ALLĀH's law, remaining mindful of 06:114 which states: 'Should I seek a Command/Law from a source of law other than ALLĀH, while it is HE, WHO has revealed for you the detailed Book of Law - The Qur'an?'**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ
وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ
مِنْكُمْ فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ
إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ
وَأَحْسَنُ تَأْوِيلًا ۝

- e. **In case you happen to be in dispute or at variance over any matter, refer it for resolution to ALLĀH - The Qur'an, and the Prophet Muhammad - the Sunnah, if you truly believe in ALLĀH and the Last Day.**
 f. **This is good for you in the long run and most suitable for settling disputes.**

Taking Up Cause of the Oppressed

04:74-75

- a. **Let all those men and women, young and old, who prefer to exchange the pleasure and comforts of the life in this world for the blessings of the Afterlife, fight for the Cause of ALLĀH.**
 b. **And whoever fights for the Cause of ALLĀH, whether one be slain, or, be victorious, WE shall soon grant all such persons a glorious reward.**
 c. **And why should you not fight for the Cause of ALLĀH and for the oppressed men and women and children, who cry out:**
 d. *O Our RABB - the Lord Supreme!*
 e. *Please help us to freedom!*
 f. *Please rescue us from this land where social environment and political administration is autocratic, corrupt and oppressive.*
 g. *Please send for us out of YOUR Grace, a protector, and with YOUR Grace, the one who shall help us to freedom from oppression.*

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ
 يَشْرُونَ الدُّنْيَا بِالْآخِرَةِ
 وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ
 يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا
 وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ
 وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ
 وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا
 أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
 أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا
 وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ۝

Rallying for a Cause

04:85

- a. **Whoever rallies for a good cause, shall have a share in its blessings together with its collateral moral and social good.**
 b. **And whoever rallies for an evil cause, shall have a share of its liability together with its collateral moral and social damage.**
 c. **And surely, ALLĀH holds power over all things.**

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ
 نَصِيبٌ مِنْهَا ۖ وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً
 يَكُنْ لَهُ كِفْلٌ مِنْهَا ۗ وَكَانَ اللَّهُ عَلَى كُلِّ
 شَيْءٍ مُقِيمًا ۝

Promote Goodwill

04:86

- a. **Whenever you are greeted with a greeting of peace and goodwill,**
 b. **then, return the greeting with one more gracious, or, at least, return its like.**
 c. **Surely, ALLĀH holds all things of your social behavior to account.**
 d. *The concept of reciprocity in greetings of peace and*

وَإِذَا حُيِّئْتُمْ بِهِ بِحَبِيبٍ فَحَيُّوا بِأَحْسَنَ
 مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ
 شَيْءٍ حَسِيرًا ۝

goodwill may also be seen in its broader perspective; for example 02:193 and 08:61.

Indemnity of Accidental Killing

04:92

a. And it is not lawful for the Faithful to kill another Faithful, unless it be by mistake.

b. And the one who kills a Faithful by mistake must get one Faithful captive set free, and pay blood-money equivalent to the market value of a camel to the victim's family, unless they choose to forgo it by way of goodwill and charity.

c. If the victim is a Faithful from a family/community hostile to you, the penalty shall only be to set free one Faithful captive.

d. But if the victim belonged to a people with whom you have a treaty and possibly a non-Muslim, then blood-money must be paid to the victim's family, and a Faithful captive set free. *Aḥādīth* suggest blood money for a non-Muslim to be half of that of a Muslim: *al-Bokhārī*, *al-Muslim*.

e. The one who is not financially well endowed and hence not able to do so, must, then, Fast for two consecutive lunar months by way of repentance to ALLĀH.

f. And ALLĀH is ever all-Knowing, all-Wise.

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا
إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسْلَمَةٌ إِلَى
أَهْلِهِ إِلَّا أَنْ يَصَّدَّقُوا فَإِنْ كَانَ
مِنْ قَوْمٍ عَدُوٌّ لَكُمْ وَهُوَ مُؤْمِنٌ
فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ
مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ
مُسْلَمَةٌ إِلَى أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ
فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ
عَلِيمًا حَكِيمًا ۝

Punishment for Deliberate Killing of a Co-Believer

04:93

a. And any Faithful who kills another Faithful deliberately, the punishment for him/her shall be the Hellfire and there s/he shall remain forever.

b. And ALLĀH's wrath shall be upon with him/her, and His curse and exclude him/her from HIS mercy.

c. And HE shall ready for him/her grievous suffering.

d. The point is that he/she has neither repented nor reformed; otherwise 25:70 provide an exit via sincere repentance besides deserving the treatment at 04:92.

e. The Prophetic sayings, quoted by *Sunan Ibn Māja*, *Sunan Bayhaqī* and *al-Bokhārī*, suggest: (i) The destruction of the entire universe is less significant to ALLĀH than the unjust killing of a single Faithful; (ii) Whoever aids someone in killing a Faithful, even if with merely one word, he shall meet ALLĀH Mighty and Glorious on the Day of Resurrection with the following phrase inscribed on his forehead, 'In complete despair of ALLĀH's mercy'; and, (iii) The Faithful may have some leeway [on the Day of Arising, despite his/her sins and enormities], as long as s/he never spilled unsanctioned blood of a single soul. Or, as The Prophet may have said.

وَمَنْ يَقْتُلَ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ
جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۝

The Qur'an is to Dispense Justice

04:105

a. *O Prophet Muhammad!*

b. **WE have revealed on to you the Book of Qur'an with the Truth.**

c. *This empowers you to arbitrate among people in accordance with what ALLAH has enlightened you with in the form of its Divine Law.*

d. **So do not plead forgiveness for, and on behalf of, those who are treacherous and betray their trust.**

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ

لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

وَلَا تَكُنَ لِلْخَائِبِينَ خَصِيمًا ۝

Fairness that Cannot be Maintained

04:129

a. *In case of plural marriages, no matter how much you may desire and exercise best endeavors, you cannot treat your wives equitably, impartially and with fairness.*

b. **Do not sway yourselves altogether towards one of them, leaving other(s) hanging in a void and excluded from all compassion and love.**

c. **Yet, if you reconcile and stay mindful of ALLAH's Commandments in this regard, you will find ALLAH very Forgiving and hugely Merciful.**

d. *Read it with 04:03.*

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ

وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ

فَتَذَرُوهُنَّ كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا

وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝

Separation as the Last Resort

04:130

a. **However, in situations where the couple - husband and one of the wives, who might have been left in a dangling state and anticipates abandonment, decide to separate, then let it be so.**

b. **ALLAH shall enrich each of the separating couple out of HIS infinite bounty.**

c. **Indeed, ALLAH has always been Infinite in bounty and all-wise.**

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ ۚ

وَكَانَ اللَّهُ وَسِعًا حَكِيمًا ۝

Uphold Justice

04:135

a. **O The Faithful!**

b. **Stand out firmly as upholders of equity and justice. See also 05:08.**

c. **Bear true witnesses before ALLAH even though it may turn out to be against your own interests, or the interest of your parents, and the interest of your close relatives.**

d. **Be a person rich or poor, for ALLAH is more caring for both than you.**

e. **So do not follow the desires of your hearts, lest you avoid justice.**

f. **And if you distort your witness or refuse to give it.**

g. **Then, indeed, ALLAH is Ever Well-Informed of what ever you do.**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ

بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ

أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا

أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا

أَهْوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلُودُوا أَوْ

تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ

خَبِيرًا ۝

Ridiculing Allāh's Word

04:140

a. *O The Faithful!*

b. **You are commanded in the Book of Qur'an that whenever you hear ALLĀH's Message in The Qur'an being blasphemed and ridiculed by hypocrites and disbelievers - individuals, or groups, or media,**

c. **you must not continue sitting with them, watch and listen - leave to protest passively - until they start talking other than that.**

d. *If you do so, then, you would certainly be liable to become like them.*

e. **ALLĀH shall definitely gather together all the blasphemers and the disbelievers in the Hellfire.**

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا
سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا
فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى تَخُوضُوا فِي
حَدِيثِ غَيْرِهِمْ إِنَّكُمْ إِذَا مِثَلْتُمْ إِنَّ اللَّهَ
جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ
جَمِيعًا ۝

Maintain Social Morality

04:148

a. *As part of conscience purification process on individual and social level, ALLĀH does not like ill of others to be spoken about openly, unless when uttered by the one, who has been deeply aggrieved and victim of injustice.*

b. **And, ALLĀH always Listens all and Knows all.**

لَا تُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ
إِلَّا مَنْ ظَلَمَ ۚ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ۝

Trinity - A Myth, A Fiction

04:171

a. **O Followers of the Former Divine Scriptures!**

b. **Do not be excessive and overstep the bounds of truth in your religion.**

c. **And speak nothing but the whole Truth about ALLĀH.**

d. **Indeed, The Messiah, Jesus son of Mary, was no more than ALLĀH's Messenger and HIS Command, which HE conveyed to Mary, i. e. ALLĀH commanded Mary's womb to become impregnated without coming into contact with sperm, and a spirit from HIM. See also 03:59, 21:91 and 38:71-72.**

e. **So believe in ALLĀH's absolute Unity and Supremacy, and HIS Messengers.**

f. **And do not say: 'ALLĀH is Trinity': three merging into one, or one emerging from three.**

g. **Refrain from this false assertion for your own good.**

h. **Indeed, ALLĀH is the only One ALLĀH, and far from HIS status and Majesty is to imagine that HE may have a child.**

i. **To HIM belongs all that has existed since eternity, exists now, or may be caused to exist to infinity in and on the cosmos, and the earth.**

j. **And ALLĀH suffices as all-Worthy of trust.**

k. *The doctrine of trinity is found in many pagan religions. Brahma, Shiva and Vishnu are the Trinitarian godhead in Hindu religion. In Egypt there was the triad of Osiris, Isis and Horus; in Babylon it was Ion, Ishtār and Shamāsh; and in pre-Ilamic Arabia: al-Lāt, al'Uzzā and al-Manāt.*

يَتَأْهَلِ الْكِتَابِ لَا تَغْلُوا فِي
دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا
الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ
مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا
إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَفَاعِلُوا بِاللَّهِ
وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا
خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ
سُبْحَنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا
فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى
بِاللَّهِ وَكِيلًا ۝

End Words on Inheritance

04:176

a. **They seek a verdict from you O Prophet Muhammad on matters of inheritance in case a person dies without leaving behind an heir in the direct line, i.e. children or parents.**

b. **Tell them: 'ALLĀH - the One God gives you the following ruling:**

- **When a man dies and leaves behind no child, and without living parents, but has a sister, she is entitled to half of his property and assets.**
- **If a married sister dies childless, his/her brother shall be her sole heir.**
- **If the deceased childless person has two sisters, then they shall together get two-third of the inheritance.**
- **But, if he has both the brothers and the sisters surviving, the male shall inherit a share equal to that of two females: read it together with 04:11-12.**

c. **Thus, ALLĀH makes plain to you HIS ruling so that you do not err, and make mistakes.**

d. **And ALLĀH has full Knowledge of everything.'**

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي
الْكَلَالَةِ إِنَّ آخِرُهَا هَلَكَ لَيْسَ لَهُ وَلَدٌ
وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ
يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ فَإِنْ كَانَتْ
أُخْتَيْنِ فَلَهُمَا النِّسْأَانِ مِمَّا تَرَكَ وَإِنْ
كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ
حَظِّ الْأُنثَيَيْنِ ۚ بَيَّنَّ اللَّهُ لَكُمْ أَنْ
تَضِلُّوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

05 * Al-Mā'idah**Dietary Guidelines**

05:03

a. **You are forbidden to consume:**

- **the already dead bodies of cattle and bird that die of themselves, and**
- **the blood, and**
- **the meat, by-products and derivatives of the pig, and**
- **the meat, by-products and derivatives of any cattle or bird that is sacrificed for other than ALLĀH - the One God over which any name other than the Name of ALLĀH is invoked.**

b. **You are also forbidden the meat, by-products and derivatives of:**

- **the strangled cattle and birds,**
- **the cattle or bird killed by a blow, or**
- **the cattle or bird killed by a fall from height, or**
- **the cattle or bird beaten to death, or**
- **the cattle or bird gored to death, or**
- **the cattle or bird attacked, mauled and partly eaten by a wild animal unless rescued and slaughtered in the prescribed manner while it was still alive, or**
- **the cattle or bird slaughtered in the name of idolatry images, saints/shrines, and/or spiritual symbols, other than ALLĀH - the One God, and**
- **the division of meat by raffling with arrows: reference to a pre-Islāmic Arabian practice where arrows were used in a practice that was a type of gaming-cum-gambling.**

c. **All the foregoing is a sinful practice. See also 02:02 and 173, and 06:145.**

d. **Now with this code in place, the disbelievers have lost**

حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالْدَّمُ وَلَحْمُ
الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۖ
وَالْمُنْخَبِقَةُ وَالْمُتَوَفَّوَةُ وَالْمُرْدِيَّةُ
وَالنَّطِيطَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ
وَمَا ذُبِحَ عَلَى النُّصُبِ وَإِنْ تَشَقَّقْتُمْ
بِالْأَرْزَالِ ۚ ذَلِكَ مِمَّا فُسِّقَ الْيَوْمَ ۚ
يَسْ
الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ
وَأَحْشَوْنَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ
الْإِسْلَامَ دِينًا ۚ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ
غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۖ فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ۝

every hope of ever manipulating your religious edicts, and its dietary guidelines.

e. **Therefore, do not fear the disbelievers.**

f. **Stand in awe to ME alone!**

g. **This day, Friday, Ninth of Dhul-Hijjah, Year 632, the occasion of the Prophet's Farewell Hajj Pilgrimage, the only one Hajj that he performed, and led more than a hundred thousand of his followers,**

- **I have perfected your religion for you**
- **a system of belief embodying its laws, decrees and injunctions, and**
- **I have completed MY Favors and Blessings upon you, and**
- **I have chosen wholesome Submission to ME, the Faith of Islām, as a religion and a way of life for you - thus the Faith and the law governing the Faithful have been brought to perfection and concluded for good.**

h. **A person who is forced by severe hunger or malnutrition or starvation may consume of what is otherwise forbidden vide 'a-b' above, only to the extent of absolute necessity, without deliberately inclining towards sinful disobedience to ALLĀH's Commandment.**

i. **In situation of 'h' above, you will definitely find that ALLĀH - the One God is all-Forgiving, ever-Compassionate.**

Halāl/Lawful by Divine Decree is not Forbidden

05:04

a. **They ask you O Prophet Muḥammad as to what has been made halāl/lawful by divine decree for them, in particular the game caught by trained hunting birds/animals.**

b. **Tell them:**

c. **'Lawful/halāl for you are all good and nutritive things of life.**

d. **This includes those birds - falcons, and beasts - hunting dogs - that you train by teaching them as ALLĀH taught you, so eat of what they catch for you without themselves having eaten thereof, but first pronounce the Name of ALLĀH over it; or, pronounce the Name of ALLĀH while despatching them to hunt for you, and**

e. **be mindful of ALLĀH's disobedience, as ALLĀH is definitely Swift in reckoning.**

يَسْأَلُونَكَ مَاذَا أَحَلَّ هُمْ قُلْ أَحَلَّ

لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ

مُكَلِّبِينَ تَعْلَمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ

فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ

اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ

الْحِسَابِ

5:05

a. **Also on this day, all good and nutritive things of life have been made halāl/lawful for you.**

b. **And food of the Followers of Former Divine Scriptures is made halāl/lawful for your consumption - a manifestation of Islāmic tolerance when it comes to socialization with non-Muslim communities.**

c. **Nevertheless, this provision excludes the forbidden categories of meat enumerated in 02:173, 05:03 and 06:145.**

d. **And your food is also made halāl/lawful for them.**

e. **Likewise, halāl/lawful for you to take in marriage are:**

- **the chaste women from among the believers, and**
- **the chaste women from amongst the Followers of**

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ

الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَّكُمْ

وَطَعَامُكُمْ حَلَالٌ هُمْ وَالْمَحْصَنَاتُ مَن

الْمُؤْمِنَاتِ وَالْمَحْصَنَاتُ مَن الَّذِينَ أُوتُوا

الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ

Former Divine Scriptures.

- f. *In this situation take them in honest and responsible bond of marriage and give them their rightful bridal money, and,*
 g. **do not take them in fornication, or as mistresses, or as extramarital liaisons, or as girlfriends, or as concubines, etc.**
 h. **Whoever reneges one's Faith, shall lose all reward for whatever good one may have done in the worldly life; and**
 i. **the person would be of the losers in the Afterlife.**

Ablution for the Prayers

05:06

a. O The Faithful!

b. Whenever you are about to establish the daily Mandatory Prayers, whether in congregation or single, then

- wash your faces, and
- wash your hands and arms up to the elbows, and
- pass your wet hands lightly over your heads, and
- pass your wet hands over your feet up to the ankles; there is a general consensus that the Prophet, ALLĀH bless him always, washed the feet up to the ankles.

c. And in case you were in a state of seminal pollution, or ceremonial impurity, or women's menstruation, or cessation of post-pregnancy bleeding, then you shall bathe - ghusl - and purify yourselves.

d. In situations where you are seriously ill, or on a long arduous journey, or had digestive excretion urinary, fecal or gas, or have used the toilet, or have had skin-to-skin cohabitation with your spouses, see also 04:43,

e. and, you cannot find any water after searching for it, or the use of water may be harmful to wash and bathe yourselves, then,

f. you perform Tayammum - symbolic ablution - by striking both hands, twice as described by the Prophetic Sunnah, on some clean dry topsoil - free from impurity - shaking it, and passing therewith lightly over your faces, and then your hands up to the elbow.

g. ALLĀH - the One God does not wish to cause inconvenience and impose unnecessary hardship on you, but wills you to be purified of any physical or spiritual impurity; and

h. HE wishes to grace you with HIS Blessings in full by granting the concession to perform Tayammum, and by lightening the imposition in state of travel and illness.

i. So that you may be appreciative and stay grateful to HIM.

From Darkness to Light

05:16

a. With this Eloquent and Glorious Qur'an, ALLĀH guides on to the paths leading to peace and salvation for whoever seeks HIS Guidance.

b. And, HE shall thus lead them out of the layers of darkness of ill-conceived beliefs to the light of truth and righteousness.

c. And, thus, HE guides them on to the Straight Path - the

أَجُورَهُنَّ مُحْصِينَ غَيْرَ مُسْفِحِينَ وَلَا
 مُتَّخِذِي أَحْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ
 فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ
 الْخَاسِرِينَ ۝

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى
 الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ
 إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ
 وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ
 جُنُبًا فَاطْهَرُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ
 عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ
 الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا
 مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا
 بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ
 اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ
 يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ
 لَعَلَّكُمْ تَشْكُرُونَ ۝

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ
 سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِنَ الظُّلُمَاتِ
 إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى

It is like Killing Humanity; Saving Humanity

05:32

a. **It was in view of that, WE decreed for all humankind, but particularly for the Israelites, a legislation that achieves the duel purpose of weakening the motive to commit a murder, and establishing the just punishment:**

b. **whoever kills a person other than in retribution for another person, or because of aggressive and destructive actions, and/or anarchy in and on the land,**

c. **it shall be considered as though one had killed the whole of humankind;**

d. **whereas whoever spares the life of a person, it shall be deemed to have given life to the whole of humankind.**

e. **And certainly a number of OUR Messengers came to the Jews and the Christians with clear proofs of their Divine Missions,**

f. **yet most of them committed all manner of excesses, social and moral crimes, and ruthless killing of people in the land: the disobedience continues unabated.**

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي

إِسْرَءِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ

أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ

النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا

أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ

رُسُلْنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا مِنْهُمْ

بَعَدَ ذَلِكَ فِي الْأَرْضِ لِمُسْرِفُونَ ٥

Those Who Kill by the Sword Must Die by the Sword

05:33-34

a. **In truth, the individuals, communities and nations who fight against ALLĀH's Commandments and HIS Prophet Muḥammad, i.e. those renouncing the authority of a Muslim government to implement the Divine Law,**

b. **and roam about the land committing horrendous crimes, spreading anarchy and do ruthless killing and suicide attacks are to be punished: either be executed, or crucified/hanged, or have hand on one side and their foot on the other side imputed, or exiled from the land, i.e. the power of this mafia must be destroyed.**

c. **These punishments are according to the gravity of offence. Mainstream thinking is that a rebel who kills without taking any property is to be put to death, while another who has taken property without killing has the limb imputed. A person who has committed both is to be hanged, and the one who spreads fear and anarchy but has neither killed anyone nor taken any property, is sent into exile or imprisoned.**

d. **The Injil/Methew 26:52 states 'those who kill by the sword must die by the sword.'**

e. **Thus is their disgrace in the life of this world; and for them, in the Afterlife, shall be a terrible punishment.**

f. **The exceptions are to be those men and women, young and old, who realize their mistake and return to ALLĀH in repentance before you - the law enforcing authority - over power them.**

g. **In such situations, you should bear in mind that ALLĀH - the One God is all-Forgiving to everyone, and ever-Compassionate to all.**

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ

وَرَسُولَهُ، وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا

أَنْ يُقْتَلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ

وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ

الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا

وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا

عَلَيْهِمْ فَاَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ

رَحِيمٌ ٥

Penalty for Theft

05:38-39

a. **The male who steals and the female who steals, then sever the hands of both in reward for what they have earned of evil.** Caliph 'Umar bin al-Khattāb (636-645), may ALLĀH be pleased with him, did not enforce this penalty during times of famine for theft of food items. The Umayyeds (661-750) decreed flogging for theft.

b. **This is the exemplary punishment enjoined by ALLĀH - the One God for their crime: a stern punishment is meant to be a deterrent for societal peace and communal security.**

c. **And ALLĀH is ever-Almighty and all-Wise.**

d. **Nevertheless, whoever (i) repents after his/her transgression, (ii) restitute the stolen goods before being apprehended by the authority, and (iii) makes reparations in personal and social behavior, then surely ALLĀH shall pardon him/her.**

e. **For, indeed, ALLĀH is all-Forgiving to everyone and ever-Compassionate to all.**

f. **The punishment for theft is applicable only within the context of an already-existing, legal and functional social security system as in vogue in some Middle Eastern and Western societies.**

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ

عَزِيزٌ حَكِيمٌ ه فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ

وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ه

The Eye for the Eye

05:45

a. **And WE decreed for them in the Torah concerning murder:**

- the life for the life, and
- the eye for the eye, and
- the nose for the nose, and
- the ear for the ear, and
- the tooth for the tooth, and
- the injury/cut/wound to the body, reciprocation.

b. **These provisions have also been retained in the Islāmic Law.**

c. **But whoever is charitable and forgives voluntarily, it shall be an act of expiation for him/her - this element was not included in the law of the Torah/Exodus 21:23-25, and**

d. **41:34 asserts: 'Good and evil are not alike. Repel evil with what is good. Thus you will find your erstwhile enemy may become like your best friend.'**

e. **And whoever in authority does not make judgments in accordance with ALLĀH's Decree would be unjust and oppressor.**

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ

وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ

وَالْأُذُنَ بِالْأُذُنِ وَاللِّسْنَ بِاللِّسَنِ

وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ

بِهِ فَهُوَ كَفَّارَةٌ لَهُ ؕ وَمَن لَّمْ يَحْكَمْ

بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ه

Atonement for Breaking an Oath

05:89

a. **ALLĀH - the One God does not take you to task for a slip and/or blunder of your speech in oaths and testimonies when you are furious or revengeful,**

b. **but HE takes you to task only for the oaths which you have deliberated and sworn in earnest.**

c. **The penalty for breaking such oaths is:**

- feeding ten poor persons, men and/or women with

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

وَلَكِن يُؤَاخِذُكُم بِمَا عَقَّدْتُمُ

الْأَيْمَانَ ۖ فَكَفَرْتُمُوهَا ۖ إِطْعَامُ عَشْرَةِ

average of the same food and beverages that one provides for one's family, or

- providing full clothing to ten needy individuals, men and/or women of the average type of clothing one gives to one's family, or

- making provisions for freeing a person from captivity.

d. In circumstances where one is not able to fulfill any one of the foregoing three options, then, one must Fast from dawn to dusk, for three consecutive days.

e. This is the atonement for breaking your oaths that you swore to keep.

f. Therefore, you shall always fulfill your oaths, and whatever else you have sworn, do not break them.

g. ALLĀH - the One God thus clarifies HIS Commandments for you, so that you may be grateful for the Guidance.

Prohibition of Intoxicants

05:90-91

a. O The Faithful!

b. All types and forms of **intoxicants** - alcohol, drugs, cocaine, heroin - whether drank, inhaled, sniffed, or ingested orally or through IV, and gambling, and fetishes, and divining arrows for the purpose of drawing lots similar to practice of raffle, etc. are a loathsome evil devised by Satan - the evil of human soul and social environment.

c. So shun them!

d. Thus you may be successful in the Sight of ALLĀH, and hence in the Afterlife.

e. The Satan seeks to precipitate hatred and animosity among you by means of keeping you involved in intoxicants, thereby weakening your consciousness and self-control, and gambling which leaves you with a deep sense of loss and grudge.

f. And, consequently, to prevent you from (i) the Remembrance of ALLĀH, and (ii) attendance to the daily Mandatory Prayers.

g. Will you then be the ones who abstain from intoxicants and gambling?

h. 'Umar ibn al-Khattāb responded instantaneously as did others: 'We do abstain, Ya RABB! We do abstain, Ya RABB!!' - reported by Ahmad, al-Nasāi and Ibn Mājah.

i. Prohibition came in three stages: first 02:219, second 04:43, and third 05:90-91.

j. 05:90 was revealed after 04:43.

Prohibition on Hunting While in Ihram

05:95

a. O The Faithful!

b. Do not kill, hunt or trap any game whether or not their meat is lawful for consumption, while you are in the state of Ihram for the Hajj/Umrah.

c. The exceptions may be the scorpion, the snake, the rat, the dog, the beast with a savage bite and the aggressive predator.

d. And whoever of you kills, hunts or traps game

مَسْكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ

أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ

كَفْرَةٌ أَيْمَنِيكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا

أَيْمَنِيكُمْ كَذَلِكَ يبينُ اللَّهُ لَكُمْ

ءَايَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ٥

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ

وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَمُ رَجَسٌ

مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ

تُفْلِحُونَ ٥

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقَعَ بَيْنَكُمْ

الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ

وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ

فَهَلْ أَنْتُمْ مُنْتَهُونَ ٥

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ

وَأَنْتُمْ حُرُمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا

فَجَزَاءٌ مِمَّا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ

intentionally in this state, the compensation shall be an offering equivalent in value to the game that was killed, hunted or trapped.

e. This is to be determined by two equitable and mature persons among you who shall make sure that the offerings reach the Ka'bah.

f. Alternatively, the one so accused shall:

- either provide meals to some needy,
- or an equivalent Fast to atone for the offence.

g. This is to make the offender realize the gravity of one's deed of disobedience.

h. If the killing of game is committed repeatedly while wearing Ihram compensation shall also be demanded repeatedly.

i. If a game is killed by accident, one neither incurs a sin nor has to give any compensation; read it with 05:01.

j. ALLĀH - the One God forgives you what is past; but whoever reverts to it, ALLĀH shall certainly avenge it.

k. ALLĀH - the One God is Almighty, Capable to Avenge.

بِهِ ذَوْا عَدَلٍ مِنْكُمْ هَدْيًا بَلِغَ الْكَعْبَةِ
أَوْ كَفَرَةً طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَٰلِكَ
صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ
عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ
وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ۝

... and Water Game

05:96

a. All water-game, the fish of all sort, is ḥalāl/lawful made by divine decree for you to catch and consume as food while you are in the state of Ihram.

b. The concession is granted so that you and the travelers may benefit from it.

c. Nevertheless, the game of the land shall continue to be harām/unlawful made by divine decree to you throughout the time you are in the state of Ihram for the Hajj/'Umrah; and

d. Stay ALLĀH-conscious to WHOM you shall be gathered for judgment at the Time of Judgment.

أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَّعًا
لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ
الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي
إِلَيْهِ تُحْشَرُونَ ۝

06 * Al-An'am

Reminders from History

06:42

a. And WE sent a number of Messengers to a number of communities and regions before you O Prophet Muḥammad.

b. The host communities ridiculed their Missions, and disobeyed Divine Messages of their respective Messengers.

c. Consequently, WE seized them with devastation and suffering, and afflicted them with calamities of famine, economic hardship and anarchy. See also 07:130-131 and 133.

d. WE did so that they may humble themselves, and submit to OUR Authority.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ
فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ
يَتَضَرَّعُونَ ۝

06:43

a. But, then, why did they continue refusing submission to US even when OUR punishment drew closer to them?

b. Rather their hearts hardened as the suffering failed to make them turn to ALLĀH - the One God, for Satan made

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن
قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا

their foul deeds appear attractive and pleasing to them, and, thus they took pride in their conduct.

كَانُوا يَعْمَلُونَ ۝

06:44

a. **So when they had become forgetful of what they had been asked to remember,**

b. **WE opened to them doors of all opportunities and poured on them the abundance of all good things, and endless pleasures of life that they sought just to be tested with a life of plenty in as much as to be tested with a life of scarcity and hardship.**

c. **But just as they were rejoicing in what they were provided with, fully drunk with pleasures of life, and had thus become haughty, WE seized them suddenly.**

d. **That is when they were dumbfounded and plunged into utter desperation.**

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْتَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ۝

06:45

a. **Thus, the last remnants of the community/nation that caused injustice and oppression were cut-off completely.**

b. **Had it not been for the fact that ALLĀH repels one group of people by another; the earth would have been utterly corrupted - 02:251.**

c. **And the praise and supremacy is only for ALLĀH, the RABB - the Lord Supreme of the Worlds - all creation.**

d. **ALLĀH - the One God followed this law to operate for the people of Noah, Hūd, Sāleḥ, Lot as well as followers of the Pharaoh, the Greeks, the Romans, the Moguls, the Ottomans, and the history continues.**

فَقُطِعَ دَابِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

A Page from Abraham's Biography

06:74

a. **Tell of Abraham, who said to his father, Āzar:**

b. **'How can you take idols for worship and reverence? - the ancient Chaldeans living in today's Iraq worshiped idols, stars, sun and other planets.**

c. **As in the present time, people worship ghosts and spirits, minerals and animals, stars and planets, water and fire, lightening and thunder; and man - whoever displays supernatural powers. The phenomenon exists in today's South and South-East Asia, and some other parts of the world.**

d. **Clearly, I see you and people of your group misguided and wandering astray.'**

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ ءَازَرَ اتَّخِذْ
أَصْنَامًا ءَالِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي
ضَلَالٍ مُبِينٍ ۝

06:75

a. **And, thus, WE caused Abraham an insight into the visible and the invisible wonders of the cosmos, and the earth, and their inner dimension,**

b. **so that he would be of the ones who are firm in belief.**

c. **Similarly, ALLĀH caused Prophet Muḥammad to see some of HIS Signs of Divinity and Lordship - 17:01.**

وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ
السَّمٰوٰتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ
الْمُوقِنِينَ ۝

06:76-78

a. **So when the night covered him, he saw a star.**

b. **He observed:**

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأٰ كَوْكَبًا ۖ قَالَ

- c. *'You take this as my rabb - lord?'*
 d. **But when it set out in the morning light, he remarked:**
 e. **'I do not like for worshipful reverence those that disappear.'**
 f. **And when he saw the moon emerging with splendor, g. he observed:**
 h. *'You take this as my rabb - lord?'*
 i. **But when it set too, he remarked:**
 j. **'If my RABB - the Lord Supreme does not guide me, then I would certainly be among the ones who go astray.'**
 k. **Then, when he saw the sun rise all resplendent, he observed:**
 l. *'You take this as my rabb - lord?'*
 m. **This one is bigger of the star and the moon.**
 n. **But, when it set too, he declared with firmness:**
 o. **'O My People!**
 p. **I definitely disassociate myself from even giving consideration of standing in awe to ALLĀH's creations like the sun, the moon and the stars that you take for worship and reverence besides ALLĀH - the One God, the Creator, the Sustainer.**

06:79

- a. *Abraham continued:*
 b. **'Truly and sincerely I turn my face - the whole being - in worship, reverence and obedience towards the One WHO created the cosmos, and the earth, and whatever lies in-between and beyond; and, then, to associate any partner(s) with HIM in worship, divinity and command is an unforgivable and sinful crime - 31:13,**
 c. **pure in my worship and submission to ALLĀH - the One God.**
 d. **And I am not of the ones who set up partners in divinity, worship and command with ALLĀH - the One God.**

06:80

- a. *The people of his community argued with him about his declared faith in ALLĀH - the One God, and warned him against the consequences that their idolatry images/figures might inflict on him.*
 b. *Abraham counter-argued against their polytheistic religious dogmas and idols/gods - see 21:51-67, and said:*
 c. **'How can you argue with me about ALLĀH - the One God, while HE has already given me the Guidance?'**
 d. **I do not fear the idolatry images/figures that you set up besides ALLĀH - the One God, unless my RABB - the Lord Supreme, wills, nothing can ever happen.**
 e. **My RABB - the Lord Supreme, encompasses all things with knowledge.**
 f. **How would you not contemplate?**

06:81

- a. **And how can I possibly fear those entities that you set up with ALLĀH - the One God, while you do not fear serving those whom you have set up as partners with ALLĀH, for which HE has not sent on to you any approval or**

هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ
 الْآفِلِينَ ۝ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا
 قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ
 لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ
 مِنَ الْقَوْمِ الضَّالِّينَ ۝ فَلَمَّا رَأَى الشَّمْسَ
 بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ
 فَلَمَّا أَفَلَتْ قَالَ يَنْفِقُونَ بِرَبِّي
 مِمَّا تُشْرِكُونَ ۝

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ
 السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا
 أَنَا مِنَ الْمُشْرِكِينَ ۝

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحْجُونَنِي فِي اللَّهِ
 وَقَدْ هَدَانِ وَلَا أَخَافُ مَا تُشْرِكُونَ
 بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي
 كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ ۝

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُكُمْ وَلَا
 تَخَافُونَ أَنْتُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ

authority?

b. *One group is of those men and women, young and old, who believe in and submit to ALLĀH - the One God, and, the other of those who associate partners in HIS divinity, worship and command.*

c. **Then which of the two groups is more entitled to salvation, if you consider?**

06:82

a. **Those men and women, young and old, who have Faith and do not dress or confuse their Faith with wrongdoing and injustice,**

b. **It is they for whom is salvation, as it is also they who are guided aright.**

The Ever Renewable Miracle

06:95

a. **Truly it is ALLĀH, WHO splits open the seed-grain and the fruit/date-stone, kernel/nuclei, so that they germinate, grow and produce by HIS Command.**

b. **HE brings forth the living out from the dead, and also brings forth the dead out from the living.**

c. **This is ALLĀH - the One God, the Originator of the ever renewable miracle.**

d. **How, then, can you be so deluded, and turn away from the Truth?**

06:96-97

a. **It is ALLĀH, WHO causes to break the morning dawn from darkness of the night; and**

b. **it is ALLĀH, WHO makes the nighttime for rest, and the sun and the moon, and their rising and setting, a means of computation to measure time.**

c. **That is the foreordaining of ALLĀH - the all-Mighty, the all-Knowing.**

d. **And it is HE, WHO made for you the stars so that you may be guided by them in darkness of the land and the sea.**

e. **Surely, WE have explained OUR miraculous signs distinctly and in detail for those who have knowledge to be guided by the stars: their positioning, orbits and cycles.**

06:99

a. **And it is HE, WHO sends down water from the sky clouds with which WE bring out greenery and every kind of foliage/plant/vegetation.**

b. **From these WE bring forth grain, one overlapping the other in close-packed rows, the date palm-trees laden with clusters of low-hanging dates, and the vineyards, and the olive groves, and the pomegranates so similar in some respects, and yet so different in some other aspects.**

c. **Watch their fruits as it bears fruit, and as it ripens, and as it is ready to be plucked and consumed.**

d. **Surely, in these there are miraculous signs for a people**

يُنَزِّلُ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ
الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ
تَعْلَمُونَ ۝

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ
بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ
مُهْتَدُونَ ۝

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۖ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ ۚ ذَٰلِكُمْ اللَّهُ فَأَنَّى تُؤْفَكُونَ ۝

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا
وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ۚ ذَٰلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝ وَهُوَ الَّذِي
جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي
ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ
فَأَخْرَجْنَا مِنْهُ خَضِرًا حُجْرًا مِنْهُ حَبًّا
مُتَرَكَبًا وَمِنَ النَّخْلِ مِنْ طَلْعِهَا
قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ

who believe in ALLĀH as the One God, the Lord Creator, the Lord Nourisher, and the Lord Sustainer.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
مُتَشَبِّهِينَ ۖ أَنْظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ
وَيَنْعِهِ ۚ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ
يُؤْمِنُونَ ۝

None Encompasses Him, He Encompasses All

06:103

- No mortal power of sight/spiritual vision can ever encompass HIM,
- But HE encompasses sight/spiritual vision of all.
- ALLĀH - the One God is above all visual comprehension.
- And HE is the all-Gracious, the ever-Aware.

لَا تَدْرِيكَ ۖ لَا أَبْصُرُ وَهُوَ يَدْرِكُ
الْأَبْصَرَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ ۝

Good Deeds Outweigh Bad Deeds

06:160

- Whoever brings one deed of goodness to the Time of Judgment, for him/her shall be a reward ten times the like of it - that a good deed is done by a believer - 40:40 - because with rejection of the Faith, no deed remains good,
- but whoever brings a sinful deed, for him/her shall be a reward only the like of it: one-for-one. See also 101:06-11.
- Thus they shall not be wronged, nor treated unjustly.

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا
وَمَنْ جَاءَ بِالْسَيِّئَةِ فَلَا تُجْزَىٰ إِلَّا مِثْلُهَا
وَهُمْ لَا يُظْلَمُونَ ۝

08

07 * Al-'Arāf

Three Creations, Three Natures

07:11

- O Human Being!
- And, for sure, WE created you from nothing.
- After that WE gave you the form and the shape - thus depicting evolution of human race.
- And, then, WE commanded the angels:
- 'Fall prostrate before Adam' to signify the superior degree of knowledge that ALLĀH - the One God embedded in Adam, compared to HIS Angels.
- Thus, they all fell prostrate, but not Iblīs Satan - 02:30-34.
- Iblīs Satan would not be of the ones who prostrated, and, hence he disobeyed ALLĀH's Command.
- Satan belonged to the jinn and acted contrary to the Command of his RABB - the Lord Supreme - 18:50.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ
قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا
إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ۝

Racism and False Pride

07:12

- ALLĀH questioned 'Iblīs Satan:
- 'What prevented you from prostrating before Adam when I commanded you to do so?'
- Iblīs Satan responded arrogantly:
- 'I am superior to him for YOU created me of fire, while YOU created him of clay' - see also 38:71-77.

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ
قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُ مِن طِينٍ ۝

e. *Human feelings like chosen versus gentile, and ethnicity-based racism, finds its roots in such a diabolic false pride.*

Arrogance and Contemptuous Pride

07:13-15

a. **ALLĀH** commanded:

b. 'So get away from here.

c. **This is not a place for your arrogance and contemptuous pride.**

d. **So get out!**

e. **Surely you are of the humiliated and disgraced.'**

f. **Iblīs Satan requested:**

g. 'Kindly grant me respite until the Time when they are to be resurrected.'

h. **ALLĀH** said:

i. 'Truly you shall be of the ones who are granted respite.'

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ

تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ۝

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ۝

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ۝

Start of the Battle

07:16-17

a. *And then Iblīs Satan declared:*

b. 'In as much as **YOU** have led me into error by having willed that I go astray from erstwhile position among the angels and the jinn,

c. **I shall, in revenge, sit in ambush for them to lure them as they follow on YOUR Straight Path.**

d. 'Then I shall come upon them - from their front, and from their back; from their right and from their left - from all directions and by all possible means.

e. **And YOU would definitely not find most of them to be grateful to YOU.'** See also 34:20.

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ

صِرَاطَكَ الْمُسْتَقِيمَ ۝

ثُمَّ لَا يَجِدُ أَكْثَرُهُمْ مِنِّي بَيْنَ أَيْدِيهِمْ وَمِن

خَلْفِهِمْ وَعَنْ أَيْمَنِهِمْ وَعَنْ شَمَائِلِهِمْ ۝

وَلَا يَجِدُ أَكْثَرُهُمْ شَاكِرِينَ ۝

07:18

a. **The Divine Command** was repeated:

b. 'Get out from here.

c. **You shall always be accursed and rejected.**

d. **Whoever of the man and women, young and old, pay heed to you and follow you, I shall definitely fill the Hell with you all together - human and jinn - at the Time of Judgment.'**

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا ۝

لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ

أَجْمَعِينَ ۝

07:19

a. **ALLĀH** then turned to Adam and said:

b. 'As far you **O Adam!**

c. **You and your wife shall live here in the Paradise.**

d. **And both of you may eat and drink from wherever you wish.**

e. **However, neither of you approach that one tree, lest you both become disobedient and transgressors.'** See also 02:35 and 20:120.

وَيَقَادُمْ أَتَكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ

الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ۝

First Experience with Temptation

07:20-21

a. **In due course Satan tempted evil to them both with a view to make them conscious of what had been concealed of their body privacy, corporeality - reference to demolish the state of innocence to which Adam and his wife lived.**

فَوَسَّوَسَ هُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا

مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِ تَهُمَا وَقَالَ

b. Satan came up with a friendly counsel to the two and said:
c. **'Your RABB - the Lord Supreme forbade you both to approach that one tree of experiencing corporeality lest you both become angels, or be of the immortals' living in the Paradise forever. Thus, instilling in them the apprehension that ALLAH did not wish to keep them in the Paradise forever. See also 20:120.**

d. **And Satan swore on oath to both Adam and his wife and said:**

e. **'I am definitely one of the sincere well-wishers for both of you.'**

07:22

a. **Thus did Satan cunningly lured both Adam and his wife with deception, deluding thoughts and florid speech.**

b. **Then when the two had tasted of the forbidden tree - the mechanism of reproduction - they became conscious of their and each others' corporeal-bodily selves.**

c. **They felt ashamed and began to cover themselves by patching up leaves from the Paradise in a desperate effort to suppress their corporeality.**

d. **And the Divine Voice called out to both of them:**

- **'Did I not forbid you both from approaching that one tree?**
- **And did I not warn you both that Satan was your declared enemy?**

07:23

a. **Adam and his wife realized their sinful disobedience and begged:**

b. **'O Our RABB - the Lord Supreme!**

c. **We have done wrong to ourselves, and indeed committed a great blunder.**

d. **And if YOU will not kindly forgive us and have mercy on us, we shall certainly be of the losers.'** See also 02:37.

Fall from Blessedness

07:24-25

a. **The Divine Verdict declared:**

b. **'Go away from this state of innocence and blessedness. See also 20:118-119.**

c. **Some of your descendants may be enemies to some other: Adam v/s Satan.**

d. **And on the earth shall be your habitation and livelihood for a specific period of time.'**

e. **The Divine Verdict continued:**

f. **'In it you shall live, and in it you shall die; and from it you shall be raised to life in the Afterlife.'**

g. **Adam and his wife were thus deprived of the life of bliss, comfort and peace they enjoyed in Paradise.**

Covering for Body and Soul

07:26

a. **O Descendants of Adam!**

b. **WE have provided you the knowledge, skill and**

مَا نَهَيْكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ
إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنْ
الْخَالِدِينَ ۝ وَقَاسَمُوهُمَا إِنِّي لَكُمَا لَمِنَ
النَّاصِحِينَ ۝

فَدَلَّهُمَا بِغُرُورٍ ۖ فَلَمَّا ذَاقَا الشَّجَرَةَ
بَدَتْ لَهُمَا سَوْءُهُمَا وَطَفِقَا مَخْصِفَانِ
عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۖ وَنَادَاهُمَا رَبُّهُمَا
أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ
لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ۝

قَالَ رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ
لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَاسِرِينَ ۝

قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى
حِينٍ ۝ قَالَ فِيهَا تُحْيَوْنَ وَفِيهَا
تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ۝

يَبْنَئِي ءَادَمُ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا

technology for making garments to cover your body privacy and also as an adornment.
 c. However, the garment of ALLĀH-Consciousness, all the time and in all matters, that is always better.
 d. These are some of ALLĀH's Messages so as to make you think and reflect.'

Enemy becomes Protector

07:27

a. O Descendants of Adam!
 b. Let no Satan tempt, dupe or lure any one of you just as he lured your two parents causing their eviction from the Paradise.
 c. He deprived both of them of their garment of ALLĀH-consciousness and obedience in order to make them aware of each other's body privacy and arouse the carnal impulses embedded in them.
 d. Surely, he and his fellows - the satanic forces that serve the same function - can see you from a place/position where you cannot see, or even perceive them.
 e. Truly, WE have made the Satan - corruptive forces - partners and allies of those who do not believe and obey US.'

Coming of the Ummi Prophet

07:157

a. ALLĀH said:
 b. 'I shall be kind to those men and women, young and old, who follow the last Prophet Muḥammad, the 'Ummi Prophet whom they find described in the Torah - Deuteronomy 18:15-19, and the Injil- John 14:16-17.
 c. He motivates and enjoins them to do what is right and righteous, and he forbids what is wrong and sinful.
 d. And he makes *halāl*/licit to them the things that are made lawful, by divine decree, and makes *harām*/prohibits to them the things that are foul and unlawful by divine decree.
 e. And he relieves them of their burden, and of the restraints that weigh upon them - a reference to difficult obligations laid down in the Torah, particularly relating to foods, disrespect to the parents and adultery, etc.
 f. So those men and women, young and old, who:
 - believe in Prophet Muḥammad's Divine Mission, and
 - honor him and show reverence to him, and
 - extend all assistance in fulfilling his Divine Mission, and
 - follow the Light of the Qur'ān that has been revealed on to him by ALLĀH - the One God; see also 05:15,
 g. they are the ones who shall surely succeed in the Sight of ALLĀH, and thus in the Afterlife.

The Messenger for All

07:158

a. Declare O Prophet Muḥammad:
 b. 'O People of the World!

يُؤَارِي سَوَاءَ تَكُمُ وَرَيْشًا وَلِبَاسُ
 التَّقْوَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنَّ ءَايَتِ
 اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ۝

يَبْنِي ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ
 كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ
 عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَا ۖ إِنَّهُ
 يَرَٰكُمْ هُوَ وَقَبِيلُهُ مِن حَيْثُ لَا تَرَٰهُمْ ۖ
 إِنَّا جَعَلْنَا الشَّيَاطِينَ ءَوْلِيَاءَ لِلَّذِينَ لَا
 يُؤْمِنُونَ ۝

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ
 الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
 عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ
 بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ
 وَيُخْلِلْ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمِ عَلَيْهِمُ
 الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
 وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَاَلَّذِينَ
 ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
 النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ
 الْمُفْلِحُونَ ۝

قُلْ يَتَابِعُهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ

c. **Surely I am the Last and final Messenger of ALLĀH to all of you besides being the Seal of all Prophets - 33:40 - and ALLĀH's Grace to Humankind - 21:107.**

d. **ALLĀH is the One God to WHOM belongs the Sovereignty over the heavens and the earth.**

e. **There is no one, real or myth - worthy of any form of worship, reverence and obedience and shall never be, but HIM alone.**

f. **It is ALLĀH - the One God WHO grants life and causes death.**

g. **Therefore, believe in the ever existence and prime supremacy of ALLĀH - the One God, and the mission of HIS Final Prophet Muḥammad, the 'Ummī Prophet, who firmly believes in ALLĀH - the One God, and follows HIS Speech - the Qur'an.**

h. **So follow him, and thus you may be guided aright.**

إِلَيْكُمْ حَمِيعًا الَّذِي لَهُ مُلْكُ

السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ

يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ

الَّذِي آتَى الَّذِي يُؤْمِنُ بِاللَّهِ

وَكَلِمَتِهِ وَأَتَّبِعُوهُ لَعَلَّكُمْ

تَهْتَدُونَ ۝

Seek Protection against Satanic Prompting

07:200

a. **And as and when Satan attempts to incite you to evil, evil prompting inclining to evil, then seek refuge with ALLĀH.**

b. **Truly, HE is all-Listening, all-Knowing.**

وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ

فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝

Mercy through Listening to the Qur'an

07:204

a. **In the perspective of 41:26 describing disbelievers' attitude not to listen to The Qur'anic recital, but disrupt it with booing and laughter; the rebuttal follows:**

b. **And whenever The Qur'an is recited/read aloud, whether in public or in private, listen to it attentively, and remain silent so as to understand its Message and also demonstrate respect for ALLĀH's Word.**

c. **Thus you may be blessed with HIS Mercy.**

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ

وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۝

Be Close to Your Rabb

07:205

a. **And commit to the Remembrance of your RABB - the Lord Supreme, within yourself, by contemplating to feel HIS Presence, without raising your voice with all humility and awe in the mornings and in the evenings/sunset. See also 50:39.**

b. **And do not ever be of the ignoring and heedless to the Remembrance of ALLĀH.**

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا

وَخَيْفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ

وَالْآصَالِ وَلَا تَكُن مِّنَ الْغَافِلِينَ ۝

08 * Al-Anfāl

The Angels and The Faithful

08:12

a. **When your RABB inspired the Angels with His Command, saying:**

b. **I am with you!**

c. **Go and strengthen the Faithful and make them stand firm in the battle.**

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ

أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ

- d. **I shall cast fear into the hearts of the disbelievers - the fear of My Prophet Muḥammad and his companion fighters.**
 e. **So strike above their necks, meaning their heads,**
 f. **Strike off every joint of their bodies: arms, hands and fingers, etc. i.e. destroy them completely.**
 g. *This was the scene of the Day of Badr when scores of Angels descended in reinforcement of the Faithful, and The Prophet^(p) threw a handful of pebbles against them and every single idolater was struck in his eye. The battle was won.*

Respond to the Call

08:24-25

- a. **O The Faithful!**
 b. **Respond to ALLĀH and to HIS Final Messenger Muḥammad whenever HE/he calls you to that, which enlivens your souls.**
 c. **And know that if you do not respond to the Call ALLĀH's Command will surely intervene between a person and temptations of worldly desires and disbelief in his/her heart.** *Wording in italics is derived from a Ḥadīth quoted by Al-Muslim in Kitāb al-Qadr.*
 d. **And, that it is HE to WHOM you all shall be gathered subsequent to the Resurrection.**
 e. **And guard yourselves against all forms of sedition, discord and temptation that may also include your riches and your children/family, as it is not only the wrongdoers among you who shall be afflicted, it may inflict you too.**
 f. **And be mindful that ALLĀH is severe in punishment to those also who stir temptation and/or discord, whether disbelievers or believers.**

ءَامِنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ
كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ
الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ۖ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَجِيبُوا لِلَّهِ
وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ
وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ
وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ۝
وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا
مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ
شَدِيدُ الْعِقَابِ ۝

Do not betray Allāh, the Messenger and your Trusts

08:27

- a. **O The Faithful!**
 b. **Do not betray ALLĀH and the Final Messenger Muḥammad, i.e. do not abandon compliance to ALLĀH's Injunctions and HIS Prophet's Sunnah.**
 c. **And also do not betray others who repose their trust in you with personal matters, property and public affairs, etc - when you know. See also Masnad Aḥmad, Vol III, Pg 135.**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ
وَالرَّسُولَ وَتَخُونُوا أَمْنَتَكُمْ وَأَنْتُمْ
تَعْلَمُونَ ۝

Source of Temptation

08:28

- a. **And you should know it well that your worldly possessions, family status and your children, etc., are given to you as a means to test and tempt as it keeps the heart pre-occupied with this worldly life with little or no time to accord attention to the Service of ALLĀH;**
 b. **and, that with ALLĀH is the greatest reward.**

وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ
فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ
أَجْرٌ عَظِيمٌ ۝

Spending that brings regret

08:36-37

a. **Indeed, those nations and institutions that group the disbelievers, they spend their riches/resources and direct their financial assistance, charity and targeted programs through the Non-Governmental Organizations and various other channels towards preventing the Muslims from the Path of ALLĀH - the One God.**

b. **Thus they dissipate their resources that would ultimately cause them anguish and painful regret, and, finally after that they shall be overcome.**

c. 08:36-37 was revealed in post-Badr situation when Elders of Makkah pooled money to secure revenge against victory at Badr in Year 623 that led to Battle of Uhod a couple of years later. History was repeated during the Crusades, and lately in Afghanistan, Iraq, Libya, Syria, and implicitly in Pakistan and other Lands of Crescent.

d. **And those who remain disbelievers all their life shall finally be gathered into the Hellfire.**

e. **In order that ALLĀH - the One God shall sift the disbelieving/wicked from the believing/pious; see also 35:59,**

f. **and club together all the disbelieving/wicked by heaping them one upon another, all in one pile, and then cast them into the Hellfire.**

g. **Thus it is they who shall be the losers.**

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ

لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيَفْضَحُونَهَا

ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ

يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ

يُخْشَرُونَ ۝

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ

الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ

جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ

الْخَاسِرُونَ ۝

09 * Al-Tawbah

Sifting Commitment to Belief

09:16

a. **Do you reckon that you shall ever be left without ALLĀH first distinguishing those among you who (i) strive diligently in the service of HIS Cause, and (ii) do not take other than ALLĀH, and HIS Messenger, and the Faithful as allies and well-wishers? See also 02:154-155.**

b. **Indeed, ALLĀH is all-Aware of whatever you do.**

c. **Read 09:16 together with 29:02 and 11-12.**

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ

الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ

دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ

وَلِيَجَّةً وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ۝

Basis of Ties of Kinship

09:23

a. **O The Faithful!**

b. **Do not take your parents, and your siblings, and your sons, and your daughters as your true well-wishers so long as they adopt the value system and social behavior of people who prefer disbelief instead of belief. See also 03:28 and 118, 05:51 and 58:22.**

c. **And whoever among you turns to them, despite this warning, then they are transgressing and wicked.**

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا

ءَابَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا

الْكُفْرَ عَلَىٰ الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ

مِّنْكُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝

09:24

a. **Declare** O Prophet Muḥammad:

b. **If your parents, and your children, and your siblings, and your spouses, and your family/clans, and wealth/assets you acquire, and trade/businesses you care for and fear may slacken, and the houses you cherish are dearer to you,**

c. **than (i) obeying ALLĀH - the One God, and (ii) HIS Final Messenger Muḥammad, and (iii) the struggle in HIS Cause,**

d. **then just wait until ALLĀH brings HIS all-prevailing Command for your punishment.'** See also *Al-Bokhārī, Kitāb al-Emān*.

e. **And ALLĀH does not like and guide the disobedient people.**

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَأِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِنْ أَلْفِ اللَّهِ وَرُسُلِهِ وَجِهَادٍ فِي
سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ
بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ۝

Divine Turns in Mercy

09:27

a. **The door to repentance is always open to receive those who wish to change their mindset and behavior.**

b. **ALLĀH turns mercifully to whom He pleases of those who repent amongst them;**

c. **for ALLĀH is all-Forgiving, all-Compassionate towards him who repents and dies repentant.**

ثُمَّ يَتُوبُ اللَّهُ مَنْ بَعْدَ ذَلِكَ
عَلَىٰ مَنْ يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

Dispensing Charitable Donations

09:60

a. **The charitable donations - that are given and sanctified to the Service of ALLĀH - shall only go to the following eight categories:**

- **the poor, and**
- **the needy, and**
- **those employed for that purpose - to collect and distribute the funds, and**
- **attract the hearts of those who have been inclined towards Islām and/or to the new converts, and**
- **ransom captives, freeing of slaves and/or to pay for the freedom of jailed innocents and/or prisoners of war,**
- **those burdened with debts and sudden expenses, and**
- **promote the Cause of ALLĀH, and**
- **the traveling alien in need of support.**

b. **This is duty to ALLĀH, i.e. it is mandatory to do so.**

c. **And ALLĀH is all-Knowing, all-Wise.**

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ
وَالْعَمَلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي
الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ
وَأَبْنِ السَّبِيلِ ۖ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ۝

Allāh - the One God Watches you

09:105

a. **And tell them** O Prophet Muḥammad:

b. **Do deeds of righteousness and behave well, so that ALLĀH should see you doing righteously, and so should HIS Final Messenger, and the Faithful.**

c. **Regretting mistakes and repenting past errors does not guarantee forgiveness; it is the subsequent non-repeat of the same actions which follow such repentance that counts. The Prophet, ALLĀH bless him always, is reported to have said:**

وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ
وَرُسُلُهُ وَالْمُؤْمِنُونَ ۖ وَسَرُّوْا إِلَى
عَلِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا

'Actions are but by intentions.' So intention is seen to be acted upon.

d. **And, you shall be brought back in due course to the All-Knower of the Unseen, and the Seen.**

e. **HE shall, then, pronounce to you what you had been doing in the worldly life and call you to account for that.**

Do not plead for the Polytheist

09:113

a. **It is not befitting the Prophet Muḥammad and those who have attained Faith to seek and plead for ALLĀH's forgiveness for the idolaters and polytheist - even if they may happen to be their nearest relatives,**

b. **especially after it became clear to them that they, the former, are People of the Roaring Fires as they died in a state of disbelief.**

كُنْتُمْ تَعْمَلُونَ ۝

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ
يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا
أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ
أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ۝

10 * Yūnus

The Source of Cure and Healing

10:57

a. **O People of the World!**

b. **Surely there has come to you an advice in the form of the Qur'an from your RABB – the Lord Supreme, and**

c. **a cure for all spiritual ailments, superstitions and doubts that are contrary to truth and moral good that may embed within you, i.e. your consciousness, and**

d. **a Source of Guidance to lead you to the Path of Salvation, and Mercy for the believers.**

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ
رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ
وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۝

Free to Choose

10:99

a. **And had your RABB – the Lord Supreme willed - denying them free will - all who are on earth would have surely believed, all of them entirely in ALLĀH's Unity, and the Afterlife.**

b. **Will you, then, try to thrust upon the people to believe until they become believers?**

c. **No - for 'there is no coercion or compulsion in matters of Faith' - 02:256. Those who decide to reject the Truth of Islām, are condemned to dogmatism and bigotry.**

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ
كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُنْكِرُ النَّاسَ
حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ۝

11 * Hūd

A Father's Plea

11:45

a. **Once the great storm had subsided, and the Ark had come to rest, then Noah called out of deep paternal love to his RABB - the Lord Supreme, praying:**

b. **'O My RABB - the Lord Supreme!**

c. **Truly my son too is of my family.**

d. **And no doubt YOUR promise is the truth, and**

e. **YOU are the Most Just of all judges.'**

f. **Noah was only asking ALLĀH to keep HIS promise to save**

وَنَادَىٰ نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي
مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ
أَحْكَمُ الْحَاكِمِينَ ۝

12

him and his family - 11:40 - whether believers or disbelievers
- from devastation of the great flood.

Relationships are by Faith, not Biology

11:46

a. **And the Divine Word** was swift:

b. 'O Noah!

c. **Your plea for your son is against MY Decree for he is certainly not of your family** as he is not of your Faith;

d. **he was definitely of an unrighteous conduct:** the son, Canaan, like his mother, rejected Noah's prophet-hood and opposed his mission thereby allying with disbelievers. Thus, both were stripped off their affinity to Noah.

e. **So do not ask of ME about matters of which you have no knowledge of their true connotations.**

f. **I advise you not to be among the ignorant of what is right.**

g. ALLĀH's revelations have always given precedence to ties of Faith and religion over those of blood and ancestry. To love or to hate, for sake of ALLĀH, has always been and shall remain the basis of agreement or otherwise among individuals, families and nations.

h. Abraham could not help his father, Noah his son, and Lot his wife. So who else could salvage the guilty from ALLĀH's punishment?

قَالَ يَنْتُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ
عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ
لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ
الْجَاهِلِينَ ۝

Noah admits Erring, Seeks Forgiveness

11:47

a. **He said:**

b. 'O My RABB - the Lord Supreme!

c. **I do indeed seek refuge with YOU from asking YOU about matters of which I have no knowledge of their true connotations.**

d. **If YOU do not kindly forgive me, and show me mercy, I shall then be among the losers.'**

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا
لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي
وَتَرْحَمَنِي أَكُنَ مِنَ الْخَاسِرِينَ ۝

Perversity brings Doom

11:77-78

a. **And when OUR angel-envoys came to Lot,**

b. **he was concerned and worried for them in his heart** for he was powerless to offer them protection against the gay gangs.

c. **And he murmured to himself: 'This is indeed going to be a very hard and a distressful time!'**

d. **And his people came rushing towards him with desire of lust for the angel-envoys as they had been long accustomed to committing sin and perverted practice(s).**

e. **He said:**

f. 'O My People!

g. **There are my daughters: get married to them as they are purer for you, and make natural couples with you.**

h. **Fear ALLĀH - the One God, and do not disgrace me by your motives in front of my guests.**

i. **Is there not a single reasonable or a right-minded man among you?'**

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سَيِّئًا بِهِمْ
وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ
عَصِيبٌ ۝
وَجَاءَهُ دُفُومُهُ يُرْغَوْنَ إِلَيْهِ وَمِنْ قَبْلُ
كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْقَوْمُ
هَؤُلَاءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا
اللَّهَ وَلَا تُخْزَوْنَ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ
رَجُلٌ رَشِيدٌ ۝

Dreadful Destruction

11:81-82

a. *Noting the anxiety of Lot, the angel envoys disclosed:*

b. **'O Lot!**

c. **In fact we are the angel-envoys from your RABB - the Lord Supreme.**

d. *Do not worry. We are your group, and we are strong and powerful. They will not be able to reach you, and cause you or us any harm.*

e. **So move out with your family, in the course of the night, and let not anyone of you stay behind,**

f. **except for your wife, who shall remain behind.**

g. **She shall definitely be afflicted with what is to afflict them.**

h. **Their appointed time is the morning.**

i. *Lot said that he wished the punishment should come sooner.*

j. *The angel-envoys comforted him and said: 'Is not the morning near?'*

k. **So when OUR Command came, WE turned the sinful city upside down; made its highest part into the lowest,**

l. **And WE rained down on it a torrent of stones of baked clay, continuously, ranged one after another: possibly lava from a volcanic eruption.**

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصْلُوَا

إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ

وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ إِلَّا أَمْرَاتُكَ

إِنَّهُ وَمُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ

الصُّبْحُ ۚ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۚ فَلَمَّا

جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا

وَأَمْطَرْنَا عَلَيْهَا حِجَابًا مِّن سِجِّيلٍ

مَنْصُودٍ ۚ

Faith does Not Allow Cheating

11:84 and 90

a. **And to Madyan - territory of presently known as Ma'an in Jordan, they are also referred to as the People of Aykah - 15:78, 26:176, 38:13 and 50:14, WE assigned their brethren Shu'ayb with a twin mission: condemnation of polytheist belief; fighting commercial cheating and economic corruption.**

b. **He proclaimed:**

c. **'O My People!**

d. **Worship ALLĀH - the One God.**

e. **You have no one, real or myth, worthy of worship, reverence and obedience other than HIM.**

f. **And do not cheat in commercial transactions: do not give short measure and weight.**

g. 17:35 asserts: 'And give full measure whenever you measure out, and weigh with accurate scale.' The Injunction applies not merely to commercial transactions but to all dealings between individuals and/or corporate entities. See also 83:01-09.

h. **No doubt I can see you are prosperous through unlawful business practice(s), yet, truly I fear for you an all-encompassing punishment.**

i. **Hence, seek forgiveness from your RABB - the Lord Supreme for the sins you have committed by duping your customers, and turn to HIM in repentance with a sincere promise of never doing it again.**

j. *And once you have done it, you will find that my RABB - the Lord Supreme, is indeed all-Merciful; all-Caring.'*

وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَنِقُومِر

عَبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ ۚ

وَلَا تَنفُصُوا الْمَكِّيَالَ وَالْمِيزَانَ إِنِّى

أَرْسَلْتُكُمْ بِخَيْرٍ وَإِنِّى أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ مُّحِيطٍ ۚ

وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ۚ إِنَّ

رَبِّى رَحِيمٌ وَدُودٌ ۚ

11:94

a. And when OUR Command came as a result of their continued disobedience to OUR Command, WE saved Shu'ayb, and those who shared his faith, by mercy from US.

b. And the roaring blast seized the wrongdoers and wicked; see also 07:91 and 29:37.

c. and when morning came, they lay lifeless in their very homes.

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ
ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ
ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ
جَنَيمِينَ ۝

12 * Yūsuf

Joseph – Trial and Temptation

12:22

a. And when Joseph attained his adulthood and maturity, WE granted him sound judgment, wisdom and knowledge.

b. And, this is how WE reward the ones who act righteously.

وَلَمَّا بَلَغَ أَشُدَّهُ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا
وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝

12:23

a. Being accepted into a family of the ruling elite, and treated as a son, however, did not stop lady of the house from coveting to win Joseph's sensual attention.

b. And she, in whose house he was living, sought to seduce him.

c. And she shut firm and bolted the doors and said to Joseph: 'Come on - I am here for you!'

d. He said: How is it possible - 'I seek refuge with ALLĀH!

e. Indeed, he - your husband - is my master, who has caused me to stay in this house, and has kept me well.

f. Certainly, the ones who cross the limits of decency are wrongdoers and they never succeed in the Sight of ALLĀH.'

وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ
وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ
قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ
إِنَّهُ لَا يَفْلَحُ الظَّالِمُونَ ۝

Wild Accusation

12:24

a. And no doubt she desired him for passion and advanced towards him, and he, too, was about to be inclined towards her had he not seen a clear sign from his RABB - the Lord Supreme to remain sinless and protected from Satanic temptations.

b. If Joseph's reason had not prevailed against his emotions, he would have succumbed to temptation.

c. Thus it were WE, WHO shielded him against evil and averted from him sin and indecency, for he was truly the one among OUR sincere and faithful servants.

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنَّ رَأَى
بُرْهَانَ رَبِّهِ ؕ كَذَلِكَ لِنَصْرِفَ عَنْهُ
السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِن عِبَادِنَا
الْمُخْلِصِينَ ۝

Plea for the Lesser Evil

12:33

a. Joseph made an earnest plea:

b. 'O My RABB - the Lord Supreme!

c. Prison is dearer to me than comply with what these women invite me to do - thus preferring temporal hardship to indulgence in sin.

d. And unless YOU turn away their guile and treachery from me, I may succumb and yearn towards them and thus

قَالَ رَبِّ الْيَسْجَنَ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي
كَيْدهُنَّ أَصْـبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ۝

become one of the ignorant', who cannot decipher between right and wrong.

12:34

a. So his RABB - the Lord Supreme answered his plea, and warded off their guile and treachery from him by stationing him in prison.

b. Truly, it is HE, WHO is the All-Listening, the All-Knowing.

Turning Fortunes

12:54

a. The King of Egypt established Joseph's innocence and was impressed by his wisdom in interpreting dreams, and his self-respect when he did not rush to leave the prison and meet him.

b. And the king ordered: 'Bring him to me. I shall have him serve me personally.'

c. Joseph was thus released from prison absolved of all fabricated charges.

d. And once he had spoken to him at length, the King said:

e. 'Henceforth you shall have our trust and favor.'

12:56

a. And thus did WE establish Joseph over the land of Egypt, with full authority to do as he wished.

b. WE cause OUR mercy to reach whoever WE will, and WE never waste the reward of the righteous, and the ones who remain steadfast in adversity.

c. ALLĀH - the One God thus replaced Joseph's hardship with ease, and blessed him with prestige and power.

فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ
كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

وَقَالَ الْمَلِكُ أَتُؤْتِنِي بِهِ؟ اسْتَخْلَصَهُ
لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ
لَدَيْنَا مَكِينٌ أَمِينٌ ۝

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا
مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ
نَشَاءُ وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ۝

13 * Ra'd

The Infinite Knowledge

13:08 and 10

a. ALLĀH - the One God knows what every female bears - every pregnancy carried in every womb, and

b. every decrease and increase of the wombs. See also 42:49 and 31:34.

c. And everything with HIM is by definite measure.

d. It is all alike for HIM whether any of you speaks in secret or in public, or quietly or aloud,

e. whether one seeks to hide under cover of the nighttime, or goes about openly in broad day light.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا
تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ
شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۝ سَوَاءٌ مِنْكُمْ
مَنْ أَسْرَأَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ
هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ۝

Will to Change

13:11

a. ALLĀH has designed a system of continuous and uninterrupted observation. Thus each person has guardian-angels, in succession, replacing each other; in front of him/her and back of him/her, watching over him/her by ALLĀH's Command, and noting every little detail.

b. Indeed, ALLĀH - the One God does not change a people's condition unless they first endeavor to change

لَهُ مُعَقِّبَتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا
يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ ۚ

what is within themselves: thinking, attitude, value judgment—the whole mind set. See also 08:53.

c. As and when ALLĀH may decide to afflict a people with a harm, then no one can turn it back.

d. And besides HIM, they have no patron, no one to protect them.

وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ
وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ۝

The Lightning, the Thunder in Worship

13:12-13

a. It is HE, WHO causes you to see the lightning, giving rise to both fear and hope - fear for it may destroy when it strikes; and hope for blessed rains to support life.

b. and it is HE, WHO causes the clouds to be heavy and loads them with rain water.

c. And the thunder extols HIS glory and praise, and so do the Angels, in awe of HIM. See also 17:44.

d. And HE sends the thunderbolts, striking with them whomever HE wills.

e. Yet they - the ignorant, disbelievers, secular and atheists - dispute about ALLĀH's existence,

f. while HE alone is Tremendous in Might.

هُوَ الَّذِي يُرِيكُمُ الْبَرْقَ خَوَفًا
وطمَعًا وَيُنْزِلُ السَّحَابَ الْثِقَالَ ۝
وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ ۚ وَالْمَلَائِكَةُ مِنْ
خِيفَتِهِ ۖ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا
مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ
شَدِيدُ الْحَالِ ۝

Honor Promises, Maintain Ties of Kinship

13:20-22

a. Those men and women, young and old who fulfill their promises and agreements they made in the Name of ALLĀH - the One God, and never break their pledges,

b. and those who join together and maintain the relationships that ALLĀH has commanded to be joined and maintained with blood/cognate relatives;

c. and are in awe of their RABB – the Lord Supreme, and dread the terror of Reckoning at the Time of Judgment;

d. and those who always persevere and remain steadfast in order to seek the pleasure of their RABB – the Lord Supreme, and

e. establish their daily Mandatory Prayers preferably in congregation, and

f. spend in charity out of what WE have provided for them on others, secretly and openly, and

g. who repel evil with good, i.e. enmity with friendship and injustice with forgiveness, and do not retaliate by doing what is evil in return for evil done to them. See also 42:40.

h. Such people shall have a blissful end when they would need it most, at the Time of Judgment.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ
الْمِيثَاقَ ۚ وَالَّذِينَ يَصِلُونَ
مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيَخْشَوْنَ
رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ۝ وَالَّذِينَ
صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا
الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً وَيَذَرُونَ بِالْحَسَنَةِ السَّيِّئَةَ
أُولَئِكَ هُمْ عُقَى الدَّارِ ۝

Bigotry of Disbelievers

13:31

a. And even if there should be a Recital - The Qur'an - that would

- set the mountains in motion, or
- the earth would be shattered, or
- the dead would be made to speak with it,

وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ
قُطِعَتْ بِهِ الْأَرْضُ أَوْ كُفِّرَتْ بِهِ الْمَوْتَىٰ بَلْ

- 'they would still not believe unless ALLĀH had enforced HIS Will' - 10:99.

b. **For certain, the Power and Command is altogether with ALLĀH** - the One God, i.e. all power and choice to show a miracle belongs to HIM, and that HE alone knows the expediencies which go into the working of miracles.

c. **Do the believers not realize that, had ALLĀH enforced HIS Will, HE would have indeed guided all human beings to the Right Way?** - the believers, then, should leave the disbelievers to ALLĀH.

d. **And the disbelievers, because of their wrong Faith and associated misdeeds, shall not cease to be afflicted by a calamity, disaster or hardship, or see it fall at their very doorstep until ALLĀH's promise is fulfilled.**

e. **Truly, ALLĀH never fails to fulfill HIS Promise.**

لِلَّهِ الْأَمْرُ جَمِيعًا ۖ فَلَمْ يَقْسِ الَّذِينَ
ءَامَنُوا أَنْ لَوْ شَاءَ اللَّهُ لَهَدَى النَّاسَ
جَمِيعًا ۖ وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ
بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُ قَرِيبًا مِّنْ
دَارِهِمْ حَتَّىٰ يَأْتِيَ وَعْدُ اللَّهِ ۚ إِنَّ اللَّهَ لَا
تُخْلِفُ الْمِيعَادَ ۝

Mockery of the Divine Message is to be Punished

13:32

a. **And certainly the Messengers were mocked and ridiculed, before you O Prophet Muḥammad,**

b. **yet initially I granted respite to those who disbelieved, and then suddenly I seized them in various forms - all unbearable, lethal and terrible.**

c. **And how terrible was MY punishment! See also 11:102.**

وَلَقَدْ آسَفْنَاهُ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلَيْتُ
لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْنَاهُمْ فَكَيْفَ كَانَ
عِقَابِ ۝

14 * Ibrāhīm

A Good Word is like a Good Tree

14:24

a. **Do you not consider how ALLĀH** - the One God **compares a good word/the word of truth to a good tree?**

b. **Its roots are firm in the ground, and its branches spread out high in the sky.**

c. 14:27 asserts: ALLĀH strengthens the believers with firmly rooted Word of the Qur'ān both in the life of this world and the Afterlife. And 35:10 states: To HIM ascends all good words, and HE exalts the good deeds.

d. **A good word implies a Call to the Righteousness that is the innermost purpose of every one of ALLĀH's Word.**

أَلَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً
كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي
السَّمَاءِ ۝

A Bad Word is like a Bad Tree

14:26

a. **And the example of a bad word/word of falsehood is that of a bad tree,**

b. **uprooted from the surface of the earth, with no resilience to endure - having no stable bed and firm root - beliefs of a disbeliever have no roots so they lose their ground quickly; and,**

c. **fruits of a bad tree - their deeds and actions - are worthless in the Sight of ALLĀH - see also 13:17.**

d. 14:27 states - **And ALLĀH causes to go astray the ones who are wicked and evildoers.**

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ
أَجَثَّتْ مِّن فَوْقِ الْأَرْضِ مَا لَهَا مِن
قَرَارٍ ۝

Favors that cannot be listed

14:34

- a. And *HE* grants you something of all you ask of *HIM*.
- b. And should you ever try to count or list ALLĀH's favors and blessings, you shall never be able to enumerate them by evaluating them.
- c. Surely, human being is unfair and very ungrateful.

وَمَا تَسْأَلُهُمْ مِنْ شَيْءٍ إِلَّا يُعْطُوا ۚ إِنَّهُمْ عِنْدَ رَبِّهِمْ يَشْكُرُونَ
تَعْدُوا نِعْمَتَ اللَّهِ لَا تُحْصَوْهَا إِنَّ
الْإِنْسَانَ لَظَلُومٌ كَفَّارٌ ۝

15 * Al-Hijr

The Splitters

15:89-93

- a. And say:
- b. 'I am the one who gives clear warnings of the consequences of disobeying ALLĀH's Revelations,'
- c. just as WE had sent Revelations for those who split themselves into factions - the Jews and the Christians - who later broke the Revelations into parts by tampering with their Divine Texts, and/or ignoring and violating what was there to suit their interests. See also 27:49.
- d. They wish to treat the Qur'an in the same manner and break it into fragments - believing in some that suite them, and denying others.
- e. So, by your RABB - the Lord Supreme, WE shall certainly question them for whatever they alleged against the Truth, and did to promote the allegations.

14

وَقُلْ إِنِّي - أَنَا النَّذِيرُ الْمُبِينُ ۝
كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ۝
الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ۝
فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ۝
عَمَّا كَانُوا يَعْمَلُونَ ۝

16 * Al-Nahl

The Divine Marvels

16:66-67

- a. And truly there is a valuable lesson for you in the livestock.
- b. WE give you to drink of that fluid which is in their bellies, from between their waste matter and blood: pure milk - which is refreshing to those who drink it.
- c. And WE also provide sustenance from the fruit of the date-palms and grapevines, from which you derive both juice/wine and wholesome nourishment.
- d. This Ayah/Statement was revealed about ten years before the prohibition of wine/intoxicants in 05:90-91.
- e. Surely in this there is a wondrous sign for a people of understanding and wisdom.

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نَتَّبِعُكُمْ مِمَّا
فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا
خَالِصًا سَائِغًا لِلشَّارِبِينَ ۝ وَمِنْ ثَمَرَاتِ
النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ
سُكَّرًا وَوَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ
لَآيَةً لِقَوْمٍ يَعْقِلُونَ ۝

16:68-69

- a. And your RABB - the Lord Supreme inspired the honey-bee through creating instincts to construct the honeycomb, saying:
- b. 'Take up your hives of the mountains and of the trees, and of the trellises which people set up for you.
- c. Then feed on all kind of fruitful blossom, and
- d. follow into the ways your RABB - the Lord Supreme has

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِمَّنْ
أَجْبَالٍ بُيُوتًا وَمِمَّنْ الشَّجَرِ وَمِمَّا
يَعْرِشُونَ ۝

made easy for you.'

e. **There comes from her belly - of the honey-bee - a fluid of diverse colors, in it is healing and health containing numerous vitamins and nutrients for a people.** See also al-Bokhārī and al-Muslim for the Prophetic quotation on honey; *Bāb Dawā al-Mabtoun and Bāb al-Tadawi bisīqa al-'asal.*

f. **Truly in this there is a wondrous sign for a people who think and reflect.**

ثُمَّ كُلِّي مِنْ كُلِّ الشَّجَرَةِ فَاسْلِكِي سُبُلَ
رَبِّكِ ذُلُلًا تَخْرُجُ مِنْ بَطُونِهَا شَرَابٌ
مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي
ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

The Organic Curve

16:70

a. **And it is ALLĀH - the One God, WHO created you; and then in due course, HE will cause you to die.**

b. **And there are some of you who are left to the most miserable and feeble stage of lifetime - the organic curve of human's growth and decline - so that they no longer know/remember what they had previously known: forgetfulness catches up with age.**

c. **ALLĀH is indeed all-Knowing for HE is your Creator, and all-Powerful.**

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ
يُردُّ إِلَىٰ أَرْدَلِ الْأَعْمُرِ لِكَيَّ لَا يَعْلَمَ بَعْدَ
عِلْمٍ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ

Means of Testing

16:71

a. **And it is ALLĀH - the One God, WHO has given better means of sustenance and livelihood to some of you over some others as a means of testing: both in times of prosperity, and in times of adversity.**

b. **So those who are favored are often unwilling to share their provisions with those whom their right hand possesses, i.e. those whom they acquire in/after the qitāl campaign, and/or others who are under their authority: servants and subordinates so that they might be equal in this respect.**

c. **The rich are encouraged to contain their greed and selfishness, and look with compassion towards the deprived, and care for them.**

d. **Why do they, then, renounce ALLĀH's blessings, favors and associate partner(s) with HIM in divinity, worship and command?**

وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَىٰ بَعْضٍ فِي
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَادَىٰ
رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ
فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ
يَجْحَدُونَ

Combine All Goodness, Shun All Evil

16:90

a. **Indeed, ALLĀH commands justice and kindness to all, and generosity and goodness towards relatives; and,**

b. **HE forbids immorality, and injustice, and transgression in matters of Faith and its oracles.**

c. **HE advises you repeatedly, so that you may take heed, and thus be guided aright.**

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ

Goodness Rewarded

16:97

a. **Whoever acts righteously, whether a male or a female, while being a believer in ALLĀH - the One God and the Afterlife, WE shall definitely grant him/her a good life in this world as well as in the Afterlife. See also 20:124 for opposite scenario.**

b. **And WE shall reward them better than their expectations in accordance with what they used to do in the Worldly life.**

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ اُنْثَىٰ
وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً
وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا
كَانُوا يَعْمَلُونَ ۝

U-Turn entails Allāh's Wrath

16:106

a. **As for the one who renounces faith in ALLĀH - the One God, after having believed**

b. **except for the one who is compelled to do so against one's free will under torture, threat of death or duress, or who is misled, or who succumbs to temptation; while ones heart remains truly and firmly committed to the faith and content with it,**

c. **but the ones who willingly open up their hearts to disbelief,**

d. **so on them falls ALLĀH's wrath and condemnation, and for them is tremendous suffering.**

مَنْ كَفَرَ بِاللّٰهِ مِنْۢ بَعْدِ اِيمٰنِهٖۤ اِلَّا
مَنْ اُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْاِيمٰنِ
وَلٰكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ
غَضَبٌ مِّنَ اللّٰهِ وَلَهُمْ عَذَابٌ
عَظِيْمٌ ۝

Advocacy at its Best

16:125

a. **Invite people to the Path of your RABB - the Lord Supreme with wisdom and good reasoning - see also 29:46 - and**

b. **argue with them in best way possible as 'there shall never be any coercion or compulsion in matters of Faith' - 02:256.**

c. **Truly your RABB - the Lord Supreme knows best who stray from HIS Path, and**

d. **HE also best knows who are guided aright. See also 22:67-68.**

اَدْعَ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ
وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجِدِلْهُمْ بِالَّتِي
هِيَ اَحْسَنُ ۚ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيْلِهٖ ۚ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ۝

16:126

a. **And if you should respond to an aggressively hostile argument, then let your response be commensurate with the level of hostility expressed against you: it must never be allowed to become a source of spiritual arrogance and false self-righteousness.**

b. **But to endure such situations patiently is far better for the patient.**

وَإِنۢ عَاقَبْتُمْ فَعَاقِبُوْا۟ بِمِثْلِ مَا عُوْقِبْتُمْ
بِهٖۤ وَلَئِنۡ صَبَرْتُمْ لَهُوَ
خَيْرٌۭ لِّلصَّٰبِرِيْنَ ۝

17 * Al-Isrā'

The Unique Journey

17:01

a. **Glory to HIM, WHO took HIS servant, Prophet Muḥammad, for a Journey by night, from al-Masjid al-Ḥarām in Makkah to al-Masjid al-Aqsā in Jerusalem; symbolizing connectivity with past Israelite Prophets and**

سُبْحٰنَ الَّذِىۡ اَسْرٰى بِعَبْدِهٖۤ لَيْلًا
مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ

continuity of the same Divine Faith;

b. **the environs of which** - the site of ancient Temple of Solomon and the legacy of the presence of Abraham - **WE blessed,**

c. **so that WE cause him to see some of OUR Signs of Divinity and Lordship, the way WE caused Abraham to see – 06:75. The event is referred to as al-'Isrā'**

d. **Truly, HE alone is the all-Listening, the all-Seeing.**

الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ
ءَايَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ۝

Be kind to the Parents

17:23

a. **And your RABB - the Lord Supreme has decreed that you shall worship no one but HIM alone,**

b. **and that you shall be kind to your parents.**

c. **Should either of them, or both of them, reach old age, while with you, never say to them even one word of disrespect, anger or contempt to suggest that you are getting fed up with looking after them,**

d. **and do not raise your voice at them, or scold them, and always address them with respectful words.**

e. **ALLĀH - the One God has made it mandatory to respect and treat parents well by combining it with the Command to worship HIM. The injunction repeats itself vide 31:14, where the inevitable need to thank HIM has been bracketed with the need to thank one's parents.**

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْتَغَِنَّ عِنْدَكَ

الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ

لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا

كَرِيمًا ۝

17:24

a. **And spread over both of them the wings of your tenderness, in humility out of compassion**

b. **and pray:**

c. **'O My RABB - the Lord Supreme, WHO sustains all creation!**

d. **Please be merciful to both of them, as they nurtured me and cared for me in my infancy and childhood.'**

وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ

الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي

صَغِيرًا ۝

Goodness of Manners

17:26-27

a. **Furthermore, take care of the essential expenses of the poor amongst your near relatives; it is their right on you, and**

b. **the mercy and generosity should also be extended to the other needy, and to the traveler in need.**

c. **But do not squander wastefully and recklessly; do not be extravagant,**

d. **for the squanderers are, indeed, brethren of the Satan,**

e. **and the Satan has indeed been most ungrateful to his RABB - the Lord Supreme.**

وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ

السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۚ إِنَّ الْمُبْذِرِينَ

كَانُوا إِخْوَانَ الشَّيَاطِينِ

وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۝

17:28

a. **If people needing help come to you and you have nothing to give them, and for that reason you are compelled to turn them down, while seeking kindness from your RABB - the Lord Supreme, which you hope for,**

b. **then, at least, say to them words of comfort.**

وَأِمَّا تَعْرِضْ عَنْهُمْ أِبْتِغَاءَ رَحْمَةٍ مِنْ

رَبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ۝

17:29-30

- a. **And do not keep your hand tied to your neck** - *do not be miserly in matters of dispensing charity,*
- b. **as also do not stretch it out to the utmost limit** - *do not be extravagant - lest you find yourself blamed by your dependents and reduced to destitution thereby being unable to fulfill the basic needs of your family.*
- c. **Indeed, your RABB - the Lord Supreme expands the provision for whoever HE wills, and/or restricts it for whoever HE wills.**
- d. **HE is certainly all-Aware of the needs of HIS servants, and Sees them all.**

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا
مَحْسُورًا ۝ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ
لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ
خَبِيرًا بَصِيرًا ۝

Setting Values Right

17:31

- a. **And do not kill your children for fear of impoverishment.**
- b. **It is WE, WHO provide sustenance for them and for you too.**
- c. **The killing of them is indeed a great sinful mistake.** *See also 81:08-09.*
- d. *Reference to the Pagan custom of burying female children alive as well as to the occasional sacrifices of male children to some of their entities for worship. However, the prohibition has a timeless validity inasmuch as it also relates to abortions and/or selling children in a number of third world societies for fear of impoverishment in the absence of a meaningful social security system.*

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا يَكُنْ
نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ إِن قَتَلْتُمْ
كَبِيرًا ۝

Islām Preserves Human Life

17:33

- a. **And do not kill any soul/human being, for ALLĀH - the One God has forbidden such killing, except in the course of justice.**
- b. **And as and when someone has been killed wrongfully or unjustly, WE have empowered his/her legal heir of the right to seek retaliation, or damages, or to forgive.**
- c. **But even then the legal heir should not be excessive in retributive killing, i.e. do not avenge injustice by counter injustice.**
- d. **S/he is indeed supported by ALLĀH by way of the provisions and procedures of the Law.**

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
بِالْحَقِّ ۖ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا
لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ
إِنَّهُ كَانَ مَنصُورًا ۝

18 * Al-Kahf

The Sleepers

18:09

- a. **Do you reckon that the Men of al-Kahf, large mountainous cave or cavern, and al-Raqīm were an unusually amazing and an extraordinary wonder among OUR other Wondrous Signs?**

أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ
وَالرَّقِيمِ كَانُوا مِن آيَاتِنَا عَجَبًا ۝

18:10-11

- a. **When the young men hid in the Cavern and prayed:**
- b. **'O Our RABB - the Lord Supreme!**
- c. **Please bless us with YOUR mercy and grace, and**

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا
آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ

provide for us right mindedness in our affair.'

d. Thereupon, WE literally plugged their ears to prevent all hearing in the Cavern, conveying the sense of deep sleep for a number of years, and thus they remained cut off from the outside world.

Time to Wake-Up

18:19-20

a. And such being their state, i.e. their sleep was not like the habitual sleep of common people, very similarly, their rising too was distinct from natural habitual awakening.

b. WE awakened them; fit and healthy without usual nourishment,

c. and they began to question one another.

d. One of them asked:

e. 'How long have you remained thus?'

f. Some of them answered:

g. 'We may have remained thus for a day, or perhaps a part of a day.'

h. Others said:

i. 'Only your RABB – the Lord Supreme knows best how long you have remained thus.'

j. Let, then, one of you go with this paper currency note of yours to the city market, and let him find out which food is most suitable/purest there, and bring you some of it – the first thing they felt after awakening was pangs of hunger.

k. But behave with great care, and let no one become aware of you.

l. ALLĀH's power to create life, to cause it to disappear, and, then to reappear/resurrect it has appeared with specific examples vide 03:27, 06:95, 10:31 and 30:19, etc.

m. For, truly, if they should discover you, they would either stone you to death, or force you back to their creed, in which case you shall never attain any good and success in the Sight of ALLĀH.'

n. During their sleep, time had stood still for them, so they remained apprehensive that the outside world was hostile to them.

Glimpse of Resurrection

18:21

a. And in this way had WE drawn residents' of the city attention to their case, so that they might know that ALLĀH's promise of the Resurrection is true, and that there can be no doubt about the coming of the Last Hour.

b. Later, Men of the Cavern died their natural death and were buried.

c. The people argued among themselves as to what happened to them, and how their burial place may be honored.

d. Some of them said:

e. 'Build a monument in their memory. Their RABB – the Lord Supreme knows their case best.'

f. Those whose opinion prevailed in their affair said:

g. 'We must raise a Masjid/Place of Worship in their memory.'

أَمَرْنَا رَشَدًا ۝

فَضَرَبْنَا عَلَىٰ آذَانِهِمْ فِي الْكَهْفِ

سِنِينَ عَدَدًا ۝

وَكَذَٰلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ

قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا

لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ

أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ

بِوَرَقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ

أَيَّ أَزْهَىٰ طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِّنْهُ

وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ۝

إِنَّهُمْ إِن يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ

يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذًا

أَبَدًا ۝

وَكَذَٰلِكَ أَعْتَرْنَا عَلَيْهِمْ لِيَعْلَمُوا

أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا

رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرُهُمْ

فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ

بِهِمْ قَالَ الَّذِينَ عَلَبُوا عَلَىٰ أَمْرِهِمْ

لَتَنَخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ۝

h. The archeological site on the outskirts of Amman in Jordan is reported to show-case the Cavern and the Place of Worship.

The Infinite Praise

18:109

a. Say O Prophet Muhammad!

b. 'If water of the oceans were to be inkwell to write the Words of Praise and Gratitude of my RABB – the Lord Supreme,

c. the oceans would deplete before the Words of Praise and Gratitude of my RABB – the Lord Supreme were completed, even if we were to bring another like it to its aid.' See also 31:27.

16

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي
لَفِيدَ الْبَحْرُ قَبْلَ أَنْ تَفِدَ كَلِمَاتُ رَبِّي
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ۝

19 * Maryam

Mary, the Virgin

19: 16

a. O Prophet Muhammad!

b. And relate the narrative of Mary through this Divine Book, and

c. when she withdrew from her family to the eastern place of the Temple to which she had been dedicated by her mother - 03:35-37, and where she would remain in a state of 'Itikāf - spiritual meditation/solitude.

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ
أَهْلِهَا مَكَانًا شَرِيفًا ۝

The Remarkable Birth

19:17-19

a. Then she set up a screen to veil herself in seclusion from them.

b. WE, then, sent OUR angel-envoy to her, and he assumed the likeness of a human in all similarity as 06:09 implies that humans cannot perceive an angel in his true manifestation, ALLĀH thus caused him to appear to Mary in a shape accessible to her perception

c. Mary seemed to have become shaken and startled by a stranger's sudden appearance in the place of her seclusion, and in panic she screamed:

d. Go away. 'I definitely seek protection of AL-RAḤMĀN, the Lord Supreme of Infinite Mercy, from you should you be here with evil motive.

e. Do not come near me if you are pious and ALLĀH-fearing' and abstain from committing any evil.

f. The angel-envoy sought to calm her by saying:

g. 'I am only an angel-envoy of your RABB – the Lord Supreme,

h. and I have been sent to present for you a boy/son, most righteous, endowed with purity.'

i. Angel-envoys had also appeared in human form before this event to Abraham and Lot - 15:52-65.

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝
قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ
كُنْتَ تَقِيًّا ۝ قَالَ إِنَّمَا أَنَا رَسُولُ
رَبِّكِ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا ۝

19:20-21

a. She was shocked and said:

b. 'How shall I have a baby-boy when I am not married and no human has ever touched me,

c. and also I have never been an insolent or an unchaste

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي
بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۝

woman?'

d. *The angel-envoy answered:*

e. **'So it shall be'** even if you are not married and no man has ever touched you.

f. **Thus said your RABB – the Lord Supreme: 'It is easy for ME, WE shall do this, and you shall have a boy – see also 21:91 and 66:12 – as WE cause events to happen which may otherwise be inconceivable before they actually materialize.**

g. **And WE shall make him an exemplary sign for humankind, and, an act of grace and mercy from US.**

h. **And it had been that, this matter is already decreed.'**

19:22-23

a. **So in due course, she conceived him, and then withdrew with him while being pregnant to a remote place – the present site of Bethlehem, in order to avoid public.**

b. **And when the severity of childbirth – labor pains – came upon her, by the trunk of a palm-tree.**

c. *In her anguish she cried:*

d. **'Ooh, I wish I had died before this, and I had been forgotten, completely forgotten!'**

19:24-26

a. **Then a voice called her out from underneath her:**

b. **'Do not grieve; do not feel remorseful!**

c. **Your RABB – the Lord Supreme, has caused a little stream to flow below you.**

d. **So shake towards you holding the trunk of the date-palm tree, and it will cause fresh and ripe dates drop down by you: thus the popular perception among the Christians that Jesus was born in winters is repudiated. It was the time of summers when fresh ripe dates are found on palm-trees in Bethlehem/Palestine.**

e. **So eat of fresh and ripe dates and drink stream water and re-freshen your eyes – be relaxed!**

f. **And if you happen to see any human being, then abstain from conversing, and convey by way of signal/gesture, not words – as in 19:10 –**

g. **'I have vowed a Fast to AL-RAḤMĀN, the Lord of Infinite Mercy, and therefore, I shall not speak a word to any human being today.**

Facing the People

19:27-28

a. **At length, the baby-boy was born and with him she came to her people, carrying him.**

b. **They were shocked to see the baby-boy, and accused her of being unchaste saying:**

c. **'O Mary!**

d. **You have come with an unprecedented and terrible thing indeed!**

e. **O Sister of Aaron! – reference to her lineage as she may have descended from Aaron, the brother of Moses.**

f. **Your father was not an insolent or morally weak person, and your mother too was not an unchaste woman!'**

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٌ ۖ

وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ

وَكَانَ أَمْرًا مَّقْضِيًّا ۚ

فَحَمَلَتْهُ فَانْتَبَدَتْ بِهِ ۖ مَكَانًا قَصِيًّا ۚ

فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ

قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ

نَسِيًّا مِّنْسِيًّا ۚ

فَنَادَاهَا مِن تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ

رَبُّكَ تَحْتِكَ سَرِيًّا ۚ

وَهَزَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ

عَلَيْكَ زُطْبًا جَنِيًّا ۚ

فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۖ فَمَا تَرَيْنَ

مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ

لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ

الْيَوْمَ إِنْسِيًّا ۚ

فَأَتَتْ بِهِ ۖ قَوْمَهَا تَحْمِلُهُ ۖ قَالُوا يَمْرَأَتُ

لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ۚ

يَتَّخَذَ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوًّا ۖ

وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۚ

19:29

- a. **Thereupon, she pointed towards him - the baby-boy.**
 b. **They agitated:**
 c. **'How shall we converse with the one who is yet an infant in the cradle?'**

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ
 كَانَ فِي الْمَهْدِ صَبِيًّا ۝

19:30-33

- a. **With accusations all around, the baby-boy spoke:**
 b. **'Indeed, I am a servant of ALLĀH.**
 c. **HE has given me the Book of Divine Revelations and made me a Prophet. See also 03:46 and 30-33;**
 d. **and HE has made me the one who is blessed wherever I may be;**
 e. **and HE has enjoined on me establishing the Prayer, and paying out the Zakāt as long as I live.**
 f. **And likewise, HE has made me kind and dutiful to my mother;**
 g. **and HE has not made me arrogant and ungracious.**
 h. **So peace was on me the time I was born,**
 i. **and peace shall be on me the Time I shall die,**
 j. **and peace shall be on me the Time I get resurrected alive.'**
 k. 19:30-33 may also be understood as having been uttered by Jesus at a much later time, i.e. after he had reached maturity and been actually entrusted with his prophetic mission and received Injīl. However, both scenarios affirm Jesus' humanity, not divinity. See also 03:59 'Jesus is, before ALLĀH, like Adam. HE created him from dust, then said to him: Be! And he was'.

قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ
 وَجَعَلَنِي نَبِيًّا ۝
 وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ
 وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ
 حَيًّا ۝

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۝
 وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ
 وَيَوْمَ أُبْعَثُ حَيًّا ۝

19:34

- a. **This was Jesus, son of Mary.**
 b. **The Word of truth, about the nature of which they are still in doubt and dispute - an allusion to the Christian slander that he was the son of God and, therefore, God incarnate. See also 03:59; 04:156.**

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ
 الَّذِي فِيهِ يَمْتَرُونَ ۝

A Monstrous Assertion

19:88-92

- a. **And the Christians allege:**
 b. **'AL-RAḤMĀN, the Lord of Infinite Mercy, has taken to HIMSELF a son' - an allusion to the Christian belief in Jesus son of Mary as 'the son of God', and, in general, to every belief in God's incarnation, like Buddha, etc.**
 c. **Indeed, by this assertion, you have come up with something monstrous, blasphemous and disastrous thing of falsehood,**
 d. **whereby the cosmos and the space might almost rupture and rent into fragments,**
 e. **and the earth burst and split asunder,**
 f. **and the mountains stagger and fall, and crumble down in pieces,**
 g. **for that people should attribute a son to AL-RAḤMĀN, the Lord of Infinite Mercy,**
 h. **while it is inconceivable and not fitting to HIS Majesty, that AL-RAḤMĀN, the Lord of Infinite Mercy, should have**

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۝
 لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝
 تَكَادُ السَّمَوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ
 الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ۝
 أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۝
 وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝

to HIMSELF a son, or a daughter.

i. The hypothesis that ALLĀH - the One God might have a child/son presupposes a degree of likeness between the father and the son; but ALLĀH is unique in every respect: 'there is nothing like HIM - 42:11', and 'nothing that could be compared with HIM' - 112:04.

20 * Tā Ha

Moses' Mission

20:10

a. **When he - Moses - saw a fire in Sinai desert, he said to his family/wife Zipporah and son Gershom:**

b. **'You stay here!**

c. **In fact, I have noticed a fire.**

d. **Perhaps I can bring you some flaming brand from it, or find some guidance by the fire.'**

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي
ءَانَسْتُ نَارًا لَّعَلِّي آتِيكُمْ مِنْهَا بِقَبَسٍ أَوْ
أَجْدُ عَلَى النَّارِ هُدًى ۝

20:11-14

a. **So when he came close to it - the fire that he had noticed from a distance,**

b. **a voice called out to him, or he perceived calling from a tree - 28:30:**

c. **'O Moses!**

d. **Truly it is I, your RABB – the Lord Supreme.**

e. **So take-off your sandals, for you are in the sacred valley, Ṭuwā - in the Sināi Peninsula, Egypt. See also 79:16.**

f. **And know that I have chosen you for prophet-hood.**

g. **So listen attentively to what is being revealed on to you.**

h. **Truly, I and I alone, am ALLĀH.**

i. **There is no entity, and can never be any, worthy of worship, reverence and obedience in the whole universe other than ME.**

j. **Therefore, worship ME alone,**

k. **and establish the Prayers for MY Remembrance.'**

فَلَمَّا أَتَاهَا نُودِيَ يَمُوسَىٰ ۝
إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ
الْمُقَدَّسِ طَوًى ۝
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ۝
إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي
وَأَقِمِ الصَّلَاةَ لِذِكْرِي ۝

20:24

a. **'Go to Pharaoh!**

b. **Invite him to accept the true Faith for he has grown defiant and exceeded all limits in transgression - 'a reference to Pharaoh's claim to divinity - 28:38 and 79:24.**

أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۝

Request Made, Request Granted

20:29-32

a. **Being mindful of upcoming challenges, Moses submitted:**

b. **Kindly appoint an assistant for me from my own family, who may assist me to carry the burden of the assigned Mission.**

c. **Aaron, my elder brother, as he is more fluent in his speech than me - 28:34;**

d. **so that I may reinforce my resolve with him,**

e. **and have him share in my Mission**

f. **The request was granted - 20:34.**

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ۝
هَٰرُونَ أَخِي ۝
أَشَدُّ بِهِ أَزْرًى ۝
وَأَشْرَكَ فِي أَمْرِي ۝

Mission Defined

20:47

a. *The Divine command continues:*

b. **Go, then, the two of you to him – Pharaoh - and proclaim:**

c. **'We are the Messengers of your RABB – the Lord Supreme.**

d. **So let the Israelites go free with us, and do not oppress them anymore - see also 02:49, 07:141, 14:06 and 26:16-17.**

e. **We have come to you with a Miraculous Sign from your RABB – the Lord Supreme.**

f. **And know that HIS peace shall be on the one who follows HIS Guidance.'**

Confronting the Tyrant

20:57-58

a. *So Moses and Aaron went to the Pharaoh, presented the Divine Signs and invited him to the truth as commanded.*

b. *The Pharaoh said:*

c. **'Have the two of you come to us to drive us out of our land, and deprive us of our rule with your magic, O Moses?**

d. **In that case, we too shall bring the like of your magic to challenge you.**

e. **So set an appointment between us and between you,**

f. **which neither we nor you shall break, at a central place convenient for us both.'**

Show of Falsehood

20:65-67

a. *The magicians of Egypt were called in a show of magic power.*

b. **They challenged:**

c. **'O Moses!**

d. **Either you would cast the staff first, or shall we be the first ones to cast?'**

e. **Moses responded:**

f. **'Rather you cast first!'**

g. **And by virtue of their magic, their strings and sticks suddenly appeared to him, i.e. Moses, Aaron as well as to the audience, as if these were moving swiftly. See also 07:116.**

h. **So Moses sensed a fear within himself, and was actually frightened.**

The Truth Prevails

20:68-70

a. *The Divine Voice called out:*

b. *O Moses!*

c. **Do not be frightened.**

d. **You shall definitely prevail.**

e. **And now cast down that staff which is in your right hand;**

f. **and it shall swallow up all moving strings and sticks that they have crafted.**

g. **For, they have crafted is nothing but a magician's trickery and deception;**

h. **and the magician can never succeed, wherever s/he may be,' or no matter what s/he does - conveying a categorical**

فَاتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ

مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَعَذِّبْهُمْ قَدْ

جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيَّ

مَنِ اتَّبَعَ أَهْدَىٰ ۝

قَالَ أَجِئْتَنَا لِنُخْرِجَنَّكَ مِنْ أَرْضِنَا

بِسِحْرِكَ يَمُوسَىٰ ۝

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا

وَبَيْنَكَ مَوْعِدًا لَا تُخْلِفُهُ نَحْنُ وَلَا أَنْتَ

مَكَانًا سُوًى ۝

قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ

نَكُونُ أَوَّلَ مَنْ أَلْقَىٰ ۝

قَالَ بَلْ أَلْقُوا فَإِذَا حِبَاهُمْ وَعَصِيُّهُمْ

يُخْلِلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَهَّا تَسْعَىٰ ۝

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةُ مُوسَىٰ ۝

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ ۝

وَأَلْقِ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا

إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ

السَّاحِرُ حَيْثُ أَتَىٰ ۝

فَأَلْقَى السَّحْرَةَ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ

condemnation of all kinds of magic.

i. Thereupon, the magicians, led by the Truth, fell down in prostration.

j. They declared:

k. 'We believe in RABB – the Lord Supreme of Aaron and Moses.'

هَارُونَ وَمُوسَى ۝

Falsehood Disappears

20:77-78

a. Then, in due course, WE thus revealed to Moses:

b. 'Move out of the city of Cairo by night along with MY servants;

c. and strike out for them with your staff a dry passage across the Red Sea, and let them walk through it.

d. And do not dread chase/pursuit by Pharaoh's troops, or fear that they will drown.' See also 26:63-66.

e. Then Pharaoh chased/pursued them with his troops.

f. But the sea inevitably wrapped them, and it was destined to wrap them completely.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ

بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ

يَبْسًا لَا تَخَفُ دَرَكًا وَلَا تَخْشَىٰ ۝

فَاتَّبَعَهُمْ فِرْعَوْنُ يَبْجُودُهُ ۖ فَغَشِيَهُمْ مِّنَ

الْعَمِّ مَا غَشِيَهُمْ ۝

Blessings Showered

20:80-82

a. O Israelites!

b. This is how WE salvaged you from your enemy.

c. And then WE made a covenant with you - 02:63 and 02:83 - on the right side of the Mount Sinai.

d. And WE repeatedly sent down for you the Manna – sweet as honey, resinous substance exuded by certain plants of the desert - and the quails freely, without much effort on your part, while being in the wilderness of Sinai Desert.

e. Saying: eat of the good and lawful things, which WE have provided for you.

f. And do not be defiant and transgress therein, lest you should incur MY wrath and inescapable retribution.

g. And the one who incurs MY wrath and retribution has, indeed, thrown oneself into destruction and utter ruin;

h. And yet, undoubtedly, I am the Most-Forgiving towards anyone who repents, and

i. the one who believes in MY Unity and the Afterlife, and

j. is regular in diligently fulfilling the requisites of faith by doing deeds of righteousness, and thereafter keeps to the Guidance.

يَبْنَئِ إِسْرَءِيلَ قَدْ أَنْجَيْنَاكَ مِنْ

عَدُوِّكَمْ وَوَعَدْنَاكُمْ جَانِبَ الطُّورِ

الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىٰ ۝

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا

فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحْلِلْ

عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۝

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ

صَالِحًا ثُمَّ اهْتَدَىٰ ۝

21 * Al-Anbiyā'

The Inevitable End

21:35

a. Every soul/living being is to experience the pain of death.

b. And WE put you to test your earnest in Faith with adversity - illness, grief, pain and poverty, etc., and prosperity - situations of health, happiness and affluence.

c. And to US you are to be returned for reckoning.

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ۖ وَنَبْلُوكُمْ

بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ۖ

وَالْبَيْنَا تَرْجَعُونَ ۝

Job's Affliction and Relief

21:83-84

a. **And Job, when he cried out to his RABB – the Lord Supreme:**

b. **'Indeed, this ailment has thoroughly exhausted me, and I am trying to endure it with fortitude. Please deliver me from this by having mercy on me as YOU are the Most Merciful of all who are merciful.'**

c. **So WE responded to him, and WE relieved him from ailment which he suffered from.**

d. **And WE brought him back his family, which had abandoned him to his fate after his ailment, and as many more grand children with them, as a grace from US, and as an example to the devout.**

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ

الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ

ضُرٍّ ۖ وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ

رَحْمَةً مِّنْ عِنْدِنَا وَذَكَرَىٰ لِلْعَبِيدِ ۝

Jonah is Swallowed and Rescued

21:87-88

a. **And Jonah alias Dhu'l-Nūn means Man of the Whale, when he fled 'like a runaway slave' - 37:140 - disappointed and in fury with his own people of Nineveh, Assyria.**

b. **And he reckoned that WE would have no power over him to cause him any distress.**

c. **But then he landed in a difficult situation, 37:141, and he called out to US in the midst of the darkness:**

d. **'There is no entity, and can never be any, worthy of worship, reverence and obedience other than YOU!**

e. **Limitless glory is to YOU!**

f. **Indeed, I have been of the ones who acted improperly.'**

g. **So WE answered his plea, and WE rescued him from distress in which he had fallen.**

h. **It is thus WE rescue those who are the Faithful, and turn to US sincerely repenting for their offences. See also 68:48-49.**

وَدَا النُّونَ إِذْ ذَهَبَ مُغْضَبًا فَظَنَّ أَنْ

لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَنَكَ إِنِّي كُنْتُ

مِنَ الظَّالِمِينَ ۝

فَاسْتَجَبْنَا لَهُ، وَخِيعْنَاهُ مِنَ الْغَمِّ ۖ

وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ۝

No Sectarian Divide

21:92-94

a. **O The Faithful!**

b. **Undoubtedly, this religious community of yours, is one single community with one single Faith,**

c. **and, I am your One and the Only RABB – the Lord Supreme.**

d. **So, worship ME alone.**

e. **But some people have divided the Unity of Faith - 23:53 - and splintered their religious affairs among themselves;**

f. **forgetting that they all have to return to US, and be held accountable for creating factions.**

g. **And yet, whoever does the least of deeds of righteousness, and is a believer, his/her endeavor shall not be disregarded, i.e. even the breach of religious unity may not be unforgivable so long as it does not involve the worship of entities other than ALLAH - the One God, 04:116.**

h. **And, indeed WE are recording it in his/her favor.**

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا

رَبُّكُمْ فَاعْبُدُونِ ۝

وَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا

رَاجِعُونَ ۝

فَمَنْ يَعْمَلْ مِثْرَ آصِلِحَةٍ وَهُوَ

مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ

كَاتِبُونَ ۝

Muhammad - Blessing for the Humankind

21:107

- a. **And WE have not sent you O Prophet Muhammad except as a manifestation of OUR Grace and Mercy for all Worlds; all communities; all beings - human and jinn.**
- b. Ibn Kathir states that Ibn 'Umar is reported to quote the Prophet, ALLĀH bless him always, that: 'I am the blessing sent by ALLĀH so that I lift up the people who obey HIM, and humble the others who disobey HIM.'

22 * Al-Hajj**Creation, Life and Resurrection**

22:05

a. **O People of the World!**b. **If you are in doubt about truth of the Resurrection,**c. **then realize that WE created every one of you out of dust - and gradually developed you through the following stages where the fetus travels to womb before taking a human form,**d. **and after that (i) out of a drop of seminal fluid,**e. **and after that (ii) out of a clot of blood – a clinging cell mass,**f. **and after that (iii) out of an embryonic lump, complete in itself and yet not complete,**g. **so that WE might make things clear to you about your origin.**h. **And WE cause to (iv) retain in the mothers' wombs whatever WE desire, for a specified term,**i. **and after that WE (v) bring you out as babies, then WE nourish you so that you may grow up to attain your full maturity. See also 23:12-14.**j. **And among you some are caused to die young and some of you live on to the most degrading and abject old age - worst part of the age when human faculties and senses begin to degenerate - when all that they once knew, they know/remember no more by becoming forgetful.**k. **And if you are still in doubt about the Resurrection, you can see the land lifeless, barren and dead;**l. **and you see that the earth suddenly stirs up to life when WE send down the lifeline of rain water upon it, it swells and blossoms with all kind of vegetation.****Universal Submission to Allāh - the One God**

22:18

a. **Do you never consider that all things and beings in the cosmos, the space, and all things and beings in and on the earth always bow down in worship and submission to ALLĀH - the One God,**b. **and so do the sun, and the moon, and the stars, and the mountains, and the trees, and the beasts, willingly or unwillingly - 13:15, and so do a great number of human beings? See also 16:48-50.**c. **Yet there are also a great number of human beings who defy HIM consciously, and will inevitably have to suffer the deserved punishment in the Afterlife.**

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۝

يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّن

الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تُرَابٍ ثُمَّ مِّن

نُطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ

مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبِّينَ لَكُمْ وَتُقَرَّفُ فِي

الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ

نُخْرِجُكُمْ طِفْلًا ثُمَّ لِّتَبْلُغُوا أَشَدَّكُمْ

وَمِنْكُمْ مَّن يَمُوتُ وَمِنْكُمْ مَّن

يُردُّ إِلَىٰ أَرْدَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن

بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ

هَامِيَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ

وَرَبَّتْ وَأُنبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَن فِي

السَّمَوَاتِ وَمَن فِي الْأَرْضِ وَالشَّمْسُ

وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ

وَالْدَوَابُّ وَكَثِيرٌ مِّنَ النَّاسِ وَكَثِيرٌ

حَقَّ عَلَيْهِ الْعَذَابُ وَمَن يُنِ اللّٰهُ فَمَا

d. And the one whom ALLĀH shall disgrace at the Time of Judgment shall have no one who could give him/her honor.
e. Surely, ALLĀH does whatever HE wills.

لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۝

Intentions, Not Appearances

22:37

- a. But bear in mind that it is **neither their meat nor their blood** of the sacrificed animals that reach up to ALLĀH - reference to the acts of devotion during the Hajj;
b. **rather it is your piety and ALLĀH-consciousness that reaches HIM**, as also your compliance to HIS Commands with diligence and sincerity.
c. **Thus, it is to this end that HE has caused them to be subservient to your needs**,
d. **so that you may proclaim the glory of ALLĀH - the One God for guiding you to true belief**.
e. **And give good news to those men and women, young and old, who are devoted to doing deeds of righteousness.**

لَنْ يَنَالَ اللَّهُ خُومَهَا وَلَا دِمَاؤُهَا
وَلَكِنْ يَنَالُهُ اتَّقَوِي مِنْكُمْ كَذَلِكَ
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا
هَدَيْتُكُمْ وَيُبَشِّرِ الْمُحْسِنِينَ ۝

Defense against Tyranny and Aggression

22:39-40

- a. **Those believers against whom war is waged, or who are attacked and persecuted, are permitted to fight in self-defense, for they have been oppressed.** See also 02:190-193.
b. **And, for sure, ALLĀH has the power to help them to victory.**
c. **They are the ones who were evicted from their homelands against their basic human rights and without a reason, only for saying:**
d. **'Our RABB – the Lord Supreme is ALLĀH - the One God!'**
e. **Were it not for ALLĀH's repelling some people by others, the monasteries, the churches, the oratories/synagogues and the masājid/mosques in all of which ALLĀH is regularly worshiped and HIS Name is often and abundantly extolled,**
f. **would surely have been demolished with the result that ALLĀH is no longer worshiped, and the world becomes void of ALLĀH.**
g. **The corollary is that the defense of religious freedom, i.e. one's faith and the obligations arising from that faith, is the foremost cause for which arms may be taken up - 02:193.**
h. **And ALLĀH definitely helps those who uphold HIM in the Service of HIS Cause.**
i. **For sure, ALLĀH is all-Powerful, all-Mighty.**

أَذِنَ لِلَّذِينَ يُقْتُلُونَ بِأَنَّهُمْ ظَلَمُوا
وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۝
الَّذِينَ أُخْرِجُوا مِنْ دِينِهِمْ بِغَيْرِ حَقٍّ
إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ
اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ هُدًى مِّنَ
صَوْمِعٍ وَبَيْعٍ وَصَلَوَاتٍ وَمَسْجِدٍ
يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا
وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ
اللَّهَ لَقَوِيٌّ عَزِيزٌ ۝

Pattern of Hostility against the Truth

22:42-44

- a. **And if they, who deny the Truth and accuse you O Prophet Muḥammad of falsehood, then let it be so,**
b. **as before them, the people of Noah, the tribes of Ād and Thamūd similarly accused their Prophets of falsehood,**
c. **as did the people of Abraham, and the people of Lot,**
d. **and the people of Madyan – situated on the Red Sea;**
e. **and, so too was Moses accused of falsehood by the Pharaohites, and, at times, by his own people - 40:39-43.**

وَإِنْ يَكْذِبُواكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ
قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ۝ وَقَوْمُ إِبْرَاهِيمَ
وَقَوْمُ لُوطٍ ۝ وَأَصْحَابُ مَدْيَنَ ۝

f. *In every case, I gave respite to the disbelievers, but then I seized them as they persisted in disbelief and injustice.*
g. **So how awful was MY retribution for denying ME and MY Messages!**

وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ
ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ۝

Approaching the Truth

22:67

- a. **For every religious community WE have made acts of devotion, which they observe.**
b. **Therefore, the ones who follow their own ways other than yours should neither bicker, nor draw you into dispute in this matter;**
c. **but keep inviting them, and continue to call them to the True Path of your RABB – the Lord Supreme.**
d. **Given that, you are indeed on a Path of Right Guidance in respect of beliefs and code of laws.**

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ ۖ
فَلَا يَنْزِعُ عَنْكَ فِي الْآخِرَةِ وَادْعُ إِلَى رَبِّكَ
إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ۝

22:68-69

- a. **And should they argue or dispute with you then just say:**
b. **'ALLĀH is fully aware of what you do in acts of devotion.'**
c. *'For me are my deeds, and I shall bear the responsibility of my beliefs and deeds, and for you are your deeds. You are free of what I do, i.e. you are not responsible for what I believe and do; and, likewise, I am free of what you do.'* 10:41 and 109:01-06.
d. **For, indeed, ALLĀH shall judge between you on the Day of Judgment regarding what you disagree with us in matters of Faith and its oracles.**

وَإِنْ جَدَلْتُمْ لَوْكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا
تَعْمَلُونَ ۝
اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا
كُنْتُمْ فِيهِ تَخْتَلِفُونَ ۝

Falsehood hides behind Denial

22:72

- a. **And whenever OUR Messages from the Qur'an are recited/read out to them in all clarity, you shall recognize signs of disgust and utter rejection on faces of those who disbelieve.**
b. **They would almost assault those who recite/read out OUR Messages to them.**
c. **Say:**
d. **'Shall I tell you of something worse and more painful than that repugnance that you feel towards ALLĀH's Message in the Qur'an?**
e. **The Fire of Hell!**
f. **ALLĀH has promised it to those men and women, young and old, who disbelieve.**
g. **And what a wretched outcome!'**

وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ تَعْرِفُ
فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ ۖ
يَكَادُونَ يَسْطُونَ بِالَّذِينَ
يَتْلُونَ عَلَيْهِمْ ءَايَاتِنَا ۚ قُلْ أَفَأَنْتُمْ
بَشَرٌ مِّنْ ذَلِكُمْ ۚ النَّارُ وَعَدَهَا اللَّهُ
الَّذِينَ كَفَرُوا وَبئْسَ الْمَصِيرُ ۝

Paths Leading to Salvation

22:77-78

a. **O The Faithful!**

- **Kneel down, and prostrate yourselves in Prayer; and**
- **thus worship your RABB – the Lord Supreme, submissively, and**
- **always do deeds of righteousness: cultivation of family ties, moral virtues, taking care of the orphans, and all that brings one closer to ALLĀH - the One God,**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا
وَأَسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۝

b. so that you may expect to achieve success in the Sight of ALLĀH - signifying attainment of bliss in the Afterlife.

c. And strive hard with utmost effort for upholding the Cause of ALLĀH - the One God, in a manner worthy of that striving; or, with all the effort due to HIM.

d. It is HE, WHO has chosen you specially to carry out this task, and has not imposed any burden on you in matters of the religion and its oracles; that is free of dogmas and complicated rituals, imposes no taboos and self-mortification, and it takes fully into account the fact that 'human has been created weak' - 04:28.

e. It is the continuation of the Faith of your spiritual forefather Abraham, and of all who consciously submit themselves to the ALLĀH - the One God.

f. And, it is HE, WHO has named you the Muslims, both in the past in the former Divine Scriptures, and in this Qur'an,

- so that the Messenger may be a witness over you by testifying that he delivered the Message, and
- that you may be witnesses over other people by testifying that the Messenger did deliver the Message - 02:143.

g. Thus,

- establish the daily Mandatory Prayers preferably in congregation, and
- pay out the mandatory Zakāt, and
- hold fast to ALLĀH by following the Qur'an and its dictates, i.e. create connectivity with ALLĀH.

h. HE is your Benefactor.

i. And a blessed Benefactor, and a blessed Giver of Help!

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ
أَجْتَبَيْكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ
مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ
سَمَنُكُمْ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا
لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ
وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ
هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ
النَّصِيرُ ۝

23 * Al-Mū'minūn

Defining the Faithful

23:01

a. Success in the Sight of ALLĀH is truly attained by those men and women, young and old who are firm believers in the Unity of ALLĀH, HIS Revelations, HIS Messengers and the Afterlife - 49:15 and 87:14.

Ward-Off Evil with Good

23:96-98

a. Regardless of what the disbelievers may say or do, repel their evil/falsity which they commit against Islām with what is better; in a general sense it means to counter evil with good in serving the Cause of Islām so as to win the hearts of others in its favor.

b. WE are fully aware of all that they allegedly attribute against you.

c. And say in your prayer:

d. 'O My RABB - the Lord Supreme!

e. I seek refuge with YOU from the evil urgings and provocations of the satans - evil among the human and the jinn;

f. and, I also seek refuge with YOU, O my RABB - the Lord Supreme, lest they may even approach me, 'or be around me.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝
أَذْفَعَ بِالِّي هِيَ أَحْسَنُ السَّيِّئَةِ ۚ نَحْنُ
أَعْلَمُ بِمَا يَصِفُونَ ۝
وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَةٍ
الشَّيْطَانِ ۝
وَأَعُوذُ بِكَ رَبِّ أَنْ تَحْضُرُونِ ۝

g. The Prophet, ALLĀH bless him always, is reported by Qurṭubi to have said that Satan tempts people to do evil, and that this prayer 'd-f' is the best protection against its attempts. Or as the Prophet may have said.

24 * Al-Nūr

Adultery is to be Punished Publicly

24:02

a. Having outlawed adultery vide 17:32, it is mandated that **the one who is an adulteress, and the one who is an adulterer**, where both engage out of wedlock and are equally guilty, **lash each of them with a hundred lashes** on validation of adultery in accordance with the conditions of the statutory punishment - 04:15-16.

b. The act of lashing should not be too severe as to cut the flesh; it must be confined to the skin.

c. **And let not any compassion, pity or sympathy for either, or both of them keep you away from executing the command, and complying with this law of ALLĀH's religion, if you truly believe in ALLĀH - the One God, and the Last Day.**

d. **And let a group of believers witness their punishment so as to create a demonstration effect for people to take warning.**

e. The reported Prophetic practice of stoning to death for adultery actually derived its origin from the Torah Law/Deuteronomy 22:20-21. The practice became void after this Āyah/Statement was revealed with a more pragmatic and an equitable approach. Indeed it is inconsiderable that the prophet with each country up to an explicit several on to him.

Prevention of False Accusations

24:04-05

a. **As for those who falsely slander against free chaste married women and accuse them of adultery, other than the accuser's own wife where 24:06-07 applies, without bringing four eye witnesses in support of their accusation,**

b. **then they should be charged with the false accusation and lash them with eighty lashes;**

c. **and, furthermore, never accept their testimony, and/or evidence ever afterwards: to be debarred for life;**

d. **for it is they who are truly the immoral as their faith has become corrupt.**

e. **Exceptions are those who repent with sincerity after this false accusation, mend their ways, and improve their habits afterwards so that there is no risk of repetition of falsehood from them;**

f. **for, surely ALLĀH is all-Forgiving, Ever-Compassionate.**

24:06-07

a. **And as for those husbands who falsely accuse their own wives of adultery, and have no other eye witnesses except for themselves,**

b. **then the testimony of such a person would be to swear four times by ALLĀH that he is for sure from among the**

الرَّائِيَّةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ
مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا
رَافَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابُهُمَا
طَآئِفَةٌ مِّنَ الْمُؤْمِنِينَ ٥

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ
يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ
جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا
وَأُولَئِكَ هُمُ الْفَاسِقُونَ ٥
إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ
وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٥

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ
شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ

truthful in his accusation, i.e., one testimony of husband is equivalent to four testimonies;
c. and, the fifth time, his oath is to say that ALLĀH's curse be upon him if he has been from among the liars.

أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ
الْصَّادِقِينَ ۝ وَالْخَمِيسَةُ أَنْ
لَعَنَتُ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ۝

24:08-10

a. And similarly, punishment is averted from his wife, if she gives testimony and swears four times by ALLĀH that he, the accusing husband, is certainly from among the liars in accusing her, i.e., one testimony of wife is equivalent to four testimonies;
b. and, the fifth time, her oath is to say, that ALLĀH's wrath - condemnation - be on her if he - the husband - has been among the ones who are truthful.
c. Thus, ensuring equal justice to both, the husband's accusation is to be regarded as proven if the wife refuses to take an oath to the contrary, and vice versa.
d. And had it not been for ALLĀH's mercy upon you and HIS grace to open a way to repentance, then you would have been more perturbed under such circumstances,
e. and that ALLĀH is surely Acceptor of Repentance, all-Wise.

وَيَذَرُوهَا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ
شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ۝
وَالْخَمِيسَةُ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ
مِنَ الصَّادِقِينَ ۝
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ
اللَّهَ تَوَّابٌ حَكِيمٌ ۝

Beware of Slandering

24:19 and 23

a. As for those who enjoy spreading unfounded allegations of immorality against any of the believers; or, those who love to see immorality spread among the believers,
b. for such slanderers there is grievous suffering and an agonizing punishment both in this world and in the Afterlife.
c. 49:12 states: 'Avoid any gossip about one another, for, beware, such gossip is in itself a sin.'
d. Al-Bokhārī quotes a report from the Prophet, ALLĀH bless him always: Never does a believer draw a veil over the nakedness (baring his fault/weakness/perceived sin) of the other believer without ALLĀH's drawing a veil over his/her own nakedness on Resurrection Day.' Or as the Prophet may have said.
e. And ALLĀH knows the exact truth as well as the intentions of such people, whereas you do not know.
f. Surely, those men who slander honorable, innocent believing females with a false charge without remorse or regret are cursed in this world as well as in the Afterlife.
g. And for such slanderers shall be terrible punishment.
h. 33:58 states - And those who undeservedly malign male believers and female believers for no wrong they might have done, they shall have surely burdened themselves with the guilt of perjury and slander and a flagrant sin.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي
الدُّنْيَا وَالْآخِرَةِ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ۝
إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
الْغَافِلَاتِ الْآمُوْنَاتِ لُعْنُوا فِي الدُّنْيَا
وَالْآخِرَةِ وَهُمْ عَذَابٌ عَظِيمٌ ۝

Refining Social Morality

24:30

- a. **Direct the believing males to always restrain their gaze/looks, or to turn it away from looking at the females, whom it is lawful for them to marry;**
- b. **and to safeguard their chastity and private parts so as to prohibit all illicit acts for fulfilling unlawful passions. The initial act is to cast eye, and the ultimate act is adultery.**
- c. **This is more conducive to their purity. See also 40:19.**
- d. **Surely ALLĀH is all-Aware of what they contrive.**

24:31

- a. **And direct the believing females also to always lower down their gaze/looks, or to turn their looks away from looking at males, whom it is lawful for them to marry,**
- b. **and to safeguard their chastity and private parts,**
- c. **and not to expose, display or show-off their attractions and beautification in public except that part of it what is apparent thereof, i.e. face, hands and feet. Nevertheless, in case there is a risk of stimulation of illicit desires by looking at feminine face and hands, then its uncovering may be avoided. They should also avoid tight and/or see-through attire that may reveal shape of one's body as well as eye-catching dresses.**
- d. **And their head-coverings, scarves, veils or shawls must be drawn over their bosoms, i.e., show modesty in dress as well as a protection against potential male harassment, and**
- e. **not to expose, display or show-off their attractions to anyone except to:**

- their husbands, or
- their fathers, grandfathers, great grandfathers, father-in-law, husband's grandfather and great grandfather; or
- their husbands' fathers, or
- their sons and step sons, or
- their husbands' sons, or
- their brothers and step-brothers, or
- their brothers' sons, or
- their sisters' sons and step-sons, or
- their womenfolk, or
- those female war captives whom they rightfully acquire during/after the qitāl, or
- such male attendants as are free of physical desire, and/or deranged persons, and/or of third gender, or
- boys who are as yet unaware of women's adornment, i.e. who have not attained puberty. See also 33:55.

f. **And let them not stamp their feet or swing their legs while walking so as to draw attention to their hidden adornment, i.e. bosoms and hips; alludes to a deliberately provocative gait.**

g. **If you have erred in following the foregoing injunctions, then turn to ALLĀH - the One God, altogether in repentance and forgiveness, O The Faithful!**

h. **so that you may succeed in the Sight of ALLĀH by implementing these injunctions in your lives.**

i. See also 33:59 and 24:60.

قُلْ لِّلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۚ إِنَّ
اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝

وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ
أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ خُمْرَهُنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا
يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ
ءَابَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ
إِخْوَانَهُنَّ أَوْ إِخْوَانِ بُعُولَتِهِنَّ أَوْ
أَخَوَاتَهُنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولَى
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الذَّيْفِ
لَمْ يَطْهَرُوا عَلَىٰ عَوْرَتِ النِّسَاءِ وَلَا
يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ
زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ۝

Promote Purity Among the Unmarried

24:32

- a. **And arrange the marriage of those men and women, who are unmarried singles despite reaching the age of marriage from among you through their guardians,**
- b. **and also arrange the marriage of such of your servants and maids who are morally and physically fit.**
- c. **If they are poor, let this not deter you for ALLĀH - the One God will enrich them from HIS bounty, i.e. do not reject the proposal of marriage on the basis of someone's current financial condition. ALLĀH may bless them with infinite bounties after the marriage.**
- d. **And ALLĀH is all-Encompassing in HIS Mercy, all-Knowing.**
- e. *Al-Tirmidhī and al-Nasāī report that the Prophet, ALLĀH bless him always, said: '.... support ... those who want to marry in order to guard their chastity.'*

24:33

- a. **As for those who do not find the means to marry should wait with patience and keep chaste, until ALLĀH enriches them from HIS bounty.**
- b. **And if any of your males or females captives of war whom you rightfully acquire in/after the qitāl desire to be freed by paying mutually agreed money,**
- c. **then grant them their wish, if you recognize some goodness in them, i.e. their ability to earn productively, be socially responsible, and make the payment.**
- d. **And give them something of the wealth that ALLĀH has given to you in order to win freedom. The injunction pertains to a moral obligation for ensuring independent economic status for the under-privileged.**
- e. **And do not force your female youth whom you acquire as war captive in/after the qitāl, or the house maids, into prostitution while they desire to remain chaste and honorable, in your quest to seek the temporary pleasure of the worldly life. It does not imply that in the absence of an expressive desire, it is permitted to force them into it. No. It is not!**
- f. **And whoever should force them to it against their free will,**
- g. **yet after they have been forced to it, ALLĀH shall be Forgiving and Compassionate, and pardon their sin, and that sin will be passed on to the one who had forced the sin on them.**

Cosmic in its Infinite Luminosity

24:35

- a. **ALLĀH - the One God is the Light of the heavens and the earth: the Light is purported to be the light of Guidance and Truth.**
- b. **The parable of HIS Light is like a concave mirror within a lamp.**
- c. **The lamp is enclosed in an illuminating crystal glass.**
- d. **And the illuminating crystal glass looks as if it were a**

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ
مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِنْ يَكُونُوا
فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَاللَّهُ
وَسِعٌ عَلِيمٌ ۝

وَلَيْسَتَعَفِيفَ الَّذِينَ لَا يَجِدُونَ بَكَ حَا
حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا
وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ
وَلَا تُكْرِهُوا فَتِيْنَتَكُمْ عَلَى الْبِعَآءِ ۚ
أَرَدْنَ تَخَصُّصًا لَتَبْتَغُوا عَرَضَ الْحَيَوةِ
الدُّنْيَا ۚ وَمَنْ يُكْرِهِنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ
إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ۝

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مِثْلُ
نُورِهِ كَمِثْلِ شَوْكَةٍ فِي مِصْبَاحٍ
الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا

pearl-like radiant star;

e. it is fueled from the oil of a blessed tree – an olive tree that is neither of the East nor of the West, it is free from time and location; it is universal and cosmic in its infinite luminosity.

f. Its very oil is so bright that it almost illuminates, even if no fire has touched it. See also 23:19-20.

g. Thus, it is light upon light, compounded and multiplied!

h. ALLĀH guides to HIS Light of knowledge, wisdom and righteousness the one who wills to be guided, or whoever HE Wills to be guided.

i. ALLAH thus emphasizes these parables for guidance of the people, and

j. ALLĀH is all-Aware of everything.

Radiant Light Illuminates Radiant Hearts

24:36-37

a. The Light of ALLĀH illumines such houses as ALLĀH has enjoined to exalt, and HIS Name is commemorated therein.

b. These are houses of people in which HIS glory is extolled, by the morning and by the evening - see 10:87 for a parallel.

c. The people who benefit from this blessed light are those men and women, young and old, who are not distracted either by profits of trade or turnover of sales - anything that may bring them worldly gain, from the Remembrance of ALLĀH,

d. and from establishing the daily Mandatory Prayer in congregation, and from giving out the mandatory Zakāt.

e. Even whilst performing their devotional duties they remain fearful at the thought of the Time of Judgment when the hearts and the sights shall be convulsed with anguish.

24:38

a. So that ALLĀH shall reward them for the deeds of righteousness that they ever did, and give them still more than they deserve out of HIS grace.

b. And ALLĀH blesses whoever HE wills with unlimited sustenance, without measure and count.

Allāh - the One God: Extolled by All and Sundry

24:41

a. Do you not contemplate that it is ALLĀH alone whose glory is extolled by all creation that is in and on the cosmos, the space, and the earth, and even the birds sing HIS praise as they spread out their wings to fly?

b. Each of them is in submission to HIM, and knows one's own way of praying and glorifying HIM - the manner of worship of each creature is different known to HIM alone, unless HE authorizes someone else to have a glimpse of like Solomon.

c. And ALLĀH is all-Aware of what they do.

كُوكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
مُبْرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ
نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن
يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ
فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ
وَالْآصَالِ ۝ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ
وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ خَائِفُونَ يَوْمًا تَتَقَلَّبُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ۝

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم
مِنْ فَضْلِهِ ۝ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ
حِسَابٍ ۝

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَفَّتْ
كُلُّ قَدٍّ عَلِيمٍ صَلَاتَهُ وَتَسْبِيحَهُ ۝ وَاللَّهُ
عَلِيمٌ بِمَا يَفْعَلُونَ ۝

24:43

a. **Do you not contemplate that it is ALLĀH - the One God, WHO causes**

- the clouds to move onwards,
- then draws its various pieces together,
- then forms them up into a cumulus heap,
- and, then you see rain drops emerging from its midst?

b. **And it is HE, WHO also sends down from the skies, clouds looking like mountains charged with loads of hail, afflicting with it whoever HE wills, and averting it from whoever HE wills.**

c. **HE also creates lightning from the same clouds, and**

d. **the flash of its lightning would dazzle their eyes and almost take away their eyesight.**

أَلَمْ تَرَ أَنَّ اللَّهَ يَرْجِي سَحَابًا ثُمَّ يُؤَلِّفُ

بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى

الْوَدْقَ تَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنْ

السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ

فَيَصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ

مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ

بِالْأَبْصَرِ

All Life Originates from One Source

24:45

a. **And it is ALLĀH - the One God, WHO created the chemical genesis of every moving creature, including human being, out of fluid.**

b. **Among them**

- some slither on their bellies, and
- some of them walk on two legs/feet, and
- yet some others move on four.

c. **ALLĀH creates whatever HE wills.**

d. **Surely, ALLĀH has absolute power to will everything.**

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ

يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي

عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى

أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى

كُلِّ شَيْءٍ قَدِيرٌ ۝

The Promise of Allāh - the One God

24:55

a. **ALLĀH has promised those of you - men and women - who firmly believe in HIS Unity, HIS Messengers, the Afterlife, and the ones who fulfill the requisites of their faith by deeds of righteousness,**

b. **that HE shall certainly cause them to empower the earth in the same way as HE caused empowerment for some of those who lived before them;**

c. **and that through dominance and rule HE will, for sure, strengthen and firmly establish for them their religion which HE has chosen for them - the Religion of Islām: submission to ALLĀH - the One God;**

d. **and that HE shall definitely cause their state of fear, which is due to their spiritual degeneration, to be replaced by a state of peace, progress and security;**

e. **provided they shall continue to worship ME alone, and associate no partners whatsoever with ME in divinity, worship and command.**

f. **And after this Message, whoever chooses to disbelieve, and/or disobeys MY Commands, then it is these who are the defiant, sinners and corrupt in faith.**

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا

الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ

لَهُمْ وَلَيَبْدِلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ

كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ

الْفَاسِقُونَ ۝

Relaxation of Rules - Dress Code

24:60

- a. **While the dress code has been mandated via 33:59, it may be noted that the elderly ladies who are past the child-bearing age, as well as past the prospect of marriage, incur no sin if they put-off their additional outer garments/coverings,**
 b. **provided they too do not flaunt, and make any showy display of their adornment.**
 c. **But even so, to maintain modesty is better as it is preferable that they abstain from removing additional outer garments/coverings.**
 d. **And ALLĀH is all-Listening, all-Knowing.**

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
 نِكَاحًا فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ
 يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ
 بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ
 وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

Sharing with Extended Family

24:61

- a. *O The Faithful!*
 b. *You are all brethren among yourselves, hence*
 c. *there is neither any restriction, or blame on the blind person, and*
 d. *nor there is any restriction, or blame on the crippled/lame one, and*
 e. *nor there is any restriction or blame on the sick one, and*
 f. *nor any restriction or blame on yourselves that you eat from:*

- your own houses, or
- your fathers' houses, or
- your mothers' houses, or
- your brothers' houses, or
- your sisters' houses, or
- your paternal uncles' houses, or
- your paternal aunts' houses, or
- your maternal uncles' houses, or
- your maternal aunts' houses, or
- in houses of which the keys are in your possession, or houses of your friends.

- g. *You will incur no sin whether you all eat together, or separately.*
 h. *But whenever you enter any of these houses, greet your people with salutations, as enjoined by ALLĀH, full of blessings and goodwill.*
 i. *This is how ALLĀH explains the divine instructions to you, so that you may understand manners of life.*

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى
 الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ
 وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ
 بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ
 بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ
 بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
 أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ
 بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ
 مَا مَلَكَتُمْ مَفَاحِيَهُ أَوْ صَدِيقِكُمْ
 لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا
 جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا
 فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ
 اللَّهِ مُبْرَكَةً طَيِّبَةً كَذَلِكَ
 يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
 تَعْقِلُونَ ۝

The Qur'an - Gradual Revelation

25:32

- a. **And those who disbelieve quiz the believers by asking:**
 b. **'Why has the Qur'an not been revealed onto him all in one single revelation,' like the way it was with the Torah to Moses?**
 c. **The divine response was instantaneous:**
 d. **'Thus, it has been revealed gradually and in parts so that by this WE may impress it on your mind, and strengthen your heart O Prophet Muḥammad; furthermore, it provides specific Divine Guidance on critical issues as they kept coming during the tenure of its revelation and then provide general guidelines for the future, and**
 e. **WE have so arranged its component parts that they form one consistent integral and whole.**
 f. 17:106 elaborate it further: WE have divided The Qur'an into consecutive parts so that you may read it out to people slowly, distinctly and clearly with deliberation. And WE have indeed revealed it gradually, little by little and made it into one integral whole to be properly understood when considered in its entirety, i.e. when each of its passages is read in its macro context.

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ
 الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ
 لِنُثَبِّتَ بِهِ فُؤَادَكَ
 وَرَتَّلْنَاهُ تَرْتِيلًا ۝

Strive with The Qur'an

25:52

- a. **So O The Faithful!**
 b. **Pay no heed, and do not follow the likes and dislikes of the disbelievers;**
 c. **strive against them with this Message of the Qur'an in a great striving, and make great defense for the Faith. Read it in the perspective of 41:26.**

فَلَا تَطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ
 بِهِ جِهَادًا كَبِيرًا ۝

Featuring the Servants of Al-Raḥmān

25:63-64

- a. **And, the true servants of AL-RAḤMĀN, the Lord of Infinite Mercy, are those men and women, young and old, who demonstrate the following thirteen traits through their conduct and general behavior:**
 b. (i) **walk humbly and modestly on earth, as opposed to with pride and arrogance,**
 c. **and (ii) who, whenever the vicious and ignorant, i.e. the disbelievers, notwithstanding that they might be educated speak to them something unlikable and against their beliefs, they keep composed and answer with calmness and words of peace;**
 d. **and, these are the ones (iii) who stay up far into the night in worshipful meditation of their RABB – the Lord Supreme, (iv) prostrating before their RABB – the Lord Supreme, and, standing.**
 e. The Prophet, ALLĀH bless him always, is reported by al-Tirmidhī to have said: 'Remain steadfast to your night prayers as this has been the practice of all righteous people

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى
 الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
 الْجَاهِلُونَ قَالُوا سَلَامًا ۝
 وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا
 وَقِيَامًا ۝

before your time; this will bring you closer to ALLĀH and will expiate the evil and keep you away from sins.' Or, as the Prophet may have said.

25:67-68

- a. **And, those (v) who, when they spend both for their own and others' needs, are neither wasteful nor are they stingy, and their spending is always based on a balance and is reasonable in between the two extremes;**
 b. 17:27 states: 'Surely the wasteful are brethren of Satan.'
 c. The Prophet, ALLĀH bless him always, is reported by Aḥmad and Ibn Kathīr to have said: It is the sagacity of man to adopt the middle path in spending; and, the person who sticks to the middle path and moderation in spending will never become poor. Or, as the Prophet may have said.
 d. Those are the people (vi) **who never worship, or invoke any entity, real or myth, besides ALLĀH - the One God,**
 e. **and, (vii) who do not kill any human being - the life which ALLĀH has willed to be sacred, except in pursuit of justice and/or for a lawful cause after due process,**
 f. **and, (viii) who do not commit adultery and/or fornication.**
 g. **And, whoever disregards the foregoing and commits any of this, faces a severe penalty due for the sin.**

25:72-74

- a. **And the true servants of ALLĀH are those men and women, young and old, (ix) who do not witness/testify the falsehood/false testimony, or they do not participate in meetings where lie and falsehood has currency, and**
 b. **(x) whenever they happen to come across indecencies and absurdity, or people engaged in frivolity, they pass by observing caution with dignity;**
 c. **and those are the people (xi) who, whenever they are reminded of the Messages of their RABB – the Lord Supreme, do not fall before them deaf and blind, i.e. do not turn a deaf ear and a blind eye to them, but to it listen attentively, and act with due diligence;**
 d. **and those are the people, (xii) who submit while making plea:**
 e. 'O our RABB – the Lord Supreme!
 f. **Kindly make our spouses and our children a source of happiness by living a life of righteousness,**
 g. **and, enable us to become a leader in setting good example, and a means of promoting piety.'**

25:75-76

- a. **They shall thus be rewarded with highest place in heaven (xiii) for their patience and steadfastness in all adversities and persecutions in the Cause of ALLĀH,**
 b. **and shall be welcomed therein with greetings and peace; and living in it - the Paradise - forever.**
 c. **Great place to live in, and glorious a destination!**
 d. Read 25:63-64, 67-68, 72-74 and 75-76 together with 23:01-08 and 11.

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا
 وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا
 ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ
 اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ
 يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا
 مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا
 وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ
 لَمْ يَحْجُرُوا عَلَيْهَا صُمًّا وَعُمْيَانًا
 وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ
 أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا
 لِلْمُتَّقِينَ إِمَامًا

أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا
 وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا
 خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا
 وَمُقَامًا

26 * Al-Shu'arā

Allāh's Favors

26:78-82

- a. **It is HE, WHO created me, and it is HE WHO guides me to whatever is good for me in this life and in the Afterlife.**
 b. **And it is HE, WHO gives me to eat and to drink.**
 c. **And when I get sick/ill, it is HE, WHO cures me from illness, and restores me to health.**
 d. **And it is HE, WHO shall cause me to die, and then HE alone shall bring me back to life.**
 e. **And it is HE, WHO, I earnestly hope, would forgive me my sinful faults and misdeeds at the Time of Judgment.'**

الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ۝
 وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ۝
 وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝
 وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ۝ وَالَّذِي
 أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي
 يَوْمَ الدِّينِ ۝

Fight against Corruption

26:177 and 181-183

- a. *The People of Hijr belied their Messengers.*
 b. **This is when Shu'ayb said to them:**
 c. **'Will you not be reverently mindful and obedient of ALLĀH's following injunctions:**
 - **always give full measure and weight; and**
 - **do not cheat and be of those who cause loss to others by fraud;**
 - **and in all your dealings weigh and measure with correct scales; and**
 - **do not cheat and deprive people by weighing less than of what rightfully belongs to them, and they pay for it; and**
 - **thus, do not act wickedly, and spread economic and commercial corruption in the land.**

d. See also 26:105-122.

إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ۝
 أَؤُفُّوا أَلْكَيْلَ وَلَا تَكُونُوا مِنْ
 الْمَخْسِرِينَ ۝ وَزِنُوا بِالْقِسْطَاسِ
 الْمُسْتَقِيمِ ۝ وَلَا تَبْخُسُوا النَّاسَ
 أَمْشِيَاءَ هُمْ وَلَا تَعْتُوا فِي الْأَرْضِ
 مُفْسِدِينَ ۝

27 * Al-Naml

Guiding the Dead

27:80-81

- a. **Indeed, you cannot make the dead - the disbelievers deprived of the vitality of faith - hear your call to Islām; and**
 b. **you cannot also make the deaf - deprived of hearing the call of truth - hear the call to Islām, once they turn their backs on you, and leave ignoring your preaching.**
 c. **And, you cannot lead the blind and confused of heart out of their fallacy and straying.**
 d. **In fact, you can only get those to listen to your call, who are willing to listen and believe in OUR Messages.**
 e. **So it is they who are ready to submit themselves to US, and, thus are true Muslims. And it is only they, who deserve to be called alive.**

إِنَّكَ لَا تَسْمَعُ الْمَوْتَى وَلَا تَسْمَعُ
 الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ۝
 وَمَا أَنْتَ بِهَادِي الْعَبَىٰ عَنِ ضَلَالَتِهِمْ
 إِنْ تَسْمَعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ
 مُسْلِمُونَ ۝

20

It is only Allāh - the One God, Who Guides

28:56

a. **The truth is that whoever you like to bring on to the Path of Guidance, you cannot bring him/her to Guidance, just because it is not your duty to force Faith through someone's heart.**

b. **In fact, it is only in ALLĀH's control, WHO guides whoever HE wills through your teaching and motivation.**

c. **And HE knows best those men and women, young and old, who are amenable to and will follow the Path of Guidance. See also 42:52.**

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ
يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ۝

Korah – An Arrogant Capitalist

28:76

a. **No doubt, Qārūn/Korah was of Moses' people, an Israelite, yet he betrayed them and was insolent towards them.**

b. **And WE had granted him such great treasures that even their keys were too burdensome for a group of strong men to carry.**

c. **And his people warned him:**

d. **'Do not exult in your riches; do not be self-conceited;**

e. **for sure, ALLĀH does not like those who are exultant, self-conceited.**

إِنَّ قُرُونَكَ أَكْثَرُ مِنْ قَوْمِ مُوسَى
فَبَغَى عَلَيْهِمْ ۖ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ
مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولَى الْقُوَّةِ إِذْ
قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا
يُحِبُّ الْفَرِحِينَ ۝

28:78

a. **But Qārūn/Korah would answer:**

b. **Why should I not exult?**

c. **'I have come to possess this wealth by virtue of my own professional knowledge, wisdom and skills.'**

d. **Did he not realize that ALLĀH had destroyed people from the communities before him, who were far more powerful than him in might, and far greater in riches and wealth?**

e. **And the criminals of this sort shall not be asked at the Time of Judgment to explain reasons for their impieties in order to defend themselves; they will only be subjected to the consequences of their sinful crimes.**

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي
أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ
قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ
قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ
دُنُوبِهِمُ الْمُجْرِمُونَ ۝

28:79-80

a. **And so on one occasion he came out to his people in his splendor, and his people were fascinated by his great fortune.**

b. **Those who cared only for the life of this world, marveled at him, and said:**

c. **'Would that we had the like of riches what Qārūn/Korah has been given!**

d. **He is truly a man of immense luck and great fortune!'**

e. **But, on the other hand, those who had been granted true spiritual knowledge, and did not really care for the life of this world, said:**

f. **'Woe for you!**

g. **ALLĀH's reward is far better than these riches for the one who believes in the Unity of ALLĀH, the Afterlife, and fulfills the requisites of faith by acting righteously.**

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ
الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا
يَلْبِثَ لَنَا مِثْلَ مَا أُوتِيَ قُرُونُ إِنَّهُ
لَذُو حَظٍّ عَظِيمٍ ۝ وَقَالَ الَّذِينَ
أُوتُوا الْعِلْمَ وَيَا لَكُمْ ثَوَابَ اللَّهِ
خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ

h. **And no one can attain this reward except those who observe restraint and are steadfast in adversity.'**

صَلِحًا وَلَا يُلْقِيَهَا إِلَّا الصَّابِرُونَ ۝

28:81-82

a. **And, then, WE caused the earth to swallow him, i.e. cave in on Qārūn/Korah, together with his riches, mansion and erstwhile grandeur.**

فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ۝

b. **So there was no one who could come to his rescue, and help him against ALLĀH and he was of the ones who were helpless in saving from the punishment.**

وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَارِبُ اللَّهُ يَسْطُ

c. **And, on the following day of this catastrophe, those who were, the day earlier, longing to be in his position of prominence, were saying:**

الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بَنَّا وَيَكَانَهُ لَا يُفْلِحُ الْكَافِرُونَ ۝

d. **'We had forgotten that it is only ALLĀH, WHO spreads the bounty to whom HE wills among HIS servants, in as much as HE restricts it to whom HE wills.**

e. **Were it not that ALLĀH had been gracious to us, we too would have been swallowed up.**

f. **Alas, indeed, for not having realized that the disbelievers can never prosper' in the Afterlife.**

29 * Al-Ankabūt

The Divine Enlightenment

29:48-49

a. *O Prophet Muḥammad!*

b. **Never have you ever been able to read a Divine Book like the Torah and/or the Injīl before this Qur'ān was revealed onto you,**

وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لَا رَتَابَ

c. **nor have you ever been able to write one with your own right or left hand; if you had been a literate and done so, the Followers of Falsehood who wish to falsify you would have had a cause to doubt the Divine descent of the Qur'ān.**

الْمُبْطِلُونَ ۝

d. **Rather, this Qur'ān is self-evident and consists of enlightening Statements to the hearts of those endowed with true spiritual insight.**

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ

e. **And no one deliberately repudiates, negates or rejects OUR Statements other than the unjust and wicked.**

بَيِّنَاتٍ إِلَّا الظَّالِمُونَ ۝

30 * Al-Rūm

Wonders of Creation and Diversity

30:19

a. **It is He, Who brings the living out of that which is dead, and**

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ وَكَذَلِكَ تُخْرَجُونَ ۝

b. **it is also He, Who brings the dead out of that which is living, and,**

c. **again, it is He, Who revives the earth to life with vegetation after it had been lifeless for having been exposed to severe drought and water logging, etc.**

d. **And, it is in the same way that you too shall be brought out to life, after you are dead, in a new dimension of existence.**

30:20-21

a. *Allāh has set up numerous wonders all over the universe as a witness to His Supremacy and Power. The following Q.30:20-25 and 30:46 draw attention to seven of these great wonders.*

b. **And among His Great Wonders is that He created you, as the first human being, out of earthly dust; and since then, c. you have grown into a human population, spreading far and wide, across the earth planet.**

d. **And, among His Great Wonders is the fact that He created for you spouses from among yourselves: same species as with all other living creatures,**

e. **so that you may live with mutual comfort and tranquility, and**

f. **He has instilled affection and kindness between you so that you live together as mutually loving and caring married couples.**

g. **Indeed, in this are clear signs for a people who ponder and reflect upon what Allāh has created.**

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ۝ وَمِنْ ءَايَاتِهِ

أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا

لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ

مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ

لِقَوْمٍ يَتَفَكَّرُونَ ۝

30:22-23

a. **And, among His Great Wonders is the creation of the cosmos, the celestial space and the earth, and**

b. **the diversity of your languages, your forms, and your colors, even though all of you are originally the offspring of one parenthood: Adam and Eve.**

c. **Indeed, in this are clear signs for a people endowed with knowledge of the phenomenon of creation.**

d. **And, among His Great Wonders is your sleep, by the nighttime or by daytime, as well as your pursuit for livelihood out of His Bounty.**

e. **Indeed, in this are clear signs for a people who listen to Allāh's Messages.**

وَمِنْ ءَايَاتِهِ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ

وَاخْتَلَفَ الْأَلْسِنَتِمْ وَأَلْوَانَكُمْ ۚ إِنَّ فِي

ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ۝ وَمِنْ ءَايَاتِهِ

مَتَاعُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ

مِنْ فَضْلِهِ ۚ إِنَّ فِي ذَلِكَ

لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ۝

30:24-25

a. **And, among His Great Wonders, too, is that He causes you to see the lightning, giving rise to both fear of being struck, and inspires hope of relieving rain, and**

b. **that He sends down rain water from the sky clouds, wherewith He revives the earth/soil to life after it had been lifeless so that it produces vegetation once again.**

c. **Indeed, in this are clear signs for a people who use their faculty of reasoning and understand and reflect.**

d. **And, also among His Great Wonders are that the cosmos, the celestial space and the earth that stand firm by His Command.**

e. **Then, as the Time of Resurrection approaches, He shall call you with One Single Call, through Angel Seraphiel, from your graves in the earth, and you shall all come out instantaneously.**

وَمِنْ ءَايَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا

وَطَمَعًا ۚ يُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ

بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي

ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ۝

وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ

وَالْأَرْضُ بِأَمْرِهِ ۚ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً

مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ۝

Islām – A Natural and Rational System

30:30

- a. *O Prophet Moḥammad and The Faithful!*
 b. **So set your face**, i.e. stand firm in devotion and commitment, **to the True Religion of Islām** as a way of life - free from dogma, rituals, hypocrisy and polytheism - demanding only a state of submission to Allāh – The One God.
 c. **This is the natural and upright Religion that Allāh embedded in human beings in pursuit of the truth.** So adhere to it.
 d. **There can be no altering the phenomenon of natural disposition in Allāh's design of this creation.**
 e. **This is the Religion, the unswerving; but most of the people do not realize it, and, hence remain ignorant of the truth.**

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ
 الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ
 اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ
 أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

31 * Luqmān

Luqmān Shares Wisdom

31:13

- a. **And, when Luqmān said to his son**, by way of advice, when he was enjoining him to do good and forbidding him to engage in evil:
 b. **'O My Dear Son!**
 c. **Do not ascribe partners with Allāh in His Unity, Divinity and Uniqueness;**
 d. **for, ascribing partners with Him is certainly a tremendous injustice and a terrible sin.**

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعْطِيهِ
 يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
 لَظُلْمٌ عَظِيمٌ ۝

31:16

- a. *And Luqmān continued:*
 b. **'O My Dear Son!**
 c. **Whether good or bad, even if the deed should have the insignificant weight of a grain of a mustard seed,**
 d. **and even if it is hidden in a rock, or anywhere in the cosmos, the celestial space, or in and on the earth,**
 e. **Allāh shall bring it to light for its judgment and reward.**
 f. **Truly, Allāh is All-Perceptive of the minutest dimensions of all things, All-Aware of their location.**

يَبْنِي إِنِّي إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ
 خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
 السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ
 إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ۝

31:17-19

- a. **O My Dear Son!**
 - **Establish the daily Mandatory Prayer in conformity with its conditions and preferably in congregation, and**
 - **enjoin to promote the doing of what is right, virtuous and good, and**
 - **forbid and try to prevent the doing of what is wrong, vice and evil, and**
 - **have patience and endure steadfastly with whatever may befall you.**
 b. **Truly, these three things - enjoining good, forbidding evil and steadfastness - demand great determination, and are the most honorable traits.**
 c. **And, do not turn your cheek/face away from people in false pride and contempt,**
 d. **and do not walk about arrogantly and with pride on earth.**

يَبْنِي أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ
 عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ
 ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ۝ وَلَا تُصَعِّرْ
 خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ
 مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

- e. **Indeed, Allāh does not take fancy of any swaggering snob.**
 f. **And, be humble in how you walk, and**
 g. **keep your voice low while conversing,**
 h. **for the ugliest of all voices is undoubtedly the braying of an ass.**

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ۝

Allāh - the One God Knows the Unknown

31:34

- a. **Indeed with Allāh alone rests the knowledge of coming of the Last Hour – the Time of Death, the Time of Blasts, the Resurrection and its Correlatives; and**
 b. **it is He, Who sends down the relieving and plenteous rain at the time and place He knows; and**
 c. **it is He alone, Who knows what the mother's wombs enfold, and its characteristics and future abilities in life;**
 d. **whereas no person can know of what he/she shall reap tomorrow, i.e. what the future will bring, and**
 e. **as no one can know in what land/place he/she shall die and buried.**
 f. **Undoubtedly, it is only Allāh, Who is The All-Knowing, The All-Aware of all things and everyone.**

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

32 * Al-Sajdah

Greatest Wrong

32:22

- a. **And who is more wrong than the one, who, when reminded repeatedly of one's Rabb's Messages, turns away from it in aversion?**
 b. **We shall certainly wreak vengeance upon such criminals - guilty of disbelief and a life full of sin.**

وَمَنْ أَظْلَمُ مِمَّنْ دُكِرَ بَيِّنَاتٍ مِنْ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ۝

33 * Al-Aḥzāb

Be on Guard

33:01

- a. **O The Prophet Moḥammad!**
 b. **Remain conscious of ALLĀH - The One God, and**
 c. **do not yield to the pressures brought on you in matters of faith, law and social order by the disbelievers, and the hypocrites,**
 d. **for ALLĀH is truly All-Knowing of what they say and what their motives are, and He is All-Wise.**

يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

Spiritual Father, Spiritual Mothers

33:06

- a. **The Prophet Moḥammad is closer to and has more claim on The Faithful than they have on themselves,**
 b. **and seeing that he is the Spiritual Father to them, his wives are as their Spiritual Mothers and are equally caring.**
 c. **In Allāh's Decree, those imbued through the wombs - blood relations - have a stronger claim upon one another in matters of inheritance and charity than other believers and the immigrants who fled oppression in the Cause of Allāh.**

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ

- d. **Nonetheless, you are to act with kindness towards your protégés and give some of your charity to them as well.**
 e. **This is inscribed in the Book of Allāh's Decree.**

The Role Model

33:21

- a. *In the midst of stress and fear in and around the trench, The Prophet^(p) was the source of their hope, confidence and reassurance.*
 b. **Surely, in the person of Allāh's Emissary Moḥammad you have a perfect role model to follow:**
 c. **for the one who looks forward with awe and hope to Allāh's Mercy and to His Forgiveness on the Last Day, and the one who Remembers Allāh unceasingly.**

Public Figures Bear More Responsibility

33:32-34

- a. **O Wives of The Prophet Moḥammad!**
 b. **You are not the like of any other married women as you are virtuous and truly pious, and, thus act with awareness of your special status;**
 c. **so do not speak enticingly while conversing with men whom you could legally marry lest anyone of them, in whose heart is a sickness, should become infatuated towards you;**
 d. **but speak in an appropriate manner to avoid misunderstandings: be chaste in speech.**
 e. **And remain in your homes, and**
 f. **if you do have to go out for a purpose, then do not display your adornments, as was the case with women in the pagan times of ignorance, to provoke and entice.**
 g. **And establish your daily Mandatory Prayers in prescribed manner and at designated times, and**
 h. **pay out the mandatory Zakāt for self-purification, and**
 i. **obey Allāh and His Final Emissary Moḥammad in whatever they command.**
 j. **O Members of the Prophet's Household!**
 k. **Allāh only wishes to cleanse you of any blemish, and to make you pure with utmost purity.**
 l. **O Members of the Prophet's Household!**
 m. **And commemorate whatever is recited in your homes of Allāh's Revelations in The Qur'an, and The Wisdom.**
 n. **Indeed, Allāh is All-Subtle knowing whatever is in your hearts, and All-Aware of your righteousness.**

Seal of the Prophets

33:40

- a. **O The Faithful!**
 b. **Know that Prophet Moḥammad is not the biological father of any of your men,**
 c. **but he is Allāh's Final Emissary, and is, thus, the Spiritual Father of the Muslim Ummah, and**
 d. **he is also the Seal, the last end, of the Prophets.**
 e. **And, indeed, Allāh has full knowledge of all and everything.**

تَفْعَلُوا إِلَىٰ أُولِيَائِكُمْ مَعْرُوفًا كَانَ
 ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ۝

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ
 حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
 الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۝

يٰۤاَيُّهَا النَّبِيُّ لَسْتُ كَأَحَدٍ مِّنَ
 النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
 فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ
 قَوْلًا مَّعْرُوفًا ۝ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا
 تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ
 وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ
 وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ
 لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ
 وَيُطَهِّرَكُمْ تَطْهِيرًا ۝ وَادْكُرْنَ
 مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِّنْ آيَاتِ اللَّهِ
 وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۝

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ
 وَلَكِن رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ
 وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

Honoring the Prophet Muḥammad

33:56-57

- a. Truly, Allāh and His Angels always shower blessings on The Prophet Muḥammad.
- b. O The Faithful!
- c. So it is mandatory upon you to invoke Allāh's blessings upon him, and submit to him in total obedience; or greet him with wholesome greetings of peace.
- d. Those men and women, young and old, who offend Allāh and His Emissary Muḥammad through disrespect and blasphemy of Allāh's Word and Prophet's Mission are cursed by Allāh in this world and in the Life after this life, and
- e. He has prepared a humiliating suffering especially for them.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا
إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ
اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ
عَذَابًا مُهِينًا

Dress Code

33:59

- a. O Prophet Muḥammad!
- b. Having defined parameters of social morality direct your wives, and your daughters, as well as the female believers that:
- c. they should let down their outer garments over themselves when outside their homes and/or when with men whom they are not forbidden to marry.
- d. This is more fitting and respectable so that they are recognized as decent women, and they are not to be harassed by evil eyes.
- e. And Allāh is always The Forgiving of any occasion in the past when they may have neglected to cover themselves, and Ever-Compassionate to them in His veiling them.

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ
وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ
جَلْبِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلَا
يُؤْذَنَ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Speak in a Straightforward Manner

33:70

- a. O The Faithful!
- b. Remain conscious of Allāh in your speech and deeds, lest He enforces upon you the consequences of your disobedience,
- c. and always speak the accurate speech.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا
قَوْلًا سَدِيدًا

34 * Sabā

Striving Against the Divine Word

34:05

- a. As for those who challenge and strive against Our Messages in the Qur'ān,
- b. seeking to thwart them and undermine their purpose,
- c. it is they for whom shall be the punishment of an intense suffering in the Hell.

وَالَّذِينَ سَعَوْا بِآيَاتِنَا مُعْجِزِينَ
أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٌ

Standing with Allāh - the One God

34:37

- a. **And it is neither your riches nor the nobility of your family and progeny in this life that will bring you near to Us in closeness;**
 b. **but it is only the one who believes in the Unity and Uniqueness of Allāh, the Resurrection and its correlatives, and fulfills the requisites of their faith by doing deeds of righteousness shall bring one near to Us.**
 c. **As for them, the reward for their deeds of righteousness shall be doubled.**
 d. **And they shall live in the Celestial Chambers of Paradise, in peace and security from every suffering and tension – never to leave, never to die.**

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرَّبُكُمْ
 عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ ءَامَنَ وَعَمِلَ
 صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الْوَعْدِ
 بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ءَامِنُونَ ۝

35 * Fāṭir

Blessings Conferred; Blessings Withheld

35:02

- a. **Whatever blessings and favors Allāh may open up for a people, of rain, provisions or well-being, no one can or is able to hold it back, and**
 b. **whatever of these He may hold back, there is not one, other than Him, who can or is able to confer,**
 c. **for He is The Almighty with Irresistible Power in His holding back, and The All-Wise in whatever He opens up for a people.**

مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا
 مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكُ فَلَا مُرْسِلَ
 لَهُ مِنْ بَعْدِهِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Goodness is Exalted

35:10

- a. **Whosoever desires honor, grandeur and glory for himself should know that all honor, grandeur and glory is for Allāh in this world as well as in the Life after this life, so let him/her seek it through obedience to Him.**
 b. **Good words in matters of faith as well as in general conversation rise up to Him, and He elevates the status of righteous conduct.**
 c. **As for those who plot evil, plan evil and plant evil, for them shall be a severe suffering.**
 d. **And their plotting, planning and planting is bound to perish.**

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا
 إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ
 الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ
 السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ
 أُولَٰئِكَ هُوَ يُبْورُ ۝

The Moratorium

35:45

- a. **And if Allāh were to punish people immediately and subject them to the consequences of their conduct on earth,**
 b. **then He would not leave a single living creature – human body – alive on the surface of the earth.**
 c. **Instead, He grants them respite for a period of time, set by Him, to repent and reform.**
 d. **And whenever their time comes as death befalls and their affairs in the world cease, then they would realize that all of Allāh's servants had been in Allāh's watchful Sight.**

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا
 مَا تَرَكَ عَلَىٰ ظَهْرِهَا مِنْ دَابَّةٍ
 وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى
 فَإِذَا جَاءَ أَجَلُهُمْ فَإِنَّ اللَّهَ كَانَ
 بِعِبَادِهِ بَصِيرًا ۝

Inspiring Signs

36:36

a. **Praise be to The One Who created all the pairs – in opposite,**

- of what the earth produces of agricultural stock, and - of themselves and of livestock, and of birds, and of beasts, and

- of what they yet have no knowledge of other kinds in the land and the sea and the realm of the un-perceivable.

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا
مِمَّا تَنْبَغُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا
لَا يَعْلَمُونَ ۝

36:38-40

a. **And the sun that runs on its course to its point without having any of rest, or to the time or point of the daily sunset.**

b. **That is the Power of The All-Powerful, The All-Knowing of His creation.**

c. **And for the moon, We have measured it to appear in phases to traverse until it returns to its shape like an old palm sheath and curves like a crescent.**

d. **And it is neither for the sun to overtake the moon, i.e. for the sun to rise where the moon appears**

e. nor the nighttime to outpace the daytime, i.e. nor does the night come at the time of the day such that it eclipses its brightness; and

f. they all – celestial bodies and systems – float, swim, move, revolve, turn around through space, each in a defined orbit in accordance with Our Laws.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ۝ وَالْقَمَرَ
قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
الْقَدِيمِ ۝ لَا الشَّمْسُ يَنْبَغِي لَهَا
أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ
وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ۝

Be Charitable!

36:47

a. **And whenever they are told:**

b. Give in charity to others who are needy out of what Allāh provides for you.

c. **The disbelievers say to those who believe mockingly:**

d. Are we to feed those whom your Allāh could have fed Himself, only if He so Willed?

e. By saying so you are clearly mistaken.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا
أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ
أُنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ۝

Hands Speak, Feet Testify

36:65

a. **Now We shall set a seal on their tongues and mouths,**

b. and it shall be their hands that shall be caused to speak to Us,

c. and their feet shall be caused to testify to everything they had been doing of evil in the worldly life.

d. And so each limb shall speak of sinful actions which it did.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
يَكْسِبُونَ ۝

Abraham Makes a Plea

37:100-102

a. *And later Abraham made a plea:*b. **O My Rabb!**c. **Please grant me a son of the righteous.**d. **Thereupon, We gave him the good news of a righteous and resolute boy, named Ishmael.**e. **So the boy, Ishmael, was born, and when he was old enough to work alongside of his father and understand his faith and aims;**f. **Abraham said:**g. **O my dear son Ishmael!**h. **I am certain to have seen in my dream that I was sacrificing you in the Name of Allāh.**i. **So think about it;**j. **and give me your opinion?**k. **Ishmael, considering that dream was a divine order, said un-hesitantly:**l. **O my dear father!**m. **Please do as you are commanded to do, and,**n. **in due course, you shall find me, by Allāh's Will, to be of the ones who remain patient and steadfast in momentous ordeal dedicated to Allāh.**

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۝

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ۝

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُا إِنِّي أَرَىٰ

فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا

تَرَىٰ ۚ قَالَ يَتَأَبَّتُ أَفْعَلُ مَا تُؤْمَرُ ۖ

سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ۝

Dream Comes True

37:103-105

a. **So when both of them resolved to submit themselves to the Will of Allāh, and**b. **Abraham laid him – Ishmael – down on the side of his forehead for making a sacrifice of him at a hillock in Minā, outskirts of Makkah.**c. **Just at that point We called out to him:**d. **O Abraham!**e. **You have undoubtedly made the purpose of your dream come true by having reached this point; thus you no longer require offering Ishmael in sacrifice.**f. **Thus, truly do We reward those who are obedient to Us and devoted to righteousness.**

فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ۝

وَنَدَيْنَاهُ أَن يَتَذَكَّرْهُ ۚ

قَدْ صَدَقْتَ الرَّءْيَا إِنَّا كَذَلِكَ نَجْزِي

الْمُحْسِنِينَ ۝

Great Sacrifice

37:106-107 and 109

a. **All this was clearly a difficult ordeal for both Abraham and Ishmael to prove their true obedience and commitment to Allāh.**b. **Then We substituted him – in place of Ishmael - with a great sacrifice of a ram.**c. **Our Peace and blessings be upon Abraham for having stood firmly in the Service of Our Cause.**d. **And peace and blessings be upon Ishmael too who was pleasing to his Rabb - 19:54 - 55 and 21:58 - 86.**

إِن هَذَا هُوَ الَّذِي كَفَرْنَا بِكَ ۚ

وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ۝

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ۝

38 * Šād

Blessed and Full of Blessings

38:29

- a. *This Qur'ān is a Book from Us, which We revealed on to you O Prophet Moḥammad.*
 b. **It is blessed and Full of Blessings!**
 c. *Its purpose is that people with conscious may contemplate over its Messages and shape their individual and collective lives in accordance with it, and*
 d. **those endowed with spiritual insight should take it as admonition.**

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا
 ءَايَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ۝

39 * Al-Zumar

Proxy for Intercession

39:03

- a. **Behold!**
 b. **True Faith is exclusively for Allāh.**
 c. *Yet those who take up other entities like angels, the jinn and the human as their masters instead of Him, argue:*
 d. **We worship them for no reason except for that they may bring us close in nearness to Allāh.**
 e. *The argument is false, misleading and untenable.*
 f. **Truly, Allāh shall judge between them – those who argue as per 'c' and those who oppose it – as to what they argue about and differ from the truth.**
 g. **For sure, Allāh does not guide the one who is thus the lying blasphemer.**

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ
 اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا
 نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ
 اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ
 يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
 كَذِبٌ كَفَّارٌ ۝

Darkness Threefold

39:06

- a. *It is He, Who created you all from a single soul, and*
 b. *then it is He, Who made from it its mate, and*
 c. *it is He, Who sent down for you of the livestock eight in pairs: the male and the female of four kinds - sheep, goats, camels and bovine cattle.*
 d. *It is He, Who creates you in your mothers' wombs, one phase of creation following another phase of creation, in three layers of darkness.*
 e. **That is Allāh, your Rabb.**
 f. **To Him belongs the Sovereignty of all existence.**
 g. **There is no entity worthy of worship, command and obedience, and can never be, but Him.**
 h. **So how, then, can you turn away from worshipping Him to worshipping entities other than Him?**

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا
 زَوْجَهَا وَأَنزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةً
 أزْوَاجٍ يَخْلُقْكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ
 خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ
 ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا
 هُوَ فَأَنَّى تُصَوِّرُونَ ۝

Listen and Follow

39:17-18

- a. **And for those men and women, young and old, who shun al-tāghūt; and**
- b. **turn in faith to Allāh;**
- c. **for them is the good news.**
- d. **So announce the good news to such of My servants of Mercy and Blessings.**
- e. *My servants are those men and women, young and old who listen attentively to the Speech of the Qur'an, and*
- f. *thus follow and practice it in the best way possible.*
- g. **It is they whom Allāh has guided aright, and**
- h. **it is they with intellects, capable of contemplation.**

وَالَّذِينَ آجَتَبُوا الطَّغُوتَ أَنْ يَعْبُدُوهَا
وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ
عِبَادِ ۚ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ
أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ
وَأُولَٰئِكَ هُمُ أُولُوا الْأَلْبَابِ ۝

Never Despair Allāh's Mercy

39:53-54

- a. **Say, O Prophet Moḥammad, thus speaks Allāh:**
- b. **O My Servants!**
- c. **Those of you who have harmed themselves by having squandered their lives in pursuit of worldly pleasures and thus transgressed against the benefit of their own souls through disbelief, idolatry, adultery and murder.**
- d. **Never lose hope of Allāh's Infinite Mercy.**
- e. **Undoubtedly, Allāh forgives all sinful mistakes of those who seek forgiveness.**
- f. **Indeed, it is He Who is The Most-Forgiving to all those who repent, and The Ever-Compassionate towards those who die repentant.**
- g. **And turn to your Rabb in penitence, and**
- h. **submit to Him in wholesome obedience before the ultimate suffering of death and resurrection descends upon you,**
- i. **for then it would be too late and you can no longer be salvaged.**

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ
أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ ۝ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ
وَأَسْلِمُوا لَهُ مِن قَبْلِ أَنْ يَأْتِيَكُمُ
الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ۝

The Trumpet Sounds

39:68-70

- a. **And as the Time of Resurrection is to approach, the Trumpet shall be sounded - the First Blast,**
- b. **whereupon everyone in the cosmos and the earth shall be stunned with the intensity of its lightening noise and fall down senseless, except whomever Allāh Wills to be spared.**
- c. **Then the Trumpet shall be sounded once again, the Second Blast, and**
- d. **whereupon they shall all rise up, standing and staring as they shall begin to see the reality; or waiting to see what shall be done with them.**
- e. **And the earth shall glitter with the Light of its Rabb, and**
- f. **the book of worldly deeds shall be spread out for everyone; and**
- g. **the Prophets shall be summoned, and the other witnesses, who shall testify for or against those to whom they conveyed Allāh's Message.**

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي
السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ
اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ
يَنْظُرُونَ ۝
وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ
الْكِتَابُ وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ
وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ۝

- h. **And judgment shall be passed among them equitably and with full justice, and**
 i. **they shall not be treated unjustly in any matter.**
 j. **Each soul/person - whether it be righteous or sinful - shall be paid the reward in full for his/her doing - good for good, evil for evil.**
 k. **And, He is the Best-Aware of all that they used to do in their worldly life, and, in fact, has no need for any witnesses.**

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ
بِمَا يَفْعَلُونَ ۝

40 * Ghāfir

Infidelity of Eyes

40:19

- a. **He is aware of the most furtive glance and infidelity of the eyes, i.e. surreptitious or intentionally lustful look at the opposite gender that induces evil,**
 b. **and, of whatever is concealed of their intensions in the hearts.**

يَعْلَمُ خَائِبَتَهُ الْأَعْيُنِ وَمَا تُخْفِي
الْصُّدُورُ ۝

Learn from History

40:82

- a. **Do they not travel about the land and observe the archeological sites how those disbelievers, arrogant and haughty, who lived before them – the People of Pagan Makkah - met their devastatingly fearful end?**
 b. **They were far greater in number than these people of Makkah, and**
 c. **stronger in might than these, and**
 d. **made more impressive landmarks on earth that they left behind as archeological sites.**
 e. **Yet whatever grandeur and material development they achieved was of no benefit to them in the face of Allāh's Displeasure and Wrath.**

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ
كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا
أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَانَارًا فِي
الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَّا كَانُوا
يَكْسِبُونَ ۝

41 * Fussilat

Cosmology and Ecology

41:09

- a. **Say:**
 b. **How can you blesphemise against the One Who created the earth in two days?**
 c. **And yet how can you set up entities for worship as His equals and rivals?**
 d. **It is He alone Who is Rabb of all existence.**

قُلْ أَنتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ
الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُمْ أَنْدَادًا
ذَٰلِكَ رَبُّ الْعَالَمِينَ ۝

41:10

- a. **And it is He Who set onto it - the earth - firmly solid mountains to stabilize it, and**
 b. **it is He Who blessed these with treasures of minerals, water reservoirs, natural resources and other substances and energies, and**
 c. **equitably apportioned its means of sustenance as necessities of life sufficient for its inhabitants: human beings and beasts.**

وَجَعَلَ فِيهَا رُوسًى مِّن فَوْقِهَا وَبَرَكَ
فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ
سَّوَاءً لِّلسَّالِينَ ۝

- d. **He accomplished all that in two days, thus adding up to a total of four days of evolutionary period,**
 e. **this is in response to the queries of the enquirers about the creation of the earth and all that is in it.**

42 * Al-Shūrā

Uphold the Faith; Do Not Split

42:13

- a. *O The Faithful!*
 b. **In matters of Faith, He has ordained for you the same Faith that He once enjoined upon Noah, and**
 c. **that which We reveal on to you O Moḥammad, and**
 d. **that, which We enjoined upon all former Prophets like Abraham and Moses and Jesus.**
 e. **And all it denotes is that you should always uphold the same one true Faith of Islām, and**
 f. **never make any dissension, deviation and/or factions within it; preserve its unity.**
 g. **It is very hard upon the polytheists to comprehend the concept and respond positively to which you call them: the Unity and Uniqueness of Allāh as they set up partners with Him – The One God.**
 h. **But Allāh chooses to His side in faith and in obedience whomever He pleases,**
 i. **and He guides to Himself of those men and women, young and old who turn to Him heartily, penitently and obediently.**

Mold of the Faithful

42:37-43

- a. **And those who shun major sins and shameful deeds,**
 b. **and when they get angry or furious, even then they are willing to forgive rather than retaliate,**
 c. **and those who respond to the call of their Rabb,**
 d. **and establish the daily Mandatory Prayers in the prescribed manner and at designated times, preferably in congregation,**
 e. **and conduct their affairs by consultations and deliberations among themselves,**
 f. **and spend generously in Our Cause and for the needy out of that We provide for them,**
 g. **and those who, when they suffer aggression and injustice, defend themselves and show a bold front by retaliating against those who wrong them in the same manner in which the latter wronged them.**
 h. **And the reward for an evil deed is the like of that evil deed,**
 i. **but whoever foregoes retaliation, forgives his adversary and reconciles, his huge reward is with Allāh.**
 j. **Truly, He does not take fancy of those who are unjust and the wrongdoers in initiating wrong and undue acts of revenge.**
 k. **However, there is no cause to blame or retaliate against the one who defends oneself in a lawful manner after having been wronged.**

25

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا
 وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ
 إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا
 الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى
 الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي
 إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ۝

وَالَّذِينَ يَخْتَفُونَ كِبَرًا لِلْإِثْمِ
 وَالْفَوْحِشَ وَإِذَا مَا غَضِبُوا هُمْ
 يَغْفِرُونَ ۝ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا
 الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا
 رَزَقْنَاهُمْ يُنْفِقُونَ ۝
 وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ۝
 وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا
 وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ
 الظَّالِمِينَ ۝ وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ
 فَأُولَٰئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ۝

- l. **Rather blame or retaliation lies only on those**
 - who oppress people, and
 - commit aggression in the land without right or reason.
 m. **And, it is they for whom is painful suffering.**
 n. **And surely, whoever endures patiently in such an adversity and forgives the wrong done to him/her;**
 o. **this would, indeed, be a matter of great resolve and most resolute of matters.**

Boys and Girls are from Allāh

42:49-50

- a. **For Allāh alone is the sovereignty of the cosmos, the celestial space and the earth.**
 b. **He creates whatever He Wills.**
 c. **He blesses with baby-girls whomever of the married couple He Wills, and**
 d. **He blesses with baby-boys whomever of the married couple He Wills.**
 e. **Or He gives the married couple both baby-boys and baby-girls, and**
 f. **He causes infertility of the married couple whom He Wills.**
 g. **Surely, He is both The Knowing of whatever He creates; The Powerful in bringing about whatever He Wills.**

42:51

- a. **And it is not for any human being that Allāh should speak to him face-to-face,**
 b. **except it be through Revelation, or**
 c. **should speak from the other side of Veil of Grandeur, where He makes the person able to hear His Speech but without seeing Him, or**
 d. **He may assign an Angel-Envoy to reveal, with His authorization, whatever He may Will to reveal.**
 e. **Surely, He is both The Exalted - more exalted than all created beings, and The Wise in His command and decree.**

42:52

- a. **And, thus, in the same way, We have revealed on to you O Prophet Moḥammad the Spirit from Our Command, i.e. the Qur'an by which hearts are revived.**
 b. **And before this Revelation you neither knew the Revelation/Book,**
 c. **nor did you know through your own endeavor and insight the details of the injunctions of the faith.**
 d. **But We have brought it, the Spirit/Qur'an, as a Light,**
 e. **by which We Guide whomever We Will of Our servants.**
 f. **And, indeed, you O Prophet Moḥammad guide people to the Right Path by means of the same Spirit, the same Light.**

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ
 النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
 أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَمَنْ
 صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ۝

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ خَلَقَ مَا
 يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ
 يَشَاءُ الذُّكُورَ ۝ أَوْ يَزْوِجُهُمْ
 ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ
 يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ۝

وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا
 أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
 فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَى
 حَكِيمٍ ۝

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا
 مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا
 الْإِيمَانُ وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي
 بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّا لَنَهْدِي
 إِلَى صِرَاطٍ مُسْتَقِيمٍ ۝

43 * Al-Zukhruf

Let nothing Hinder You

43:43-44 and 62

- a. **So hold fast in letter and spirit to This Qur'an which has been revealed onto you from your Rabb.**
 b. **By doing so, surely, you are firmly set on the Right Path.**
 c. **And, indeed, this Qur'an is a source of admonition and Remembrance for you, and for your people.**
 d. **And you all – the followers of Prophet Moḥammad – shall eventually be questioned as how strong and firm a relation did you establish with this Qur'an.**
 e. **And never let the Satanic forces hinder you from following The Qur'an,**
 f. **for, no doubt, he is an open enemy to you and his enmity is widely manifest.**

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ
عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝ وَإِنَّهُ لَذِكْرٌ لَّكَ
وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ۝
وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ
مُبِينٌ ۝

44 * Al-Dukhān

When the Sky Exhales Smoke

44:10-14 and 16

- a. **Then be on the watch for the Time when cosmos exhale clouds of a visible smoke – the time approaching the Last Hour followed by the Resurrection and its correlatives.**
 b. **It shall envelop the mankind, causing them to cry out:**
 c. **This is a terrible suffering!**
 d. **O Our Rabb!**
 e. **Please draw away this suffering from us.**
 f. **For now we are true believers in Your Divinity, Unity and Uniqueness.**
 g. **But how would this sudden profession of faith help them in avoiding the suffering,**
 h. **whereas an Eminent Divine Emissary, Moḥammad, had already come to them making the truth and its requisites absolutely clear to understand.**
 i. **But how could they turn away from him – Moḥammad – and they say slanderous remarks of him:**
 j. **He is tutored by men and is also possessed.**
 k. **And at the Time of Judgment We shall seize them by force with Mightiest Grip.**
 l. **Indeed, We are to wreak vengeance.**

فَازْتَفَبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ
مُبِينٍ ۝ يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ ۝
رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝
أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ
مُبِينٌ ۝ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ۝
يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا
مُنْتَقِمُونَ ۝

45 * Al-Jāthiyah

System of Law

45:18-20

- a. **And now, with this Qur'an, We have set you on a Path - of the Faith of Islām – leading to seek His Countenance, and, thus eternal salvation.**
 b. **So follow it diligently.**
 c. **And do not yield to and follow the whims of those who have no understanding of the Divine Guidance.**
 d. **Surely, they cannot be of any help to you against Allāh's Punishment, in case you followed their whims, and, thus fall from His Grace.**

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ
فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا
يَعْلَمُونَ ۝ إِنَّهُمْ لَن يُغْنُوا عَنْكَ
مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ

- e. **And, in reality, the wrongdoers are allies and helpers only to one another;**
 f. **whereas Allāh is the ally and helper of the righteous; the Allāh-conscious.**
 g. **This Qur'an is a source of enlightenment to mankind,**
 h. **and, a means of guidance and mercy for a people with firm faith.**

أُولِيَاءَ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ۝
 هَذَا بَصِيرَتُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ
 لِقَوْمٍ يُوقِنُونَ ۝

46 * Al-Ahqāf

The Message Transcends Humans

46:29-30

- a. **And when WE directed a small group of jinn - beings outside the human visible spectrum - to you O Prophet Muḥammad in order that they may listen to the Qur'an.**
 b. **As they were present there, they said to one another:**
 c. **'Be quite and listen attentively!'**
 d. **As this Recital was concluded by the Prophet, they rushed back to their people carrying a warning.**
 e. *The event is reported to have happened in Baṭn Al-Nakhlah, outskirts of Makkah, while Prophet Muḥammad, ALLĀH bless him always, was returning from a preaching mission to Ṭā'if in Year 620 - a hilly resort ninety km east of Makkah. See also 72:01.*
 f. **They - group of jinn - said:**
 g. **'O Our People!**
 h. **We have listened to the text of a Divine Book, that has been revealed after the Torah to Moses, confirming all divine origin of the truth that are still contained by the previous Revelations.**
 i. **It guides to the Truth, and to a Straight Right Path that lead one to the realization of servitude to ALLĀH - the One God.**

وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنَّ
 يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ
 قَالُوا أَنصَتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَى
 قَوْمِهِمْ مُنْذِرِينَ ۝ قَالُوا يَنْقُومَنَا
 إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِنْ بَعْدِ
 مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي
 إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ۝

46:31-32

- a. *Preaching continued:*
 b. **O Our People!**
 c. **Respond positively to the one who calls you to ALLĀH - the One God, i.e. Prophet Muḥammad, and believe in him and the truth of his mission.**
 d. **Thus, ALLĀH shall forgive some of your past impieties and sinful offences, and HE shall protect you from a grievous suffering in this life as well as in the Afterlife.**
 e. **But whoever does not respond positively to the one who calls to ALLĀH, then cannot render ALLĀH helpless in persecuting him/her on the earth,**
 f. **and, s/he shall have no friends for him/her besides ALLĀH, and they shall thus be in clear error.**

يَنْقُومَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا
 بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ
 مِّنْ عَذَابٍ أَلِيمٍ ۝ وَمَنْ لَا يُجِبِ
 دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ
 فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ
 أُولِيَاءَ ۝ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ ۝

47 * Muḥammad

In the Cause of Allāh - the One God

47:07-09

a. O The Faithful!**b. If you will help serving the Cause of ALLĀH, HE shall help you, and make your foothold firm so that you remain steadfast in the Service of HIS Cause.****c. Whereas those who disbelieve, perdition and ill fortune is their fate, and HE shall nullify their good deeds.****d. This is so because they dislike what ALLĀH revealed to Prophet Muḥammad by way of the Qur'an, and ALLĀH thus caused their good deeds to go waste.**

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ

يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَضَلَّ

أَعْمَلَهُمْ ۝ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا

أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَلَهُمْ ۝

Donate without Grudge

47:33 and 38

a. O The Faithful!**b. Obey ALLĀH - the One God!****c. And obey the Messenger Muḥammad! 04:80 asserts that whoever obeys the Messenger; in fact, obeys ALLĀH.****d. And do not let your good deeds go to waste by acts of disobedience and overstepping the limits imposed by ALLĀH and HIS Prophet.****e. You are called upon to spend only a little of your wealth in the Cause of ALLĀH, yet some of you grudge and withhold miserly; and, whoever grudges and withholds miserly, in fact, withholds against oneself.****f. For ALLĀH is All-Sufficient, and free of all needs, and it is you, who are the needy ones.****g. And if you still turn away in disobedience, HE shall replace you with another people, and, then they shall not be the like of you.**

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا

الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ۝

هَٰذَا نَتَمَنَّاهُمْ هَٰذَا تَدْعُونَ لِتُنْفِقُوا فِي

سَبِيلِ اللَّهِ فَمِنْكُمْ مَن يَبْخُلُ وَمَن

يَبْخُلْ فَإِنَّمَا يَبْخُلْ عَن نَفْسِهِ ۚ وَاللَّهُ

الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِن تَتَوَلَّوْا

يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا

أَمْثَلَكُمْ ۝

48 * Al-Fat'h

Tranquility in Submission

48:28-29

a. It is HE, WHO has sent HIS Messenger Muḥammad with the Guidance and Religion of the Truth,**b. so that HE may exalt it, and make it prevail over all religions - see also 09:33.****c. And ALLĀH - the One God suffices as a witness to the Truth of Islām.****d. Muḥammad is the Messenger of ALLĀH.****e. And those men and women, young and old, who follow him are****- firm and unyielding against the disbelievers in accepting their influence,****- but compassionate among themselves and accepting**

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ

وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۚ

وَكَفَىٰ بِاللَّهِ شَهِيدًا ۝ مُحَمَّدٌ رَسُولُ اللَّهِ ۚ

وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ

رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا

their influence.

f. **You see them**

- kneeling down, and
- prostrating themselves in Prayers, and
- seeking ALLĀH's Grace and HIS blessings.

g. **Their distinguishing feature is apparent on their faces/foreheads from the effects of prostration.**

h. **Their metaphoric description in the Torah – Deuteronomy 33:02-03; and their description - similitude - in the Injil - Mark 04:26-33, is that of a plant, which**

- sprouts its shoots,
- then it is invigorates,
- then it grows stout,
- then it stands firmly on its stem,

i. **thus giving pleasure to the farmers.**

j. **Likewise, shall cause the believers to rise to strength, and thereby enrage the disbelievers.**

k. **ALLĀH promises forgiveness and a great reward to those of them, who truly and firmly believe, and fulfill its requisites by way of doing the deeds of righteousness.**

سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ

وَرَضُونَا سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ

أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ

وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزَعٍ أُخْرِجَ

شَطْطُهُ فَتَازَ رُودُ فَاسْتَغْلَظَ فَاسْتَوَىٰ

عَلَىٰ سَوْقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ

الْكُفَّارَ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا

وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَّغْفِرَةً

وَأَجْرًا عَظِيمًا ۝

49 * Al-Hujurāt

Believers Not to Fight Each Other

49:09-10

a. **And, as and when, two groups of the believers fight to kill each other; then seek reconciliation between the two promptly.**

b. **And the one of them which is insolent and commits aggression against the other; then fight the one who commits aggression until it submits to ALLĀH's Command: returns to peace on equitable terms.**

c. **So if it complies, then seek even-handed reconciliation between the two of them, and be scrupulously equitable.**

d. **Surely, ALLĀH likes those who give everyone their due right, and are scrupulously equitable.**

e. **All believers are indeed in one single brotherhood: they are like one family.**

f. **Therefore, seek reconciliation between your brothers and/or sisters, and/or brotherly families/communities /nations when they are at odds with each other; and stay conscious of ALLĀH's instruction so that you may be blessed with mercy.**

g. *Al-Bokhārī quotes a report from the Prophet, ALLĀH bless him always: Cursing a Muslim is transgression, and fighting to kill him amounts to disbelief. Furthermore, al-Muslim quotes: The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever. Or as the Prophet may have said.*

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا

عَلَى الْأُخْرَىٰ فَاقْتُلُوا الَّتِي تَبْغِي حَتَّىٰ

تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا

بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ

الْمُقْسِطِينَ ۝ إِنَّمَا الْمُؤْمِنُونَ

إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

Do Not Mock; Do Not Taunt

49:11

a. **O The Faithful!**

b. **No one should ever jeer, ridicule or mock the other, for it is quite possible that whom they mock may be better than them.**

c. **Nor should their women ever jeer, ridicule or mock other women, who may be better than them.**

d. **And, do not find faults with one another; do not defame and negatively criticize one another; and, do not taunt one another by using offensive nicknames.**

e. *The social message is that a Faithful, both male and female, shall never ridicule or mock or belittle one another, and thus promote an environment of social wickedness.*

f. *As evil is the return to such a wickedness after having attained the Faith.*

g. **And whoever does not feel remorseful and repent this behavior, then such people are the wrongdoers, and, surely the curse of ALLĀH is upon the wrongdoers - 11:18. 06:82 also gives a similar message. See 104:01-09 for a comparable theme.**

h. *Al-Muslim reports on the authority of Abū Huraira that the Prophet, ALLĀH bless him always, once said: ALLĀH does not look at your apparent forms, appearances and your possessions, but HE looks in your hearts and your deeds. The Prophet also said: One of you will notice the speck in his brother's eye, but ignore the tree stump in his own eye. Or as the Prophet may have said.*

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا يَسْخَرُوْا مِنْ
قَوْمٍ عَسٰى اَنْ يَّكُوْنُوْا خَيْرًا مِنْهُمْ وَلَا
نِسَاءً مِنْ نِّسَاءِ عَسٰى اَنْ يَّكُنَّ خَيْرًا
مِّنْهُمْ وَلَا تَلْمِزُوْا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا
بِالْاَلْقَابِ بِئْسَ الْاِثْمُ الْفُسُوْقُ بَعْدَ
الْاِيْمَانِ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ
الظَّالِمُوْنَ ۝

Do Not Eat the Flesh of a Dead Brother

49:12

a. **O The Faithful!**

b. **Avoid a great deal of the suspicions as some suspicions are sinful.**

c. **And do not be curious to find out faults of others, and do not spy on one another – both at individual and communal level; and**

d. **do not speak ill of people behind their backs, i.e. do not backbite one another:**

e. **Would any one of you like to eat the flesh of his dead brother?**

f. *This comparison matches the hideousness of backbiting with the most disgusting thing imaginable.*

g. **You would surely consider it repulsive.**

h. **So stay conscious of ALLĀH's injunctions, and do not backbite one another.**

i. *But if it happens inadvertently, and you seek repentance, then surely, ALLĀH is both Acceptor of Repentance, and Ever-Compassionate.*

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اَجْتَنِبُوْا كَثِيْرًا مِّنَ
الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَلَا
تَجَسَّسُوْا وَلَا يَغْتَبِ بَّعْضُكُم بَعْضًا
اُتِخِبَ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ
اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ وَاتَّقُوْا اللّٰهَ اِنَّ
اللّٰهَ تَوَّابٌ رَّحِيْمٌ ۝

Superiority in Unparalleled Purity

49:13

- a. **O People of the World!**
b. **WE have always created you from a single male and a single female, and WE made you into races/nations and tribes/communities so that you may identify and get to know each other as relatives from the same ethnic origin.**
c. **Notwithstanding this, the most honorable among you, in the Sight of ALLĀH, is the one who is most devout, best in piety, righteousness and obedience to ALLĀH's Injunctions.**
d. **This implies that equality of creation - biological origin - is reflected in the equality of human dignity regardless of ones gender, race, ethnicity, or tribal identity.**
e. **Surely, ALLĀH is all-Knowing, ever-Aware.**

يَتَأْتِيَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ
وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
اتَّقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝

50 * Qāf

Nothing is Unwatched

50:16-18

- a. **And it is WE, WHO created human being, and WE know what his/her soul whispers within him/her, i.e. fundamental forces embedded in human nature: primal/instinctive urges, and sensual/non-sensual desires.**
b. **And WE know it as WE are even closer to him/her than his/her own jugular vein.**
c. **When the two recorders - angels - begin to record, seated one on the right hand side, and another on the left/hand side,**
d. **not a single word is uttered by any one person, but there is an angel recorder ever-present, ready to record.**

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا
تُوَسَّوْسُ بِهِ ۚ نَفْسُهُ رُوحٌ ۖ وَحُفَّ رُوحٌ إِلَيْهِ
مِنْ حَبْلِ الْوَرِيدِ ۝ إِذْ يَتَلَقَّى الْمُتَلَقِّانِ
عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝
مَا يَلْفُظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ
عَتِيدٌ ۝

51 * Al-Dhāriyāt

Imaging the Righteous

51:15 and 17-19

- a. **Truly the ones who are ALLĀH-reverent, shall be in the land of Gardens and Springs.**
b. **For they used to sleep only a little at night as they were in worshipful meditation and devotional solitude most of the time,**
c. **and in the hours before dawn, they would frequently implore ALLĀH's compassion and forgiveness.**
d. **And of their wealth and possessions, there would always be a portion for the beggar/needly and the deprived/troubled.**

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ۝
كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ۝
وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ۝
وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ۝

52 * Al-Tūr

O Prophet Muhammad!

52:48-49

- a. **So patiently await the Command of your RABB – the Lord Supreme, as you are surely under OUR Eyes: care and supervision. See also 20:39.**

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا
وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ۝

- b. **And proclaim the Praise of your RABB – the Lord Supreme, when you get up for worshipful meditation, devotional solitude, and Prayers at pre-dawn;**
 c. **and, glorify HIM at the time of setting of the stars.**

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ۝

Surah 53 - Al-Najm

Experiencing Sublime Expanse

53:01-04

- a. **By the star when it sets - perhaps reference to Sirius - 53:49, the star which the Makkan pagans worshiped; it implies that the one which sets cannot be worthy of worship and reverence. See 06:76-79.**
 b. *O Disbelievers!*
 c. **Your companion – Prophet Muḥammad – who has lived amongst you for forty years, has neither gone astray, nor is he erred and misguided.**
 d. **Nor does he speak out the Qur'ānic Āyāt/Statements out of his own inclinations or imagination.**
 e. **That which he conveys to you - the Qur'ān – it is nothing but a Divine Revelation revealed onto him.**

وَالنَّجْمِ إِذَا هَوَىٰ ۝

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝

53:05-10

- a. **It is taught to him by the Extremely Powerful,**
 b. **the Possessor of Ultimate Wisdom.**
 c. **He settled and he rose with all his splendor, while he was on the highest point of the horizon,**
 d. **then, he approached and descended.**
 e. **And was as close as the distance within two bows' length, or even closer.**
 f. **Thus, revealed to HIS Servant Muḥammad what was to be revealed.**

عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝ ثُمَّ دَنَا فَتَدَلَّىٰ ۝

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝

54 * Al-Qamar

The More it is Read, the Better it is Understood

54:17

- a. **And certainly WE have made the Qur'ān easy to be remembered and contemplated.**
 b. **Then, is there anyone who would contemplate and take heed?**

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن

مُذَكِّرٍ ۝

Like the blink of an eye

54:49-50

- a. **Indeed, WE created all things of the Universe in precise measure. See also 52:02.**
 b. **And OUR Command to ordain something is nothing but one word - a single word 'Be!' - like the blink of an eye, i.e. instantaneously. See also 02:117, 03:47, 16:40, 19:35, 36:82 and 40:68.**
 c. **And it starts happening to completion with perfection.**

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ۝

وَمَا أَمْرُنَا إِلَّا وَحْدَةً كَلِمَةٍ بِالْبَصَرِ ۝

The Lord Supreme of Infinite Mercy

55:01-07

- a. **AL-RAHMĀN** – the Lord Supreme of Infinite Mercy.
 b. The **ONE, WHO** taught to read and understand the knowledge, and comprehend wisdom of **The Qur'an**.
 c. **HE** created the human being, the Jinn, and everything else,
 d. and **HE** taught him intelligent thoughts and eloquent speech: how to conceive ideas, put them to words and express.
 e. The sun and the moon are bound by calculated courses and move in measured order.
 f. And the shrubs and the trees both bow down and submit to **HIS** designs.
 g. And, **HE** raised up the sky high above the earth, and
 h. **HE** established the law of harmony and balance.

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝
 خَلَقَ الْإِنْسَانَ ۝ عَلَّمَهُ الْبَيَانَ ۝
 الشَّمْسُ وَالْقَمَرُ يَحْسَبَانِ ۝
 وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝
 وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝

Which of Your Lord's Marvels Will You Deny?

55:08-13

- a. So that you do not violate the law of harmony and balance;
 b. and hold the balance with equity and justice, and do not go beyond the proper limits of the law of harmony and balance.
 c. And the earth - **HE** has set it in place for the living in which there are fruits of immense variety, color and taste, and
 d. the blossoming date palm trees full of sheathed clusters, and sprouted grains, and fragrant flowers and refreshingly scented plants.
 e. So which of your **RABB's** - the Lord Supreme innumerable marvels will you two - jinn and human - deny?

أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝ وَأَقِيمُوا
 الزُّلْزَلَةَ بِالْقِسْطِ وَلَا تُخْسِرُوا
 الْمِيزَانَ ۝ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝
 فِيهَا فَكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۝
 وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝
 فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝

55:19-20, 22 and 24

- a. **HE** brought the two large bodies of sweet and salty water that appear to meet together,
 b. yet between them is a barrier, so they do not transgress and mingle together; see also 25:53.
 c. from both of them come out various types and qualities of the pearl and the coral.
 d. And for **HIM** are the sailing ships that plough through the sea, lofty like mountain-tops.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ۝
 بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ۝
 يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۝
 وَالْجَوَارِ الْاُنْشَاءُ فِي الْبَحْرِ كَالْأَعْلَامِ ۝

Divine Presence Forever

55:26-27

- a. **Everyone** and everything in the Universe - entire corporeal life - has to perish.
 b. And all that is to remain forever is the Face of your **RABB** – the Lord Supreme's Countenance -
 c. **RABB** – the Lord Possessor of the Majesty, and
 d. **RABB** – the Lord Possessor of the Splendor - read it with 55:78.

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝
 وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلَلِ
 وَالْإِكْرَامِ ۝

56 * Al-Wāqī'ah

Time to Abase; Time to Exalt

56:01-06

- a. **When the Inevitable Event of Doom shall descend,**
 b. **and nothing can stop it from happening.**
 c. *It shall be abasing some human beings, and exalting some others.*
 d. **When the earth shall be shaken with violent shaking,**
and made to totter; see for details 22:01-03,
 e. **and the mountains shall be made to crumble with a thorough crumbling,**
 f. **and they become dust scattered, dispersed.**

إِذَا وَقَعَتِ الْوَاقِعَةُ لَيْسَ لَوْعَتِهَا كَازِبَةٌ ۝
 حَافِظَةٌ رَّافِعَةٌ ۝ إِذَا رُجَّتِ الْأَرْضُ
 رَجًّا وَبُسَّتِ الْجِبَالُ بَسًّا ۝
 فَكَانَتْ هَبَاءً مُنْبَثًّا ۝

57 * Al-Hādīd

Incentive to Sacrifice

57:18

- a. **Surely, the charitable males, young and old, and**
 b. **the charitable females, young and old,**
 c. **who have advanced a loan of goodness to ALLĀH - the**
One God, which shall be multiplied for them, and
 d. **in addition, for them shall be a generous reward.**
 e. *Spending in the Cause of ALLĀH is like advancing a loan of*
goodness to ALLĀH, which HE promises to return in a
multiplied amount together with a bonus in this life as well as
in that life: the Afterlife.

إِنَّ الْمَصْدِقِينَ وَالْمَصْدِقَاتِ وَأَقْرَضُوا
 اللَّهُ قَرْضًا حَسَنًا يَضْعَفُ لَهُمْ وَلَهُمْ
 أَجْرٌ كَرِيمٌ ۝

This Life; That Life

57:20

- a. **Bear in mind that the life of this world is only**
 - **a pastime and ostentation, and**
 - **a show of beauty and attraction, and**
 - **a cause of mutual boasting among you, and**
 - **a competition and rivalry of increase in wealth and**
children, family connections, and social networking.
 b. **All this is like vegetation that springs up after the rain,**
and its growth fascinates the farmer, but then it goes dry,
turning yellow, and becoming debris.
 c. *Thus is the example of those who remain ever-busy in 'a'*
above.
 d. **Then, in the Afterlife, the eternal life, there is:**
 - **either severe suffering for the ones at 'a' above,**
 - **or forgiveness from ALLĀH and HIS graceful favors**
for the believers and the righteous.
 e. **And the life of this world is nothing but a delusion, a**
deception and an illusory pleasure.

أَعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ
 وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي
 الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ
 أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ
 مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا ۖ وَفِي
 الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ
 اللَّهِ وَرِضْوَانٌ ۚ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
 مَتَاعُ الْغُرُورِ ۝

Compete for the Reward

57:21

- a. **So instead of competing for the worldly gains, compete with one another in pursuit of forgiveness from your RABB—the Lord Supreme, and**
 b. **for the Paradise as wide and vast as the width and vastness of the sky/space, and the earth, prepared for those men and women, young and old, who:**
 - truly and firmly believe in ALLĀH - the One God, and
 - HIS Messengers: from Adam to Muhammad.
 c. **That is ALLĀH's Grace which HE grants to whomever HE wills, and**
 d. **ALLĀH alone is the Possessor of Infinite Grace.**

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
 عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ
 أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ
 ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ
 ذُو الْفَضْلِ الْعَظِيمِ ۝

Pre-Planned, Pre-Ordained

57:22-23

- a. **No calamity or catastrophe - whether natural or man-made - befalls either the earth - tsunami, earthquakes, or droughts, or yourselves - epidemics, loss of family members or material deprivation that was not set down in a Book, even before WE make it happen.**
 b. **Indeed, that is easy for ALLĀH - the One God,**
 c. **so that you may neither despair nor grieve over what is lost to you,**
 d. **nor unduly overjoyed and exult in pride on what came your way, as ALLĀH does not like any of those who are exultant, boastful.**

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا
 فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ
 نَّبْرَأَهَا ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝
 لَّكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا
 تَفْرَحُوا بِمَا آتَاكُمْ ۗ وَاللَّهُ لَا يُحِبُّ
 كُلَّ مُخْتَالٍ فَخُورٍ ۝

58 * Al-Mujādilah

Inscription on Heart

58:22

- a. **You shall not find a people who truly believe in ALLĀH - the One God, and the Last Day, and, at the same time, make friendship with those who oppose ALLĀH's Message, and the person and teachings of HIS Messenger Muhammad,**
 b. **even if they were their own fathers/parents, or their sons/children, or their brothers/siblings, or their other relations: read it together with 60:08-09.**
 c. **They are such that HE has inscribed true and firm Faith on their hearts, and has strengthened them with a spirit of intellectual enlightenment and spiritual vigor from HIMSELF.**
 d. **And, HE shall cause them to enter the Gardens of Paradise through which streams flow, wherein they shall live forever, never to leave, never to die.**
 e. **ALLĀH - the One God shall be pleased with them; and they have been pleased with ALLĀH.**
 f. **They are the Party of ALLĀH;**
 g. **and, rest assured that it is always the Party of ALLĀH that shall ultimately be successful in its struggle against falsehood.**

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
 وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ
 أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
 أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ
 وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ
 تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
 رَضُوا ۗ وَاللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ
 حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
 الْمُفْلِحُونَ ۝

59 * Al-Hashr

Power of the Faith

59:13-14

a. *O The Faithful!*b. **Undoubtedly, you strike greater fright in their - disbelievers and polytheist - hearts than that of ALLĀH for HIS ultimate judgment/punishment.**c. **That is because they are a people devoid of understanding, who cannot grasp the Divine Truth.**d. **They will never fight against you, even when opportunistically united together, except from within fortified strongholds, or from behind high security walls - how accurately does it portray the situation in the twenty first century for Afghanistan, Iraq, Palestine, and elsewhere in Lands of Crescent.**e. **While their hostility among themselves is severe, you may reckon them to be united, but in fact their hearts are at odds and divided towards diverse ends, because they are a people devoid of reason and sense.**

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنْ
 اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ۝
 لَا يَقْبَلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٰ
 مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ
 بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا
 وَقُلُوبُهُمْ شَتَّىٰ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا
 يَعْقِلُونَ ۝

Bond with Allāh

59:19

a. *O The Faithful!*b. **And do not be like those Jews and hypocrites who are oblivious of ALLĀH's rights by abandoning HIS worship and obedience.**c. **So HE punished them and caused them to be forgetful of themselves by not performing any deed of righteousness that could salvage them - read it with 45:34.**d. **They are the corrupt in Faith.**

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ
 أَنْفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ۝

Power of the Qur'an

59:21

a. **Had WE sent down this, the Qur'an, even onto a mountain,**b. **you would have surely seen it humbled, and shattering apart with its power and shaking influence, and in its awe of ALLĀH - the One God.**c. **And such are the examples in symbolic language WE cite for a people, so that they may contemplate.**

لَوْ أَنْزَلْنَاهُ هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ
 لَّرَأَيْنَاهُ خَنِيعًا مُّتَصَدِّعًا مِنْ خَشْيَةِ
 اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ
 لَعَلَّهُمْ يَتَفَكَّرُونَ ۝

The Names, The Uniquely Beautiful

59:22

a. **HE is ALLĀH - the One God, besides WHOM there is no one and can never be any entity worthy of worship, reverence and obedience,**b. **ALLĀH, the One, WHO is Knower of the Unseen and the Seen.**c. **HE is the Infinitely Merciful, the Ever-Compassionate.**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عِلْمُهُ
 الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ
 الرَّحِيمُ ۝

59:23

- a. **HE is ALLĀH** - *the One God, besides WHOM there is no one and can never be any entity worthy of worship, reverence and obedience,*
 b. **ALLĀH, the Sovereign,**
 c. **ALLĀH, the Holy** – *the most pure,*
 d. **ALLĀH, the Source of Peace,**
 e. **ALLĀH, the Bestower of Peace,**
 f. **ALLĀH, the Guardian over all,**
 g. **ALLĀH, the Almighty,**
 h. **ALLĀH, the Restorer of Losses,**
 i. **ALLĀH, the Lord of Greatness.**
 j. **Glory to HIM, WHO is far above and beyond anything and everything they associate with HIM in divinity, worship and command.**

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ
 الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
 الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ
 عَمَّا يُشْرِكُونَ ۝

59:24

- a. **HE is ALLĀH** - *the One God,*
 b. **ALLĀH, the Creator,**
 c. **ALLĀH, the Initiator, the Originator,**
 d. **ALLĀH, the Giver of Shapes and Forms.**
 e. **For HIM are The Names, The Uniquely Beautiful** - 07:180, 17:110.
 f. **Everything and all in the cosmos, the celestial space, and in and on the earth glorify HIM, and**
 g. **HE is the all-Mighty, all-Wise.**
 h. *Reports from al-Bokhārī and al-Muslim suggest that the Prophet, ALLĀH bless him always, would usually recite Statements 59:22-24 after the Fajr and the Maghrib Mandatory Prayers.*

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ
 الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي
 السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
 الْحَكِيمُ ۝

60 * Al-Mumtaḥanah

Criterion for Friendship

60:01

- a. **O The Faithful!**
 b. **Do not take in friendship and alliance My enemies and your enemies, showing them affinity or affection,**
 c. **even though they belie and deny of what has come to you of the truth** – *The Qur'an and Islām,*
 d. **and even though they have driven out The Prophet Moḥammad from Makkah, and, indeed you too just because you believe in ALLĀH, The One Who is your RABB.**
 e. **If you have mobilized to strive in the Service of My Cause, and seeking My Pleasure, then**
 f. **how can you secretly seek their friendship and alliance and extend affection to them, while you know well that I am all-Aware of what you conceal and of what you reveal.**
 g. **And whosoever among you does so, then, he has definitely strayed off the Right Path, i.e. from the path of true guidance.**
 h. *This pertains to those of the disbelievers who are actively hostile to you and ridicule your religion and its oracles.*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا
 عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ
 إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا
 جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ
 الرُّسُولَ وَإِيَّاكُمْ أَن تُؤْمِنُوا بِاللَّهِ
 رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَادًا
 فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي
 تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ
 بِمَا أَحْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ

مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

The Enemy is always the enemy

60:02

- a. Should they encounter you, they would treat you as enemies, and
- b. stretch out their hands against you to assault and kill, and their tongues loaded with malice - to insult, abuse and slander you,
- c. for they wish for you to deny the truth the way they do it.

إِنْ يَتَقَفُّوكُمْ يَكُونُوا لَكُمْ أَعْدَاءَ
وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ
بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ۝

No one to benefit anyone

60:03

- a. Bear in mind that if you were ever to reject your Faith of Islām then your relatives and your own children would not be of any benefit to you at the Time of Judgment;
- b. for then He would decide between you on merit alone.
- c. And ALLĀH is all-Watching of whatever you do: good and evil.

لَنْ نَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ
يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ ۝

Ultimate Goodness

60:08

- a. ALLĀH - the One God does not prevent you from being kind and equitable with those men and women, young and old, who
 - do not fight you because of your Faith, and
 - do not drive you from your homelands.
- b. Surely, ALLĀH likes those who are equitable and give everything its due right.

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ
فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَنْ
تَبْرَهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ۝

61 * Al-Şaff

Honor Your Word

61:02-03

- a. O The Faithful!
- b. Why do you say things and then you do not do, or would not do them? See also 02:177.
- c. Ibn Kathīr quotes from al-Bokhārī and al-Muslim, that the Prophet, ALLĀH bless him always, said: The mark of the hypocrite is threefold – when s/he makes a promise, s/he breaks it; when s/he tells of an event, s/he tell a lie; and when s/he is given a trust, s/he betrays it. Or as the Prophet may have said.
- d. It incurs great hatred in the Sight of ALLĀH that you say things and then you do not do for the Faith and lying/hypocrisy are not mutually compatible.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا
تَفْعَلُونَ ۝
كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا
تَفْعَلُونَ ۝

Resolve and Steadfastness

61:04

- a. Surely, ALLĀH loves those brave men who fight for HIS Cause,
- b. ranged in firm battle rows as though they were a well-compacted solid structure of steel.

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي
سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَانٌ مَّرْصُورٌ ۝

Allāh's Light is to Prevail

61:08-09

a. They wish to put out the Light of ALLĀH with their mouths by bad-mouthing and active hostility against The Qur'an, and its Recipient, Prophet Muhammad.

b. But ALLĀH is set to complete and perfect HIS Light, even though the disbelievers dislike it.

c. It is HE, WHO sent HIS Messenger Muḥammad with Guidance of The Qur'an and the Religion of Truth - Islām,

d. so that HE may cause it to prevail over all other false religions, faiths, cults and creeds even though the polytheist dislike it.

e. As the only true religious system is Islām - total and unqualified submission to ALLĀH - the One God - 03:19.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ
وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ۝
هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ۝

Valuable Deal

61:10-11

a. O The Faithful!

b. Shall I point you to a deal that is of splendid worth, and it also saves you a painful punishment in the Afterlife? See 09:111 and 35:29.

c. It is that you have

- true and firm Faith in ALLĀH - the One God,
and HIS Messenger Muḥammad, and

- strive diligently in the Cause of ALLĀH
with your possessions and your persons,
i.e. materially and personally.

d. See also 09:111 - 'ALLĀH has bought of the believers their persons and their possessions, promising them paradise in return' - faith and striving in ALLĀH's Cause has been represented as a bargain deal for eternal salvation.

e. That would be much better for you, if only you realize.

يَنَاءِهَا الَّذِينَ ءَامَنُوا هَلْ أَذِلُّكُمْ عَلَىٰ
تَجَرَّةٍ تَنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ۝
تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي
سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنفُسِكُمْ ذَٰلِكُمْ
خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝

62 * Al-Jumu'ah

Friday: The Congregational Prayers

62:09-10

a. O The Faithful!

b. When the Call for midday Prayer is made on Friday – the day of congregation,

c. then hasten – move promptly – to the Remembrance of ALLĀH - the One God, i.e. listening to the sermon and offering the two-unit Prayer; and

d. leave aside all business, or whatever you may be occupied with, otherwise it amounts to negligence of the divine duty,

e. that is much better and beneficial for you, only if you realize.

f. And, once the Prayer has concluded, then disperse in the land, re-engage in your businesses, or whatever you were occupied with, and

g. seek ALLĀH's bounty.

h. And Remember ALLĀH - the One God frequently in your worldly and business dealings by following the Diving Injunctions in that respect, so that you may achieve an all-round success in this world as well as in the Afterlife.

يَنَاءِهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ
لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ
ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ ۝
فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي
الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا
اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝

63 * Al-Munāfiqūn

Let Nothing Distract You

63:09

a. O The Faithful!

b. Do not let your wealth, businesses, possessions and your children/family keep you preoccupied in a manner that it distract you from the Remembrance of ALLĀH: all acts of worship, reverence, obedience and keeping the Oracles of Faith.

c. And those who do so, i.e. cause themselves to be distracted, shall be the ones who are the real losers.

d. Giving priority to the Remembrance of ALLĀH would cause HIM to take care of your worldly affairs and your children/family. Once you are for ALLĀH, ALLĀH will be for you!

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ
يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ
هُمُ الْخٰسِرُونَ ۝

64 * Al-Taghābun

Allāh's Rights; Family's Rights

64:14-15

a. O The Faithful!

b. Sometimes there may be enemies to you among/within your spouses - husbands or wives - and your children,

c. as they distract you from the Cause of ALLĀH, and deter you from obedience of ALLĀH.

d. So beware of them and do not give their rights precedence over the rights of ALLĀH.

e. And if you overlook such of their behavior, and forbear, and forgive them,

f. you would find that ALLĀH is also all-Forgiving, Ever-Compassionate.

g. Indeed, your wealth and riches, and your children/family are merely a source of distraction and temptation for you from the Cause/Remembrance of ALLĀH.

h. As for ALLĀH - the One God, with HIM is a splendid and eternal reward for you: the Garden of Paradise.

يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا إِنِّ مِنْ
أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ
فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَحُوا
وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ
عِنْدَهُ أَجْرٌ عَظِيمٌ ۝

64:16

a. So be ALLĀH-conscious as much as you are able, and

b. listen to the advice contained in 64:14-15, and obey it, and spend in the Cause of ALLĀH; it is good for yourselves.

c. And whoever is protected from the selfish greed of one's soul in this life, i.e. stinginess in spending for the Cause of ALLĀH, then they shall be the successful ones in the Afterlife - the eternal life.

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا
وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ
وَمَنْ يُوقْ شَحْ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ۝

65 * Al-Ṭalāq

Further Ruling on Matters of Divorce

65:01

a. O Prophet Muḥammad!

b. Tell the Faithful that when any one of you intends to divorce your women/wives, divorce them at a time when

يٰٓأَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ
فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ

their prescribed waiting periods, i.e. menstruation, can be properly calculated.

c. And count their waiting period of three menstruations carefully,

d. and while doing so be mindful of ALLĀH, your RABB – the Lord Supreme.

e. Do not evict them from their houses where they have lived with their husbands, nor should they leave by themselves on their own discretion,

f. unless they have committed a glaring indecency, or a clearly proven adultery.

g. And these are the limits set by ALLĀH - the One God.

h. And whoever violates or oversteps the limits set by ALLĀH, surely does oneself an injustice.

i. You never know that afterwards ALLĀH may bring about a new situation in your favor.

j. The required three pronouncements of divorce, which make it final and irrevocable - 02:229 - must be spaced over the waiting-period of three months, so as to give the husband time to reconsider and reconcile. For other injunctions relating to divorce, see 02:228-234 and 33:49.

65:02

a. Then once they have completed their three-month waiting period,

b. then either hold them back according to custom by revoking the divorce, and in observation of their rights, or part from them according to custom, and in a fair manner.

c. And in either case, call to witness two people of just character from among you to witness your decision.

d. And O Witnesses!

e. Keep your testimony upright with due consciousness for the sake of ALLĀH - the One God.

f. Anyone who believes in ALLĀH - the One God, and the Last Day, is exhorted to do this.

g. And, HE shall always make a way out for the one who fears disobedience of ALLĀH - the One God.

65:03

a. And HE shall also provide him sustenance from a source he never expected.

b. And whoever places one's trust in ALLĀH - the One God, HE shall then be sufficient for him for all the needs.

c. Surely, ALLĀH enforces what HE decrees.

d. Indeed, ALLĀH has determined a measure, i.e. fate for all things, everything.

65:04

a. And those of your women/wives who have ceased menstruation - have gone into menopause, and if you have any doubt - their waiting period shall be three lunar months, as well as of those who have not yet menstruated for other reasons.

b. As for those women/wives who are in a family way, whether divorced or widowed, their waiting period shall be until they are delivered of their burden of child.

وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تُخْرِجُوهُنَّ

مِنْ بُيُوتِهِنَّ وَلَا تَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ

بِفَحِشَةٍ مُبَيَّنَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ

يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ لَا

تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ

بَعْدَ ذَلِكَ أَمْرًا ۝

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ

بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ

وَأَشْهِدُوا ذَوَى عَدْلٍ مِّنكُمْ وَأَقِيمُوا

الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَنِ

كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَنْ

يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ

يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ

بَلِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

وَالَّذِي يَسْتَنِّ مِنَ الْمَحِيضِ مِنْ

نِسَائِكُمْ إِنْ أَرَبْتُمْ فَعِدَّتُهُنَّ ثَلَاثَةُ أَشْهُرٍ

وَالَّذِي لَمْ يَحْضَنْ وَأُولَتْ الْأَحْمَالِ

أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ

c. And bear in mind that ALLĀH - the One God brings about ease in affairs of the one who stays mindful of HIM.

تَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا ۝

Duties towards Divorced Women

65:06

- a. House them, the wives you are divorcing during their waiting period of three lunar months according to your means, wherever you live yourselves, and
- b. do not coerce or harass them so as to make their stay difficult, and hence make them leave the residence earlier.
- c. And if they are in a family way, then bear their expenses until they have delivered their burden of child.
- d. Then once delivered, if they opt to breast-feed the child for you, then give them their compensation.
- e. And consult together in these matters as is the custom and with fairness,
- f. but if you make difficulties for each other and reach a deadlock, then let another woman breast-feed the child for him, and he should settle the compensation.

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ
وَجَدِكُمْ وَلَا تُضَارُوهُنَّ لِتُضَيِّقُوا
عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا
عَلَيْهِنَّ حَتَّىٰ يَضَعْنَ حَمْلَهُنَّ فَإِنْ
أَرْضَعْنَ لَكُمْ فَتَاتُوهُنَّ أُجُورَهُنَّ
وَأَتَمِّرُوا بَيْنَكُمُ بَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمُ
فَسَرِّضْ لَهُ أُخْرَىٰ ۝

65:07

- a. The rich man/husband should spend for the child according to his means, and the one whose livelihood is constrained, should spend from whatever ALLĀH has provided him.
- b. ALLĀH - the One God does not burden and makes one liable beyond what HE has provided him.
- c. ALLĀH - the One God shall soon bring about ease after difficulty/hardship.

لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ
عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا
يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ۝

66 * Al-Tahrim

Blessings of Repentance

66:08

- a. O The Faithful!
- b. Turn to ALLĀH - the One God in sincere repentance, genuinely and remorsefully.
- c. Al-Bokhārī and al-Muslim quote the Prophet, ALLĀH bless him always, to have stated: O People! Repent to ALLĀH, for I repent a hundred times a day. ALLĀH accepts HIS servant's repentance provided s/he is not struggling with his/her last breath. Or as the Prophet may have said.
- d. It may be that your RABB - the Lord Supreme will accept your sincere repentance, and absolve you of your sinful deeds, and cause you to enter into the Gardens of paradise through which streams flow.
- e. At that Time, ALLĀH - the One God shall not disappoint the Prophet by rejecting his intercession, and those who believed with him.
- f. Their light shall race around/before them, and on their right hand that would hold record of their good deeds, as they shall say:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تَوْبُوا إِلَى اللَّهِ
تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ
عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ
تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزَىٰ
اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ
يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ
رَبَّنَا آتِنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ

- g. 'O our RABB – the Lord Supreme!
h. Kindly cause our light to shine for us forever - see also 57:12 and 57:19 - and forgive us too, please!
i. Indeed, YOU hold power over all things, everything.'

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

Diligently you shall Strive

66:09

- a. O Prophet Muhammad!
b. Motivate the Faithful to strive diligently against the disbelievers and the hypocrites as and when circumstances demand, and be firm with them,
c. for hell is to be their home - and what a miserable destiny!

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَا وَهُمْ
جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ۝

67 * Al-Mulk

Threshold Defined

67:02

- a. It is HE, WHO created the phenomenon of death and the life; see also 02:28, 40:11 and 53:44;
b. so that HE may test you to see which of you will be better in conduct - deeds of righteousness.
c. And, HE is the all-Mighty, the all-Forgiving.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْغَفُورُ ۝

Harmony in Creation

67:03

- a. It is also HE, WHO created the heavens as seven dimensions, one above the other in harmony with one another.
b. You would not see any discrepancy or imperfection in the creation of AR-RAḤMĀN - the Lord Supreme of Infinite Mercy.
c. Then turn up your eyes once again: do you see any cracks or discrepancy?

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا
تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ
فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُتُورٍ ۝

68 * Al-Qalam

Bad Character

68:08 and 10-16

- a. Do not yield to those who persistently belie and reject the Truth of Islām.
b. And do not conform/yield to any imprudent oath-swearer: who swears oaths right and left because his word will lack credence unless s/he supports it with oaths,
c. to any slanderer, a back biter, who goes about with slander - slandering, or the one who hinders the doing of good, and
d. the one who is a grave sinner, transgressor,
e. harsh, and on the top of that, mischief-making.
f. Do not conform/yield to such a person merely because s/he possesses wealth/worldly good, and sons/family, and social and political influence.
g. When OUR Messages are recited/read out to him,
h. he alleges:
i. These are just myths of the past!

فَلَا تُطِعِ الْمُكَذِّبِينَ ۝
وَلَا تُطِعِ كُلَّ حَلَّافٍ مَّهِينٍ ۝
هَمَّازٍ مَّشَاءٍ بَنِيمٍ ۝
مِّنَّا لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝
عُتِلَ بَعْدَ ذَلِكَ زَنِيمٍ ۝
أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝
إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ

j. **WE shall soon brand him on the muzzle in utter disgrace!**
 k. *Statements 68:10-15 are said to refer to one Al-Walīd Ibn Al-Mughīra, a staunch opponent of the Prophet, ALLAH bless him always. Regardless of time and space, such characters live in all ages, and such challenges to the truth are always confronted.*

الْأَوَّلِينَ ۝
 سَنَسِمُهُ عَلَى الْخُرْطُومِ ۝

69 * Al-Hāqqah

The Hypothesis

69:44-47

a. **And had he, Muḥammad, dared to forge some Word of the Qur'ānic Revelation and attributed it to US,**
 b. **WE would have taken his right hand - the power of forging and writing,**
 c. **and WE would have cut off his life-vein, carotid artery.**
 d. **Thus not even one of you could have restrained US from punishing him.**

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۝
 لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ۝
 ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝
 فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ۝

70 * Al-Ma'ārij

Human Chemistry and Exceptions

70:19-22 and 24-27

a. **Indeed, human being is created with ambition and greed,**
 b. **when touched by adversity or misfortune, s/he begins to cry and lament for s/he is intolerant.**
 c. **And when touched by good fortune, s/he is ungenerous, miserly and selfish to spend in the Cause of ALLĀH, except for**
 - those who regularly establish the daily Mandatory Prayers in congregation; see also 96:06-08; and
 - those in whose wealth there is a rightful share of charity for
 - those who ask for help and the deprived; and
 - those who believe in the truth of the Time of Judgment and its correlatives; and
 - those who endeavor to seek pleasure of ALLĀH in every manner, as they are fearful of the punishment of their RABB – the Lord Supreme, on the Day of Judgment.

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝
 إِلَّا الْمُصَلِّينَ ۝ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝ لِّلسَّائِلِ وَالْمَحْرُومِ ۝
 وَالَّذِينَ يُصَدِّقُونَ بَيِّمَاتِ الدِّينِ ۝ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ۝

70:29-31

a. **And those who strictly guard their passion and chastity from all, except their spouses, and those females whom they rightfully acquire in/after the qitāl - they are not to be blamed and not to be reproached. See also 23:06.**
 b. **Then, whoever seeks anything other than those, at 'a' above, they are the transgressors, and are to be punished.**

وَالَّذِينَ هُمْ لِغُرُوحِهِمْ حَافِظُونَ ۝
 إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ ۝
 فَإِنَّهُمْ غَيْرُ مُلُومِينَ ۝ فَمَنْ ابْتَغَىٰ ۝
 وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝

70:32-33 and 35

a. **And those who keep their commitments, promises, trusts and pledges,**

b. **and those who are honest and upright in their witnesses, and do not avoid giving true testimonies.** See also 03:18.

c. **They shall be in the Gardens of Bliss, honored and treated graciously.**

d. Read it together with 23:01-11 and 25:63-76.

e. The Prophet, ALLAH bless him always, is reported to have said that a promise is like a debt and must be fulfilled in the same manner as a debt must be discharged.

وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝
وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ۝
أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ۝

71 * Nūh

Noah's Arduous Mission

71:01

a. **Truly WE assigned Noah with Divine Mission to his people, saying:**

b. **'Warn your people of the consequences of disobedience to the Divine Messages before a painful punishment inflicts them!'**

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝

71:05-07

a. **So Noah spent a number of years in conveying the Divine Message but faced immense opposition, insult and mockery.**

b. **Thus he submitted:**

c. **'O My RABB – the Lord Supreme!**

d. **Truly I have called my people to the Right Path by night and by day.**

e. **But my Call makes them avoid me more and more as they run farther away.**

f. **And as often as I called them, so that they accept the Message, and YOU may, thus, grant forgiveness to them, they thrust their fingers into their ears, and draw their cloaks around them - as a mark of indifference and disrespect,**

g. **and they continue persisting in their own ways of disbelief and rejection as they become more insolent and arrogant.'**

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ۝
فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ۝
وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ
جَعَلُوا أَصْبُعَهُمْ فِيْٓ آذَانِهِمْ وَاسْتَعْشَوْا
ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ۝

Noah Gives Up

71:21

a. **Noah continued his submission:**

b. **'O My RABB – the Lord Supreme!**

c. **They have disobeyed me, and rebelled against the Divine Message.**

d. **And followed instead those whose socio-political influence and wealth/worldly good, and children/family connections would only add to their loss and self-ruin.'**

قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ
لَّمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ۝

71:26-27

a. **And Noah further submitted:**

b. **'O My RABB - the Lord Supreme!**

c. **Do not leave even a single one from among the disbelievers surviving on the earth.**

d. **For if YOU allow them surviving, they would, for sure,**

وَقَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ
مِنَ الْكَافِرِينَ دَيَّارًا ۝ إِنَّكَ إِن تَذَرْهُمْ
يُضِلُّوا عِبَادَكَ وَلَا

try to cause YOUR faithful servants go astray, and
e. they will breed no one but dissolute and sinful
disbelievers' - their genes will only produce their like.
f. Noah's submission was granted acceptance and the Great
Flood swept them all without a single one surviving,
exceptions were his companions in the Ark—07:59-72, 10:71-
73, 11:25-48, 23:23-30, 26:105-122, 29: 14-15, 37:75-80 and
54:09-16.

يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ۝

72 * Al-Jinn

Worship Places are for the Worship of Allāh - the One God

72:18

- a. And that all the Masājid belong to ALLĀH - the One God.
b. So worship, reverence and obedience is exclusively HIS due.
c. Thus, do not invoke anyone, real or myth, along with ALLĀH - the One God.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا

مَعَ اللَّهِ أَحَدًا ۝

73 * Al-Muzzammil

In Devotional Worship and Meditation

73:01 and 20

- a. O Al-Muzzammil! O Muhammad!
b. Surely your RABB—the Lord Supreme, is well aware that you stand in pre-dawn tahajjud prayers for almost two-third of the nighttime,
c. and at times, half of it, and at other times, even a third of it, and
d. so do a group of those men who are with you in Faith.
e. And ALLĀH - the One God determines the measure of the nighttime and the daytime, which HE created.
f. HE knows that you will not be able to continue it regularly, therefore, HE has turned to all of you in mercy.
g. So recite/comprehend as much of The Qur'an as is easy for you, but do it regularly.
h. HE knows that some of you may be ill, and some of you may travel the land, seeking ALLĀH's Grace, and, yet still others fighting in the Cause of ALLĀH.
i. Therefore, recite/read as much of The Qur'an as is easy for you.
j. But establish the daily Mandatory Prayers preferably in congregation;
k. and pay out the Zakāt - and thus advance a good loan to ALLĀH - the One God.
l. And whatever good deeds you will thus send ahead for your own selves, you shall find the same with ALLĀH, much better in condition, and with a greater reward than all that you leave behind in the world.
m. And always seek ALLĀH's forgiveness.
n. Indeed, ALLĀH - the One God is both Ever-Forgiving and Ever-Compassionate.

يَتَأْتِيَ الْمَزْمِلُ ۝

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي

الَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ وَطَائِفَةٌ مِّنَ

الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ

عَلِمَ أَنْ لَّنْ حُصُولَهُ فَنَابَ عَلَيْكُمْ

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ

سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۚ وَءَاخَرُونَ

يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ

اللَّهِ ۚ وَءَاخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ

فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ

وَءَاتُوا الزَّكَاةَ ۚ وَقَارِضُوا اللَّهَ قَرْضًا

حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ

نَجِدْهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا

وَأَسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝

74 * Al-Muddaththir

Uphold the Cause of Allāh - the One God

74:01-03 and 07

- a. **O Al-Muddaththir! O Muḥammad!**
- b. **Stand up with the Divine Message and give warning against its disobedience!**
- c. **And proclaim the Supremacy of your RABB – the Lord Supreme.**
- d. **And be steadfast for the Cause of your RABB - the Lord Supreme.**

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۖ
وَرَبِّكَ فَكَبِّرْ ۖ وَلِرَبِّكَ فَاصْبِرْ ۖ

75 * Al-Qiyāmah

We Recite, You Follow

75:16-18

- a. *O Prophet Muḥammad!*
- b. **While The Qur'ān is being revealed onto you, do not move your tongue in hurry endeavoring to hasten memorization of the Revelation.**
- c. **In fact, it is for US to ensure its safe collection in your heart, and enable you its recitation.**
- d. **Therefore, when WE have recited it, then follow its recitation. See also 96:01, 87:06 and 20:114.**

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۖ
إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۖ
فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ۖ

76 * Al-Insān/Al-Dhar

Free Will

76:02-03

- a. **WE created human being of a mingling of seminal fluid with ovum - genetic heritage - so that WE may test him in the later part of life;**
- b. **and, finally, WE enabled him to hear, and to see, i.e., ability to perceive, evaluate and discern between right and wrong, good and evil.**
- c. **And WE showed him the Right Way to use abilities of perception and intellect,**
- d. **then it is his/her free choice whether s/he becomes righteous/grateful, or sinful/ungrateful.**

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ
نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۖ
إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۖ

77 * Al-Mursalāt

The Promised Time

77:07-10

- a. **That which you are promised is sure to happen – the Resurrection, the Time of Judgment, and the Afterlife.**

إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ۖ
فَإِذَا الْنُجُومُ طُمِسَتْ ۖ

- b. **Thus when the stars are obliterated and effaced,**
 c. **and when the sky is split apart and made to burst,**
 d. **and when the mountains are blown away as dust.**

وَإِذَا السَّمَاءُ فُرِجَتْ ۝
 وَإِذَا الْجِبَالُ نُسِفَتْ ۝

Woe to those who belie the Qur'an

77:49-50

- a. **Woe, at that Time, to those men and women, young and old, who belie the Truth!**
 b. **Then in what other Revelation, after This Qur'an, would they ever believe?**
 c. *Abu Dāwūd suggests that when this Āyah/Statement is recited/read, the reader and listener should say: Āmannā Billāhi - we believe in ALLĀH - the One God.*

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝
 فَيَأْتِي حَدِيثٌ بَعْدَهُ ۝
 يُؤْمِنُونَ ۝

78 * Al-Nabā

Towards the Afterlife

78:18

- a. **The Time when the Trumpet of Resurrection shall be sounded,**
 b. **and you would come out from the places of your burial/graves in swarming crowds; see also 06:73 and 39:68.**

يَوْمَ يُنْفَخُ فِي الصُّورِ ۝
 فَتَأْتُونَ أَفْوَاجًا ۝

78:27-29

- a. **Undoubtedly, they had not been expecting to face accountability of their worldly conduct and deeds.**
 b. **And, thus they vehemently denied OUR Messages, and rejected them as a pack of lies.**
 c. **But WE recorded everything in detail of their reaction and conduct in a book.**

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۝
 وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۝
 وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۝

78:40

- a. **WE warned you of a suffering which was close at hand,**
 b. **at the Time when every person shall see whatever of the deeds his/her own hands had sent ahead, and**
 c. **when the disbeliever shall say in dismay and frustration:**
 d. **'Ooh, I wish I were mere dust instead of being a Being to be held accountable!'** See also 69:27.

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ
 الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ
 يَلَيْتَنِي كُنْتُ تُرَابًا ۝

79 * Al-Nāzi'āt

Splitting the Bigger Nebular Mass

79:27-33

- a. *O People of the World!*
 b. **Are you more difficult to be created, or the cosmos, and the celestial space that HE created?**
 c. **HE elevated its canopy, and then shaped it to perfection, and embedded it with qualities to fulfill its function.**
 d. **And darkened its nighttime, and brought out brightness of the daytime.**
 e. *The Sun and the Moon each one is floating in its orbit - 21:33; see also 36:40 and 39:05.*
 f. **And, after that, HE hurled the earth away from a bigger**

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ۝
 رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا ۝ وَأَغْطَشَ
 لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۝ وَالْأَرْضَ
 بَعْدَ ذَلِكَ دَحَاهَا ۝ أَخْرَجَ مِنْهَا
 مَاءَهَا وَمَرْعَاهَا ۝

nebular mass, and spread it out. See also 21:30.

g. **And out of it, HE brought out its water bodies, and its pastures.**

h. **And the mountains HE firmly set in/on it -**

i. **all this creation as a means of life to benefit you, and your livestock.**

وَالْجِبَالَ أَرْسَنَهَا ۝

مَتَّعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۝

80 * 'Abasa

The Deafening Blast

80:33 and 38-39 and 40-42

a. **So when the Deafening and Frightening Blast shall come piercing the ears, frightening the hearts, and heralding the Resurrection;**

b. **at that Time, some faces shall be radiant and beaming with happiness, laughing and joyous at the good news of their successful end.**

c. **While at the same Time, some other faces shall look to be stained with dust and covered in gloom.**

d. **These are the ones who were the deniers, the blasphemers, the falsifiers.**

فَإِذَا جَاءَتِ الصَّاحَّةُ ۝

وُجُوهٌُ يَوْمَئِذٍ مُّسْفِرَةٌ ۝

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۝ وَوُجُوهٌُ يَوْمَئِذٍ

عَلِيًّا غَبرَةٌ ۝ تَرَهَقَهَا فَتْرَةٌ ۝

أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ۝

81 * Al-Takwīr

For Benefit of the Upright

81:19-20 and 25, and 27-28

a. **Undoubtedly, The Qur'an is the Word carried from ALLĀH and spoken by a Noble Angel Envoy Gabriel to Prophet Muhammad: a person of great sagacity and honesty.**

b. **The Noble Angel envoy is endowed with power, and eminent with the Lord of the Supreme Throne.**

c. **And this is not the word of Satanic force, accursed.**

d. **It is nothing else but a Message for all the Worlds; for all conscientious beings: jinn and human.**

e. **It is for the one from among you, who may wish to live by the Truth - Straight Path, and follow it diligently without deviation.**

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ۝

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝

لِمَن شَاءَ مِنْكُمْ أَن يَسْتَقِيمَ ۝

82 * Al-Infīṭār

Time of Helplessness

82:17 and 19

a. **And what may enable you to perceive what is the Time of Judgment?**

b. **The Time shall be the time of helplessness when all are busy with their own problems, unable to think of anyone else, no person shall have power to do any favor for the other person! Thus one would live the consequences of one's deeds/conduct.**

c. **For at that Time, it would become evident that HE reigns supreme, and all command shall entirely and exclusively belong to ALLĀH - the One God.**

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۝

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

83 * Al-Muṭaffifīn

Declaration against Cheaters

83:01-06

- a. **Woe to de-frauders,**
 b. **those who obtain it in full measure when they take their due from other people,**
 c. **yet when it comes to giving the right of others they reduce the measure, and give them less than the due.**
 d. *Implicitly it also touches upon every aspect of social behavior with respect to a person's rights and obligations.*
 e. **Do they not realize that they shall be raised up to life from their places of burial/graves at the Mighty Time -**
 f. **the Time when the people shall stand accountable for their conduct and deeds before the RABB – the Lord Supreme of the Worlds?**

وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا أَكَالُوا
 عَلَى النَّاسِ يَسْتَوْفُونَ ۝ وَإِذَا كَالُوهُمْ
 أَوْزَنُوهُمْ يُخْسِرُونَ ۝ أَلَا يَظُنُّ^١
 أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝
 يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝

84 * Al-Inshiqāq

Un-diminishing Rewards

84:21-24 and 25

- a. **And whenever the Qur'an is recited/read out to them, they do not prostrate in submission to its teachings and Injunctions.**
 b. **In fact, the disbelievers reject the Qur'an itself, and deny its teachings.**
 c. **And ALLĀH knows best what they harbor in their hearts against the Qur'an, Islām, and the Muslims.**
 d. **So give them the good news of a painful suffering in the upcoming Afterlife.**
 e. **But as for those men and women, young and old, who believe in the Qur'an, and, fulfill the requisites of Faith by deeds of righteousness,**
 f. **for them is an un-diminishing reward of eternal rejoicing in the Paradise.**

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا
 يَسْجُدُونَ ۝ بَلِ الَّذِينَ كَفَرُوا
 يَكْذِبُونَ ۝ وَاللَّهُ أَعْلَمُ
 بِمَا يُوعُونَ ۝ فَبَشِّرْهُمْ
 بِعَذَابٍ أَلِيمٍ ۝ إِلَّا الَّذِينَ آمَنُوا
 وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ
 غَيْرُ مَمْنُونٍ ۝

85 * Al-Burūj

When Evil is Unrepentant

85:10

- a. **Surely, for those who persecute the believing males and the believing females for their belief,**
 b. **and then do not repent about their conduct,**
 c. **for them shall be punishment of Hell, and for them shall also be punishment of the burning fire.**

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ
 عَذَابُ جَهَنَّمَ وَهُمْ فِي الْحَرِيقِ ۝

86 * Al-Tāriq

Humble Origin

86:05-07

- a. **Let the human being consider from which of the substance he was created.**
 b. **He was created out of an ejected, spurting fluid that comes out as a result of incitement from between the hip of the male and the pelvis of the female.**

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۖ
 خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۖ
 تَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۖ

87 * Al-'Alā

We shall Teach, You shall Preach

87:06 and 09-17

- a. *O Prophet Muḥammad!*
 b. **WE shall teach you The Qur'an,**
 c. **and you shall not forget any part of it. See also 75:16-18.**
 d. **So keep preaching and reminding people of ALLĀH's Messages, as reminding is useful.**
 e. **The one, who stands in awe of ALLĀH shall be mindful of the Reminder and contemplate,**
 f. **but it shall be evaded by the one who is most unblessed, most unfortunate,**
 g. **it is, then, the one who shall be scorched by the Great Fire of Hell.**
 h. **Therein, s/he shall neither be granted the respite to die, nor be able to live a continued state of life worth living.**
 i. **Success is surely achieved by the one who**
 - **purifies oneself** of sins and of worldly possessions by spending in the Cause of ALLĀH, and,
 - **remembers and extols the Name of his/her RABB – the Lord Supreme, fervently and frequently, and**
 - **prays and seeks HIS blessings.**
 j. **Yet you are disposed to prefer the life of this world - the lowest state of existence.**
 k. **Though the Afterlife is much better in kind and quality - the highest state of existence, and ever lasting.**

سَنُقَرِّئُكَ فَلَا تَنسَى ۖ
 فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۖ
 سَيَذَكِّرُكَ مَنْ يُحْيِي ۖ
 وَيَجْجِبُهَا اللَّهُ شَفَى ۖ
 الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۖ
 ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۖ
 قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ
 وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۖ
 بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۖ
 وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ۖ

88 * Al-Ghāshiyah

Preach, Preach and Preach

88:21-22

- a. **So keep on reminding - preaching and motivating people to the True Faith of Islām;**
 b. **for you are the one whose duty is to remind, preach and motivate people.**
 c. **Indeed, you are not there to impose the Faith as you have no control over them.**

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۖ
 لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ۖ

89 * Al-Fajr

Greed nullifies Nobility

89:15-20

a. And so for the human being, **when his RABB – the Lord Supreme, tests him/her by HIS generosity, and with a life of prosperity,**

b. s/he jubilantly boasts:

c. 'My RABB – the Lord Supreme has honored me' as it was my right. I deserved it. S/he starts attributing the turn of fortune to her/his own good qualities, skills and experience. See also 28:78.

d. But when HE puts him/her to test, and thus constricts his/her means of livelihood,

e. then s/he complains and impatiently grumbles:

f. 'My RABB – the Lord Supreme, has disgraced me' by causing this injustice. But why me?

g. No! WE do so because you do not consider all that you do, and fail to do, namely,

- you do not honor the orphans' rights and do not treat them with kindness and generosity, and
- you do not motivate and enjoin one another to feed and clothe the destitute, and
- you devour the inheritance generally, and especially of the orphans greedily with sweeping gulp, and
- you love the wealth/worldly possessions with immense passion and hoard.

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ

فَأَكْرَمَهُ، وَنَعَّمَهُ، فَيَقُولُ رَبِّي أَكْرَمَنِ

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ،

فَيَقُولُ رَبِّي أَهْنَنِ

كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ

وَلَا تَحْضُونَهُ عَلَىٰ طَعَامِ الْمَسْكِينِ

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا

وَتَحِبُّونَ الْآمَالَ حُبًّا جَمًّا

90 * Al-Balad

Scaling the Ascent

90:10-11 and 13-16

a. And WE showed him - human being - two clear ways: one to follow, and the other not-to-follow. See also 91:07-10.

b. And yet s/he does not brave onto the 'Aqabah – the ascent to salvation - the 'Aqabah is to:

- liberate from slavery/captive/prisoner of war, or
- give out food at the time of one's hunger: to an orphaned relative, or to a needy person lying in misery of dust.

وَهَدَيْنَاهُ النَّجْدَيْنِ ۚ فَلَا اقْتَحَمَ الْعَقَبَةَ ۚ

فَكَرَّ رُكْبَةً ۚ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي

مَسْغَبَةٍ ۚ يَتِيمًا ذَا مَقْرَبَةٍ ۚ

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ۚ

91 * Al-Shams

Human Soul: Purified, Corrupted

91:08-10

a. And WE inspired the human consciousness with its instincts of wickedness and righteousness,

b. the essential difference between humans and animals; read 'a' with 90:10.

c. The one who purifies one's consciousness of wickedness and self-aggrandizing succeeds in the Sight of ALLĀH, and hence in the Afterlife.

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۚ

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ۚ

وَقَدْ خَابَ مَنْ دَسَّاهَا ۚ

d. **and, the one who corrupts** *one's consciousness by wickedness and self-aggrandizing, fails in the Sight of ALLĀH, and hence in the Afterlife.*

92 * Al-Layl

Some are Salvaged; Some are Doomed

92:05-07 and 08-11

a. **As for the one who:**

- **gives out** *a part of his/her wealth in charity; and*
- **remains conscious of** *being reverently obedient to ALLĀH's Injunctions, and*
- **testifies to goodness and righteousness:** *teachings of Islām.*

b. **WE shall thus invariably facilitate his/her way towards** *the state of ease - purification and protection in this life, and salvation and eternal comforts of Paradise.*

c. **But for the one who:**

- **is miserly** *and does not give out a part of his/her wealth in charity, and*
- **deems oneself to be free of the need of HIS's bounties, and**
- **denies goodness and righteousness:** *teachings of Islām.*

d. **For him/her WE shall thus facilitate the way towards** *the state of hardship and distress.*

e. **And his/her amassing of riches,** *a part of which s/he would not give out in charity, shall not avail him/her when s/he plummets/dies, or falls into Hell.*

f. *Good is not the same as evil; righteousness is not the same as corruption; generosity and ALLĀH-consciousness are not the same as hoarding and conceit. The Faithful are different from those devoid of faith.*

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۝

وَصَدَّقَ بِالْحُسْنَى ۝

فَسَنِّيَرُهُ لِلْعُسْرَى ۝

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۝

وَكَذَّبَ بِالْحُسْنَى ۝

فَسَنِّيَرُهُ لِلْعُسْرَى ۝

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ۝

93 * Al-D'hā

Do Not Aggrieve the Orphan;

Do Not Scold the Beggar

93:09-10

a. **Therefore, as for an orphan, do not look down upon and mistreat him/her,**

b. **and, as for the beggar, anyone who seeks help in a difficult situation, whether material, physical or moral, or even spiritual, do not rebuff him/her.**

c. *An-Nasā'ī quotes Abū Shuraiḥ Khuwailid bin `Amr Al-Khuza'i that the Prophet, ALLĀH bless him always, said: O ALLĀH! I declare inviolable the rights of two weak ones: the orphan, and the women. Or as the Prophet may have said.*

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝

94 * Al-Inshirāḥ/Al-Sharḥ

Hardship Goes With Ease ...

94:05-06

- a. *So surely along with every hardship, there is also ease.*
 b. *Yes surely along with every hardship, there is also ease.*
 c. *Hardship is never absolute, for ease always accompanies it.*

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝

... Seek Solace

94:07-08

- a. *So when you are free from routine work, turn to devotion and exert yourself in worship,*
 b. *and turn to your RABB – the Lord Supreme, and let HIM alone be your quest, and let nothing distract you.*

فَإِذَا فَرَغْتَ فَانصَبْ ۝

وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

95 * Al-Tīn

The Quadrangle

95:01-03

- a. **By the Fig and by the Olive,**
 b. **and by Mount Sinai,**
 c. **and by this, the City of Security - Makkah.**
 d. *Mount Sinai and the City of Security may have a reference to Prophet Moses and Prophet Muḥammad; and the Fig and the Olive, where the later may refer to the Mount of Ṭūr Zaitān Jerusalem, imply reference to Prophet Jesus - may ALLĀH bless them all - representing the historic phases of three leading monotheistic religions with the same divine teaching: Faith in ALLĀH - the One God, and the Afterlife.*

وَاللَّيْنِ وَالزَّيْتُونِ ۝

وَطُورِ سِينِينَ ۝

وَهَذَا الْبَلَدِ الْأَمِينِ ۝

The Best, The Worst

95:04-07

- a. **Truly WE created human being in the best stature - a reference to human nature and abilities to make best use of the inborn qualities in the environment to which s/he is exposed;**
 b. **then, because of distortion of his/her original nature, and un-scrupulous conduct, WE reduced him to the worst condition of the lowest of the low, except for those men and women, young and old, who stick to their upright nature, and thus**
 - **firmly believe in ALLĀH - the One God, and the Afterlife, and**
 - **do the deeds of righteousness as a matter of habit,**
 c. **for them there is never-ending reward and beyond measure.**
 d. **After all this, what may cause you to deny the End/Judgment?**

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ۝

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ۝

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝

فَمَا يَكِيدُكَ بَعْدُ بِالْإِنِّ ۝

96 * Al-'Alaq

The First Revelation is Revealed

96:01-02

- a. **Recite by the Name of your RABB – the Lord Supreme, WHO created all creation;**

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝

b. **WHO created human being out of a genetic composition** - *germinating cell of congealed blood, a stage in the development of a foetus* – 22:05.

حَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

96:03-05

a. **Proclaim!**

b. **And your RABB – the Lord Supreme is the Most Generous, All-Bountiful.**

أَقْرَأَ وَرَبُّكَ الْأَكْرَمُ ۝

c. **WHO imparted knowledge to human being by means of the pen, and**

الَّذِي عَلَّمَ بِالْقَلَمِ ۝

d. **HE taught knowledge and wisdom programed through genes and the essential qualities to the human being what he never knew.**

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

e. *This first revelation - 96:03-05 - was revealed in the Cave of Ḥirā' at Jabal al-Nūr; outskirts of Makkah, where the Prophet, ALLĀH bless him always, would meditate and remain in solitude for weeks. 97:01(a) states its timing; see also 02: 185 and 44: 03-06. Details of this momentous event are recorded in Aḥādīth reported by al-Bukhārī, al-Muslim, Aḥmad, and Abū'Dāwūd besides al-Tabarī.*

Arrogance and Ingratitude

96:06-08

a. **But despite these blessings and favors, human being is truly defiant and indulges in desires and transgression,**

كَذَّابًا إِنَّ الْإِنْسَانَ لَيْطَغَى ۝

b. **because the veil of ego makes him/her think to be self-sufficient, and, thus free of the need of OUR Grace.**

أَنْ رَّاهُ أَشْتَعَى ۝

c. **But, for sure, all are to return to your RABB – the Lord Supreme, where everyone is to be held responsible for one's beliefs and deeds/conduct in the worldly life.**

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَى ۝

97 * Al-Qadr

Most Distinguished Night

97:01

a. **Indeed, WE began to reveal it – the Qur'ān – during the later part of the Night of Majesty and Power. See also 44:03-06.**

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝

97:03-05

a. **The Night of Majesty and Power is better than a thousand months: one's lifetime of eighty years,**

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝

b. **for in that one Night, the angels descend on the radiant hearts and the Spirit - again and again by the command of their RABB – the Lord Supreme, along with HIS decrees for every matter.**

تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ

c. **Spiritual peace of the Night prevails till the emergence of the dawn.**

مِنْ كُلِّ أَمْرٍ ۝

d. *02:185 affirms that revelation of the Qur'ān started to Prophet Muḥammad, ALLĀH bless him always, during this Night of the month of Ramaḍān. The Prophet is reported by al-Bukhārī and al-Muslim, to have said: Seek the Night in the*

سَلَامُ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ۝

last ten nights of Ramaḍān. And, whoever spends the Night in worship, with faith and devotion, shall have all his/her past sins forgiven. Or as the Prophet may have said.

98 * Al-Bayyinah

Message for Re-Orientation

98:02-03

- a. Given 02:113, 05:64 and 09:30, Muḥammad is the Final Messenger from ALLĀH to People of the World,
 b. who preaches and recites the Purified - of all idolatry, disbelief and mythical fiction - Script of the Qur'an,
 c. containing eternal Divine Laws and Injunctions.

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً
 فِيهَا كُتِبَ قِيمَةٌ ۝

98:04

- a. Yet those who were given the Former Divine Scriptures, especially the Jews and the Christians, did not fall into diversion until after the Clear Evidence in form of the Qur'an had come to them,
 b. i.e. that the Jewish and Christian disbelief in the Divine Mission of Prophet Muḥammad, ALLĀH bless him always, and the Qur'an implies their disbelief in their own Divine Scriptures.

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۝

Be Sincerely Devout

98:05

- a. though all they were ordered to do was only four things:
 - worship ALLĀH, i.e. the consciousness of being in servitude to the One God,
 - make submission exclusively to HIM as people of True Faith, as monotheists, see also 39:11, and
 - establish the Prayers, and
 - pay out the Zakāt,
 b. for that was and that is the valid Religion, and ever-true system.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ
 الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
 الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ۝

99 * Al-Zilzāl/Al-Zalzalah

Violent and Frightening

99:01-03

- a. When the earth shall be rocked violently, and
 b. when the earth shall throw out its loads of the dead from their places of burial/graves; see also 50:44, and
 c. when the human being shall be puzzled, and cry out in panic:
 d. What is happening to it?

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝
 وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ۝
 وَقَالَ الْإِنْسَانُ مَا هَٰذَا ۝

99:06

- a. That Time the people will come out in staggered groups as if they were swarming locust - 54:07,
 b. so that they may be caused to see the fruits of their worldly deeds: good for good and evil for evil; and each of them shall have enough pre-occupation of his/her own - 80:37.

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّمُؤَا
 عَمَلِهِمْ ۝

Like for the Like

99:07-08

a. **Then whoever had done any deed of righteousness, even to the iota's weight, or a particle of dust, shall see it, and rewarded for it.**

b. **And whoever had done any evil deed, even to the iota's weight, or a particle of dust, shall see it, and rewarded for it.**

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

100 * Al-'Ādiyāt

Passion for Wealth

100:06 and 08

a. **The human being is indeed ungratefully disobedient to his RABB – the Lord Supreme: WHO created him and sustains him.**

b. **and s/he is truly very excessive, as well as aggressive in his passion for wealth.**

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝

100:09-10

a. **Does s/he not realize what shall happen to her/him when all that is contained in the graves shall be dredged and thrown out,**

b. **and, when all secrets that are contained in the hearts shall be made known at that Time of Judgment?**

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝
وَحُصِّلَ مَا فِي الصُّدُورِ ۝

100:11

a. **Surely, their RABB – the Lord Supreme, at that Time is fully Aware of them that they were ungratefully disobedient to HIM in spite of the fact that HE created them and sustained them despite their disbelief and defiance.**

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

101 * Al-Qāri'ah

The Disastrous Rattling

101:01 and 04-05

a. **Al-Qāri'ah - The Disastrous Rattling!**

b. **It shall happen at the dreadful Time when the human being shall be like scattered moths propelling towards the Fire,**

c. **and the mountains shall be depleted like fluffs of carded wool, adrift.**

الْقَارِعَةُ ۝ يَوْمَ يَكُونُ النَّاسُ
كَالْفَرَّاشِ الْمَمْتُوثِ ۝
وَتَكُونُ الْجِبَالُ كَالْعِهْنِ
الْمَنْفُوشِ ۝

Valuable, Valueless

101:06-09 and 11

a. **Then, the one whose scales of true faith and deeds of righteousness are heavy in weight, according to ALLĀH's measures and evaluation,**

b. **shall have an eternally pleasing life full of joy and contentment.**

c. **And, the one whose scales of true faith and deeds of righteousness are light in weight, according to ALLĀH's**

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝
فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝

measures and evaluation,

d. **shall be with/in the motherly lap of hāwiya** - embraced in abyss.

e. **Hāwiya** - abyss is a blazing fire, burning fiercely with maximum intensity!

فَأُمُّهُ هَاوِيَةٌ ۝

نَارٌ حَامِيَةٌ ۝

102 * Al-Tākathur

Self-Indulgent

102:01-02 and 08

a. *O People of the World!*

b. **You greedily amass abundance** of worldly possessions and riches, which distracts you from the Remembrance of ALLĀH,

c. **until you reach the graveyards.**

d. **Then, at that Time of Judgment, you shall be questioned about the Bliss** - how these worldly possessions and riches were acquired and utilized.

أَلْهَنَكُمُ التَّكَاثُرُ ۝

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

103 * Al-'Aṣr

Ingredients of the Faith

103:02-03

a. **Indeed, human being is in a state of deep loss,**

b. **except for those men and women, young and old, who:**

- firmly believe in ALLĀH - the One God, HIS Revelations through Adam to Muḥammad, and the Afterlife; and
- always do deeds of righteousness; and
- motivate one another keeping to the truth, and
- encourage patience and steadfastness in adversity. See also 05:08, 49:13 and 95:04-06.

إِنَّ الْإِنْسَانَ لِفَىٰ خُسْرٍ ۝

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝

104 * Al-Humazah

Wealth to Tyrannize

104:01-03

a. **Woe to every one who gossips, slanders and backbites/finds faults of others** - see also 49:11-12 for comparable thematic issues,

b. **the one, who also amasses wealth** without spending a part of it in charity, **and counting it greedily, over and over,** and checking the bank balance again and again,

c. **thinking that his/her wealth shall last for ever, or immortalize him/her.**

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝

104:04 and 06 - 09

a. **No! Never!**

b. **It is not the way s/he likes to think** - neither his/her wealth shall last for ever, nor immortalize him/her.

c. **In fact, s/he shall be certainly cast into the Ḥuṭamah in the Afterlife.**

d. **The Ḥuṭamah is ALLĀH's fiercely kindled Fire, set to blaze for ever,**

e. **that laps to the sinful hearts, and shall burn within as without.**

كَلَّا لَيُبَدِّلَنَّا فِي الْخَطْمَةِ ۝

نَارُ اللَّهِ الْمَوْقُودَةُ ۝ الَّتِي تَطَّلُعُ

عَلَى الْأَفْنِدَةِ ۝ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝

فِي عَمَدٍ مُمَدَّدَةٍ ۝

f. **It shall close in on them in endless columns - eternally trapped in it.**

105 * Al-Fil

Chewed Chaff

105:01-05

a. **Have you not considered how your RABB – the Lord Supreme, dealt with the People of the Elephant that marched from Yemen in Year 570 on the orders of Abyssinian Governor, named Abrahah, to destroy HIS House of Ka'bah in Makkah?**

b. **Did HE not make their evil plans go wrong?**

c. **And HE sent upon them birds in flocks over flocks from all directions,**

d. **striking at them pebbles of hard-baked clay.**

e. **And, thus, HE reduced them like a field of chewed chaff.**

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ
الْفِيلِ ۝ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۝
وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝ تَرْمِيهِمْ
خِجَارَةً مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ
كَعَصْفٍ مَّأْكُولٍ ۝

106 * Al-Quraysh

Two Essentials: Food and Security

106:03-04

a. **Recollecting 02:126 and 29:67, they must exclusively submit in worship, reverence and obedience to RABB – the Lord Supreme of this House of Ka'bah,**

b. **The One WHO provides them with food in situations of hunger and impoverishment, and**

c. **gives them peace and security in situations of fear.**

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝
الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَءَامَنَهُم
مِّن خَوْفٍ ۝

107 * Al-Mā'un

Denial of Goodness

107:01-07

a. **Have you ever considered the one who denies the Time of Resurrection and Judgment?**

b. **It is the one who is stingy and selfish and mistreats the orphan,**

c. **and, who does not motivate others to feed and clothe the destitute.**

d. **So woe to those who apparently Pray, but they are unmindful of the meanings and demands of their Prayers;**

e. **those who do so only to show off, and to be seen and noted, yet refuse to extend even a little support to the needy.**

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝
فَذَٰلِكَ الَّذِي يُدْعُ الْيَتِيمَ ۝
وَلَا يُخْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝
فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ
عَن صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ
يُرَاءُونَ ۝ وَيَمْنَعُونَ الْمَاعُونَ ۝

108 * Al-Kawthar

Blessings in Abundance of Good

108:01-03

- a. *O Prophet Muḥammad!*
- b. **Surely WE have granted you Al-Kawthar:** *the abundance of good; also refers to a river in Paradise which is whiter than milk and sweeter than honey.*
- c. **So offer Prayer for your RABB – the Lord Supreme, and**
- d. **devote yourself to HIS worship, or give sacrifice.**
- e. **Surely, it is not you, but your enemy - the one who satirizes you and detests you - people of pagan-Makkah at that time and people of Dar al-kuf at that time whose traces have been cut off from abundance of good and posterity.**

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝
فَصَلِّ لِرَبِّكَ وَآخِرْ ۝
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

109 * Al-Kāfirūn

Declaration

109:01-06

- a. *Being mindful of 06:136 and 39:03, declare:*
- b. **'O The Disbelievers!**
- c. **I do not worship what you worship,**
- d. **nor do you worship the One whom I worship.**
- e. **And neither I am the one who is ever going to worship what you worship,**
- f. **nor you are those who would ever worship the One whom I worship, if you keep to your present worshipful practices and fallacies.**
- g. **For you, is your understanding of religion, and its consequential ramifications in the Sight of ALLĀH, and the Afterlife, and**
- h. **for me, is my understanding of religion, and its consequential ramifications in the Sight of ALLĀH, and the Afterlife.**

قُلْ يَتَايَئُهَا الْكَافِرُونَ ۝
لَا أَعْبُدُ مَا تَعْبُدُونَ ۝
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝
وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ۝
لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

110 * Al-Naṣr

Help that Opens Way to Success

110:01-03

- a. **When there comes ALLĀH's help, and HE opens up your way to victory,**
- b. **and you shall see people entering ALLĀH's Religion of Islām in masses and swarming crowds; see also 48:28.**
- c. **So glorify your RABB – the Lord Supreme, with HIS praise,**
- d. **and, seek HIS forgiveness.**
- e. **Surely, HE is the Acceptor of Repentance, and Ever-Pardoning.**

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝
وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ
رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ۝

111 * Al-Masad

Doomed Forever

111:01-03

- a. **May the hands of Abu Lahab be ruined** – the name literally means *Father of Flame* implying fiery tempered person– nickname of Abd al-'Uzza, the Prophet's paternal uncle,
 b. **and may he be ruined himself too**, i.e. may he be left with no good and perish.
 c. **Neither his wealth shall help him,**
 d. **nor his worldly gains** would rescue him from ALLĀH's punishment.
 e. **He shall soon enter a blazing Fire, full of leaping flames.**

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝
 مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝
 سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝

111:04-05

- a. **And with him his wife** - Arwā bint Harb ibn Umayyad - **too shall enter blazing Fire;**
 b. **carrier of firewood:** she used to tie bunches of thorns with strings of twisted strands/cord and throw them onto the Prophet's passage in Makkah. She would also slander the Prophet and was famous for bad mouthing him,
 c. **with a strongly twisted strands/cord around her neck.**

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝
 فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

112 * Al-Ikhlās/Al-Tawhīd

Purity of the Faith

112:01-04

- a. **Say:**
 b. *The truth is:*
 c. **HE is ALLĀH**, the One.
 d. *The One of Absolute Unity.*
 e. **ALLĀH** - the One God, the eternally **Besought of all** while HE seeks none.
 f. *HE has no family, no extension.*
 g. **Neither parenting anyone:** no son, no daughter; no other form of downstream existence,
 h. **nor born of anyone:** no parents, no siblings, no family, no other form of upstream existence
 i. **And there is no one** and could never be **HIS equal:** no conception, no equivalence, no resemblance.
 j. Al-Bukhārī relates a ḥadīth which quotes the Prophet saying: 'I swear by HIM, WHO holds my soul in HIS Hand that this Sūrah is equivalent to one third of the Qur'ān. 'Or as the Prophet may have said.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝
 اللَّهُ الصَّمَدُ ۝
 لَمْ يَلِدْ وَلَمْ يُولَدْ ۝
 وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

113 * Al-Falaq

Protection against Evil

113:01-05

a. Say:

b. **I seek refuge with RABB – the Lord Supreme of the Daybreak, the light that prevails over the darkness and brings enlightenment**

c. **against the evil and viciousness of HIS creation - everyone and everything, visible or invisible,**

d. **and, against the evil and viciousness of the night when its darkness settles in my mind preventing me from perceiving and comprehending the truth,**

e. **and, against the evil and viciousness of those who manipulate by black magic, witchcraft and casting spells by blowing on knots,**

f. **and, against the evil and viciousness of the jealous and the rival when s/he shows jealousy and rivalry with grudge.**

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝

مِنْ شَرِّ مَا خَلَقَ ۝

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

114 * Al-Nās

Protection with the Lord Supreme

114:01-06

a. Say:

b. **I seek refuge with RABB – the Lord Supreme of the Humankind,**

c. **The Master and Absolute Sovereign of the Humankind,**

d. **ELĀH - the One God of the Humankind,**

e. **against the evil and viciousness of the satanic whisperer, the sneaking;**

f. **the one who whispers illusory thoughts and incites temptations lusts and falsehood into hearts/consciousness of the human kind;**

g. **whether the sneaking whisperer be of the satanic jinn - invisible forces - and/or the satanic human being. See also 06:112 and 07:17.**

h. *Al-Bukhārī, Abū Dāwūd, al-Tirmidhī and al-Nasā'ī relate that Sayedah `Ā'ishah, may ALLĀH be pleased with her, said: The Prophet when getting into bed to sleep, would recite 113:01-05 and 114:01-06, and, blow into both hands and would run his palms over his head, his face and the front part of his body, before running them over the rest of his body. He would do it three times.' Or as the Prophet may have done.*

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝

مَلِكِ النَّاسِ ۝

إِلَهِ النَّاسِ ۝

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝

الَّذِي يُوسْوِسُ فِي صُدُورِ

النَّاسِ ۝

مِنَ الْجِنَّةِ وَالنَّاسِ ۝



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Badr Hashemi (BH) was born (1944) and raised in a religious family environment which inherited a legacy of the centuries' old tradition of dispensing values, virtues and education. He completed the elementary learning and partly memorized The Qur'ān while under ten and continued with learning the Arabic language, grammar and exegesis of The Qur'ān and Ḥadīth in parallel with formal western education in social sciences and development studies.

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BH initiated work on 'English Translation and Paraphrasing of The Qur'ān' in 1999 with the aim of understanding The Qur'ān with The Qur'ān. This research project has progressed to reach its conclusion. Five of its six volumes are available from The Holy Qur'ān' Research Foundation, 60-C, Nazimuddin Road, F-8/4, Islamabad. In addition, he has published 'The Divine 99' available from Islamic Research Institute, International Islamic University, Faisal Campus, Islamabad, Pakistan.

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