

# BAYYINAH

## seminar series

ARS201

## DIVINE SPEECH

LITERARY CHARACTERISTICS OF THE QUR'AN



PRESENTED BY

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# CRITICAL DISCLAIMER

1. This document has been prepared specifically for use during the single weekend seminar entitled 'Divine Speech' being offered by Bayyinah institute.
2. This document has little to no value as a self study resource. It serves merely as an outline for discussions that will take place during the course of the seminar.
3. This document comprises sections 2 through 18. Section 1 will be distributed in class.
4. Where deemed helpful, two kinds of English commentary have been offered:
  - a. Brief comments that will be elaborated in classTranslations cited from the work of Yusuf Ali.
5. We at Bayyinah do not endorse any particular translation of the Qur'an. The very point of this seminar is to illustrate what is **lost** in translation. The above translation has only been cited for convenient reference and comparison.
6. Attendees should print this document and bring it with them no later than the 2<sup>nd</sup> day of the seminar (Saturday) in order to maximize their benefit from the seminar.
7. We advise attendees to bring along a notebook just in case they are interested in taking in-depth notes. Please be advised that the content of this seminar is geared more towards enrichment and general awareness than it is towards academic discourse, yet a wealth of information will be presented.
8. Please do not be intimidated by the colossal citations of Arabic in this document. They are simply there to assist the instructor in the discussion process. **You should be able to benefit from this program even if you don't read or understand Arabic.**
9. This document outlines the full extent of the discussions planned for the Divine Speech seminar. It will be the instructor's sincere best effort to cover all of the material without rushing through it. The instructor therefore may skip portions of the material due to shortage of time.
10. **If you are planning on attending this seminar but haven't yet signed up, please do so at [www.bayyinah.com/student\\_center](http://www.bayyinah.com/student_center) by choosing a location near you.**

Title	Pre-Qur'anic Reference	Arabic Citation & Qur'anic Context (s)
1. Coolness of the eyes	<p>ألا هل أتى الأنصار أن ابنَ بحدلٍ مُجيداً شفا كلباً ففُكِّرت عَيْنُهُ (poet from Banu Juhaiynah) <i>His the news reached the helpers that Humad ibn Bahdal has put the minds of the Kalb at rest.</i></p> <p>مَضَى فَمَضَتْ عَيْنِي بِهِ كُلُّ لَذَّةٍ تَقَرُّ بِهَا عَيْنَاهَا فَانْقَطَعَ مَعَا He departed (died) and with him departed from me every pleasure that cooled my eyes; so the two departed together</p> <p>أَسْخَنَ اللَّهُ عَيْنَهُ May Allah make his eyes warm</p>	<p>قُرَّةَ أَعْيُنٍ</p> <p>Spouses &amp; Children, Asya's remarks for baby Musa AS, What awaits in the hereafter / after trials 25:74, 28:9, 32:17</p>
2. To Lower wings	<p><b>حَفِضَ الْجَنَاحَ is said of a flying bird lower its wings to descend.</b></p> <p>وَأَنْتَ الشَّهِيرُ بِخَفِضِ الْجَنَاحِ لَا تَكُ فِي رَفْعِهِ The poet says:</p> <p>أَجْدَلَا You are famous for lowering the wing, so don't become a falcon by raising them</p>	<p>وَاحْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ</p> <p>Individual to his/her parents, the Messenger to his followers 17:24, 26:215</p>
3. To Untie The Knot in One's Tongue		<p>وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي</p> <p>Musa (AS) 's prayer before facing the pharaoh. 20:27</p>
4. To enter something from its door	<p>لَكِي يَعْلَمَ النَّاسُ أَنِي أَمْرٌ أَتَيْتُ الْمَعِيشَةَ مِنْ بَابِهَا So that people may know that I'm a man...I approach my live from its door</p> <p>مَتَى مَا أَتَيْتُ الْأَمْرَ مِنْ غَيْرِ بَابِهِ ضَلَلْتُ وَإِنْ تَدَخَّلْتُ مِنَ الْبَابِ تَهْتَدِي</p> <p>When you approach a matter from other than its door, you'll be lost and once you enter from the door, you'll remain guided.</p>	<p>وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا</p> <p>Superstitions followed by some companions (RA) before they knew any better 2:189</p>
5. To throw stones in the dark	<p>وَمَا الْحَرْبُ إِلَّا مَا عَلِمْتُمْ وَذَقْتُمْ وما هو عنها بالحديث المُرْجَم War is exactly what you have come to know and</p>	<p>وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ</p>

	<p>experience. And this remark concerning it is not conjecture of doubtful validity.</p> <p>أَعْلَلُ نَفْسِي بِالْمَرْجَمِ غَيْبِهِ <i>I divert myself with wishful thinking</i> وطن الغيب ترجموا <i>And to conjecture about things unknown to one is like throwing stones about (without a target to aim at)</i></p>	18:22
6. To double up a chord and twist it	<p>قَضَى مُرَمَّ أَبْرَمَ الْحَبْلِ <i>To double up a chord and twist it</i> ظُلُلُ رِكَابِي حَيْثُ شَتَّتْ مُشَايِعِي لُبِّي <i>inevitable fate.</i> وَأَحْفِظُهُ بِأَمْرِ مُرَمِّ <i>My camels are docile, (I take them where I like). And keeping me constant company is my heart /reason which I put to work with a firm resolve</i></p>	<p>أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ</p> <p>43:79</p>
7. To venture into every valley	<p>هَامَتِ النَّاقَةُ <i>she camel that wanders around by herself in search of pasture</i></p>	<p>أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ</p> <p>26:225</p>
8. To have one's hands tied to one's neck		<p>وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ</p> <p>17:29</p>
9. Of a town / garden to be overturned on its ceilings/trellises		<p>وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا</p> <p>22:45. Also 2:259, 18:42</p>
10. Of war to shed its weapons		<p>حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا</p> <p>47:4</p>

## 3

## Intricate Word Choice

3.02	<b>Madinah in 63:8, 33:13,60, 9:101, 120 vs. Yathrib in 33:13</b>	Only instance of Yathrib in the Qur'an	يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا	33:13
3.03	<b>Makkah (48:24) vs. Bakkah (3:96)</b>	Bakkah	إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ	3:96
		Makkah	وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ	48:24
3.04	<b>'Ajeeb (strange) in 50:2 vs. 'Ujaab (extremely strange) 38:5</b>	<ul style="list-style-type: none"> <li>They are estranged</li> <li>A warner came to them from amongst themselves</li> <li>From among them</li> </ul>	بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ	50:2
	<ul style="list-style-type: none"> <li>They are estranged</li> <li>A warner came to them from amongst themselves</li> <li>Disbelievers said 'This is a perpetually lying magician'.</li> <li>Has he made all of our gods into a single god?</li> </ul>		وَعَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿١﴾ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٢﴾	38:5
3.05	<b>Two Different Expressions for 'Seven Ears of Grain' in 2:261 vs. 12:43</b>	Sanaabil = plural of sunbulah meaning ear (of grain)	حَبَّةٌ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ	2:261
		Sunbulaat = plural of sunbulah meaning ear (of grain)	وَسَبْعَ سُنبُلَاتٍ خُضِرٍ	12:43
3.06	<b>Two different plurals for 'blessings' in 16:120 vs. 31:20</b>	An'um = plural of ni'mah meaning blessing	إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ شَاكِرًا الْأَنْعَمِ اجْتَبَاهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٣١﴾	16:120, 121
		Ni'am = plural of ni'mah meaning blessing	وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَبَاطِنَةً	31:20

3.07 Dwellers in Paradise 4:13 vs. Dweller in Hell fire 4:14		
Dwellers (khalideena)	تِلْكَ حُدُودُ اللَّهِ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ	4:13
Dweller (khalidan)	وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ	4:14
3.08 The Difference between the 'sky' and the 'skies' in 3:133 vs. 57:21		
Its vastness IS the skies & the earth (combined) Rush to forgiveness... Prepared for the <i>muttaqeen</i> ...	وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ	3:133
Its vastness is LIKE (not quite equal to ) the sky and the earth Compete in rushing towards forgiveness Prepared for those who believe in Allah and his Messengers...	سَابِقُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	57:21
3.10 Two different words for 'selection' in 22:75 vs. 78		
YASTAFEE (He selects)	اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ	22:75
IJTABAA (He selected)	وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ	22:78
3.11 Two Different Words for the 'heart'		
FU'AD & QALB (heart)	وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغًا إِنْ كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَنْ رَبَطْنَا عَلَى قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ	28:10
The benefits of Fu'aad as opposed to Qalb in this ayah	إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا	17:36

<b>3.13</b>	<b>The Word Misr Doesn't always mean Egypt</b>	
مِصْر has been used to mean <b>Egypt</b> explicitly on four occasions; 12:21, 12:99, 43:51, 10:87. What else does it mean?		2:61 اِهْبِطُوا مِصْرَافَاِنَّ لَكُمْ مَاسَاَلْتُمْ
<b>3.14</b>	<b>Hearts that don't truly understand, eyes that don't see, ears that don't hear</b>	
وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ		7:179
<b>3.15</b>	<b>No two hearts inside of any man</b>	
why exclude women?		33:4 مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ
<b>3.16</b>	<b>Musa (AS) 's address to his nation vs. the address of Esa (AS)</b>	
Musa AS addresses the Israelites as <i>his nation</i>	وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ لِمَ تَقُولُونَ لِذَاؤُنِي	61:6
Esa AS in the same passage addresses the Israelites as <i>the sons of Israel</i>	وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَآئِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا	61:6
<b>3.17</b>	<b>Kafiroon (disbelievers) vs. Mushrikoon (idolators) mentioned in successive ayahs</b>	
	يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ	61:8
	هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ	61:9
<b>3.18</b>	<b>Two different words for justice in the same statement</b>	

'ADL & IQSAAT: Justice	فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ	49:9
<b>3.19 The word Ikhtilaaf (discord/ contradiction) in its phonetic form</b>		
	أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا	4:82
<b>3.20 Their brother Shu'aib or Just Shu'aib?</b>		
To Madyan we sent <b>their brother</b> Shu'aib	وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا	29:36, 11:84, 7:85
When Shu'aib said to them...	كَذَّبَ أَصْحَابُ الْأَيْكَةِ الْمُرْسَلِينَ * إِذْ قَالَ لَهُمُ شُعَيْبٌ أَلَا تَتَّقُونَ	26:176, 177
When <b>their brother Nuh, their brother Hud, their brother Saleh, their brother Lut</b> said to them. All mentioned with the expression 'their brother' while Shu'aib in the same surah isn't.	قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ * إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ * إِذْ قَالَ لَهُمُ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ * إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ	26:106, 124, 142, 161
<b>3.21 Two different words for 'come on!'</b>		
	قُلْ هَلْ مِمَّ شُهَدَاءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا	6:150
	قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ	6:151
<b>3.22 To filter out</b>		
	وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ	3:141



## 4

Transitions Involving 1<sup>st</sup>, 2<sup>nd</sup> and 3<sup>rd</sup> Persons

1.	Enjoying the (bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the penalty of the Fire. "Eat and drink ye, with profit and health, because of your (good) deeds."	فَاَكْهِنِ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ	52:18,19
2.	57. and we gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things we have provided for you:" (But They rebelled); to us They did no harm, but They harmed their own souls.	وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ	2:57
3.	(as if) to Show their ingratitude for the (favours) we have bestowed on them! then enjoy (your brief day); but soon will ye know (your folly).	لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ	30:34
4.	They say: "((Allah)) Most gracious has begotten a son!" indeed ye have put forth a thing Most monstrous!	وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا , لَقَدْ جِئْتُمْ شَيْئًا إِدًّا	19:88,89
5.	38. so give what is due to kindred, the needy, and the wayfarer. that is best for those who seek the Countenance, of Allah, and it is They who will prosper.	فَآتِ ذَا الْقُرْبَى حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ	30:38
6.	22. He it is who enableth you to traverse through land and sea; so that ye Even board ships;- They sail with them with a favourable wind, and They rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and They think They are being overwhelmed: They cry unto Allah, sincerely offering (their) duty unto Him saying, "If Thou dost deliver us from this, we shall truly Show Our gratitude!"	هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَيْنَ بِهِمْ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَضَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْتَنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ	10:22

# 5

## Sentence Structure

### 5.1 The same, or almost the same?

<ul style="list-style-type: none"> <li>Establish the prayer</li> <li>Enjoin the good</li> <li>Forbid the evil</li> <li>Be patient over whatever befalls you</li> </ul> <p><b>Emphatic ending <i>inna</i></b></p>	<p>يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ</p>	31:17
<ul style="list-style-type: none"> <li>You will be tested in terms of your wealth and people</li> <li>You will hear hurtful things</li> <li>If you nonetheless persevere and remain conscious of Allah</li> </ul> <p><b>More emphatic ending <i>fa inna</i></b></p>	<p>لَتُبْلَوْنَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ</p>	3:186
<ul style="list-style-type: none"> <li>And whomsoever exhibited persevering restraint and forgave</li> </ul> <p><b>Most emphatic ending <i>fa inna la min</i></b></p>	<p>وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ</p>	42:43

### 5.02 Different word forms for grief and fear

<p>Leaning towards this world :</p> <p>2:38, 3:170, 5:69, 6:48, 7:35, 10:62, 46:13</p> <p>Leaning towards the next:</p> <p>2:62, 2:112, 2:262, 2:274, 2:277,</p>	<p>لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ</p>	39:66
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### 5.03 The use of the pronoun & tense variation in Ibrahim AS's monologue

<p>The one who created me, so it is <b>HE</b> who guides me (no one else). And it is <b>He</b>, the one who feeds me and gives me to drink (no one else). And whenever I <b>became sick</b> then it is <b>HE</b> who cures me (no one else). And the one who will give me death and thereafter revive me.</p>	<p>الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ</p>	26: 78-81
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<b>5.04</b>	<b>Degrees of Emphasis &amp; De-Emphasis</b>	
An even if a whiff from out of the punishment of your Lord barely touched them (once), they would no doubt cry out (continuously) 'Ah, Our Doom! We, no doubt, WE had been wrongdoers!'	وَلَيْنَ مَسْتَهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ	21: 46
<b>5.05</b>	<b>A Change in Sentence Component Sequence To Deliver A Special Message</b>	
ALLAH is the WALI of those who believe TAGHOOT are the AWLIYAA of those who disbelieve	اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا ..... وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ .....	2: 257
<b>5.06</b>	<b>Similar Sentences, varying prepositions</b>	
Say (collective), we have come to believe in Allah and what was sent <b>to us</b> ...	قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ .....	2:136
Say (singular), we have come to believe in Allah and what was sent <b>upon us</b> ...	قُلْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ .....	3:84
<b>5.07</b>	<b>Manipulating The Subject of the Verb</b>	
Was evil intended for those on the earth OR Did their Lord intend right for them	أَشَرُّ أُرِيدَ بَمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا	72:10
Whenever <b>we showered the human being with favors</b> , the deliberately ignored and turned away arrogantly to his side and whenever <b>harm touched him</b> he became utterly hopeless.	وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا	17:83
Allah struck an example... For similar texts, also see 16:75, 30:28, 39:29, 66:10, 16:76, 16:112, 66:11,	ضَرَبَ اللَّهُ مَثَلًا	14:24
People! An example has been struck...	يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ	22:73

## 5.09 Changes in Tense

I saw (in a dream)...	إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا...	12:4
No doubt, I see in a dream...	إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ	37:102
Whoever <b>shows</b> gratitude vs. Whoever <b>showed</b> ingratitude / <b>disbelieved</b>	وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ	31:13
Whoever <b>killed</b> a believer by mistake (involuntary manslaughter) Whoever <b>kills</b> a believer on purpose (homicide)	وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً vs. وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا	4:92 4:93
Every person <b>was</b> given what he/she earned in full	فَكَيْفَ إِذَا جُمِعْنَا لَهُمُ لَيَوْمٍ لَا رَيْبَ فِيهِ <b>وُفِّيَتْ</b> كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	3:25
Every person <b>was</b> given what he/she earned in full	<b>وُفِّيَتْ</b> كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ	39:70
Every person <b>will be</b> given what he/she earned in full	وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ <b>تُوفَّى</b> كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	2:281
Every person <b>will be</b> given what he/she earned in full	وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ <b>تُوفَّى</b> كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ	3:161

5.11 Verbs vs. Nouns		
He extracts (verb) the living from the dead and <b>He is the extractor</b> (noun) of the dead from the living...	يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ	6:95
Whether you were to call them (verb) Or you are <b>ones to remain silent</b> (noun)	وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُواكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صَامِتُونَ	7:193
Allah would never be one to <b>punish them</b> (verb) while you are among them and Allah would never be <b>their punisher</b> (noun) while they themselves still seek forgiveness.	وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ	8:33
We would never be <b>destroyers</b> (noun) of the towns while there citizens are <b>wrongdoers</b> (noun)	وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ	28:59
5.12 Powerful Implications of Word Declinations		
The angels said SALAAMAN while Ibrahim AS responded SALAAMUN	هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (٢٥)	51:24,25
There is no fear on them, there is no trade in it (judgment day), there is no friendship, there is no intercession	لَا خَوْفٌ عَلَيْهِمْ , لَا بَيْعٌ فِيهِ , لَا خُلَّةٌ , لَا شَفَاعَةٌ	
There is no doubt in it (the Qur'an), there is no compulsion in the religion, there is no one worthy of worship except Allah, there is no portion for them in the hereafter	لَا رَيْبَ فِيهِ , لَا إِكْرَاهَ فِي الدِّينِ , لَا إِلَهَ إِلَّا اللَّهُ , لَا خَلْقَ لَهُمْ فِي الْآخِرَةِ	
5.12 Two prayers of Ibrahim (AS)		
Make this a peaceful city...	رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا	2:126
Make this city peaceful...	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا	14:35

## 6

## Sequence in Qur'anic Discourse

**6.1 Sequence Bearing a Grammatical Function**

You, we worship & you we ask for aide. Guide us. You we worship	إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ اهْدِنَا	1:4,5
Rather Allah, worship! And be from the grateful	بَلِ اللّٰهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ	39:66
And be grateful to Allah (all of you) if He you have all been worshipping.	وَاشْكُرُوا لِلّٰهِ إِنَّ كُنتُمْ إِيَّاهُ تَعْبُدُونَ	2:172
Say, He is Al-Rahmaan. We believe in Him and upon Him we place our trust	قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا	67:29

**6.2 Rational Sequence (gray cells for supporting evidences)**

I create the Jinn and mankind for no reason but to worship me. See 15:24 والجان خلقناه من قبل	وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ	51:56
Neither drowsiness nor sleep take a hold of him	لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ	2:255
And He's the one who created the night and the day and the sun and the moon.	وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ	21:33
Darkness first, light second. And He installed / made shades of darkness & light.	وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ	6:1
Authority first, rule second. And He is the ultimate authority, the wise/ the perpetual ruler.	وَهُوَ الْعَزِيزُ الْحَكِيمُ	59:1
Power first, authority second. Certainly Allah is truly immensely powerful, an entity commanding authority.	إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ	22:40, 70,
And whoever is to obey Allah and the messenger, then those are among the ones Allah favored upon from the prophets, the relentlessly truthful, the witnesses/ martyrs & the righteous.	وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ	4:69

From You and from Nuh, Ibrahim, Musa and Isa the son of Maryam.	وَإِذَا أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى ابْنِ مَرْيَمَ	33:7
And He is the hearing, the seeing. Also see 40:20, 17:1, 40:56, 76:2	وَهُوَ السَّمِيعُ الْبَصِيرُ	42:11
How magnificent His seeing & His hearing	أَبْصَرَ بِهِ وَأَسْمِعَ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا	18:26
Our Lord! We have seen and heard	وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُو رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾	32:12
Those engaged in circumambulation, those in retreat for worship, those who bow and those who prostrate	أَنْ طَهَّرَ ابْتِيَّ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ	2:125
Make Ruku', make sajdah, worship your Lord and do good.	ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ	22:77
Then from you there is the disbeliever and from you there is the believer. See 12:103 وما أكثر الناس ولو حرصت بمؤمنين	هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ	64:2
From among them there's the one wronging his own self. From among them there is the one acting fairly. From among them there is the one who is competing in good deeds.	ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإِذْنِ اللَّهِ	35:32
The male & female thief...	وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا	5:38
The adulteress and the adulterer...	الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ	24:2

6.3	Contextualized Sequence	
The only instance in the Qur'an of Raheem (merciful) preceding Ghafoor (forgiving)	يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾	34:2
11: harm then benefit: ولو يعجل الله للناس الشر استعجالهم بالخير 12: harm then relief: فلما كشفنا عنه ضره..... وإذا مس الإنسان الضر دعانا لجنبه 50: harm إن أتاك عذابه بيانا أو نهارا	قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا	10:49 11 & 12, 50
39: expanding provision then contracting it إن ربي يبسط الرزق لمن يشاء من عباده ويقدر	فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا	34:42 39
If you were killed in Allah's path or died otherwise...	وَلَيْنِ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمْ لِمَغْفِرَةٍ مِنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ	3:157
And even if you died or were killed...	وَلَيْنِ مِتُّمْ أَوْ قُتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ	3:158
Do not kill your children because of bankruptcy. It is we who provide you and them.	وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ	6:151
Do not kill your children out of fear of bankruptcy. It is we who provide them and you.	وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ	17:31
	حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً	2:7
يَسْمَعُ آيَاتِ اللَّهِ تُتْلَى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا 45:8	وَحَتَّمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً	45:23
100 (shirk) وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنَاتٍ بِغَيْرِ عِلْمٍ 101 (creative power) وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ	ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ	6:102



<p>لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ 57</p> <p>وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ 61</p>	<p>ذَلِكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ</p>	<p>40:62</p>
<p>Say, Allah is enough between me and yourselves as a witness...</p> <p>Those who believed in falsehood and disbelieved in Allah; Those are in fact the sufferers of loss.</p>	<p>قُلْ كَفَى بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ آمَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ</p>	<p>29:52</p>
<p>Say Allah is enough as a witness between me and yourselves...</p> <p>Certainly He has always been fully acquainted and constantly observant in regards to His slaves.</p>	<p>قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا</p>	<p>17:96</p>
<p>When they saw trade or entertainment...</p> <p>What Allah has is better than entertainment and (better) than trade.</p>	<p>وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنْ</p> <p>اللَّهِوِّ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾</p>	<p>62:11</p>
<p>Even if human beings &amp; jinn were gathered...</p>	<p>قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا</p>	<p>17:88</p>
<p>Oh gathering of jinn and human beings!...</p>	<p>يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ</p>	<p>55:33</p>
	<p>يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ</p> <p>(١) هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾</p>	<p>62:1-2</p>

## 7.1 Righteousness

<p>It is alleged that <b>LAYSA AL BIRRA</b> should have been <b>LAYSA ALBIRRU</b></p> <p>It is alleged that <b>AL-SABIREENA</b> should have been <b>AL-SABIROONA</b></p> <p>It is alleged that <b>AL-KITAAB (the book)</b> should have been <b>AL-KUTUB (the books)</b></p>	<p>لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ</p>	2:177
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*It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.*

## 7.2 Two Groups of Believers Fight

<p>It is alleged that <b>IQTATALOO (they fought)</b> should have been <b>IQTATALATAA (then both of them fought)</b></p>	<p>وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ قَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾</p>	49:9
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*If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just).*

### 7.3 Unexpected Declination

It is alleged that the word '**AKUN**' given its places should have been declined differently as '**AKOONA**'

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ  
الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ  
فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾

63:10

*and spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why didst Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good"*

### 7.4 The Gender of Mercy

It is alleged that the word **RAHMATUN** (fem.) should have resulted in the word **QAREEBUN** (masc.) to occur in its feminine form as **QAREEBATUN**.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ  
خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

7:56

*Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.*

## 8.01 Al Baqarah (2)

هُدًى لِّلْمُتَّقِينَ	لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ	كُلُّ آمَنَ بِاللَّهِ وَمَلَأَ بِكَتْبِهِ وَكُتِبَ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ	آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ
وَمَا أُنزِلَ مِنْ قَبْلِكَ	رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا
بِالْآخِرَةِ هُمْ يُوقِنُونَ	رَبَّنَا لَا تَوَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا
إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ	فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

## 8.02 Al Qalam (68)

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ	يَقُولُونَ إِنَّهُ لَمَجْنُونٌ
وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ	وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ
فَسَتُبْصِرُ وَيُبْصِرُونَ	يَكَادُ الَّذِينَ كَفَرُوا الْيَزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ

## 8.03 Ale-Imran (3)

نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ	وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ
إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ	مَتَاعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ
وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ	لَا يَأْتِ لِأُولِي الْأَلْبَابِ
رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ	رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ
رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ	رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

قُلْ لِلَّذِينَ كَفَرُوا سَعْدٌ بَلْهُمْ وَتَحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ الْمِهَادُ	رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ
فَعَنَّهُ تُفَاتِلُ فِي سَبِيلِ اللَّهِ	وَقَاتِلُوا وَقَاتِلُوا الْأَكْفَرِينَ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا تَدْخِلْهُمْ جَنَّاتٍ
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا	يَغْرَتُكَ تَقْلُبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ مَتَاعٌ قَلِيلٌ
<b>8.04 Yousuf (12)</b>	
إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا	وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ
لَعَلَّكُمْ تَعْقِلُونَ	أَفَلَا تَعْقِلُونَ
هَذَا الْقُرْآنَ	مَا كَانَ حَدِيثًا يُفْتَرَىٰ
نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ	لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ
<b>8.05 Al Ra'd (13)</b>	
تِلْكَ آيَاتُ الْكِتَابِ	وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ
وَالَّذِي أَنْزَلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ	قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ
وَلَكِنْ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ	وَيَقُولُ الَّذِينَ كَفَرُوا السَّتْ مُرْسَلًا
<b>8.06 Al Hijr</b>	
الرَّتِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُبِينٍ	الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ
رُبَمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ	فَوَرَبِّكَ لَنَسَأَلَنَّهُمْ أَجْمَعِينَ
ذَرُهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمْلُ فَسَوْفَ يَعْلَمُونَ	عَمَّا كَانُوا يَعْمَلُونَ
وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ	إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ

### 9.1 The Layout of the Plot

- |  |   |
|--|---|
| <ul style="list-style-type: none"> <li>a. Yousuf's dream (4-6).</li> <li>b. The brothers' plot against Yousuf (8-18).</li> <li>c. Minister's wife's attempt to seduce Yousuf (23-29).</li> <li>d. A similar attempt by Egyptian ladies (30-31).<sup>[3]</sup></li> <li>e. Yousuf's imprisonment (35).</li> <li>f. The king's dream (43-44).</li> </ul> | <ul style="list-style-type: none"> <li>g. The king's dream interpreted (45-49)</li> <li>h. Yousuf's release from prison (50)</li> <li>i. Confession of the ladies followed by minister's wife (51)</li> <li>j. Brothers learn their lesson (58)</li> <li>k. Yousuf's dream interpreted (100)</li> </ul> |
|--|---|

Sections 9.2, 9.3 & 9.4 will be discussed in class

### 9.5 Character Depictions

Ya'qoub (AS)

- a. His opinions of his sons قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾
- b. The first conflict in the story إِذْ قَالُوا الْيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُبِينٍ ﴿٨﴾
- c. His sharp intuition & divinely given spiritual healing: وَلَمَّا فَصَلَتِ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَنْ تُفَنِّدُونِ ﴿٩﴾ قَالُوا اتَّاللَّهُ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ ﴿١٠﴾ فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿١١﴾
- d. Intelligent foresight, not naiveté قَالَ يَا بُنَيَّ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ لَنَاصِحُونَ ﴿١١﴾ قَالُوا لَيْنَا أَكَلَهُ الدِّثْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَخَاسِرُونَ ﴿١٢﴾ وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَدْرُكُمْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾

e. Trust in Allah coupled with proper worldly precaution: the right balance between Divine Decree & Human Will

وَقَالَ يَا بَنِيَّ لَا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾  
قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزِّي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

f. His sensitive nature coupled with his unflinching patience

وَتَوَلَّى عَنْهُمْ وَقَالَ يَا أَسْفَىٰ عَلَىٰ يَوْسُفَ وَابْيَضَّتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ ﴿٦٩﴾  
قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ عَسَىٰ اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٧٠﴾

#### Yousuf (AS)

a. The demeanor in speech as a young boy: إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ

b. Awareness of self & the Lord: وَمَا أَكْبَرُئِي نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴿٥٢﴾

c. Worldly precaution & Reliance on the Divine:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَىٰ بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾  
قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ﴿٢٣﴾

d. He knows not to miss any opportunity to deliver his convictions: ثُمَّ بَدَأْ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَجُنُّهُ حَتَّىٰ حِينٍ ﴿٢٥﴾ وَدَخَلَ مَعَهُ

السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي أَرْحَمُ بِرَأْسِي حُزْنًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِّئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٢٦﴾  
قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُزْرَقَانِهِ إِلَّا نَبَّأْتُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا ذَلِكَمَا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٢٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانَ لَنَا أَنْ نُشْرِكَ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٨﴾ يَا صَاحِبِي السِّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٢٩﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءً سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهِمْ مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

e. Even in prison, his character and nobility is distinguishable: إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ

- f. Honor vs. Imprisonment رَّبِّي السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ
- g. Humility doesn't keep him from taking responsibility with confidence قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ
- h. Sharper in memory than his brothers: وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَفَهُمْ وَهُمْ لَهُ مُنْكَرُونَ

#### The Brothers:

- a. Where does honor come from? قَالُوا لَيْسَ أَكْلُهُ الذِّبُّ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَاسِرُونَ
- b. Mob mentality: فَلَمَّا ذَهَبُوا بِهِ وَاجْتَمَعُوا أَن يُجْعَلُوهُ فِي غِيَابَةِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَنَّهُمْ بِأَمْرِ هَذَا وَهُمْ لَا يَشْعُرُونَ
- c. They gave in to 'jahl': قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ
- d. In the end, there is admission of guilt: قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (٩٧) قَالُوا تَاللَّهِ لَقَدْ آثَرَكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَاطِئِينَ (٩٨)

#### The minister's wife:

- a. Evil genius: وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَى الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ (١٢٥)
- b. Motives for admission remain unclear. (i) truth is about to come out anyway or (ii) Yousuf (AS) leaves out her name when unraveling the conspiracy so she has a rare moment of moral integrity
- c. Dominating woman. If she can't have Yousuf, she boasts that she can have him imprisoned. The minister does nothing to undo his wife's entanglements suggesting a domineering role in the house.

#### The Minister: Speaks only on three occasions:

وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لَا مِرَّ أَتَاهُ أَكْرَمِي مَثْوَاهُ عَسَى أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَاللَّهُ غَالِبٌ عَلَى أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (١٢٦)

فَلَمَّا رَأَى قَمِيصَهُ قُدِّمَ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ (١٢٨)

يُوسُفُ أَعْرِضْ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنْبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ (١٢٩)



For Section 10 (Coherence Between Surahs), we will be reading select passages from the Qur'an in class.  
Please bring a copy of Qur'anic translation (your choice) to the seminar.

## 11 Qur'anic Oaths

11.1 43:2

حَمْ (١) وَالْكِتَابِ الْمُبِينِ (٢) إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٣)

1. Ha-Mim 2. by the Book that makes things clear,- 3. we have made it a Qur'an In Arabic, that ye may be able to understand (and learn wisdom).

11.2 92:1-4

وَاللَّيْلِ إِذَا يَغْشَى (١) وَالنَّهَارِ إِذَا تَجَلَّى (٢) وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى (٣) إِنَّ سَعْيَكُمْ لَشَتَّى (٤)

1. by the night As it conceals (the light); 2. by the Day As it appears In glory; 3. by (the Mystery of) the creation of male and female;- 4. Verily, (the ends) ye strive for are diverse.

11.3 93:1-4

وَالضُّحَى (١) وَاللَّيْلِ إِذَا سَجَى (٢) مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَى (٣) وَلَآ خِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى (٤)

1. by the glorious morning light, 2. and by the night when it is still,- 3. Thy Guardian-Lord hath not forsaken thee, nor is He displeased. 4. and Verily the Hereafter will be better for Thee than the present.

11.4 84:16-19

فَلَا أُقْسِمُ بِالشَّفَقِ (١) وَاللَّيْلِ وَمَا وَسَقَ (٢) وَالْقَمَرِ إِذَا اتَّسَقَ (٣) لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ (٤)

16. so I do call to witness the ruddy glow of Sunset; 17. the night and its Homing; 18. and the moon In Her fullness: 19. ye shall surely travel from stage to stage.

11.5 77:1-7

وَالْمُرْسَلَاتِ عُرْفًا (١) فَالْعَاصِفَاتِ عَصْفًا (٢) وَالنَّاشِرَاتِ نَشْرًا (٣) فَالْفَارِقَاتِ فَرَقًا (٤) فَالْمُلْقِيَاتِ ذِكْرًا (٥) عُذْرًا أَوْ نَذْرًا (٦) إِنَّمَا تُوعَدُونَ لَوَاقِعَ (٧)

1. by the (Winds) sent forth one after another (to man's profit); 2. which then blow violently In tempestuous Gusts, 3. and scatter (things) far and wide; 4. then separate them, one from another, 5. then spread abroad a Message, 6. whether of Justification or of Warning;- 7. Assuredly, what ye are promised must come to pass.

11.5 100:1-5

وَالْعَادِيَاتِ ضَبْحًا (١) فَالْمُورِيَاتِ قَدْحًا (٢) فَالْمُغِيرَاتِ صُبْحًا (٣) فَأَثَرْنَ بِهِ نَقْعًا (٤) فَوَسَطْنَ بِهِ جَمْعًا (٥) إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ (٦)

1. by the (Steeds) that run, with panting (breath), 2. and strike sparks of fire, 3. and push home the charge In the morning, 4. and raise the dust In clouds the while, 5. and penetrate Forthwith into the midst (of the foe) en masse;- 6. truly man is, to His Lord, ungrateful;

11.6 102:1-3

وَالْعَصْرِ (١) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (٢) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ (٣)

1. by (the Token of) time (through the ages), 2. Verily man is In loss, 3. except such As have Faith, and do righteous deeds, and (join together) In the mutual teaching of truth, and of patience and constancy.

11.7 97:1-4

وَالْتَيْنِ وَالزَّيْتُونِ (١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ (٣) لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤)

1. by the Fig and the Olive, 2. and the Mount of Sinai, 3. and This City of security,- 4. we have indeed created man In the best of moulds,

# 12 Qur'anic Examples

## 12.1 22:31 The consequences of shirk

حُنْفَاءَ لِلّٰهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللّٰهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾

31. being true In Faith to Allah, and never assigning partners to him: if anyone assigns partners to Allah, is As if He had fallen from heaven and been snatched up by birds, or the wind had swooped (Like a bird on its prey) and thrown Him into a far- distant place.

## 12.2 2:74 The varying states of hearts

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

74. Thenceforth were your hearts hardened: They became like a rock and Even worse In hardness. for among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. and Allah is not unmindful of what ye do.

## 12.3 2:264,265 The motives for spending

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٢٦٤﴾ وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاةِ اللَّهِ وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

264. O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither In Allah nor In the Last Day. They are In parable like a hard, barren rock, on which is a Little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught They have earned. and Allah guideth not those who reject Faith. 265. and the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is As a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.

#### 12.4 22:73 The powerlessness of false divinities

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوهُ مِنْهُ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ (٧٣)

73. O men! here is a parable set forth! listen to it! those on whom, besides Allah, ye call, cannot create (Even) a fly, if They all met together for the purpose! and if the fly should snatch away anything from them, They would have no power to release it from the fly. feeble are those who petition and those whom They petition!

#### 12.5 13:17 The struggle of the messenger

أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

17. He Sends down water from the skies, and the channels flow, Each according to its measure: but the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which They heat In the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) Show forth truth and Vanity. for the scum disappears like froth cast out; while that which is for the good of Mankind remains on the earth. Thus doth Allah set forth parables.

#### 12.6 57:20 Worldly aspirations

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهُوَ وَزِينَةٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

20. know ye (all), that the life of This world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; Thou wilt see it grow yellow; then it becomes dry and crumbles away. but In the Hereafter is a penalty severe (for the devotees of wrong). and forgiveness from Allah and (His) good pleasure (for the devotees of Allah.. and what is the life of This world, but goods and chattels of deception?

# 13 Qur'anic Imagery

13.1 81:17-18

وَاللَّيْلِ إِذَا عَسْعَسَ (١٧) وَالصُّبْحِ إِذَا تَنَفَّسَ (١٨)

17. and the night As it dissipates; 18. and the dawn As it breathes away the darkness;-

13.2 9:38

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ  
أَتَأْقِلْتُمْ إِلَى الْأَرْضِ أَرْضِيتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ  
الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ (٣٨)

38. O ye who believe! what is the matter with you, that, when ye are asked to go forth In the cause of Allah, ye cling heavily to the earth? do ye prefer the life of This world to the Hereafter? but Little is the comfort of This life, As compared with the Hereafter.

13.3 2:250

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا  
أُولَئِكَ لَهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

257. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. of those who reject Faith the patrons are the evil ones: from light They will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever).

13.4 21:18

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ  
مِمَّا تَصِفُونَ (١٨)

18. Nay, we hurl the truth against falsehood, and it knocks out its brain, and Behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to us).













13.5 2:250

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ  
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (٢٥٠)

250. when They advanced to meet Goliath and His forces, They prayed: "Our Lord! pour out constancy on us and make Our steps firm: help us against those that reject faith."

13.6 6:125

<p>فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ</p>	<p>125. those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, As if They had to climb up to the skies: Thus doth Allah (heap) the penalty on those who refuse to believe.</p>
<p>13.7 25:23</p> <p>وَقَدِمْنَا إِلَى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنْثُورًا</p>	<p>23. and we shall turn to whatever deeds They did (in This life), and we shall make such deeds As floating dust scattered about.</p>
<p>13.8 7:175</p> <p>وَإِتْلُ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْغَاوِينَ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثَ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ</p>	<p>175. relate to them the story of the man to whom we sent Our Signs, but He passed them by: so Satan followed Him up, and He went astray.</p> <p>176. if it had been Our will, we should have elevated Him with Our Signs; but He inclined to the earth, and followed His own vain desires. His similitude is that of a dog: if you attack him, He lolls out His tongue, or if you leave Him alone, He (still) lolls out His tongue. that is the similitude of those who reject Our Signs; so relate the story; Perchance They may reflect.</p>

<p>وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ</p> <p>6:164 17:15 35:18 39:7</p> <p></p>	<p>وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ</p> <p>35:43</p> <p></p>
<p>كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ</p> <p>23:53 30:32</p> <p></p>	<p>إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنْفُسِكُمْ</p> <p>10:23</p> <p></p>
<p>يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ</p> <p>63:4</p> <p></p>	<p>كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ</p> <p>74:38</p> <p></p>
<p>وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا</p> <p>18:104</p> <p></p>	<p>كُلُّ مَنْ عَلَيْهَا فَانٍ</p> <p>55:26</p>
<p>ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ</p> <p>22:73</p> <p></p>	<p>لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ</p> <p>6:67</p> <p></p>
<p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ</p> <p>5:1</p> <p></p>	<p>قُلْ كُلُّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ</p> <p>17:84</p> <p></p>
<p>تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ</p> <p>59:14</p> <p></p>	<p>وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا</p> <p>28:77</p> <p></p>
	<p>وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ</p> <p>28:77</p> <p></p>

# 15 Dialogue in the Qur'an

## 15.1 Dialogue between Ibrahim (AS) & his Lord 2:124-134

124. and remember that Abraham was tried by His Lord with certain commands, which He fulfilled: He said: "I will make Thee an Imam to the Nations." He pleaded: "And also (Imams) from My offspring!" He answered: "But My promise is not within the reach of evil-doers." 125. remember we made the House a place of assembly for men and a place of safety; and take ye the station of Abraham As a place of prayer; and we covenanted with Abraham and Isma'il, that They should sanctify My House for those who compass it round, or use it As a retreat, or bow, or prostrate themselves (therein In prayer). 126. and remember Abraham said: "My Lord, make This a City of Peace, and feed its people with fruits,-such of them As believe In Allah and the Last Day." He said: "(Yea), and such As reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!" 127. and remember Abraham and Isma'il raised the foundations of the House (with This prayer): "Our Lord! Accept (this service) from us: for Thou art the All-Hearing, the All-Knowing. 128. "Our Lord! make of us Muslims, bowing to Thy (Will), and of Our progeny a people Muslim, bowing to Thy (will); and Show us Our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful. 129. "Our Lord! send amongst them an Messenger of their own, who shall rehearse Thy Signs to them and instruct them In Scripture and Wisdom, and sanctify them: for Thou art the Exalted In Might, the Wise." 130. and who turns away from the Religion of Abraham but such As debase their souls with folly? Him we chose and rendered pure In This world: and He will be In the Hereafter In the ranks of the Righteous. 131. Behold! His Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe." 132. and This was the legacy that Abraham left to His sons, and so did Jacob; "Oh My sons! Allah hath chosen the Faith for you; then die not except In the Faith of Islam." 133. were ye witnesses when death appeared before Jacob? Behold, He said to His sons: "What will ye worship after me?" They said: "We shall worship Thy Allah and the Allah of Thy fathers, of Abraham, Isma'il and Isaac,- the one (true) Allah. to Him we bow (in Islam)." 134. that was a people that hath passed away. They shall reap the fruit of what They did, and ye of what ye do! of their merits there is no question In your case!

## 15.1 Stingy Gardeners in Dialogue 68:17-33

17. Verily we have tried them As we tried the people of the garden, when They resolved to gather the Fruits of the (garden) In the morning. 18. but made no reservation, ("If it be Allah's Will"). 19. then there came on the (garden) a visitation from Thy Lord, (which swept away) all around, while They were asleep. 20. so the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered). 21. As the morning broke, They called out, one to another,- 22. "Go ye to your tilth (betimes) In the morning, if ye would gather the fruits." 23. so They departed, conversing In secret low tones, (saying)- 24. "Let not a single indigent person break In upon you into the (garden) This Day." 25. and They opened the morning, strong In an (unjust) resolve. 26. but when They saw the (garden), They said: "We have surely lost Our way: 27. "Indeed we are shut out (of the Fruits of Our labour)!" 28. said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify ((Allah))?' " 29. They said: "Glory to Our Lord! Verily we have been doing wrong!" 30. then They turned, one against another, In reproach. 31. They said: "Alas for us! we have indeed transgressed! 32. "It may be that Our Lord will give us In exchange a better (garden) than this: for we do turn to Him (in repentance)!" 33. such is the punishment (in This life); but greater is the punishment In the Hereafter,- if only They knew!



### 15.3 Dialogue between Musa (AS) and Fir'awn 26:9-50

9. and Verily, Thy Lord is He, the Exalted In Might, Most Merciful. 10. Behold, Thy Lord called Moses: "Go to the people of iniquity,- 11. "The people of the Pharaoh: will They not fear Allah." 12. He said: "O My Lord! I do fear that They will charge me with falsehood: 13. "My breast will be straitened. and My speech may not go (smoothly): so send unto Aaron. 14. "And (further), They have a charge of crime against Me; and I fear They may slay me." 15. Allah said: "By no means! proceed then, both of you, with Our Signs; we are with you, and will listen (to your call). 16. "So go forth, both of you, to Pharaoh, and say: 'We have been sent by the Lord and Cherisher of the worlds; 17. "'Send Thou with us the Children of Israel.'" 18. (Pharaoh) said: "Did we not cherish Thee As a child among us, and Didst Thou not stay In Our midst many years of Thy life? 19. "And Thou Didst a deed of which (thou knowest) Thou didst, and Thou art an ungrateful (wretch)!" 20. Moses said: "I did it then, when I was In error. 21. "So I fled from you (all) when I feared you; but My Lord has (since) invested me with Judgment (and wisdom) and appointed me As one of the apostles. 22. "And This is the favour with which Thou dost reproach me,- that Thou hast enslaved the Children of Israel!" 23. Pharaoh said: "And what is the 'Lord and Cherisher of the worlds'?" 24. (Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between,- if ye Want to be Quite sure." 25. (Pharaoh) said to those around: "Did ye not listen (to what He says)?" 26. (Moses) said: "Your Lord and the Lord of your fathers from the beginning!" 27. (Pharaoh) said: "Truly your apostle who has been sent to you is a veritable madman!" 28. (Moses) said: "Lord of the east and the west, and all between! if ye only had sense!" 29. (Pharaoh) said: "If Thou dost put forward any god other than me, I will certainly put Thee In prison!" 30. (Moses) said: "Even if I showed you something Clear (and) convincing?" 31. (Pharaoh) said: "Show it then, if Thou tellest the truth!" 32. so (Moses) threw His rod, and Behold, it was a serpent, plain (for all to see)! 33. and He drew out His hand, and Behold, it was white to all beholders! 34. (Pharaoh) said to the Chiefs around him: "This is indeed a sorcerer well- versed: 35. "His plan is to get you out of your land by His sorcery; then what is it ye counsel?" 36. They said: "Keep Him and His brother In suspense (for a while), and dispatch to the cities heralds to collect- 37. "And bring up to Thee all (our) sorcerers well-versed." 38. so the sorcerers were got together for the appointment of a Day well-known, 39. and the people were told: "Are ye (now) assembled?- 40. "That we may follow the sorcerers (in religion) if They win?" 41. so when the sorcerers arrived, They said to Pharaoh: "Of course - shall we have a (suitable) reward if we win? 42. He said: "Yea, (and more),- for ye shall In that case be (raised to posts) nearest (to My person)." 43. Moses said to them: "Throw ye - that which ye are about to throw!" 44. so They threw their ropes and their rods, and said: "By the might of Pharaoh, it is we who will certainly win!" 45. then Moses threw His rod, when, Behold, it straightway swallows up all the falsehoods which They fake! 46. then did the sorcerers fall down, prostrate In adoration, 47. saying: "We believe In the Lord of the Worlds, 48. "The Lord of Moses and Aaron." 49. said (Pharaoh): "Believe ye In Him before I give you permission? surely He is your leader, who has taught you sorcery! but soon shall ye know! Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all. 50. "Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross!" 51. They said: "No matter! for us, we shall but return to Our Lord! 52. "Only, Our desire is that Our Lord will forgive us Our faults, that we may become foremost among the believers!"



## 16.1 The Adam (AS) Narrative in Al-Baqarah (30-38)

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (٢٦) الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (٢٧) كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ (٢٨) هُوَ الَّذِي خَلَقَ لَكُمْ فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ (٢٩) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (٣٠) وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

26. Allah disdains not to use the similitude of things, lowest As well As highest. those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by This similitude?" by it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),-27. those who break Allah.s Covenant after it is ratified, and who sunder what Allah has ordered to be joined, and do mischief on earth: these cause loss (only) to themselves.28. How can ye reject the Faith In Allah.- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.29. it is He who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.30. Behold, Thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."31. and He taught Adam the nature of all things; then He placed them before the angels, and said: "Tell me the nature of these if ye are right.

## 16.2 The Narrative of Nuh in 11:23-27

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبْتُوا إِلَىٰ رَبِّهِمْ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ (٢٣) مَثَلُ الْفَرِيقَيْنِ كَالْأَصْمَىٰ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ (٢٤) وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ (٢٥) أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ

عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا تَرَاكَ إِلَّا بَشَرًا مِثْلَنَا وَمَا تَرَاكَ أَتَّبِعَكَ إِلَّا الَّذِينَ هُمْ أَرَادْنَا بِادِي الرَّأْيِ وَمَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾

23. but those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the Gardens, to dwell therein for aye!

24. these two kinds (of men) may be compared to the blind and Deaf, and those who can see and Hear well. are They equal when compared? will ye not then take heed?

25. we sent Noah to His people (with a mission): "I have come to you with a Clear Warning: 26. "That ye serve none but Allah. Verily I do fear for you the penalty of a grievous Day." 27. but the Chiefs of the unbelievers among His people said: "We see (in) Thee nothing but a man like ourselves: nor do we see that any follow Thee but the meanest among us, In Judgment immature: nor do we see In you (all) any merit above us: In fact we thing ye are liars!"

### 16:3 The People of the case 18:1-8

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ ﴿١﴾ قَيِّمًا لِيُنْذِرَ بَأْسًا شَدِيدًا مَنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ ﴿٢﴾ مَا كَثُرِينَ فِيهِ أَبَدًا ۖ ﴿٣﴾ وَيُنْذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ ﴿٤﴾ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِابَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۖ ﴿٥﴾ فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا ۖ ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۖ ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ۖ ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ۖ ﴿٩﴾

1. Praise be to Allah, who hath sent to His servant the and hath allowed therein no Crookedness:

2. (He hath made it) straight (and Clear) In order that may warn (the godless) of a terrible punishment from him, and that He may glad tidings to the believers who work righteous deeds, that They shall a goodly reward,

3. wherein They shall remain for ever:

4. further, that He may warn those (also) who say, hath begotten a son":

5. no knowledge have They of such a thing, nor had their it is a grievous thing that issues from their mouths As a saying what say is nothing but falsehood!

6. Thou wouldst only, perchance, fret Thyself to death, after them, In grief, if They believe not In This Message.

7. that which is on earth we have made but As a Show for the earth, In order that we may test them - As to which of are best In conduct.

8. Verily what is on earth we shall make but As dust and soil (without growth or herbage).

### 16.4 The Story of Taloot in 2:244-246

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٤﴾ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾ أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِلنَّبِيِّ لَهُمْ ابْعَثْ لَنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ

عَلَيْكُمْ الْقِتَالُ إِلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا لَا نُقَاتِلُ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا  
مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾

244. then Fight In the cause of Allah, and know that Allah heareth and knoweth all things. 245. who is He that will loan to Allah a beautiful loan, which Allah will double unto His credit and multiply many times? it is Allah that giveth (you) Want or plenty, and to Him shall be your return. 246. hast Thou not turned Thy vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a prophet (That was) among them: "Appoint for us a king, that we may Fight In the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to Fight In the cause of Allah, seeing that we were turned out of Our homes and Our families?" but when They were commanded to fight, They turned back, except a small band among them. but Allah has full knowledge of those who do wrong.

### 16.5 The Encounter of Ibrahim (AS) with the tyrant ruler 2:256-258

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ  
﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي  
وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

256. let there be no compulsion In religion: truth stands out Clear from error: Whoever rejects evil and believes In Allah hath grasped the Most trustworthy hand-hold, that never breaks. and Allah heareth and knoweth all things. 257. Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. of those who reject Faith the patrons are the evil ones: from light They will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (for ever). 258. hast Thou not turned Thy vision to one who disputed with Abraham about His Lord, because Allah had granted Him power? Abraham said: "My Lord is He who giveth life and death." He said: "I give life and death". said Abraham: "But it is Allah that causeth the sun to rise from the east: do Thou then cause Him to rise from the West." Thus was He confounded who (in arrogance) rejected Faith. nor doth Allah give guidance to a people unjust.

# 17 Qur'anic Criticisms of Various Modes of False Reasoning

## 17.1 The threat of force in debate

68. They said, "Burn Him and protect your gods, if ye do (anything at all)!"	قَالُوا احْرِقُوهُ وَاَنْصُرُوا آلِهَتَكُمْ اِنْ كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾	21:68
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## 17.2 Character assassination

36. when the unbelievers see thee, They treat Thee not except with ridicule. "Is this," (They say), "The one who talks of your gods?" and They blaspheme at the mention of ((Allah)) Most Gracious!	وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْهُمْ يَتَّخِذُونَكَ إِهْزُؤًا هَازِلًا الَّذِي يُذَكِّرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ﴿٣٦﴾	21:36
52. "Am I not better than This (Moses), who is a contemptible wretch and can scarcely express Himself clearly?"	أَمْ أَنَا خَيْرٌ مِنْ هَذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾	43:52

## 17.3 Stirring up an emotional crowd

63. They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their Magic, and to do away with your Most cherished institutions. 64. "Therefore concert your plan, and then assemble In (serried) ranks: He wins (All along) today who gains the upper hand."	قَالُوا إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى ﴿٦٣﴾ فَاجْمَعُوا كَيْدَكُمْ ثُمَّ اتُّوَصَفُوا فَذَافَلِحَ الْيَوْمَ مَنْ اسْتَعْلَى ﴿٦٤﴾	20:63-64
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## 17.5 To make the opponent question their own modesty or loyalty

52. Behold! He said to His father and His people, "What are these images, to which ye are (so assiduously) devoted?" 53. They said, "We found Our fathers worshipping them."	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾	21:52-53
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## 17.6 To rephrase the opponents position falsely and then to refute it

59. the similitude of Jesus before Allah is As that of Adam; He created Him from dust, then said to him: "Be". and He was.	إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾	3:59
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# 18 Assorted Gems & Conclusion

18.1 74:3

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

18.2 2:143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

18.3 48:1-5

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَزِيزًا ﴿٣﴾ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ﴿٤﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٥﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا ﴿٦﴾ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٧﴾ وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿٨﴾

18.4 76:5; 76:17; 76:21

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾  
وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ﴿١٧﴾  
عَالِيَهُمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ﴿٢١﴾

18.5 23:68; 38:29; 4:82; 47:24

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾  
كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾  
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾  
أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

18.8 31:14

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

18.7 This Qur'an...

6:19; 10:37; 12:3; 17:9; 17:41; 17:89; 18:54; 25:30; 27:76; 30:58; 34:31; 39:27; 41:26; 43:31; 59:21

All include the phrase : هذا القرآن (This Qur'an) . 2:2 includes the phrase : ذلك الكتاب (That book).