

THE LITERARY COMPOSITION OF THE QURAN

Essay on translation and structural analysis of the Qur'an text¹

<https://reveniraucoran.fr/>

¹ Cf. <https://reveniraucoran.fr/pour-approfondir/> (PDF - summary sheet of the principles of Rhetoric Semitic which shed light on the structure of the Quranic text)
https://fr.wikipedia.org/wiki/Rh%C3%A9torique_s%C3%A9mitique#:~:text=Lund%20proposer%20%20lois%20sur,antith%C3%A9tique%20y%20est%20souvent%20introduite.

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Thanks

Thank you to all those who from near or far have contributed and continue to increase my knowledge of the Quran, women and men of the past as well as those of our present. Without them this work would not have been possible because on an individual level our contribution is just a drop in the ocean of accumulated knowledge.

Special thanks to Michel Cuypers for having popularized rhetorical analysis and for having applied it, with rigor and excellence, to part of the Qur'an text. The work that we present here is moreover a synthetic extension of his work, hoping to be worthy of it.

And a big thank you to those who gave us their constructive comments!

Finally, and this is the most important, if this work has some interest ALL the merit in fine belongs only to GOD, and is dedicated only to the sublime and sublimating Glory and Grace of God. And if this work has errors or lacks, then it only comes from to the human weakness of its author.

May God have Mercy on us and may we be worthy with regard to our conduct.

Peace be with you.

Suleyman.

Disclaimer

The information in this document reflects the current educated understanding of the Quran by the author of the site <https://reveniraucoran.fr/> . This understanding may change in the light of new information.

The search for truth is a perpetual quest and in this domain humility is essential.

Our objective is double :

- ✓ *To propose **a translation of the Qur'an text** in its **primary meaning**, based on a reasoned methodology², which does not claim to close the door to other readings but which seeks to identify the textual original meaning by sticking as much as possible to the text put in its context. In order not to overburden the translation and its structure, footnotes or notes at the end of suras will provide some additional studies or approaches on specific subjects (questions of vocabulary, themes, etc.).*

- ✓ *To Propose and highlight **the literary composition**³ of the Quran, which turns out to be a powerful exegetical tool in the understanding of the Quran by the Quran itself. It also makes it possible to limit the possible exegetical manipulations during an "atomist" reading of the Qur'an text.*
For this purpose, the translation had to be organized in such a way that the coherence of the Qur'an discourse "is obvious". Look at the text differently, not through the lenses of our mode of reasoning but in accordance with the logic proposed by the text and the way in which it allows itself to be contemplated.

Finally, this work remains an "essay", so therefore show indulgence towards its author who is open for your "constructive" comments to improve both substance and form.

Best regards,

Suleyman.

² i.e. My methodology exposed here: <https://reveniraucoran.fr/methodologie/>

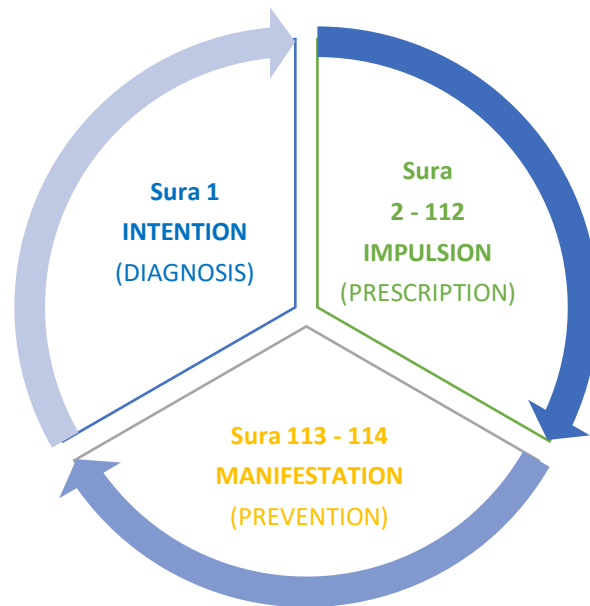
³ The work breakdown structure of the Quran has been made according to the principles of Semitic rhetoric, an introduction to which you will find here: <https://reveniraucoran.fr/rhetorique-semitique/>

Introduction

The Quran is divided into **three main sections** of unequal lengths :

- section 1 consisting of sura 1 "Al-Fatiha";
- section 2 made up of 111 suras which go from sura 2 to sura 112;
- section 3 consisting of the last two suras: the 113 and the 114.

This first division of the Quran into 3 sections makes it possible to draw what I call "**the life cycle of the itinerant, who is in a recovery and sublimity process, by-and-in the Qur'an path**", as shown schematically below :



Sections 1 and 3 liturgically frame the main corpus of the Quran made up of 111 suras (the number 1 being the symbol of both the one and the multiple because the other numbers, except the 0, are only multiplications of this same number 1).

Moreover, as we will see as our work progresses, the suras form close and/or distant **pairs** with each other. They insert themselves, like Russian dolls, into larger meaningful wholes.

Thus, sura 2 forms a thematic and structural pair with sura 3, and sura 4 with sura 5 etc....up to suras 113 and 114. And sura 1 forms a pair with sura 114 while being linked to sura 2 which follows it.

All the **elements of the Quran** (from the smallest of two that constitute the letters to the higher formations) are **interdependent** among themselves and **form a coherent and harmonious whole**, like our universe. It is up to us to link them together through our meditation, letting ourselves be guided by the Quran, to savor all its beauty and delicious subtlety.

Sura 1 - Al-Fâtiha (the opening)

-A-

- ¹ In (the) name (of) [1] God, **The All Merciful, The endless dispenser of Mercy** [2]
 = ² All admiration [3] (be) to God, **The Sustainer Lord of Men**, [4]

- **The All Merciful, The endless dispenser of Mercy**
 = **Ruler-reigning on the Accountability Day** [5],

OBSERVATION

-X-

+ ^{5a} **You exclusively** We are the devoted-servants-and-worshipper.

+ ^b **You exclusively** We ask for-effective-help.

Logical
DIAGNOSIS

-A'-

- ⁶ **Guide** us gracefully in the *straight path* which is ascending,
 - ^{7a} The *straight path* of those whom You have approved-and-filled-with-benefits upon them ('*alayhim*),
 = ^b **Not** those who have drawn-disapproval-and-inconvenience upon them ('*alayhim*),
 = ^c **Nor** (that) of those who are **going astray**.

Claim of
PRESCRIPTION

- Alternative / Complementarity :

-Preamble-

In (the) name (of) God, **The All Merciful, The endless dispenser of Mercy**

-A-

- All admiration-lauded (be) to God, **The Sustainer Lord** of Men,

- Divine Essence
- Divine Manifestation

= **The All Merciful,**
= **The endless dispenser of Mercy**

OBSERVATION

- **Ruler-reigning** on the Accountability Day,

-X-

+ ^{5a} **You exclusively** We are the devoted-servants.

+ ^b **You exclusively** We ask for-effective-help.

Logical
DIAGNOSIS

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- ⁶ **Guide** us gracefully in the *straight path* which is ascending,
 - ^{7a} The *straight path* of those whom You have approved-and-filled-with-benefits upon them), (+)
 = ^b **Not** those who have drawn-disapproval-and-inconvenience upon them, (-)

Claim of
PRESCRIPTION

= ^c **Nor** (that) of those who **go astray**.

Here below

Eternity

Hereafter

Here below

Hereafter

Here below

Notes

[1]

The **Basmala** :

- (1) The name of God (Al-ilah) is the only existing divine Being from whom we must take for refuge / protection (Cf. sura 112 = God is "one" and he is a "compact rock, without cracks- and-elevated, symbol of a flawless refuge (Symbolic found in the Psalms). But what kind of refuge?
- (2) Ar-Rahman = a refuge of matricial love ...(cf. note 2 below)
- (3) ... which never ceases to provide and surround the Reality with this love-matricial (ar-Rahim).

[2]

The word "**Mercy**" is understood here in its broader acceptance of "**Generosity leading to indulgence for the wrongdoer, compassion and help for the misery and hardship of others.**"

Or, "**The All Radiant of Benevolent Love, the dispenser of Benevolent Love**". The word Benevolence carries the two connotations of kindness and indulgence.

- The form of the word Rahma is based on the **fa'lân scheme**, as for the word ghaḍbân in [20:8] which expresses an overflowing anger (to be in fury). This is an *intensive* rendered by the word "All" when it comes to God. For the Ar-Rahim form, it is based on the **fa'îl scheme** which expresses the idea of "He who does not stop doing something in a successful way" (*active participle*), made by the term "dispenser".

- Only God is "All Merciful" (unique form dedicated to God alone in the Quran) - [6:54] "... Your Lord has prescribed mercy to Himself..." -, then the form of the word Rahim can also qualify other beings than Him.

- This translation by the word "Mercy" is justified by the associated **epithets** (104 times) to the name rahim (109 appearances in all):

- 66 times with the word Ghafour (forgiver – the one who covers the faults),
- 9 times with the word Tawab (repentant),
- 9 times with the word Raouf (compassionate),
- 13 times with the word Aziz (noble-honorable),
- 6 times with the word Rahman,
- 1 time with the word Wadoud (full of love).

Further study:

This form of generosity, of help is intimately linked to the bond of **Matricial Love** that connects him to his creatures:

- Raham designates the **womb** of the pregnant mother because the baby is fully taken care of, that is to say which relates to the matricial and, by extension, which has an initially *nourishing, formative and protective value by pure grace and selflessly*.

The term Rahma is thus assimilated to a complete attention and love (care, love, compassion / Mercy, gentleness, facilitation, delicacy etc.).

- The sign-verse [96:2] and the term "**Al-'Alaq**" in relation to this matricial love.

We are born from a uterine bond hanging from our mother's womb, and by extension and symbolism it is this same type of bond that connects us to God. It is up to us not to deprive ourselves of its benefits by cutting the cord.

[3]

More precisely: Absolute and unconditional **admiration** (cause of praise) and **praise** (consequence of admiration) belong exclusively to God.

[4]

Root (core meaning) means « to distinguish »

+

Fa'al scheme = tool name

+

Arab Grammar = plural for beings endowed with reason

=

Man as "**Distinct-being-endowed-with intellection**".

[5]

i.e. Accountability or Mandatory Deadline. The concept of **Oligation** is into the heart of this root.

Sura 2 - Al-Baqara (The Heifer)

In the name of God, the All Merciful, The endless dispenser of Mercy

Introduction

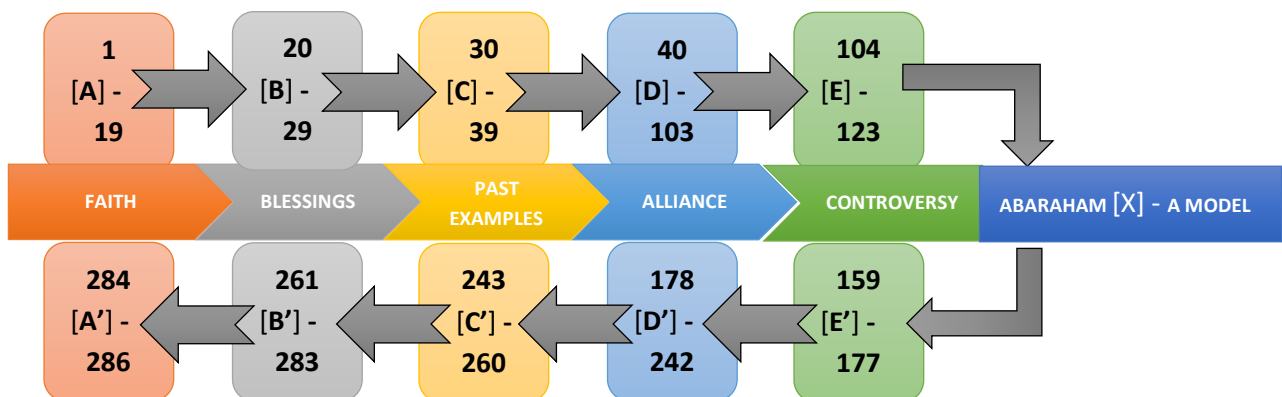
Surah "al-Baqara", that happens to be the longest chapter of the Qur'an, and was revealed over a period of over nine years after the Hegira. Sura "Al-Baqara" consists of 286 verses which are divided into 11 main passages based on central themes (verse numbers in parentheses):

1. True **faith** & not faith (1 - 19).
2. The **blessings** of God towards men (20 - 29).
3. **Story** of Adam (30-39).
4. **Alliance of God** with the sons of Israel (40 - 103).
5. Religious **controversies** (104 - 123).
6. **Abraham** as a reference (124 - 158).
7. Religious **controversies** (159 - 177).
8. Qur'an Messenger **Alliance** (178 - 242).
9. **History** of the messengers (243 - 260).
10. The **blessings** of men towards men (261 - 283).
11. True **faith** (284 - 286).

Its structure is specular of the concentric type: **ABCDE / X / E'D'C'B'A'**
 Let's rearrange this list to highlight its structure :

- A True **Faith** & Non Faith (1 - 19).
- B The **blessings** of God towards men (20 - 29).
- C **Story** of Adam (30 - 39).
- D **Alliance** of God with the sons of Israel (40 - 103).
- E Religious **controversies** (104 - 123).
- X **Abraham** as a reference (124 - 158).
- E' Religious **controversies** (159 - 177).
- D' **Alliance** of the Qur'an Messenger (178 - 242).
- C' **History** of previous messengers (243 - 260).
- B' The **blessings** of Men for Men (261 - 283).
- A' True **Faith** (284 - 286).

Below is a schematic representation of Sura 2 and its concentric specular construction :



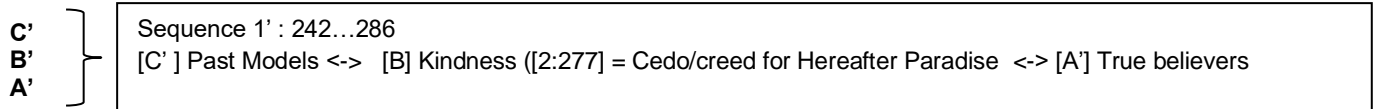
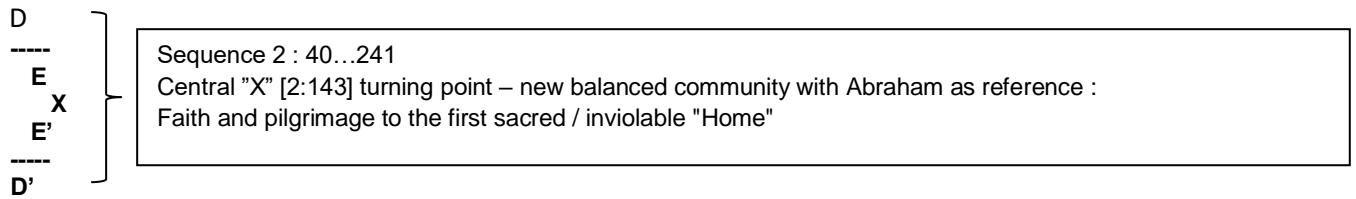
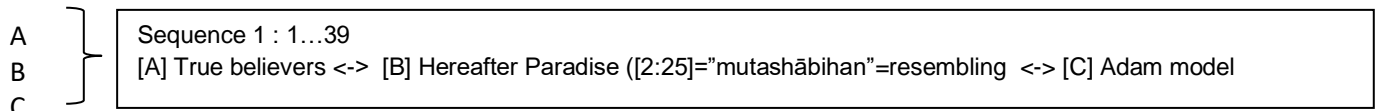
These 11 passages can themselves be grouped into 3 sequences :

- sequence n° 1 consists of passages A-B-C ;
- sequence n° 2 consists of D-E-X-E'-D 'passages ;
- Sequence n° 3 consists of C'-B'-A 'passages.

The Sequence n° 2 can be broken down into 3 sub-sequences :

- the sub-sequence D
- the E-X-E sub-sequence in the form of concentricism with Abraham as a father figure and reference.
- the sub-sequence D '

Schematically this gives the following breakdown :



[A] - TRUE BELIEVERS vs Deniers [1...19]

A1 : True believers vs Deniers

1. The True believers [1]

-A-

[2:1] Alif Laam Meem.

[2:2] That⁴ (is) the Holy Writing. [2]

No doubt in it, a **Guidance** for those who are preoccupying to preserve themselves.

Guidance

-B-

Faith-trust

[2:3] Those who **have faith** in the one who is beyond the perceptible and the possibilities of the intelligible⁵,

-X-

And initiate the close and deep Connection with God, [3]

And out of what We have provided them they spend widely and generously.

Meritorious actions

-B'-

Faith-trust

[2:4] Those who **have faith** in what (is) sent down to you, and what was sent down from before you, and in the Hereafter they **firmly believe**.

-A'-

[2:5] Those (are) on **Guidance** from their Sustainer Lord,

These are the ones who are the successful ones by their fruitful efforts.

Guidance

2. The Deniers

[2:6] Indeed, those who **deny** (it) is the same to them, Whether you warn them or you warn not them, They have **no Faith**.

[2:7] God has set a seal on their hearts and on their hearing, and on their vision (is) a veil. For them (is) a great Correction.

⁴ That is the **REQUIRED PRESCRIPTION** in Sura 1

⁵ - Traditional translation: *inapparent / invisible / mystery / occult*. This segment introduces God as being **Transcendent**, this is justify my explicit translation of the Arabic word *al-Ghayb* in this specific context. The term transcendence indicates in fact the idea of going beyond or overcoming.

- **Intertextual** comparison of verses [2:3... 4] with the following verse:

[4:162] [...] have faith in what **came down on you** (1) and what **came down before you** (2). And those who are assiduous in **Salât** (3), give **Zakât** (4) and have **faith in God** (5) and in the **Last Day** (6), those are the ones We will receive an immense reward.

⇒ We find in this verse the 6 fundamental points that are mirrored with those of verses 2 and 3 of sura 2.

A2 : Deniers-Hypocrites

1. Hypocrites description (Faith-belief without Faith-trust/in secure from the verbal form I "amina")

-A-

[2:8] Of the people (are some) who say : "we have faith in God and in The Day After."
But in their hearts and by their involvement **they don't have faith.**

only faith-belief

-B-

[2:9] They seek to **deceive** God and those who faith.
But they deceive nobody except themselves, and they don't realize (it).

[2:10] In their **hearts (is) a disease**,
so that God has let them increased (in) disease;
and for them (is) a painful Correction because they used to lie.

-C-

[2:11] And **when it is said to them** "(Do) **not** spread **corruption** in the Earth,"
They said, "Only we (are) reformers."

[2:12] **Beware**, indeed they themselves (are) the ones who spread corruption,
[and] but they don't realize (it).

-C'-

[2:13] And **when it is said to them** : "Have **faith** as other people had faith"
They said : "Should we have faith as the weak-minded they had faith?",

Beware, certainly they themselves (are) the weak-minded.
[and] but they don't realize (it).

-B'-

[2:14] And when they met those who had faith,
they said : "We had faith."

But when they were alone with their evil ones,
They said : "Indeed, we (are) with you, only we (are) **mockers.**"

[2:15] God **mocks** at them and prolongs them in their transgression,
they wander blindly.

-A'-

[2:16] They (are) the ones who bought [the] **astraying in exchange for [the] guidance.**
So not profited their commerce,
And **they were not the guided-ones.**

only faith-belief

2. Allegories to illustrate the hypocrites

-A-

[2:17] Their example (is) like (the) example (of) the one who kindled a **fire**,

then, when it illuminated what (was) around him
God took away their **light** and left them in **darkness[es]**,
(so) they don't see.

[2:18] Deaf, dumb, **blind** so they will not return.

-A'-

[2:19] **Or** like a rainstorm from the Sky in it (are) **darkness[es]**, and **thunders** and **Lightnings.**
They put their fingers in their ears from the thunderclaps (in) fear (of) [the] death.
And God (is) [the One Who] encompasses the deniers.

[2:20] the **lightning** almost snatches away their **sight.**
Whenever it flashes for them they walk by means of it,
And when it **darkened** on them they stood (still).

And if had willed God He would certainly have taken away their hearing and their **sight.**
Indeed, God (is) on every thing All-Powerful.

To initiate

To endure

No faith-trust –
inside "hidden"

No faith-trust –
inside "conscious"

Corruption #

Meritorious actions

Faith-Trust - Humble

[B] – Divine BLESSINGS towards Men [20...29]

A- God is the Beneficent Creator

[2:21] Ô you people, be **devoted** to your **Sustainer Lord**, the One Who created you and those from before you, so that you may preserve yourselves.

Creation of **Men** + fathers (past)

[2:22] The One Who made for you the Earth as a floor/flat open and viable space, and the Sky an overarching canopy, and sent down from the Sky water, then brought forth therewith [of] the fruits (as) provision for you.

Heaven and Earth in the service of Man = **DIVINE BLESSINGS**

So (do) **not set up** to **God rivals** while you, you know.

B- Qur'an revelation as a shield

Form of the Revelation

[2:23] And if you are in doubt about what We have revealed to Our obedient servant, then produce a textual unit like it and call your witnesses from other than God if you are truthful.

What to preserve ?
From **Fire**

[2:24] But if you do not and never you will do, then preserve yourselves [from] the **fire** whose [its] fuel (is made of) men and stones, prepared for the deniers.

X- The Hereafter as a reward for the far-sighted

[2:25] And give **good news** (to) those who had faith and did [the] righteous deeds :

for them **Gardens**, [from] flow under them the **rivers**.

Every time they had been provided therefrom of **fruit** (as) provision, they said "This (is) the one which we were provided from before And they was given therefrom (things) in resemblance;

Hereafter = positive perspective and **success**

And for them therein **spouses** purified, and they therein (be) abide indefinitely.

B'- Qur'an revelation as a guidance

[2:26] Indeed, God (is) not ashamed to set forth an example (like) an insignificant small thing and (even) something above it Then as for those who had faith [thus] they will know that it (is) the truth from their Sustainer Lord And as for those who **denied** [thus] they say : "what (did) intend God by this example ? "

He lets go astray by it many and He guides by it many. And He not lets go astray by it except the **defiantly disobedient**.

Content of the Revelation

How to preserve ?
By **meritorious deeds**

[2:27] Those who break (the) Covenant (of) God from after its ratification, and [they] **cut what has ordered God to be joined and [they] spread corruption on Earth**, Those, they are the **losers**.

A'- God is the Beneficent Creator

[2:28] How can you deny in *God* While you were **dead** then He gave you **life** ?

then *He* will cause you to **die**, then *He* will give you **life**, then to *Him* you will be returned.

Creation of **Men** + hereafter (future)

He (is) the One Who **created** for you what (is) on the Earth all. Then *He* directed his Will to the heaven and **fashioned** them (in) seven⁶ heavens.

Heaven and Earth in the service of Man = **DIVINE BLESSINGS**

And *He* of every thing (is) All-Knowing.

⁶ Number 7 or 70 - This word was often used to imply an 'exaggeration' or an expression of 'multitude', 'several' or 'many', with a sense of plenitude, wholeness.

[C] – PAST : Adam, his offspring, and the graces of God [30... 39] [4]

A- Before the episode of Paradise: INTERNAL positive benefits (knowledge of names and divine breath)
 - 1st act = Preparation for his mission as representative

-A-

[2:30] And when said your Sustainer Lord to the **angels**: "Indeed, I am going to place on **Earth** a manager".

They said [5] : "Will You place in it (one) who will **spread corruption in it and will shed [the] blood[s]**, while we, [we] glorifying you by Your praise and we sanctifying to you ?

Angels reaction :

He said, "Indeed, I, I **know** what you don't know".

-B-

[2:31] And He taught Adam all the names.
 Then He displayed them to the angels,
 Then **He said**, "**Inform Me** of (the) names of these if you are truthful."

Adam – received the **names**

[2:32] **They said**, "Glory be to You! No **knowledge** is from us except what You have taught us. Indeed You!, You, (are) the All-Knowing, the All-Wise. "

-B'-

[2:33] **He said**, "O Adam! **Inform** them of their names."
 And when he had informed them of their names.

Adam – inform the **names**

He said : " Did not i say to you, Indeed, I, [I] **know** (the) unseen (of) the heavens and the Earth, And I know what you reveal and what you [were] conceal."

-A'-

[2:34] And when We said to the **angels**: "Be lowly [6] to Adam," [so] they became **lowly**,

Angels reaction :

Contrary to **Iblis**. He refused and was **arrogant**.
 He was of the Deniers.

X- Paradise : Ultimate Benefit => the Garden of delights and a place of quietness. 2nd act =
 Do not take Satan as an ally (first bad experience to remember!)

[2:35] And We said, : "O **Adam!**, " Dwell with quietness you and your spouse (at) **Paradise**.

and [you both] eat from it freely (from) wherever you [both] wish.
 But do not [you two] approach this [the] tree, lest you [both] be of the wrongdoers."

- Disobedience of **ADAM** and his **spouse**.
 - Ultimate **source** of disobedience = **Satan**

[2:36] Then **Satan**[7] removed [both of] them from it (divine order), and he got [both of] them out from the place and state in which they had been.

A'- After the episode of Paradise: EXTERNAL positive benefits (materials and spirituals). 3rd act = follow our Father Adam who repents in case of faults and follows the divine speech.

-A-

And We said,: " Be downgraded (all of you), some of you to others (as) **enemy**, and for you in the **Earth** (is) a *dwelling place* and a *provision* a determined period."

Descendants of Adam
 - Temporary Divine *Physical Benefit* [7:10]

Adam received communication from God & **GOD absolve**

-B-

[2:37] Then **Adam** received and accepted meaningful words from his Sustainer Lord, To (his Sustainer Lord) turned towards him.

-B'-

Indeed He! He (is) the Oft-returning (to mercy), The endless dispenser of Mercy.

-A'-

[2:38] We said, " Be downgraded from it all (of you),

And when, comes to you from Me *Guidance* then whoever follows My Guidance, [then] no fear (will be) on them and not they will grieve.

Descendants of Adam
 - Divine *spiritual benefit*

[2:39] And those who had **deny and to treat Our Signs as falsehood**, Those (are the) **companions** (of) the **Fire**; they in it (will) abide indefinitely."

[D] - ALLIANCE with the sons of Israel [40...103]

A - Present (son of Israel) - Qur'an moment

[2:40] O son of Israel, remember **My favor** which I have bestowed upon you.
Honor your **commitment** to **Me**
I will honor **My** commitment to you.

GENERAL

Engagement

It is **Me** alone that you must dread.

In This life

[2:41] Have **faith** in what I have sent down,
confirmation what's with you,
and don't be the first to deny it.

DETAIL

Faith-trust
In divine signs

And don't trade My signs for a derisory price,
And it is from Me alone that you must guarantee yourselves.

[2:42] Don't clothe unchanging-truth with false-delusion
And do not hide knowingly-and-intentionally the unchanging-truth.

[2:43] Establish the Close and deep connection with God
and provide the growth of means for the benefit of the people [8],
And humble yourself with those who lower themselves.

[2:44] Will you command people to be virtuous by forgetting yourselves,
and reciting the Holy Writings?
thus, do you not then reason?

[2:45] Seek effective help through perseverance
and the Close and deep connection with God.

And certainly it is surely difficult, except for the humble,

[2:46] those who are sure they will meet their Sustainer Lord and return to Him

Virtuous behavior

B - Past (Moses) - Conclusion on the history of the bellowing calf

[2:47] O son of Israel, remember **My favor** which I have bestowed on you,
and that I have favored you above all men.

GENERAL

[2:48] Protect yourself from the day when no one will take advantage of another,

where no intercession will be accepted from him,
and where no compensation will be received from him.
They will not be those who will be rescued.

hereafter : Physical death

[2:49] And when We saved you from Pharaoh's people,
who inflicted horrible torments on you by slaughtering your sons
and leaving your daughters alive.

In this there was a great trial from your Sustainer Lord.

[2:50] And when We divided the sea for you,
So that we have **saved** you and drowned Pharaoh's people,
while you looked dumbfounded.

Saved from physical death

And when We made an appointment with Moses forty nights,

Then after he left, you adopted the calf, being unjust with yourselves.

Then We **forgave** you after that, so that you may be thankful.

And when We gave Moses the Holy Writing and the Criterion,
so that you may be well guided.

Saved from spiritual death

B' - Past - (Moise) - Introduction with the history of the bellowing calf [A / x / A ']

-A-

(a)

[2:54] **And when said Musa** to his people, "O my people! Indeed, you [you] have wronged your souls by your taking the **calf**.

So turn in repentance to your Healer-who-frees-from-faults,
and mortified your souls.
That (is) better for you with your Healer-who-frees-from-faults."

Then He turned towards you.
Indeed He! He (is) the-returning, The endless dispenser of Mercy.

(b)

[2:55] **And when you said**, "O Musa! Never (will) we have **faith** in you until we see God manifestly."

So seized you the **thunderbolt** while you (were) looking.

[2:56] Then We revived you from after your death,
so that you may (be) grateful.

| |
|--|
| Common theme for (a)(b): Faith in the one who is transcendent (sky and invisible) # calf -> earth and visible |
|--|

(x)

[2:57] And We shaded [over] you (with) [the] clouds and We sent down to you [the] **manna and [the] quails**,
"Eat from (the) good things that We have provided you."

And not they wronged Us,
but they were (to) themselves doing wrong.

| |
|--|
| Theme (x): Reminder of the two extreme themes: - "Eat" - "Faith" |
|--|

(b')

[2:58] **And when We said**,

"Enter this town then eat from wherever you wish[ed] abundantly,
and enter the gate prostrating.

And say, "Repentance, We will forgive for you your sins.

And We will increase the good-doers (in reward)."

[2:59] But those who were bent on evildoing substituted another saying for that which had been given them; so We sent down upon those who wronged a plague from the sky because they were defiantly disobeying.

(a')

[2:60] **And when asked (for) water Musa** for his people,

[so] We said, "Strike with your staff the stone."

Then gushed forth from it (of) twelve springs.

Indeed knew all (the) people their drinking.

"Eat and drink from (the) provision (of) God,
and (do) not act wickedly in the earth spreading corruption."

| |
|---|
| Common theme for (b')(a'): Earth food = "fruits" of the earth and water |
|---|

-X-

(a)

[2:61] And when you said, "O Musa! Never (will) we endure [on] **food** (of) one (kind), so pray for us (to) your Sustainer Lord to bring forth for us out of what grows the earth, of **its herbs, [and] its cucumbers, [and] its garlic, [and] its lentils, and its onions.**" He said, "Would you exchange that which [it] (is) **inferior** for that which [it] (is) better? Go back in shame to Egypt, so indeed for you (is) what you have asked (for)."

(b)

And were struck on them the humiliation and the misery and they drew on themselves wrath of God That (was) because they used to **deny (the) miracles (of) God** and kill the Prophets without (any) [the] right.

That (was) because they disobeyed and they were transgression.

(x)

[2:62] VERILY, those who have attained to faith [in this divine writ], as well as those who are Jews, and the Christians, and the Sabians **all who had faith in God and the After Day and did righteous deeds**

All shall have their reward with their Sustainer; and no fear need they have, and neither shall they grieve.

(b')

[2:63] And when We took your covenant and We raised over you the mount, "Hold what We with strength, and remember what (is) in May you (would become) cautious."

[2:64] Then **you turned away** from after that.

So if not (for the) Grace (of) God upon you and His Mercy, surely you would have been of the losers.

(a')

[2:65] And indeed, you knew those who transgressed among you in the (matter of) **Sabbath**. So We said to them, "Be **apes**, disdained at a respectful distance."

[2:66] So We made it a deterrent correction for those (in) front (of) them and their descendants and an admonition for those who consciously are **cautious**.

Theme :
Inferior choice – material = earth / celestial

Theme :
violate the révélation

Theme:
Non-exclusive universal salvation
beyond monotheistic

-A'-

[2:67] And when said Musa to his people, "Indeed, God commands you that you slaughter a **cow**." They said, "Do you take us (in) ridicule."

He said, "I seek refuge in God that I be among the ignorant."

[2:68] They said, "Ask for us (to) your Sustainer Lord to make clear to us what it (is)."

He said, "Indeed, says, "[Indeed] it (is) a cow not old and not young, middle aged between that," so do what you are commanded."

[2:69] They said, "Ask for us (to) your Sustainer Lord to make clear to us what (is) its color."

He said, "Indeed, He says, "[Indeed] it is a cow yellow, bright (in) its color, pleasing (to) those who see (it)."

[2:70] They said, "Ask for us (to) your Sustainer Lord to make clear to us what it (is). for to us all cows resemble one another.

And indeed we, if wills God, (will) we shall truly be guided aright!

[2:71] He said, "Indeed, says, "[Indeed] it (is) a cow not trained to plough the earth, and not water the field; sound, no blemish in it."

They said, "Now you have come with the truth."

So they **slaughtered** it, and not they were near (to) doing (it).

[2:72] And when you **killed** a soul, then you disputed concerning it, but God (is) the One brought forth what you were concealing.

[2:73] So We said, "Strike him with a part of **it**."⁷

Like this revives God the **dead**, and shows you His Signs, perhaps you may use your intellect.

[2:74] Then **hardened** your hearts from after that so they (became) like [the] **stones** or stronger (in) hardness. And indeed, from the **stones** certainly (there are some) who gush forth from it [the] rivers, and indeed, from certainly (there are some) which split, so comes out from it [the] water, and indeed, from certainly (there are some) which fall down from fear (of) God. And not (is) God unaware of what you do.

⁷ i.e. « Thus, for having revealed what they were hiding, Our Majesty had ordered: "You people, hit him! (The murdered / dead person) using part of his body (of the sacrificed and slaughtered cow)"

1. Generality⁸

(a)

[2:75] Did you expect that they would have faith in what you are **preaching**, when a group of them had heard the words of God then **altered** them knowingly after having thinking (on it) ?

(b)

[2:76] And when they came across those who have faith, they said: "We have faith!"
 And when they are alone with each other they said: "Do you **inform** them of what God has disclosed to you?
 so that they might use it in argument against you, **quoting** the words of your Sustainer.
 Do you not reasoned?"

| |
|---|
| <p>Alter the Divine saying -A- Modify the writing -B- Hide some speeches</p> |
|---|

(x)

[2:77] Do they not know that God knows what they **keep secret**
 and what they **make known**?

| |
|---|
| <p>Pivot center with rhetorical question</p> |
|---|

(b')

[2:78] And among them (are) incultivated ones, (who) do not know the **Holy Writing** except **wishful thinking** and not they (do anything) except **guess**.

(a')

[2:79] So **woe** to those who **write** the **Holy Writing** with their (own) hands then, they say, "This (is) from God," to barter with it (for) a price little.
 So **woe** to them for what have written their hands
 And Woe to them for what they earn.

| |
|--|
| <p>Alter the Divine saying -B'- Oral speculation -A'- Additions of writings</p> |
|--|

2. Detail

-A-

(a)

[2:80] And they say, "Never will **touch us the Fire except (for) small days numbered**."
 Say, "Have you taken from God a covenant ?
 so never will **break** God His **Covenant**?
 Or (do) you say against God what not you know?"

| |
|---|
| <p>Lie And the consequence in the hereafter</p> |
|---|

[2:81] Yes, whoever earned evil and surrounded him with his sins - [so] those (are the) companions (of) the Fire; they in it (will) abide forever.

[2:82] And those who had faith and did righteous deeds, those (are the) companions (of) the Garden; they in it (will) abide forever.

(b)

[2:83] And when We took (the) **covenant** (from the) Children (of) Israel :
 "Not you will serve except God, and with [the] parents (be) **good** and (with) relatives and [the] orphans and the needy, and **speak** to [the] people **good**, and establish the **prayer** and provide the growth of means for the benefit of the people.
 Then you turned away, except a few of you, and you (were) disobedient.

| |
|--------------------------|
| <p>Good Deeds</p> |
|--------------------------|

(b)

[2:84]

And when We took your **covenant** :
 "Not will you shed your **blood** and not (will) **evict** yourselves from your homes,"
 then you ratified while you (were) witnessing.
 Then you (are) those (who) **kill** yourselves and **evict** a party of you from their homes, you support one another against them in sin and [the] transgression.
 And if they come to you (as) captives, you **ransom** while it (was) forbidden to you their eviction.

| |
|----------------------------|
| <p>Restrictions</p> |
|----------------------------|

⁸ Two themes that will be developed in part II: (1) - (B-B ') they do not believe in the messengers who came after, and (2) - (A-A') they pervert the divine message.

(a)

So do you have faith in some part (of) the Holy Writing and deny others ?
Then what (should be the) recompense (for the one) who does that among you, except disgrace in the life (of) the world; and (on the) Day of [the] Resurrection they will be sent back to (the) most severe correction?
And not (is) God unaware of what you do.

[2:86] Those (are) the ones who bought the life (of) the world for the Hereafter;
so not will be lightened for them the correction and not they will be helped.

Partial **denial**
And the *consequence*
in the hereafter

-B-

(a)

[2:87] And indeed We gave **Musa** the Holy Writing and We **followed** up from after him with [the] **Messengers**. And We gave Isa, (the) son (of) Maryam, [the] clear signs and We supported him (with) the Holy Spirit.

Is it (not) so (that) whenever came to you a Messenger with what (does) not desire yourselves, you acted arrogantly?

So a party you denied, and a party you kill(ed).

[2:88] And they said, "Our hearts (are) locked."

Nay, has cursed them God for their denial so little (is) what they have faith.

(x)

[2:89] And when came to them a Holy Writing from God **authenticating** what (was) with them, though they used to from before (that), pray for victory over those who denied - then when came to them what they recognized, they deny in it.

So (the) *anathema* (of) God (is) on the **deniers**.

[2:90] How Evil (is) that (for) which they have sold with themselves, that they deny in what has revealed God, grudging that sends down God of His Grace on whom He wills from His servants. So they have drawn (on themselves) wrath upon wrath.

And for the **deniers** (is) a *correction* humiliating.

[2:91] Et quand on leur a dit : "Ayez foi à ce que Dieu a fait descendre", ils dirent : "Nous avons foi à ce qu'on a fait descendre sur nous".

et ils **dénient** ce qui est venu après, qui est la vérité **authentifiant** ce qu'il y avait avec eux.

(a')

Say, "Then why (did) you kill (the) Prophets (of) God from before, if you had faith ?"

[2:92] And indeed came to you **Musa** with [the] clear signs, then you took the **calf** from after him and you (were) wrongdoers.

[2:93] And when We took your **covenant** and We raised over you the **mount**, "Hold what We gave you, with firmness and listen."

They said, "We heard and we disobeyed."

And they were made to drink (soaked) in their hearts (love of) the **calf** because of their disbelief.

Say, "How Evil (is) that orders you (to do) it with your faith, if you have faith."

-A'-

[2:94] Say, "If - is for you the **home (of) the Hereafter with God exclusively**, from excluding the mankind, then wish (for) [the] **death**, if you are truthful."

[2:95] And never (will) they wish for it, ever, because (of what) sent ahead their hands.

And **God** (is) All-Knower of the wrongdoers.

[2:96] And surely you will find them (the) most **greedy** (of) [the] mankind for **life**, and (greedier) than those who associate[d] partners

One of them would like to be granted a life (of) a thousand year(s).

But not it (will) remove him from the correction that he should be granted life.

And **God** (is) All-Seer of what they do.

Lie
and the
consequence
in the
hereafter

(a)
Examples
from **PAST**
- Musa
then after
Musa

(x)
Example
PRESENT =
Muhammad

(a')
Examples
from **PAST**
/ After
Musa then
Musa

-B'-

(a)

[2:97] Say, "Whoever is an enemy to **Jibreel** - then indeed he brought it down on your heart by (the) permission (of) God authenticating what (was) before it and a guidance and glad tiding(s) for those who have faith."

[2:98] Whoever is an enemy (to) God and His Angels, and His Messengers, and **Jibreel**, and Meekael, then indeed God (is) an opponent to/for the deniers.

[2:99] And indeed We revealed to **you** Verses clear, and not deny them except the defiantly disobedient.

[2:100] And is (it not that) whenever they took a covenant, threw it away a party of them? Nay, most of them (do) not have faith.

(a')

[2:101] And when came to them a Messenger (of) from God authenticating what (was) with them, threw a party of those who were given the Holy Writing (the) Holy Writing (of) God behind their backs as if they (do) **not know**.

[2:102] And they followed what recite(d) the devils over (the) kingdom (of) **Sulaiman**.

And not denied Sulaiman but the devils denied,

they teach the people [the] spell and what was sent down to the two angels in Babylon, Harut and Marut. And not they both teach any one unless they [both] say, "Only we (are) a trial, so (do) not lose the faith." But they learn from those what [they] causes separation with it between the man and his spouse.

And not they (could) at all [be those who] harm with it any one except by permission (of) God.

And they learn what harms them and not profits them.

And indeed they knew that whoever buys it, not for him in the Hereafter any share.

And surely how evil (is) what they sold with it themselves, if they were (to) **know**.

[2:103] And if [that] they (had) believed and made adequate provision for their preservation, if they were (to) **know** !.

(a)
Example
PRESENT =
Muhammad

(a')
Examples
from **PAST** /-
Solomon in
particular

[E] - Doctrinal POLEMICS with those who are familiar or ignorant with the Holy Writing [104...123]

A : Favor of God who, through the Quran, corrects, among other things, the erroneous perceptions/writings of other monotheistic traditions (Ex-> the Jews and the "chosen people" which justifies a separate - privileged status)

-A-

[2:104] **O you who had faith!** "(Do) not say : " Have respect for us" but say : "Pay attention" and *listen*.

For the deniers (is) a **correction** painful.

Listen carefully...

-B-

[2:105] Those who denied among (the) **familiar (of) the Holy Writing** and those who associate partners don't like that (there should) be sent down **to you any good** from your Sustainer Lord. God chooses for His Mercy whom He wills.

God (is the) Possessor (of) [the] **Bounty** [the] Great.

[2:106] What We abrogate (of) a sign or [We] cause it to be forgotten, We bring better than it or similar (to) it. ⁹

Do not you know that **God over every thing (is) All-Powerful?**

-X-

[2:107] Don't you know that, God for Him (is the) Kingdom (of) the heavens and the earth?

And for you is not from besides God **any protector and not any helper**.

-B'-

[2:108] Or (do) you wish that you ask your Messenger as was asked **Musa** from before?

And whoever exchanges [the] denial with [the] faith, so certainly he went astray (from) (the) evenness (of) the way.

[2:109] Wish[ed] Among from (the) **familiar (of) the Holy Writing** if they could turn you back from after your (having) faith (to) deny, (out of) envy from (of) themselves, (even) from after [what] became clear to them, the truth.

So forgive and overlook until brings God His Order.

Indeed, **God on every thing (is) All-Powerful**.

-A'-

[2:110] And initiate the Close and deep connection with God, and provide the growth of means for the benefit of the people.

And whatever you send forth for yourselves of **good** (deeds), you will find it with God.

Indeed, **God of what you do (is) All-Seer**.

... and act accordingly

Favor of God & Jealousy

Favor of God & Jealousy

⁹ The clear textual context makes obsolete the classic idea of abrogation of verses of the Quran by others verses. In fact, it is a question of **abrogating passages of revelations prior to the Quranic moment by those of the Quran**, so this generates controversy with those familiar with writing (verses 106 & 108 are in symmetry).

B - False belief of Jews and Christians - exclusive salvation based only on one denomination # good creed and behavior to follow

[2:111] And they said, "Never will enter the **Paradise** except who is (a) Jew[s] or (a) Christian[s]."
That (is) their wishful thinking.
Say, "Bring your proof if you are [those who are] truthful."

[2:112] But, **whoever surrender his face to God and he (is) a good-doer**, so for him (is) his reward with his Sustainer Lord.
And no fear (will be) on them and they (will) not grieve.

C - False belief of Jewish Christians and the uneducated - Exclusive knowledge based only on a religious denomination

[2:113] The Jews said : "Not the Christians (are) on anything."
And the **Christians** said : "Not the Jews (are) on anything."
Although they recite the Holy Writing!

Like that said those who (do) not know, similar their saying.

[So] God will judge between them (on the) Day (of) Resurrection in what they were [in it] **differing**.

X – Blames of God related to the prayer (cult places and direction for prayer)

[2:114] And who (is) more unjust than (one) who prevents (the) **cult places** (of) **God** to be celebrated in them His name, and strives for their ruin?
Those! Not it is for them that they enter them except (like) those in fear.

For them in the world (is) disgrace,
and for them in the Hereafter (is) a correction great.

[2:115] And for **God** (is) the **east-where-the-sun-rise and the west- where-the-sun-sets**.
So, wherever you turn [so] there (is the) face (of) God.
Indeed, God (is) All-Encompassing, All-Knowing.

Cult

Direction

C' - False knowledge - (1) Christian mistaken belief about Jesus, and (2) false hope for those ignorant of the Holy Writing

[2:116] And they said, "**God has taken a son.**"
Glory be to Him! Nay, for Him (is) what (is) in the heavens and the earth.
All to Him (are) humbly obedient.

[2:117] (The) Originator (of) the heavens and the earth!
And when He decrees a matter, [so] only He says to it "Be," and it manifests.

[2:118] **Those who (do) not know** said : "Why God do not speaks to us or comes to us a sign?"
Like that said those from before them similar their saying.
Became alike their hearts.

[2:119] Indeed, We have made clear the signs for people (who) firmly believe.
Indeed We! [We] have sent you with the truth, (as) a bearer of good news and (as) a warner.
And you will not be **asked** about (the) companions (of) the blazing Fire.

B' - False knowledge of Jews and Christians - exclusive knowlege

[2:120] **the Jews and [not] the Christians** will never be pleased with you until you follow their creed. Say, "Indeed, (the) **Guidance** (of) God, it (is) the Guidance."

And if you follow their desires after what has come to you of the knowledge, not for you from God **any protector and not any helper**.

[2:121] Those We have **given them the Holy Writing** recite it (as it has the) right (of) its recitation.¹⁰
Those (people) have faith in it.

And whoever deny in it, then those, they (are) the **losers**.

A' - God's favor over the sons of Israel - their election is not coming from being a superior people, but receiving the responsibility of the divine guidance by being an examples towards other people

[2:122] O Children (of) Israel! Remember My **Favor** which I bestowed upon you and that I [I] preferred you over the men.

[2:123] And preserve yourself of a day not will avail anything a soul (for) (another) soul and they will not be accepted from it any compensation, and they will not benefit it any intercession, and they will not be helped.

| |
|---|
| Conclusion of passages [D] & [E] with reverse mirror recall of passage [D] -A (verses 2:40... 48) |
|---|

¹⁰ Cf. [2:41...42]

[X] – ABRAHAM (Patriarch of Jewish and Christian monotheistic traditions) as a REFERENCE for the new balanced¹¹ community [124...158]

A - Abraham and his House as a focal point for bringing people together beyond differences

-A-

[2:124] And when his Sustainer Lord tried **Ibrahim** with words and he fulfilled them,

 He said, "Indeed (am) the One to make you for the mankind a model."
 He said, "And from my offspring?"
 He said, "My Covenant (Does) not reach (to) the **wrongdoers**."

Faith is not inherited by blood or culture ...

-B-

[2:125] And when We made the **House** a place of return for mankind --- (1)
 and (a place o) security --- (2)
 and (said), "Take [from] (the) standing place (of) **Ibrahim**, --- (3)
 (as) a place of Close and deep connection with God."

 And We made a covenant with **Ibrahim** and Ismail [that], "
 [You both] purify My **House** for those who visiting it --- (1)
 and those who seclude themselves --- (2)
 and those who bow down humbly --- (3)

Theme of the House and devotion to God

-A'-

[2:126] And when said **Ibrahim**, "My Sustainer Lord make this a city secure and provide its people with fruits, (to) whoever those who have faith from in God and the Day the Last,"

 He said, "And whoever deneid, [then] I will grant him enjoym a little; then I will force him to (the) correction (of) the Fire, and evil (is) the destination!."

Faith is not inherited by blood or culture ...

-B'-

[2:127] And when (was) raising **Ibrahim** the foundations of the **House** and *Ismail*, :
 "Our Sustainer Lord! Accept from us. --- (1)
 [*innaka anta*] Indeed You! [You] (are) the All-Hearing, the All-Knowing.

 [2:128]
 Our Sustainer Lord! [and] Make us both surrender to You.
 And from our offspring a *community* surrendering to You. --- (2)
 And show us our rites of sacrifice and turn to us.
 [*innaka anta*] Indeed You! [You] (are) the Oft-returning, The endless dispenser of Mercy.

 [2:129]
 Our Sustainer Lord! [And] raise up *in them* a Messenger from (who) will recite to them Your verses
 And will teach them the Wriiting and the wisdom (fair arbitration) and improve (enrich) them. --- (3)
 [*innaka anta*] Indeed You! You (are) the All-Mighty the All-Wise."

Theme of the House and devotion to God

¹¹ Or more exactly the community of the "fair middle" (cf. verse 2:143).

The root wsT evokes the idea of "middle, center," and in the context of the verse, "Righteous, also *far from two extremes*; hence the notion of *excellence*"

B - Abraham and his Creed as a focal point for bringing people together beyond differences

-A-

[2:130] And who will turn away from (the) **creed** (of) **Ibrahim** except who fooled himself?
And indeed We chose him among the Men,
and indeed he, in, the Hereafter surely (will be) among the justified.

[2:131]

When said to him his Sustainer Lord "Surrender (yourself) entirely,"
he said : "I (have) entirely surrendered to (the) Sustainer Lord (of) Men."

[2:132]

And **Ibrahim** enjoined (upon) his sons and **Yaqub**,
"O my sons! Indeed, God has chosen for you the creed,
so not (should) you die except while you (are) entirely surrendered."

**Doctrine of
Abraham** left as an
heritage :
Surrender to God

-B-

[2:133] Or were you witnesses when came to **Yaqub** [the] death, when he said to his sons,
"What will you serve from after me?"

They said : "We will serve your God and (the) God (of) your forefathers, Ibrahim and Ismail and Ishaq -
God One. And we to Him (are) entirely surrendered."

[2:134] This (was) a community (which) has passed away,
for it what it earned and for you what you have earned.
And not you will be asked about what they used to do.

-A'-

[2:135] And they said, "Be Jews or Christians, (then) you will be guided."

Say : "Nay, (the) **creed** (of) **Ibrahim**, (the) the deviant pagan;
and not he was of those who associated partners

[2:136] Say, "We have faith in God and what (is) revealed to us
and what was revealed to Ibrahim and Ismail and Ishaq and **Yaqub** and the descendants,
and what was given (to) Musa and Isa
and what was given (to) the Prophets from their Sustainer Lord.

Not we make distinction between any of them.
And we to Him (are) entirely **surrendered**."

[2:137] So if they have faith in (the) like (of) what you had faith in [it], then indeed, they are guided.
But if they turn away, then only they (are) in dissension.
So will suffice you against th God,
He (is) the All-Hearing, the All-Knowing.

[2:138] (The) tint (of) God! And which tint (is) better than that of God?
And we to Him (are) devoted servants.

[2:139] Say, "Do you argue with us about God while He (is) our Sustainer Lord and your Sustainer Lord ?
And for us (are) our deeds and for you (are) your deeds
and we to Him (are) sincere devoted. "

**Doctrine of
Abraham** left as a
legacy:
Surrender to God
without making
distinctions between
messengers or
having other
Sustainer Lords

-B'-

[2:140] Or (do) you say that **Ibrahim** and Ismail and Ishaq and **Yaqub** and the descendants were Jews
or Christians?"

Say, "Are you better knowing or (is) God?"

And who (is) more unjust than (the one) who concealed a testimony (that) he has from God?
God is not unaware of what you do.

[2:141] This (was) a community (which) has passed away,¹²
for it what it earned and for you what you have earned.
And not you will be asked about what they used to do.

¹² The witness has passed - A new balanced community may emerge ([2:143]), whose reference is Patriarch Ibrahim. This change is crystallizing especially with the change of Qibla [X-A].

A' – Abraham's wishes satisfied - his House as a Qibla (for prayer and pilgrimage) = 2nd house

-A-

[2:142] The foolish ones among the people will say :
What (has) turned them from their **convergence point** which they were used to [on it]."
Say, "For God (is) **the east-where-the-sun-rise and the-west-where-the-sun-sets**.
He guides whom He wills to a path straight and ascending."

[2:143] And thus We made you a **balanced community**
so that you will be witnesses over the mankind,
and will be the Messenger on you a witness.
et que le messenger soit témoin envers vous.

And We not made the **convergence point** which you were used [on it] except that We make evident (he) who follows the Messenger from (he) who turns back on his heels.
And indeed, it was certainly difficult except for those whom guided (by) God.
And not will God let go waste your faith.
Indeed, God (is) to [the] mankind Full of Kindness, The endless dispenser of Mercy.

Choice of a Qibla for the new balanced community for testing the faith of the **followers of the messenger**, even if the direction is not so important.

-B-

[2:144] Indeed, We see (the) turning (of) your face in the sky.
So We will surely turn you (to the) **convergence point** that suits and pleased you.
So turn¹³ your face towards the direction (of) the **inviolable cult place**.
and wherever that you are [so] turn your faces (in) its direction.

Which Qibla for Salah? Link to Abraham ([X] -A)

-A'-

And indeed, **those who were given the Holy Writing** surely know that it (is) the **truth** from their Sustainer Lord.
And God is not unaware of what they do.

[2:145] And even if you come (to) those who were given the Holy Writing with all (the) signs, they would not follow your) **convergence point**, and you will not be a follower (of) their **convergence point**
And some of them (are) not followers (of the) **convergence point** (of each) other.
And if you followed their desires from after [what] came to you of the knowledge, indeed, you (would) then (be) surely among the wrongdoers.

[2:146] (To) **those whom We gave [them] the Holy Writing**, they recognize it like they recognize their sons.
And indeed, a group of them surely they conceal the Truth while they know.

[2:147] The Truth (is) from your Sustainer Lord, so (do) not be among the doubters.

[2:148] And for everyone (is) a direction - he turns towards it, so **race (to) the good**.

Wherever that you will be will bring you (by) God together.
Indeed, God (is) on every thing All-Powerful.

Choice of a Qibla for the new balanced community, different from **others communities of Holy Scripture**, even if the direction is not so important.

-B'-

[2:149] And from wherever you start forth, [so] turn your face (in the) direction (of) **the inviolable Cult place**. And indeed, it (is) surely the truth from your Sustainer Lord.
And God is not unaware of what you do.

[2:150] And from wherever you start forth [so] turn your face (in the) direction (of) **the inviolable Cult**

And wherever that you (all) are [so] turn your faces (in) its direction.

So that people will not have against you any **argument** except those who wronged among them.
So (do) not fear them, but fear Me.

And that I complete My favor upon you [and] so that you may (be) guided.

Which Qibla for Pilgrimage and Salah? Link to Abraham ([X] -A)

¹³ In Arabic : "shaṭra". The basic idea of the root is to divide a thing into two equal parts, from there to be divided on two sides (said of the sight when one eye looks from one side and the other from the other) or to milk a female with only two teats, leaving the other two intact (finally to milk only half of the milk ..).
So, by using the word "shaṭra" (which only appears 5 times and all in passage [X] -B'), God wants to reinforce the idea that the Cult place Al-Haram is THE direction of our spiritual life, even if it differs from our ordinary place of residence. In short, we must share equally our life between our worldly place of life and the place where Ibrahim stood to honor the unique God (at the time of prayer or for the pilgrimage).

*B' – Abraham's wish satisfied - his Creed is being applied by the followers of the Qur'an messenger
(balanced community in 2:143)*

-A-

[2:151] As We sent among you a **Messenger** from you (who) recites to you Our verses and improve (enrich) you and teaches you the Holy Writing and the wisdom and teaches you *what you were not knowing*.¹⁴

Spiritual life - static: Salat is sublimating because it improves us through the correct knowledge that it brings.

**Worldly life -
Normal time**
Stay connected
and Truthful to
God

-B-

[2:152] So **remember Me**,
I will remember you

and be **grateful** to **Me**
and (do) not (be) ungrateful to Me.

-X-

[2:153] O you who have faith! Seek help through **perseverance** (resilience) and the **Close and deep connection with God**.

Central theme of rescue which is deployed along two axes:
- **Perseverance** / endurance in B&B
- **Connection-of-Grace** in A&A'

-B'-

Indeed, God (is) with the **perseverants** ones.
[2:154] And (do) not say for (the ones) who are slain in (the) way (of) God "(They are) dead Nay, (they are) alive [and] but you (do) not perceive.
[2:155] And surely We will test you with something of [the] fear and [the] hunger and loss of [the] wealth and [the] lives and [the] fruits.

But give good news (to) the **perseverants** ones.
[2:156] Those who, when strikes them a misfortune, they say:
"Indeed, we belong to God and indeed towards Him we will return."
[2:157] Those on them (are) **blessings** from their Sustainer Lord and **Mercy**.
Those [they] (are) the guided ones.

**Worldly Life –
Trials time :**
Staying Connected
and Truthful to
God

-A'-

[2:158] Indeed, *Safa* and *Marwa* (are) from (the) symbols (of) God.
So whoever performs the **pilgrimage** at the **House** or performs the pious visit, so no blame on him that he walks between [both of] them.

And whoever voluntarily does good,
then indeed, God (is) All-grateful, All-Knowing.

Spiritual life - movement (Pilgrim and walking between 2 rocks to ask God for Mercy)

¹⁴ The verse [2:151] which begins this passage follows on from the end of passage [X] -A where Abraham's wish is granted in the person of the messenger Muhammad. The reference to Abraham frames this passage with the allusion to the pilgrimage made to the House built by him according to God's instructions.

[E'] - Doctrinal POLEMICS with those familiar with the Holy Writing and associators

[2:159...177]

A - "Faith" in Scripture : two opposing attitudes after the clear exposition of the Qur'an guidance

[2:159] Indeed, those who conceal what We revealed of the clear **proofs**, and the Guidance, from after [what] We made clear to the people in the Holy Writing – These are those whom God condemns and who are condemned by the reprobers.

Condemnable attitude

[2:160] Except those who repent[ed] and reform[ed] and openly declar[ed] the truth. Then those, I will accept repentance from them, and I (am) the Acceptor of Repentance, The endless dispenser of Mercy.

Truthful attitude: **repentant**

B – Polytheists : No faith in one God despite evidence (Quran AND the call of creation - double ingratitude)

[2:161] Indeed, those who denied[d] and die[d] while they (were) deniers, those, on them (is the) *condemnation* (of) God, and the Angels, and the mankind, all together.
[2:162] They will abide indefinitely in it. they will not be lightened for them the correction and they will not be reprieved.

The call of the quran **rejected**

[2:163] Your god (is) God one (only); (there is) no god except Him, The All Merciful, The endless dispenser of Mercy.

Faith in God *internally* (faithful) which manifests itself *externally* (being in the image of this love-matrical)

[2:164] Indeed, in (the) creation (of) the heavens and the earth, and alternation of the night and the day, and the ships which sail in the sea with what benefits [the] people, and what (has) sent down God from the sky [of] water, giving life thereby (to) the earth after its death, and dispersing therein [of] every moving creature, and directing (of) the winds and the clouds [the] controlled and subjected between the sky and the earth, surely (are) **Signs-proofs** for a people who use their **intellect**.

The call of the signs of divine creation **rejected**

C - Beneficent God - Only recourse

[2:165] Among people they are some who take from besides God equals. They love them as (they should) love God. And those who have faith (are) stronger (in) love for God.

God **incapable** (self-sufficient)

And if would see those who wronged, when they will see the correction They will see that the power (belongs) to God all and [that] God (is) severe (in) [the] correction.

God **incapable** (resurrection of the dead)

X - Theme of the Hereafter and fair retribution to stubborn traitors

[2:166] When will disown those who were followed [from] those who followed, and they will see the **correction**, [and] will be cut off for them the relations..
[2:167] Those who followed said : "(Only) if [that] for us a return, then we will disown [from] them as they disown us." Thus God will **show them their deeds** (as) regrets for them. And they will not come out from the **Fire**.

The end of the mirage because they will have *no help* apart from

C' - Beneficent God - Good and Sure advisor

[2:168] O people ! Eat of what (is) in the earth lawful (and) good advisor. And (do) not follow (the) footsteps (of) the Shaitaan. Indeed, he (is) to you an enemy clear.
[2:169] Only he orders you to (do) the evil and the shameful and that you say about God what you don't know.

Bad conduct with the wrong **advisor**

[2:170] And when it is said to them, "Follow what God has revealed," they said, "Nay we follow what we found [on it] our forefathers (following)". Even though [were] their forefathers (did) not understand anything, and not were they guided?

Ancestors are not sure **advisors**

B' - Polytheists : No faith in one God despite evidence (Quran AND the call of creation - double ingratitude)

Obtuse on call

[2:171] And (the) example (of) those who denied (is) like (the) example to the beast that hears the cry of the shepherd's **reminder** nothing but cries and clamors. Deaf dumb, (and) blind, [so] **they (do) not understand**. [Cf. 2:171]

A' - "Faith" in Scripture : two opposing attitudes after the clear exposition of the Qur'an guidance

[2:172] O you who have faith! Eat from (the) good (of) what We have provided you and be grateful to God if you alone serve Him.

[2:173] Only He has forbidden to you the dead animals, and [the] blood, and flesh, (of) swine, and what has been dedicated [with it] to other than God. So whoever (is) *forced by necessity* without (being) disobedient and not transgressor, then no sin on him.

Indeed, God (is) Oft-Forgiving, The endless dispenser of Mercy.

Gratitude and easing (forgiveness)

[2:174] Indeed, those who conceal what (has) revealed God (has) of the Holy Writing, and they purchase there with a paltry gain little.

Those, not they eat in their bellies except the Fire. And not will speak to them God (on the) Day (of) [the] Resurrection and not will He purify them, and for them (is) a correction painful.

Double **ingratitude**, no forgiveness

[2:175] Those (are) they who purchase[d] [the] astraying for [the] Guidance, and [the] correction for [the] forgiveness.

So they will have to endure hell !

[2:176] That (is) because God revealed the Book with [the] Truth.

And indeed, those who **differed** in the Holy **Writing** (are) surely in schism far.

Conclusion ¹⁵

[2:177] Virtue¹⁶ is not about that you turn your faces towards the *east-where-the-sun-rise and the-west-where-the-sun-sets*. [9]

But the virtuous are the ones who have faith in God and The Day After, and the Angels, and the Holy Writing, and the Prophets,

And who give of their goods for the purpose of obtaining the approval and appreciation of God the Exalted : the near relatives, and the orphans, and the needy, and (of) the wayfarer, and the beggars, and in freeing the necks (slaves).

And those who initiate and maintain the Close and deep connection with God, and provide the growth of means for the benefit of the people.

Those who fulfill their covenant when they make it; and those who are perseverant in [the] suffering and [the] hardship, and (the) time (of) [the] stress.

Those (are) the truthful ones
And those are the ones who are preoccupied to preserve themselves (salvation).

¹⁵ Conclusion of the controversial passage[E] - [E'] with a **focus on the focal point**. (Qibla)

¹⁶ Pure virtue beyond dogmatic differences or the particularity of rites (which are only means of achieving virtue and in fine salvation): (1) Pure faith, and (2) Meritorious acts, detailed here.

[D'] – New ALLIANCE with the Quranic messenger [2:178...242]

A - Privacy: individual - physical death

1. Non-natural death: Prescription and Outside the Law

-A-

[2:178] **O you who had faith** ! Prescribed for you (is) the equitable retaliation in the case of murdered :
the freeman for the freeman,
the slave for the slave,
the female for the female.

Fair Prescription

-B-

Ma But whoever is **pardoned** [for it] from his brother anything, then follows up with suitable [and] payment to him with kindness.
That is a concession from your Lord and mercy.

-B'-

Then whoever **transgresses** after that, then for him is a painful correction.

-A'-

[2:179] For you in the equitable retaliation is life, O men (of) understanding! So that you may preserve yourself.

Fair Prescription

2. Natural death: Prescription and Outside the Law

Prescribed for you when approaches any of you [the] death, if he leaves good (making) the will for the parents and the near relatives with due fairness a duty.

Fair Prescription

A duty for those who are preoccupying to preserve themselves.

-A-

[2:181] Then whoever **changes** it after what he (has) heard [it], so only its fault (would be) on those who alter it.

-B-

Indeed, God (is) All-Hearing, All-Knowing.

God witness

-A'-

But whoever fears from (the) testator (any) error or iniquity, then **reconciles** between them, then (there is) no fault on him.

-B'-

Indeed, God (is) Oft-Forgiving, All-Merciful.

God mercy

B - Exteriority: Community practice - temporary deprivation of food, water and sex

1. **Generality** on fasting as a common practice to those familiar with Holy Scripture (*continuity*)

Prescription of the fasting continuously

[2:183] **O you who had faith!** It is prescribed for you [the] **repairer fasting** [10] as was prescribed to **those from before you**, So that you may **preserve** yourself.
[2:184] Days numbered and determined [11].

Fasting discontinuous

But whoever is among you sick or in distancing, then a **prescribed number** of other days.

No fasting in the strict sense

And on those who can afford it, a **redemption** (of) feeding a poor.
And whoever volunteers good then it (is) **better** for him.

Good -> feeding a poor

And doing a **repairer fasting** is **better** for you, if you know !.

Fasting incentive

2. **Specificity** on the fasting practiced by the "median" community of Muhammed (*specific*) - Those who want and can practice it (the case of non-practitioners has been treated above "can" and "redemption")

2.1 The question about **time** (duration and moment) and the **spiritual aspect** linked to fasting

Prescription of the fasting continuously

[2:185] **Lunar Month (of) Ramadhaan** [12] is that was revealed therein the **Quran**, **Guidance** for mankind and clear proofs of [the] **Guidance** and the **Criterion**

So whoever among you¹⁷ has been present this **lunar month**¹⁸ will **fast** during it.

Fasting discontinuous

and whoever is sick or on a journey then **prescribed number** from other days.
Intends God for you [the] ease and not intends for you [the] hardship, so that you complete the **prescribed number**.

No fasting in the strict sense

and that you **magnify** God for [what] He **guided** you for the purpose of you may (be) **grateful**.

Good -> Gratitude to God

[2:186] And when ask you My servants about Me, then indeed I am near. I welcome (to the) invocation (of) the supplicant when he calls Me. So let them **welcome** Me and let them true believe in Me, for the purpose of they may (be) **led aright**.

Encouragement to respond to the call of the Quran

2.2 The question of **Intercourse** and **daily moment** of the fasting

[2:187] Permitted for you the **night** of the **repairer fasting** the **physical approach** to your wives. They (are) garments for you and you (are) garments for them. Knows God that you used to deceive yourselves, so He turned towards you and He forgave [on] you. So now have **rejoicing** with them

Permission of intercourse some part of the night

Fasting goes from the beginning of dawn to the beginning of dusk

Seek what has **prescribed** God for you.

Eat and drink until becomes distinct to you the thread [the] white from the thread [the] black of [the] dawn.
Then practice without interruption the fast till entering the night.

And (do) **not have relations** with them while you (are) **fixed in the cult places**.

These (are the) limits (set by) God, so (do) not approach them.

hus makes clear God His verses for [the] people so that they do their best to **preserve** themselves¹⁹

Non-permission of intercourse in case of spiritual retreat

¹⁷ It concerns the *specific* community of the Quranic messenger.

¹⁸ The beginning of the month is determined by *observing the first trickle of the moon* after the previous month's moon has disappeared, i.e. the new moon.

¹⁹ Fasting is a *limited physical abstinence which ultimately aims to repair our soul and to be hungry and thirsty for God, for his Mercy and for his Guidance.*

-A- Excess

[2:188] And (do) not consume your properties among yourselves **wrongfully** and present [with] it to the authorities so that you may eat a portion from (the) wealth (of) the people **sinfully** while you know.

[2:189] They ask you about the new moons.

Say, "They (are) indicators of periods for the people, and (for) the Hajj."

Piety does not consist that you come (to) the houses/tents from their backs, [and] but [the] truly pious (is one) who protects himself.

And come (to) the houses/tents from their doors.

And protect yourself against Allah so that you may (be) successful.

-B- Fight

[2:190] **Fight** in God's path against those who fight you, but do not be aggressors, for God does not love aggressors.

[2:191] [If they start a fight] **kill** them wherever you find them, and expel them from wherever they expelled you. For oppression is worse than murder.

Do not **fight** them at the **Holy Sanctuary**²⁰ unless they **fight** you in it. If they **fight** you, **kill** them. That is the reward of the deniers.

[2:192] If they stop, **God is Oft-Forgiving, Most Merciful.**

[2:193] **Fight** them until there is no more persecution and until the code of conduct is devoted only to God. If they stop, there should be no aggression except toward the unjust.

[2:194] **Fight** back during the sacred lunar month: violation of sanctity [calls for] just retribution.

Whoever attacks you, attack them as you were attacked. Protect yourself against God, and know that God is with those who are protecting themselves.

-C- Spend

[2:195] **Spend** in charity in the path of God, and do not contribute to your own destruction, but do **good**. God loves the good-doers.

-X- [2:196...214] – upcoming..

²⁰ Sacred or **inviolable** / **respectful** - the word haram designates a forbidden or sacred thing to be respected in the sense that it aims to safeguard peace, to allow the maintenance of life. Words derived from the root Hrm revolve around the concept of life.

- This is the case with the 4 sacred or inviolable lunar months which are lunar months where combat / aggression / raiding was prohibited and respected by all the tribes of Arabia.

- The same goes for "the sacred place of cult" which represents the sanctuary which surrounds the kaaba and where any manifestation of violence was banned. (equivalent to the Greek word "temenos").

-C'- Spend

[2:215] **They ask you** what they (should) **spend** in charity.

Say, "Whatever you spend of good, (is) for parents, and the relatives, and the orphans, and the needy, and (of) the wayfarer.

And whatever you do of good, indeed, Allah of it (is) All-Aware.

-B'- Fight

[2:216] **Fighting** is ordained for you, even though it repulses you.

You may hate something that is good for you,

or love something that is evil for you.

God knows, but you do not

[2:217] **They ask you** about **fighting** during the sacred lunar month.

Say, "**Fighting** in it is a grave transgression. But turning people away from the path of God, denying Him, preventing access to the Sacred Sanctuary,

and expelling its residents is a bigger offense to God because sedition is a bigger offense than murder.

They will not stop **fighting** you as long as there is the possibility of turning you away from your faith.

But if any of you denies the faith and dies in a state of unbelief,

their deeds will come to nothing in this world and the Hereafter.

They will be in Hell, where they will remain forever.

[2:218] Indeed, those who had faith and those who emigrated and strove in (the) way (of) Allah –

those, they hope (for) Mercy (of) Allah.

And **Allah (is) Oft-Forgiving, Most Merciful.**

-A-' Excess

[2:219] **They ask you** about [the] **wine** (1) and [the] **strong drink** (2) ²¹.

Say, "In both of them (is) a great prejudice, and (some) benefits for [the] people.

But prejudice of both of them (is) greater than (the) benefit of (the) two."

And **they ask you** what they (should) **spend** in charity.

Say, "The excess."

Thus Allah makes clear to you [the] Verses so that you may ponder

²¹ Faced with the lexical uncertainty surrounding this word and its etymological origin, it is the **intertextual analysis** that allows us to draw such a conclusion by relating this verse to that of sura 16:

*[16:67] From the **fruits of Date-palm** (2) and the **grappes** (1), you obtain **intoxicant** from the juice-pulp of it and a good **sustenance**. In this, there is indeed a sign for people who reflect.*

Four additional remarks to think about:

(1) The Arabic word "al Khamr" designated wine for the Arabs of the Quranic period.

(2) The word Maysir (basically said of an easy thing, easy to do) appears only 3 times in the Quran and always attached to wine / Al-Khamr.

(3) Notice here the presence of the particle Fi = "in" in the expression "fihimā".

(4) The precise form "yasalūnaka / they question you" is repeated 15 times throughout the Quran. And if we except verse 2: 219, the question concerns only ONE subject. We can interpolate that it is the same in verse 219 of sura 2.

Notes

[1]

The fundamental core meaning of the trilateral root “**hamza mīm nūn** (ح م ن) “, which occurs 879 times in the Quran, is “Those who are in a internal process of **trusting-securing** in something or someone - process that should be reflected in our conduct”

[2]

[2:2] - Writing with a capital letter W to emphasize the holy character of this Writing. So we must understand this word as a "Holy Writing". Writing is the **symbol of knowledge and science**. This knowledge is from divine authority, that is why it is a **holy Writing**.

The word "**dhālika**" used here in this verse indicates a **remoteness** as it comes from heaven. This term also refers to what is **preceded**, the isolated letters "alif, laam, meem" which are the basic bricks of the writing. The Recitation aims to bring these letters together into a coherent whole (ethymology of the word Quran), so that it is understandable to their interlocutors. Finally, these letters constitute in themselves a source of knowledge ... which remains to be studied and elucidated! (To my knowledge Réda Kadri has initiated this research like some scholars of the Hebrew language - a sister Semitic language).

[3]

[2: 3] i.e. **Salat** - "l-ṣalati".

We have chosen to translate this term by the general principle which is inherent in this root: “to connect two things so that they are in intimacy. ”

*[24:58] O you who have believed, let those whom you possess by oath ask your permission, as well as those of yours who have not yet reached puberty, at three times: before **Salāt al-Fajr**, when you **take off** your clothes at noon, as well as after **Salāt al-'Isha**: three moments of **intimacy**.*

➤ **Connect with the Divine by striping of our ego.**

Regarding our relationship to God, this general principle can take different forms or modalities of application, like in verse [2:173] where we are in the presence of two explicit examples:

- During “Sessions of close and deep connection with God”:
 - In context it is about receiving the word of God, that is, receiving information and pure energy.
- During the “Pilgrimage dedicated to God”
 - In context, this is the walk between Safa and Marwa to ask from God’s grace.

One of the fundamental **purpose** of accomplishing Salat with God is to **receive from his Grace** (the root of the word Salat also covers the notions of mercy, blessing, kindness, indulgence ... a useful and beneficial connection).

***Complementary study for the in-depth understanding the concept of Salat:

- The Arabs of the Qur’an moment used the root of this word to designate "*the second horse in the race which follows closely the first*" (AL-MUSSALLI)

- Thus, from this word usage, we can extract two essential characteristics of the concept of Salat linked to the Divine entity :
 - **Connect** to the divine in an **intimate** way
 - Be **withdrawn** and be **humble**

In short, connecting to a higher principle (God alone in the Qur’an context).

- The Arabs of the Qur’an period also used the root of this word to designate two processes:

- In connection with **fire**:
 - "*Heat over a fire to straighten and soften a green wooden stick*"
 - "*Approach the fire, hold something in front of the fire to heat or roast*".
- In connection with the **back**:
 - "*Touch, hurt, hit someone on the back*"
 - "*Having a loose, soft and lowered part of the back (said of a mare close to give birth)*"

- Thus, from these words usages, we can extract two characteristic traits of people in connection with the concept of Salat:
 - Either the Salat is **warming your heart by nourishing your faith and softening your behavior**,
 - Either your heart is hard, and **the correction of the fire will take care of softening it in order to redress it and set it straight.**

[87: 9] So reminder, the reminder is **useful** (*nafa'ati*).
 [87:10] The reminder He will pay heed one who cares for its preservation,
 [87:11] And will avoid it the wretched one.,
 [87:12] The one who is **burning** (*yaşlā*) into the great Fire.

[2:74] Then after that your **hearts hardened**,
 like **stone** or even **harder**.

 There are **stones** from which **rivers** flow,
 and others that split so that **water** may appear,
 and others who run down for **fear** of God.
 God is not ignorant of what you are doing.

[4]

[2:30] - This passage underlines wonderfully the quality of benevolence-mercy of God towards the children of ADAM BEFORE the effective start of his mission as representative of God on earth. (passage [B] deals with the children of ADAM in the exercise of his mission of representative):

- 1) *First act*: the trust deposit
 - [33:72] We proposed the deposit of trust to the heavens, to the earth and to the mountains and then they refused to take charge of it and refrained from it, whereas Man took charge of it. Man is really very unfair, very ignorant.
- 2) *Second act*: divine indulgence by the breath of internal benefits inside Men
 - God learned the names / characteristics of beings
 - God breathed into Man his divine breath
- 3) *Third act*: divine indulgence by placing Man in a Garden of easy abundance and tranquility by limiting the constraints to just 1.
- 4) *Fourth act*: divine indulgence through external benefits for Men
 - Expelled from the Paradise Garden but on earth he will find rest and provision (he will lack nothing)
 - Expelled from the Paradise Garden but he will send guidance to Men

Logical *warning* at the end of the passage: if despite these 3 acts of Benevolence and the example of Adam (who repented), patriarch of humanity, Man continues to be deaf to the calls of divine goodness by showing himself ungrateful by the entirety of his being, then this will be the path to correction by fire.

[5]

[2:30] – « **qālū** ».

The reaction of the Angels is fundamentally different compared to that of Iblis.

The reaction of doubt of the Angels is based on the potential bad behavior of the Man whereas Iblis, in his refusal to submit to the divine order to bow down before adam, uses the vile argument of the comparison between the matter of which is made Adam and himself (judged by him superior), and the anteriority of his creation (primacy).

[6]

[2:34] – « **us'judū** ».

The Arabs used this root to refer to a *tree that tilts towards the earth because it is loaded with fruit so much that the branches flex under the weight*.

The word "sajada" refers to both an external dimension and an inner dimension:

- External dimension: lowering / tilting the head, being on the ground / depressed towards the ground, which leans towards the ground, looking at someone with downcast eyes
- Inner dimension: who humbles himself, who submits, who humbles himself, shows reverence (respect or obedient listening)

The combination of these two dimensions is found when someone is in a **humble posture**.

[7]

[2:36] - « **I-shaytān** » : Satan in English is a proper-name-function.

- Its function designates "the tempting and evil furtive breath which never ceases to remove and disperse durably from the Mercy and benefactor matricial of our Sustainer Lord / of God".

- In the plural, this tempting and evil breath refers to satanic spirits or demons, which can be embodied by jinns (invisible spirits or geniuses and potentially source of inspiration and possession, which haunts desert spaces and hot in the imagination 7th century Arab, and organized in tribes / clans like humans), or Men (Cf. sura 114)

- On the other hand, in the singular, accompanied by the particle alif + lam of determination, refers exclusively to Iblis who becomes "the cursed Satan" after his fall until the day of Resurrection and beyond.

[8]

[2:43] – « **zakat** ».

Cf. [2:3] "... And of what we have provided for them, they spend generously".

Cf. [30:39] and the condemnation of the misuse of the principle of Riba "... to increase at the expense of people's property..", in opposition to the principle of Zakat.

In summary, an eminently positive term which indicates **improvement, well-being**.

[9]

[2:177] – « **I-mashriqi wal-maghribi** » : « **the east-where-the-sun-rise and the-west-where-the-sun-sets** ».

- This expression, which comes up 3 times in each of the passages [E] - [X] - [E]', seems to us to be an essential pivot for understanding the controversy about Qibla (we underlined it with the purple color) .

- From what I understand in the light of these verses (Cf. also among others verses 24:58 and 73:7 and 7:204) is that there are two privileged moments to initiate Salat sessions during the journey in relation to the sun :

- at Dawn
- at Dusk.

- Here is the chronological sequence with the change of Qibla in the center:

A - [2:115] - **Recall** of the insignificance of a Qibla for guidance (any direction is valid)

X - [2:144] - Divine choice of a **specific Qibla** for the community of Muhammed in connection with Abraham and the House - Focal point for gathering people during salat sessions or pilgrimage

A'- [2:177] - **Recall** of the insignificance of a Qibla for guidance (any direction is valid).

Remark : It seems that before the changing of Qibla, people who followed Muhammad (or some? Muhammad himself ?) use the sun as a direction during Salat sessions (in the morning by facing the Est and in the evening by facing the West).

[10]

[2:183] - « **I-siyāmu** » - Fasting / Abstinence.

- The arabic term **siyam** can be attached to the Arabic root **sama** which means *To keep a horse tied up, without eating or drinking, to harden it*, and **masam** refers to the place where the horse stands upright, where it is tied up. The second related notion is about *respite* through the following uses :

- calm down, soften up (said of a wind or a heat)
- reach midday at the hottest of the day because at that time we are resting
- take the shade under the tree

I also refer you to the statements of the famous lexicologist, **Ibn Faris**, on the uses of this root and which confirms our speech : [https://www.haqeeqat.pk/roots/\(853\).htm](https://www.haqeeqat.pk/roots/(853).htm).

Siyam is therefore an **expiatory fast** consisting in *abstaining from eating, drinking and trading in the flesh*. Feed for the body's vital functions is put to rest for a limited time.

Apart from the passage on Ramadan, the nominal form **Siyam** appears 6 other times in 5 different contexts:

- [2:196]: context of the *pilgrimage* - it has the meaning of **compensation**, redemption in exchange for *not being able to do something considered normal*.
- [4:92] - context of *unintentionally killed believer* - it has the meaning of **repentance** if financial compensation cannot take place.
- [5:89] - context of *oath violated* - it has the meaning of **atonement** if financial compensation cannot take place.
- [5:95] - context of *game killed in unauthorized period* - it has the meaning of **compensation** if financial compensation cannot take place.
- [58:4] - context of *illicit repudiation of women* - it has the meaning of **atonement** for the wrong committed

Conclusion: this term appears clearly in the **context of fault repair**.

Hence my translation as "**repairer fasting**", a fast which offers a way out, a possible redemption from the faults committed.

- But, the arabic word **sawm** (form that appears only once in the Quran) is a vow of silence (fasting of speech), like the example of Mary in the sura which bears her name [19:27]. In fact, this kind of fasting corresponded to a Christian ascetic practice.

[11]

[2:184] - "ayyāman **ma' dūdātin**" - numbered days or a small number of days.

The word "ma' dūdātin" basically means "**numbered and hence, by extension, few**".

This plural form is particularly used to indicate a **plural of paucity** (low, little, small number), which many believe to be between 3 and 10.

The [Lane's Lexicon](#) dictionary testifies to this particular use:

مَعْدُودٌ [meaning **Numbered, counted...**] is applied to any number, little or large; but مَعْدُودَاتٌ **more particularly denotes few**; and so does every pl. formed by the addition of ا and ت, as دُرِّيْهَاتٌ and حَمَامَاتٌ; **though it is allowable to use such a pl. to denote muchness**.

Apart from the verse [2:184], the Quran uses this plural form in 4 other places (2:80; 2:203; 3:24; 12:20), and it explicitly expresses this plural of paucity:

- [12:20] "They sold it for a low price, a **few** of dirhams. They considered him to be of little value."
 - o This plural of paucity is reinforced by the use of the words "bakhsin = weak" and "l-zāhidīna = something that one can do without or have no particular desire; hence find something small, trivial, with a little value.
- [2:80] and [3:24] "The fire will touch us only for **a few** days"
 - o Belief that the Jewish purgatory is limited, in the worst case, to a few days - the numbers 7 or 10 days are usually mentioned.
- [2: 203] "Remember God for **a few** days; he who hastens in two days does not sin, and he who stays longer does not commit a fault."
 - o 3 days.

Finally, to finish the demonstration, this plural of paucity, especially by the addition of ل and ت, is found in 1 other verse with another word:

- [12:43] The king said: "I see seven fat cows eaten by seven thin ones, and seven ears (sunbulātin) green and others dry..."

- [2: 261] The example of those who spend their goods in the way of God is like a seed that produces seven ears (sanābila) and in each ear is a hundred seeds ...

The translators have translated two identical roots which have a different plural form. Where does this difference in the use of the plural come from? As very often the textual context is the key:

- in verse [12:43], we are in the presence of a **context of famine**; hence the use of a plural which accounts for this situation (some ...),

- in verse [2: 261] we are in the presence of a **context of abundance**; hence the use of a plural which bears the mark of this generosity (a lot ..).

The Qur'an is extremely precise and concise.

Let us return to our verse [2:184] which is part of a subsection (verses 2:183-184) dedicated to the universality of fasting as a practice common to the various monotheistic traditions and, in context, with reference to the Jews (book of Torah: Leviticus 16:29, Leviticus 16:31, Leviticus 23:27, Leviticus 23:32, Numbers 29:7).

Thus, by using the term "ma' dūdātin", the Qur'an universalizes this practice first to "**numbered days**" that can be **counted**, which can be small (<11) - generally the case - or more substantial (> 10 but counted), depending on the context.

Note that as it stands, the Qur'an text, in its final wording, does not contradict or invalidate the plausible hypothesis, resulting from the prophetic tradition, that, at the beginning of life in Medina, the fasting of the proto Muslims was modeled on the Jewish practice of fasting a few days a month (the number 3 is mentioned). Then, just like for the Qibla, a different orientation has emerged for the community of Muhammad : it will be once a year during the whole month of Ramadan.

Anyway, **the final structural composition of the Qur'an text makes it possible to go through, without difficulty, from an universal fasting in its necessity to a specific fasting in its modality of application.** The shift in verse [2:143] (pivotal and middle verse of sura 2), bears witness to the establishment of the lineaments of a new community attached to the Qur'an messenger, which wants to be both in continuity with the communities previous monotheists and, in the same time, "breaking" in the observance of certain religious obligations.

Note: in **all the other verses dedicated to Siyam** (cf. note 10), the **number** of days is described **precisely and clearly** except in [5:95] where it depends on the number of people who can be fed by a killed game; number of people who by definition are not known in advance. T

hus, in 2:183-187 passage, and from a textual point of view, only the month of Ramadan indicates a specific number of days.

We can thus conclude, faithful to our synchronic approach to the text, that the Arabic term "**ma' dūdātin**", **IN FINE, refers to the days of the month of Ramadan.**

[12]

[2:185] - The first remark about this verse is that the **main subject**, point and purpose of the verse is the first wording of the verse so it is the "**month of Ramadan**".

The second thing to emphasize is that the word Ramadan comes from Ramad which means "intense heat". So the lunar month of Ramadan is the lunar month of intense heat. And at this time of year the Arabs were hoping that the rain would come and relieve them of the scorching sun and the heat stored in the ground. **The descent of the Qur'an which softens souls is like the long-awaited and hoped-for rain which softens thirsty bodies.** A symbolic image that was to speak to the hearts of Arabs at the time of the Quran.

This month was to be the last month of summer. In a **luni-solar calendar**, it was expected to fall on **average between mid-August and mid-September**. Summer trailers often left early in the summer** to avoid travel as much as possible in this painful and uncomfortable month. It was also before the start of the open air markets and the fall season of pilgrimages. In short, **a month of inactivity, calm and rest**, well sheltered from the overwhelming heat of the sun; and therefore conducive to a fast. It is for this reason that if ever they were away from their home (on a caravan trip), at the start of the month of Ramadan (knowing that depending on the year this month could vary slightly), then the Quran allows them to be able to make up for those missing days later. This relief also intervenes in case of temporary illnesses.

Thus, practicing fasting is in the same time:

1. to be in good health, and conversely not to be sick,
2. to be in a state of stase/stationnary state, and conversely not to be far from his home.

In brief, **a period of relative inactivity conducive to supporting the fast and focusing on God and his message.**

** Verse [106:2] - "l-şayf" = summer, more precisely designates the season immediately following spring, and not the hotter and more advanced summer