

## THE LITERARY COMPOSITION OF THE QURAN

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Essay on translation and structural analysis of the Quranic text<sup>1</sup>

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<sup>1</sup> Cf. <https://reveniraucoran.fr/pour-appfondir/> (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%20lois%20sur,antith%C3%A9tique%20y%20est%20souvent%20introduite.](https://fr.wikipedia.org/wiki/Rh%C3%A9torique_s%C3%A9mitique#:~:text=Lund%20proposer%20lois%20sur,antith%C3%A9tique%20y%20est%20souvent%20introduite.)

## Table of contents

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THE LITERARY COMPOSITION OF THE QURAN .....	1
Table of contents.....	2
Thanks .....	3
Disclaimer .....	4
Introduction.....	5
Sura 1 - Al-Fâtiha (the opening) .....	6
Sura 2 - Al-Baqara (The Heifer).....	13
Sura 3 - Al-`Imrân.....	66
Sura 65 - At-Talaq (The repudiation) .....	76
Sura 66 - At-Tahrim (The interdiction) .....	78
Sura 67 - Al-Mulk (The Royalty).....	80
Sura 68 - Al-Qalam (The Pen) .....	83
Sura 69 - Al-Hâqqa (The Sure Reality) .....	86
Sura 70 - Al-Ma`ârij (The Ways of Ascent) .....	89
Sura 71 - Nuh (Noah).....	91
Sura 72 – The Jinn (Al Jinn).....	92
Sura 75 - Al-Qiyâma (the resurrection) .....	94
Sura 76 - Al-Insân (The Man) .....	96
Sura 77 - Al-Mursalât (the ones that are sent).....	98
Sura 78 - An-Naba (the new) .....	100
Sura 79 - An-Nâzi`ât (those that pull out) .....	102
Sura 80 - `Abasa (he frown).....	104

## Thanks

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*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

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*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 fundamental meaning**<sup>2</sup>, based on a reasoned methodology<sup>3</sup>, 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 structural composition of the Quranic text**<sup>4</sup>, 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,*

*Sulayman.*

وَاللَّهُ أَعْلَمُ – And God knows best.

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<sup>2</sup> "Fundamental exegesis: it consists in understanding the Text in its original universe (linguistic, anthropological, historical...)" (from Tareq Oubrou)

<sup>3</sup> My methodology is detailed here: <https://reveniraucoran.fr/methodologie/> - However, we are well aware that any translation is "limiting", and that it will never be able to transcribe the full depth of the meaning of the Quranic letter. Thus, translation is a first fundamental approach to the text which should never cease to be enriched by individual or collective meditation sessions.

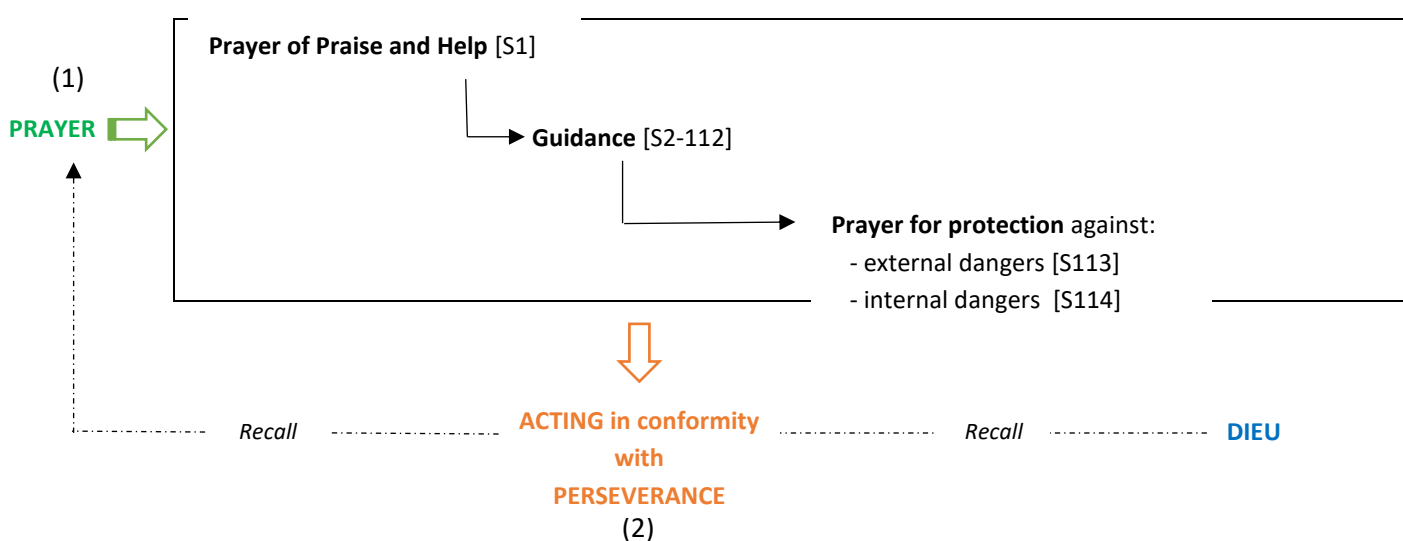
<sup>4</sup> The work breakdown structure of the Quran has been made according to the principles of Semitic rhetoric, an introduction to which you will find here: <https://reveniraucoran.fr/rhetorique-semitique/>

## 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 pathway of the faithful believer, who is in a recovery and sublimity process by-and-in the quranic messenger**", 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)

- **Preamble**<sup>5</sup>-

In the name of God [1], The Full of Mercy, The Inexhaustible Merciful<sup>6</sup>. [2]

-----

**A** - **Admiration** [3] (be) to God, **The Sustainer Master**<sup>7</sup> of all known things and beings, [4]

**B** - The Full of **Mercy**<sup>8</sup>,

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**B'** - The Inexhaustible **Merciful**,

**A'** - **Ruler-reigning** on the mandatory accountability Day. [5] (*iD-Dîn*)

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Central part: logical "Diagnosis"

**X** - **You alone**<sup>9</sup> we render a cult<sup>10</sup>, [6]

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**X'** - **You alone** we ask for effective help.<sup>11</sup> (*în*)

PRAYER

(1) Rendering a cult

(2) Invocation - help

**C** - **Guide** us to the straight [7] *path*<sup>12</sup>,

**D** - The *path* of those whom You have approved-and-filled-with-benefits upon them (*'alayhim*),(+)

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**D'** - **Nor** those who have drawn-disapproval-and-inconvenience upon them (*'alayhim*), (-)

**C'** - **Nor** (that) of those who **go astray**.<sup>13</sup> (*aD-Dâllîn*)

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\* [8] -> Additionnal notes.

<sup>5</sup> Introductory and inaugural verse to Sura 1 (Presentation of the author of the verses - cf. 15:87), and to the Qur'an.

<sup>6</sup> When you see a person suffering from a deficiency that he or she cannot remove on his or her own, the reaction you experience that tells you to provide the person with what he or she needs to make up for the deficiency, is called mercy. Ultimately, mercy means giving and providing to satisfy and fulfill the need of others. Only God possesses the attributes of perfection and is "self-sufficient. In the end, all other beings are in a bond of dependence with their original life matrix.

<sup>7</sup> God is "ar-Rabb" the Lord of all things, for the Lord is the owner and the authority that manages affairs, "elevates" beings and takes care of what belongs to them - and only God possesses this attribute.

<sup>8</sup> by Ibn al-Qayyim (as quoted in Manar I, 48): the term rahman circumscribes the quality of abounding grace inherent in, and inseparable from, the concept of God's Being, whereas rahim expresses the manifestation of that grace in, and its effect upon, His creation-in other words, an aspect of His activity.

<sup>9</sup> When a servant of God worships him, he stands before the Lord as a slave stands before his master. That is why worship is diametrically opposed to arrogance and pride - but it is not strictly speaking opposed to polytheism (adding someone into the worship of God); after all, a slave can be the joint property of two or more masters. But the Lord of the worlds has exclusive ownership, and the slave has exclusive servitude. The construction of the phrase "You alone we worship" indicates this exclusivity - the object, "You alone", has been placed before the verb, and worship is mentioned without any conditions.

<sup>10</sup> Render a cult is therefore to "cultivate" a relationship with a deity, and to want to make it "bear fruit" for the greatest moral and material benefit (peace, wealth, prosperity, happiness, "salvation", health, etc.) of the individual or community that practices it.

<sup>11</sup> Michel Cuypers (une apocalypse coranique, in french): "This center is a perfect hinge between the two units that it connects (1st law of **Lund**): the first member ("You, we adore") refers to what precedes, which is entirely an adoration of God in some of his most beautiful names; the second ("You, we solicit") announces the continuation, which is a prayer of request, a call for divine help...".

<sup>12</sup> "as-sirātu 'l-mustaqîm" = the straight path is the clear path that never fails to guide and lead the walker to his destination.

<sup>13</sup> The straight path is therefore different from that of those who have gone astray; it is a path that is far from polytheism and injustice. There can be no straying on this path, neither in hidden ideas and beliefs (for example, unbelief or thoughts disapproved of by God), nor in open actions or omissions (such as committing a fault or omitting a good deed). This is true "mono-theism" in faith and action.

\*\*\*\*\*

[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-matrical (ar-Rahim).  
conduite"

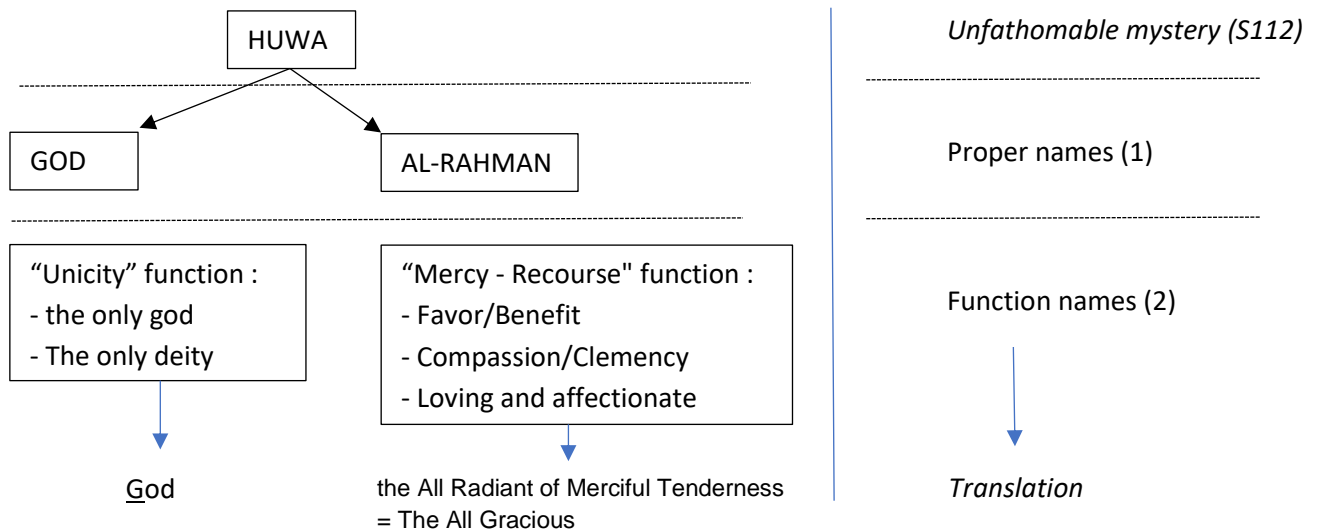
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[2]

God and ar-Rahman are **proper names** (1) **functions** (2). Thus two translations are possible:

(1) In the name of God, ar-Rahman the Inexhaustible Merciful Tender.

(2) In the name of God, the All Radiant of Merciful Tenderness, the Inexhaustible Merciful Tender.



#### Study of schemes :

- 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 "Full" 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*), rendered by the term "Inexhaustible".

Remark : only God is "All Radiant of Merciful Tenderness" (unique form dedicated to God alone in the Quran) - [6:54] "... Your Master has prescribed Grace and Mercy to Himself..." -, then the form of the word Rahim can also qualify other beings than Him.

#### Study of the epithets associated with the root r-H-m :

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

- 66 times with the word Ghafour (Forgiver – the one who covers the faults),
- 9 times with the word Tawab (the One that blots out (faults) by returning to us),
- 9 times with the word Raouf (Tenderness),
- 13 times with the word Aziz (Power/noble-honorable),
- 6 times with the word Rahman,
- 1 time with the word Wadoud (full of love).

#### Deep 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.

In conclusion, **the image of maternal tenderness is at the root of divine mercy**. [Definition of Tenderness by wikipedia: "*Tenderness is a form of affection, sensitivity and benevolent consideration towards another without any element of constraint that passion or desire might provoke.* »]  
conduite"

\*\*\*\*\*

[3]

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

**The expressions "Master and Master of the Worlds", "The Merciful Benefactor by essence and excellence" and "Sovereign reigning on the day of retribution" are part of this admiration which in return generates praise, acclaim etc...**

conduite"

\*\*\*\*\*

[4]

"Which proceeds from the world of manifestation or which takes apparent, externalized forms", of which we are a part and conditioned by it.

Please refers to these verses :

[31:25] If you ask them, "Who created **the heavens and the earth** (1) ?" They will say: "God". Say, "Praise be to God". But most of them do not know.

[31:26] **To God** (2) what is in **heaven and earth** (1). God is the One who is **self-sufficient** in Himself (3), the Worthy of praise.

[34:1] Praise be to God, the One to whom belongs all things in heaven and all things on earth.

God is not only the creator-maker-designer of "heavens and earth" (1) (all manifested reality), but He is its Master (2) and cannot be equated with His creation because He is not created (the act of creation implies a dependency of the object of creation on its creator) (3).

This Mastership extends over all the dimensions of space (on the vertical (4) and horizontal (5) plane), time and all beings, including men (6):

[26:23] Pharaoh said, "What is the Master of manifest realities?"

[26:24] He said, "**The Master of the heavens and the earth and that which is between them** (4), if you could be convinced!"

[26:25] He said to those around him, "Aren't you listening?"

[26:26] He said, "**Your Master, and the Master of your first ancestors**".

[26:27] He said, "Your messenger who was sent to you is possessed!" [26:27] He said, "Your messenger who was sent to you is possessed!"

[26:28] He says, "**The Master of the East and the West, and that which is between them** (5), if you could only reason!"

On the other hand, as we will see elsewhere in the Qur'an, the term *ālamīn* can refer directly to Man, as a subcategory of all the distinctive realities created by God.

\*\*\*\*\*

[5]

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

\*\*\*\*\*

[6]

"**al-'Abd**" means slave, a human being who is possessed.

In its abstract sense, it also applies to other beings, as Allāh's words show: "*There is no one in heaven or on earth who will not come to the Beneficent God as a ('abdan') slave*" [19:93]. In modern usage, it is commonly translated as "servant."

"**al-'Ibādah**" (≡ **serve, worship-render a cult, obey**) is derived from this word. Its inflection and meaning changes according to the context.

The expression "**to be devoted to**" seems to me the one that best encompasses the different dimensions of the word "'abada (عَبَدَ)", applied to Men.

The root of this word evokes the basic idea of being "**glued, viscerally attached to a place**", symbolized by the house/ب", with a double dimension of **softness** and **harshness**. Thus, this root was used to designate a fragrant and strongly scented plant that exerts *a great attraction* on camels. The camels become corpulent if they eat it and also begin to give more milk. This plant also produces thirst when the camels eat it and need water to drink. As such, this plant has three characteristics of attraction, to produce the sensation of thirst, which eventually produce the corpulence and abundance of milk. In the same way, the Arabs *applied a grease-based coating to their boats*, which made them ugly, but in the end, the boats were protected from the effects of water.

Thus, a **devoted** person is a person "**who devotes his or her efforts to serve someone, to be pleasing to him or her**". This person is considered worthwhile, with moral and/or material benefit induced. The three characteristics of the 'abd mentioned above can be found in the concrete uses of the Arabic language of the 7th century.

Finally, this devotion is found in two concrete attitudes around which our actions revolve:

- ✓ **Rendering a cult** : when we praise him, glorify him, praise him, express our love for him ;
- ✓ **Servitude** : when we comply with his will and fulfill our duty, our obligation to be a worthy representative, lieutenant of God on earth, the instrument of this matrix of benevolent and unconditional love.

\*\*\*\*\*

[7]

**Al-Sirāt** - means an **open and unobstructed path**, whether the traveler continues to **swallow it without difficulty** (crossing it) or swallows thousands of travelers (idea of **number**).

Thus, this root is used to mean :

- ✓ to swallow something without chewing,
- ✓ a long sword that cuts everything it falls on. In other words, she swallows everything she comes across.

It is a clear path already taken, as the Qur'an reminds us in the following pages of the Qur'an of those who have already taken it and won divine favor. It is a **safe** path, therefore, one that has been proven to be easy to find and safe to take.

This idea of ease and safety will be reinforced by the use of the adjective *I-mus'taqīma* which evokes the righteousness, the rectitude of a given thing (He/she who possesses this quality).

**What could be safer in the desert than a marked and known track, and which is not sinuous but in a straight line, and which thus brings us quickly to our destination. The perfect path par excellence.**

\*\*\*\*\*

[8]

## Part 1 - "Worship".

The first three *ayaat* form a concentric part:

<b>A - All admiration-lauded (be) to God (1)</b>	<b>A - God : almighty</b>
<b>B - The Full of Mercy</b>	<b>B - God : Matrix &amp; Benevolent Love</b>
<b>B' - The Inexhaustible Merciful (2)</b>	<b>B' - God : Matrix &amp; Benevolent Love</b>
<b>A' - Ruler-reigning on the mandatory accountability Day (3)</b>	<b>A' - God : almighty</b>

Grammatically, these *ayaat* are actually a continuous sentence. God mentions His amazing attributes and balances the balance between Almighty and Benevolence (which is at the heart of the part).

This part describes Him who is worthy of worship and service.

## Part 2 - "Worship" and "Invocation".

The next *ayah* (central part) is a sentence that breaks down into two segments that make a perfect transition between the first and the last part. The statement "You exclusively we worship" refers to the first sentence (Part 1 - Worshipping) and the second half, "You exclusively we seek effective help", refers to the next section (Part 3 - Invocation).

## Part 3 - « Invocation »

The last three *ayaat* also form a concentric part:

<b>C - Guide us to the straight path (5)</b>	<b>A - Guidance</b>
<b>D - the way of those you have rewarded</b>	<b>B - God grants the deserving ones (+)</b>
<b>D' - not those who have been disapproved (6)</b>	<b>B' - God is not associated with harshness (-)</b>
<b>C' - Nor (that) of those who go astray. (7)</b>	<b>A' – without Guidance</b>

Grammatically, these *ayaat* also form a continuous sentence. We invoke God for guidance and then spend the rest of the invocation defining that guidance. We want to be guided like those who have gone before us (a proactive demonstration of His benevolence), not like those who have incurred reprobation - the Qur'an does not associate God with harshness, which is another demonstration of His benevolence, but with negative - nor like those who have gone astray because of their lack of guidance.

## Part 4 – All together

<b>Part 1 : Worship</b>	<b>Love at the center and underline d twice (essence &amp; manifestation)</b>
<b>Center : Worship and Invocation</b>	
<b>Part 3 : Invocation</b>	<b>Love at the center and underlined in two ways (present &amp; absent)</b>

When we put all this together, we see that the two parts correspond with each other - loving-kindness is underlined twice in the center of each of them - and that the central *ayah* of the sura contains the main ideas of both parts..

Thus, we see that sura al-Fatihah has a **concentric structure**, consisting of two corresponding peripheral parts - themselves made up of smaller segments - that contain a central part that relates to the other two.

Equally interesting, we see that the sura is perfectly divided between God and us, His servants.

<b>God</b>	All admiration-lauded (be) to <b>God</b> (1) The Full of Mercy The Inexhaustible Merciful (2) Ruler-reigning on the mandatory accountability Day (3)
<b>God followed by us</b>	<b>You</b> alone <b>we</b> worship, and <b>You</b> alone <b>we</b> ask for effective help.
<b>Us</b>	Guide <b>us</b> to the straight path (5), The path of those upon whom Thou hast bestowed favors nor those who have been disapproved (6), Nor (that) of those who go astray. (7)

## Part 5 - Grammatical remark of the surah

Returning to the central part, the *ayah* also connects the two halves of the sura grammatically.

As already mentioned, the first part is a continuous sentence. Note that it is a sentence that begins with a noun, which is called a nominal sentence (جملة اسمية). On the other hand, the last sentence (part 3) begins with a verb and is therefore a verbal sentence (جملة فعلية).

Linking these two parts together, the central *ayah* consists of two statements where the noun has been advanced from the position it would normally be in an Arabic sentence (مفعول مقدم). Thus, both statements begin with a noun and end with a verb. This reinforces the idea of exclusivity, and thus eliminates the possibility of "worshipping" and "invoking" someone other than God.

This corresponds perfectly to the two sentences on either side of the *ayah*.

<b>Nominal</b> جملة اسمية	Louange à Dieu, le Seigneur des mondes (1) le Tout Bienfaiteur Miséricordieux L'Intarissable Bienfaiteur Miséricordieux (2) le Souverain-régnant au jour de la redevabilité (3)
<b>Name -&gt; Verb</b>	<i>Toi exclusivement nous rendons culte, et Toi exclusivement nous sollicitons l'aide.</i>
<b>Verbal</b> جملة فعلية	Guide-nous en la voie droite (5), la voie de ceux que Tu as gratifiés non ceux qui ont été réprouvés (6), ni (celle) de ceux-qui-s'égarent. (7)

And finally, there is even a rhetorical advantage to the grammatical structure of the sura. In Arabic, sentences that begin with nouns are considered independent and permanent. On the other hand, sentences that begin with a verb are considered dependent and limited in time.

Therefore, it is not surprising that the sentence that speaks of God is nominal (i.e. permanent and independent); and that the sentence that describes our two destinies and our invocation is verbal (i.e. dependent and limited in time).

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\* Sources : (1) Farrin, Raymond. *Structure and Quranic Interpretation: a Study of Symmetry and coherence in Islams Holy Text*. White Cloud Press, 2014. (2) Mir, "Contrapuntal Harmony in the Thought, Mood, and Structure of Surat al-Fatihah," *Renaissance* 9 (1999): 1-2

## Part 6 – Other composition by Michel Cuypers

Concentric* construction	A - In the name of God, <u>Ar-Rahman</u> - The Inexhaustible Merciful.		--- îm	Parallel* construction
	B - All admiration-lauded (be) to God, The <u>Sustainer Master</u> of all known things and beings		--- îñ	
	A' - <u>Ar-Rahman</u> - The Inexhaustible Merciful,		--- îm	
	B' - <u>Ruler-reigning</u> on the mandatory accountability Day. ( <i>iD-Dîn</i> )		--- îñ	
	----- X - <b>You alone</b> we render a cult, -----			Specular* construction
	X' - <b>You alone</b> we ask for effective help. ( <i>îñ</i> )		--- îñ	
	-----			
	C - <u>Guide</u> us to the straight path,		--- îm	
	D - The path of those whom You have approved-and-filled-with-benefits upon them (' <i>alayhim</i> )			
	----- D' - Nor those who have drawn-disapproval-and-inconvenience upon them (' <i>alayhim</i> ),			
C' - Nor (that) of those who <u>go astray</u> . ( <i>aD-Dâllîn</i> )		--- îñ		

\* the construction figures

## Sura 2 - Al-Baqara (The Heifer)

*In the name of God, the Full of Mercy, the Inexhaustible Merciful*

### Introduction

Surah "al-Baqara" is 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):

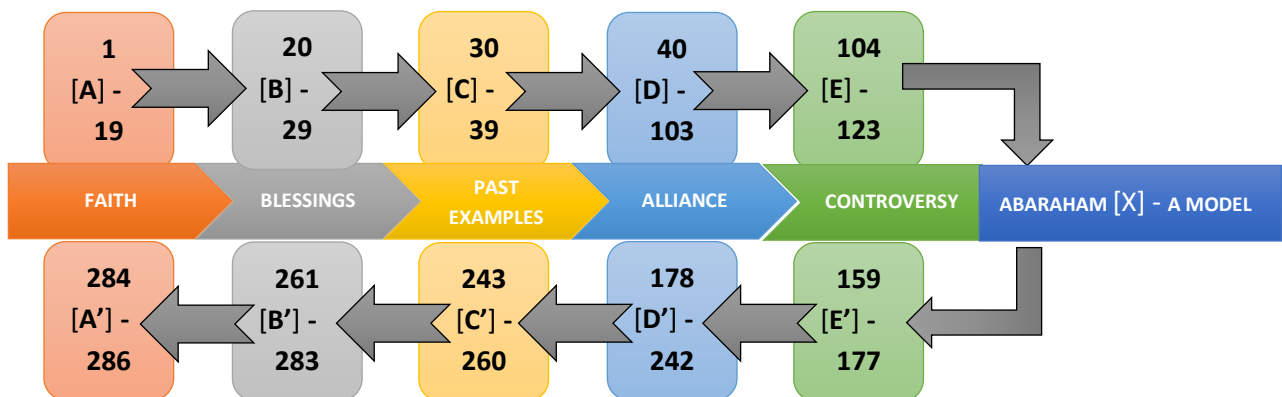
1. True **faith** & not faith (1 - 19).
2. The **blessings** of God towards men (20 - 29).
3. **Story** of Adam (30-39).
4. **Alliance of God** with the sons of Israel (40 - 103).
5. Religious **controversies** (104 - 123).
6. **Abraham** as a reference (124 - 158).
7. Religious **controversies** (159 - 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 :



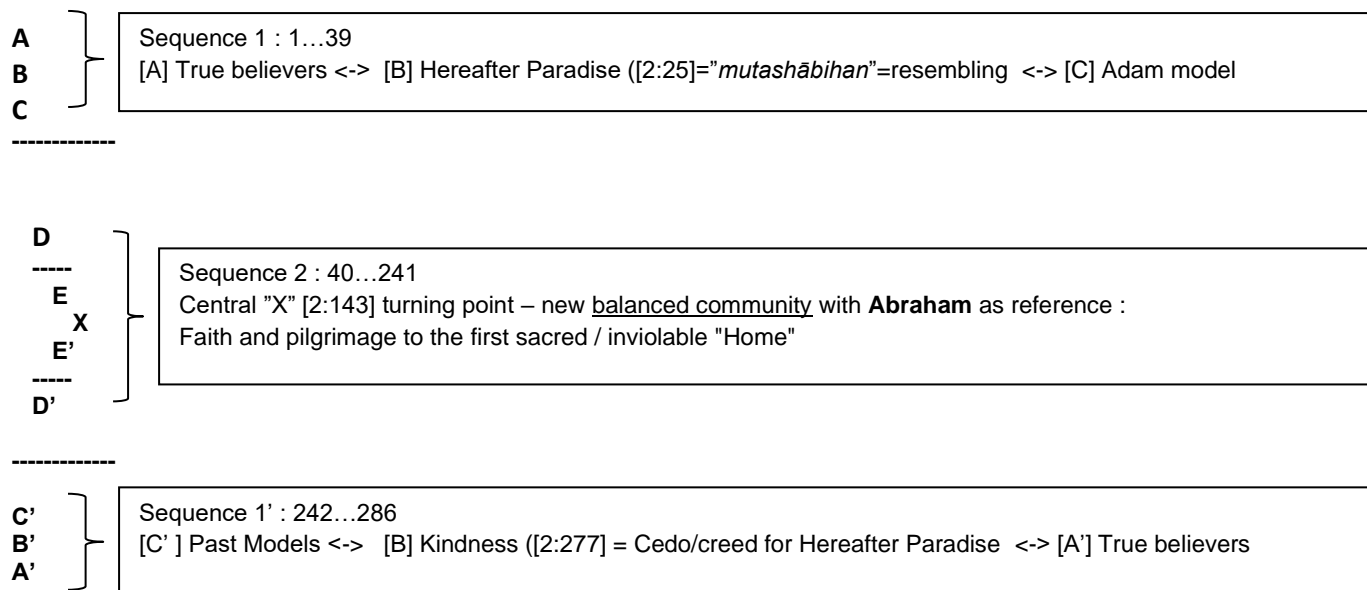
These 11 passages can themselves be grouped into **3 sequences** :

- 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]

### A - The True believers [1]

-A-

[2:1] Alif Laam Meem.

[2:2] That<sup>14</sup> (is) the (Holy) Scripture. [2]

No doubt in it, a **Guidance** for those who are preoccupying to preserve themselves<sup>15</sup>.

} Guidance

-B-

Faith-trust

{ [2:3] Those who **have faith** in the one who is beyond the perceptible<sup>16</sup>,

-X-

And initiate the solemn prayer, [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 Master,

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

} Guidance

### B - The Makkans lost and allegory

[2:6] Indeed, those who **deny** (it) is the same to them,

Whether you warn them or you warn not them,

They have **no true 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.

---

<sup>14</sup> That is the **REQUIRED PRESCRIPTION** in Sura 1

<sup>15</sup> Quote from Hichem Djäit: "The Qur'anic notion of '*taqwa*' is derived from '*ittiqa*', which means to protect from divine Torment through faith and good deeds, and which is approximately synonymous with 'fear'. It is an essential religious sentiment in its Qur'anic sense, which was to prevail over piety (*al-birr, pietas*). »

<sup>16</sup> Traditional translation: *inapparent / invisible / mystery / occult*.

It refers to God if one makes an **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.

## A' – The Hypocritical believers

-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-

No faith-trust –  
inside “hidden”

[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).

Corruption #  
Meritorious actions

Faith-Trust - Humble

-B’-

No faith-trust –  
inside “conscious”

[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**

## B’ - Allegories about Medina's strays

-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

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

### A- God is the Beneficent Creator

[2:21] Ô you people, be **devoted** to your **Sustainer Master**,  
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] good and well deeds [4].

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;

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

Hereafter : positive  
perspective and  
success

### B'- Qur'an revelation as a guidance

Content of the Revelation

[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 Master  
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**.

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) seven<sup>17</sup> heavens.

Heaven and Earth in the service of  
Man = DIVINE BLESSINGS

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

<sup>17</sup> 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] [5]

*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 Master to the **angels**: "Indeed, I am going to place on **Earth** a manager".

They said [6] : "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 :  
doubt

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 [7] to Adam,"  
[so] they became **lowly**,

Angels reaction :  
submissive # Iblis

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.

[2:36] Then **Satan** [8] 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]

-B-

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

-B'-

Indeed He! He (is) the Oft-returning (to mercy), The Inexhaustible Merciful .

-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) - Quranic moment

[2:40] O son of Israel, remember **My favor** which I have bestowed upon you. }

Favor

GENERAL

Honor your **commitment** to **Me**  
I will honor **My** commitment to you.  
**It is Me alone that you must dread.**

→ In This life

DETAIL

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

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.

} **Faith-trust**  
In divine signs

[2:43] Initiate the solemn prayer (with God alone)  
and provide the growth of means for the benefit of the people [9],  
And humble yourself with those who lower themselves.

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

[2:45] Seek effective help through perseverance  
and the solemn prayer (with God alone).

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

[2:46] those who are sure they will meet their Sustainer Master 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. }

Favor

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

DETAIL

[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 Master.

[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) Scripture 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 Inexhaustible Merciful .

(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.

(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."

Common theme for (a)(b):

Faith in the one who is transcendent (sky  
and invisible) # calf -> earth and visible

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 Master 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<sup>18</sup> for those who consciously are **cautious**.

Theme :  
**Inferior choice** – material = earth / celestial

Theme :  
**violate the révélation**

Theme:  
**Non-exclusive universal salvation** beyond monotheistic traditions.

-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 Master 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 Master 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 Master 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**." <sup>19</sup>

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) whi 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.

<sup>18</sup> From the root wāw 'ayn zā ( و ع ظ ): to warn, to exhort someone by predicting a reward or Torment (admonishment).

<sup>19</sup> 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. Generality<sup>20</sup>

(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?"

(x)

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

(b')

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

(a')

[2:79] So **woe** to those who **write** the **(Holy) Scripture** 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.

Alter the Divine saying

-A- Modify the writing

-B- Hide some speeches

Pivot center with rhetorical question

Alter the Divine saying

-B'- Oral speculation

-A'- Additions of writings

## 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?"

[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.

Lie And the  
consequence  
in the  
hereafter

(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 initiate the solemn prayer (with God alone) 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.

Good Deeds

(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.

Restrictions

<sup>20</sup> 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) Scripture 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) Scripture 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) Scripture 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 (soeaked) 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

-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) Scripture (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 !.

Example **PRESENT** :  
Muhammad

Examples from **PAST** -  
Solomon in particular

## [E] - Doctrinal POLEMICS with those who are familiar or ignorant with the (Holy) Scripture [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) Scripture** and those who associate partners don't like that (there should) be sent down to you any *good* from your Sustainer Master.  
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.  
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**.

[2:108] Or (do) you wish that you ask your Messenger as was asked **Musa<sup>21</sup>** from before?  
And whoever exchanges [the] denial with [the] faith, so certainly he went astray (from) (the) evenness (of) the way.

-B'-

[2:109] Wish[ed] Among from (the) **familiar (of) the (Holy) Scripture** 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 solemn prayer (with God alone) ,  
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

<sup>21</sup> « The second, crucial question (108) invites the new believers of Jewish origin not to imitate their ancestors who asked Moses questions and disobeyed him (allusion to the repeated requests of the sons of Israel to Moses, e.g., 2:61, which led to their revolt). In so doing, the Jews returned to their old pagan religion ("and they were made to drink of the Calf in their hearts because of their ungodliness," 93). The new believers must not imitate them by disobeying Muhammad: to refuse the abrogation which he introduces on behalf of God would be to return to the old, abrogated Law" (Michel CUYPERS, IDEO, Cairo.)

*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 Master.  
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) Scripture !.

-----  
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 – Controversial issues related to prayer (Role/purpose of places of worship and the absolute importance of physical direction for its validity)*

[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. } Place

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

[2:115] And for **God** (is) the sunrise and sunset.  
So, wherever **you turn [so] there (is the) face (of) God**.<sup>22</sup>  
Indeed, God (is) All-Encompassing, All-Knowing. } Place

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

[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.

---

<sup>22</sup> In cases we could not determine the precise direction of the qiblah (night, journey...).

*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) Scripture** recite it (as it has the) right (of) its recitation<sup>23</sup>.  
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)

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<sup>23</sup> Cf. [2:41...42]

[X] – ABRAHAM (Patriarch of Jewish and Christian monotheistic traditions) as a  
REFERENCE for the new balanced<sup>24</sup> 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 Master 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

and (a place o) security

and (said), "Take [from] (the) standing place (of) **Ibrahim**,

(as) a place of prayer."

--- (1)

--- (2)

--- (3)

And We made a covenant with **Ibrahim** and Ismail [that], "

[You both] purify My **House** for those who visiting it

and those who seclude themselves

and those who bow down humbly

--- (1)

--- (2)

--- (3)

Theme of the **House**  
and **devotion** to God

-A'-

[2:126] And when said **Ibrahim**, "My Sustainer Master 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 Master! Accept from us.

[*innaka anta*] Indeed You! [You] (are) the All-Hearing, the All-Knowing.

--- (1)

[2:128]

Our Sustainer Master! [and] Make us both surrender to You.

And from our offspring a *community* surrendering to You.

And show us our rites of sacrifice and turn to us.

[*innaka anta*] Indeed You! [You] (are) the Oft-returning, The Inexhaustible Merciful .

--- (2)

[2:129]

Our Sustainer Master! [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.

[*innaka anta*] Indeed You! You (are) the All-Mighty the All-Wise."

--- (3)

Theme of the **House**  
and **devotion** to God

<sup>24</sup> 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*"

## 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 Master "Surrender (yourself) entirely,"  
he said : "I (have) entirely surrendered to (the) Sustainer Master (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**

Prophets in Abraham's Footsteps	-B-	[2:133] Or were you witnesses when came to <b>Yaqub</b> [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) <u>entirely surrendered</u> ."
	Jacob's community achieved	[2:134] This (was) a <u>community</u> (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 Master.

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 Master and your Sustainer Master ?

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

Prophets in Abraham's Footsteps	-B'-	[2:140] Or (do) you say that <b>Ibrahim</b> and Ismail and Ishaq and <b>Yaqub</b> and the descendants were <u>Jews or Christians</u> ?" 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.
	Jacob's community achieved	[2:141] This (was) a <u>community</u> (which) has passed away, <sup>25</sup> for it what it earned and for you what you have earned. And not you will be asked about what they used to do.

<sup>25</sup> 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 sunrise and sunset.  
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 messager 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, dispenser of Grace .

**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-

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

[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 turn<sup>26</sup> your face towards the direction (of) the **inviolable cult place**.  
and wherever that you are [so] turn your faces (in) its direction.

-A'-

And indeed, **those who were given the (Holy) Scripture** surely know that it (is) the **truth** from their Sustainer Master.  
And God is not unaware of what they do.  
[2:145] And even if you come (to) those who were given the (Holy) Scripture 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) Scripture**, 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 Master, 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'-

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

[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 Master.  
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 place**  
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.

<sup>26</sup> 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) Scripture and the wisdom and teaches you *what you were not knowing*.<sup>27</sup>



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

-B-

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

[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 solemn prayer (**with God alone**) .

Central theme of rescue which is deployed along two axes:

- **Perseverance** / endurance in B&B
- **Connection-of-Grace** in A&A '

-B'-

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

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 Master and **Mercy**.  
Those [they] (are) the guided ones.

-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)

<sup>27</sup> 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) Scripture 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) Scripture.  
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 Inexhaustible Merciful . } Truthful attitude: **repentant**

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

The call of the quran  
rejected

[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.

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

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

The call of the signs of  
divine creation rejected

[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.

### C - Beneficent God - Only recourse

[2:165] Among people they are some who takes 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

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

[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**.

### 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, dispenser of Grace .

Gratitude and easing (forgiveness)

[2:174] Indeed, those who conceal what (has) revealed God (has) of the (Holy) Scripture, 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) Scripture (are) surely in schism far.

*Conclusion <sup>28</sup>*

[2:177] Virtue<sup>29</sup> is not about that you turn your faces towards the sunrise and sunset. [10]

But the virtuous are the ones who have faith in God and The Day After, and the Angels, and the (Holy) Scripture, 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 solemn prayer (with God alone) ,  
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).

<sup>28</sup> Conclusion of the controversial passage[E] - [E'] with a focus on the focal point. (Qibla)

<sup>29</sup> 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<sup>30</sup>.

} Fair Prescription

-B-

Concession + 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 Master and mercy.

-B'-

Transgression - 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 protect yourself<sup>31</sup>.

} Fair Prescription  
& general

### 2. Natural death: Prescription and Outside the Law

[2:180] **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-

Transgression - [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'-

Concession + 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

<sup>30</sup> We are in the strict framework of tribal wars - Here is the context of revelation :

(O ye who believe! Retaliation is prescribed for you in the matter of the murdered...) [2:178]. Said al-Sha'bi: "Fighting took place between two Arab tribes. One tribe had more power than the other and, therefore, they said: 'For every slave of ours that you kill, we will kill a free man of yours, and for every woman of ours a man of yours'. And then this verse was revealed".

<sup>31</sup> General case.

## 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	<p>[2:183] <b>O you who had faith</b> ! Is prescribed for you [the] <b>repairer fasting</b> [11] as was prescribed to <i>those from before you</i>, So that you may <b>preserve</b> yourself.</p> <p>[2:184] Days numbered and determined [12].</p>
Fasting discontinuous	<p>But whoever is among you sick or in distancing, then a <u>prescribed number</u> of other days.</p>
No fasting	<p>And on those who can afford it although unwillingly<sup>32</sup>, a <u>redemption</u> (of) feeding a poor.</p> <p>And whoever volunteers good more then it (is) <i>better</i> for him.</p> <p>And doing a <b>repairer fasting</b> is <i>better</i> for you, if you know !.</p>
	<p>Good -&gt; feeding (a) poor(s)</p> <p>Fasting incentive</p>

### 2. **Specificity** on the fasting practiced by the “balanced” 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	<p>[2:185] <b>Lunar Month (of) Ramadhaan</b> [13] is that was revealed therein the Quran,</p> <p>Guidance for mankind and clear proofs of [the] Guidance and the Criterion</p> <p>So whoever among you has been present this <i>lunar month</i> will <b>fast</b> during it.</p>
Fasting discontinuous	<p>and whoever is sick or on a journey then <u>prescribed number</u> from other days.</p> <p>Intends God for you [the] ease and not intends for you [the] hardship, so that you complete the <u>prescribed number</u>.</p>
No fasting	<p>and that you <i>magnify</i> God for [what] He <i>guided</i> you for the purpose of you may (be) <i>grateful</i>.</p> <p>[2:186] And when ask you My servants about Me, then indeed I am near. I welcome (to the) invocation (of) the suppliant when he calls Me. So let them <i>welcome</i> Me and let them true believe in Me, for the purpose of they may (be) <i>led aright</i>.</p>
	<p>Good -&gt; Gratitude to God</p> <p>Encouragement to respond to the call of the Quran</p>

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

	<p>[2:187] Permitted for you the <i>night</i> of the <b>repairer fasting</b> the <b>physical approach</b> 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 <b>rejoicing</b> with them, And seek what has prescribed God for you.<sup>33</sup></p>	<p>Permission of intercourse some part of the night</p>
Start at nautical dawn -> dusk	<p><b>And Eat and drink</b> until becomes distinct to you the thread [the] white from the thread [the] black of [the] dawn.<sup>34</sup></p> <p>Then practice without interruption <b>the fast</b> till entering the night.</p>	
	<p>And (do) <b>not have relations</b> with them while you (are) <i>fixed in the cult places</i>. These (are the) limits (set by) God, so (do) not approach them. Thus makes clear God His verses for [the] people so that they do their best to <b>preserve</b> themselves.</p>	<p>Non-permission of intercourse in case of spiritual retreat</p>

<sup>32</sup> Lane Lexicon: I made the thing to be [as though it were] his طَوَّقَ [or neck-ring]: and thereby is expressed the imposing [upon one] a thing that is difficult, troublesome, or inconvenient: (Msb:) [i. e.] طَوَّقْتُكَ الشَّيْءَ means (assumed tropical:) I imposed, or have imposed, upon thee the thing as one that is difficult, troublesome, or inconvenient. He was, or became, able to do, or accomplish, or to bear, the thing.

<sup>33</sup> Reminder to comply with the divine prescriptions of which two are detailed just after; and not to desire here children.

<sup>34</sup> The nautical dawn (12° angle).

-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 **sinnfully** 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 beware of God 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. <sup>[14]</sup>

[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**<sup>35</sup> 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.

Beware of 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.

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<sup>35</sup> 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").

-x- PEACE and warning to transgressors [2:196...214].

### 1. Hajj

#### --- 1.1 Relationship to Men: Charity through Offering

[2:196] Fulfill<sup>36</sup> **Hajj** and **Umra** fully for God.

However, if on arrival you were prevented<sup>37</sup>, then what made it easy for you as **mammals destined for sacrifice**.

And you should not shave your heads until the *mammal destined for sacrifice* has reached its place of sacrifice.

However, if any one of you has been ill or has had a head injury that required or does not permit shaving, then compensation of his choice is due to him: a fast or an alms or a sacrifice. (1)

Thereafter, if you have a security clearance, then whoever took advantage<sup>38</sup> of the **'Umra** and is going to perform the **Hajj**, then what has made it easy for you as a **mammal destined for sacrifice**. However, whoever fails to comply with this injunction, then a fast of three days must be observed during the Hajj and then seven once back, for a final total of ten days.

This is for those whose family is not resident in the sanctified Place of Worship. (2)  
Fear God piously, and know that God is exigent about compensation.

#### --- 1.2 Relationship to Men: Doing of Good

[2:197] the **Hajj** takes place in well-known months.<sup>39</sup>

So, anyone who commits to Hajj in these months,  
No **indecent, debauchery and quarrels during the Hajj**.<sup>40</sup>  
What you do of good, God knows.

Make sure you have the necessary provisions for the trip,  
but the best travel provision is vigilant piety.  
Fear Me piously, O skilful of intelligence.

#### --- 2.1 Relationship to God: Bedouin pilgrimage (cf. verse 9:3 "I-ḥajj I-akbari")

[2:198] No fault will be imputed to you in seeking any grace from your Master.<sup>41</sup>

Then (fa) when you shed from **'Arafât**,  
Remember God at the sacred landmark.  
And remember Him for guiding you, whereas before you were of those who went astray.

[2:199] Then (thumma) **spread out** in the way people spread out,  
and ask God for forgiveness.  
Surely, God is Fault Recoverer, Benevolent.

#### Cases of obstruction :

- (1) to complete the Hajj and the 'Umra ;
- (2) to perform all the protocols in fear and reverence of God the Exalted.

Offering

Doing of Good

#### Transition between the 2 parts :

- 1) Hajj and desired paucity
- 2) Hajj and desired abundance

<sup>36</sup> The Arabic word "atimmū" expresses the *accomplishment, the completeness of something without interruption in time and/or practice*.

<sup>37</sup> Cf. [48:25] "They are the ones who have denied and diverted you from the sanctified place of worship, and prevented the offering from reaching its destination...", a verse alluding to the pilgrimage of the year 6 H.

<sup>38</sup> (*Tamattu'*, تَمَتُّع, enjoyment; possession)

<sup>39</sup> It is the last three months of the lunar year. Ibn Jarir said: "It is common practice to call two months and part of the third month "months". This is similar to the Arabic saying: "I have visited such and such a person this year or this day". In fact, He only visited him for part of the year or part of the day..

<sup>40</sup> Establish a climate of PEACE!

<sup>41</sup> In reference to the pilgrimage outside Mecca (*Haram* zone), mainly made up of nomads (pastoral pilgrimage in autumn and during the month of Hajj). Not to be confused with the "pilgrimage to the temple". According to tradition (a likely hypothesis), Muhammad would have reunited these two pilgrimages at the very end of his mission in the year 10H, after becoming master of the cities and nomads of Hijaz.

--- 2.2 Relationship to God: content and duration of the recall

-A-

[2:200] And when you have completed your rites and ceremonies,  
Remember God as you remember your ancestors,  
or a *larger* reminder

-B-

Invocation

{ Among the people some say: "Our Master, give us here below",  
and for them there will be no share in the Hereafter.

-----

Invocation

{ [2:201] And among those who say, "Our Master, give us good in this world  
and good in the Hereafter, and protect us from the correction of the Fire.  
[2:202] They are the people; the allotment of reward for that which they had  
earned is secure for them<sup>42</sup>.  
God is swift in calling to account.

-A'-

[2:203] Remember God for days that are numbered.  
And he who hastens in two days commits no fault,  
and he who lingers longer does not commit faults as long as he shows vigilant piety.  
Fear God piously,  
and know that it is to Him that you will be gathered.  
Rappelez-vous Dieu durant des jours comptés. .

-B'-

Vigilant

{ [2:204] Among the people in this life there is the one whose word impresses  
you, and who takes God as a witness of what is in his heart, even though he  
is the most stubborn of opponents.  
[2:205] And when he turned away, he applied himself with effort to sowing  
corruption on earth and destroying cultivated land and offspring.  
God does not love corruption.  
[2:206] And when it was said to him, "Fear God piously,  
his pride led him to make faults.  
So hell will be appropriate for him, and surely it is a bad place to rest!

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Vigilant

{ [2:207] Among people there is the one who sells his person in search of God's  
satisfaction.<sup>43</sup>  
God is very gentle and kind to the devoted servants.

1-2. Islam = Enter into Peace by following in the footsteps of God!

Pivot Center

Conclusion of the first part :

- *Hajj* symbol of *peace* in a month of  
peace, and turned towards *God* # devil

Introduction to Part Two :

- *Warning* not to *deviate* as for example  
the *sons of Israel* before them

-----  
[2:208] **O you who have had faith**, enter into peace in full.  
and do not follow into the footsteps of the devil, for he is your  
declared opponent!

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[2:209] Then, if you stumble, after the proofs have come to you,  
then know that God is All-Almighty, infinitely Wise.

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<sup>42</sup> Since their actions will not be in vain.

<sup>43</sup> In this root, there is also the idea of "overpowering someone by making oneself more pleasing to another, supplanting someone in someone else's good graces. "and is not without recalling verses [2:148] and [5:48] when it says: "[...] Seek to be ahead of yourself and first in works of good [...]".

## 2. Warnings

Future: Hereafter	-A- [2:210] Are they waiting and examining for no reason except that God <b>came</b> to them in the shadow of the clouds, and the angels, and that the matter has been decreed ? To God returns all <b>affairs</b> .
Past: specific example	-B- [2:211] Ask the <b>sons of Israel</b> about how many <b>convincing signs</b> We have brought to them. And <b>whoever</b> alters the blessing of God after it has come to him, then God, for certain, is rigorous in retribution.
Here below	-C- [2:212] It has been beautified for those who have denied <b>the life of this world</b> on earth, and they mock those who have had faith.
Hereafter	-C'- But those who have shown vigilant piety will be above them on the <b>Day of Resurrection</b> . And God grants worldly sustenance for those who consent.
Past: general law	-B'- [2:213] The <b>people</b> formed a unique community. And God sent <b>prophets</b> as heralds and warners. Through them He sent down the Scripture, the bearer of the <b>truth</b> , to arbitrate between the people on what they <b>differed</b> on. And it was the very ones to whom it was given who disagreed with it, after the <b>evidence</b> had come to them, by rivalry among themselves. But God guided the believers about what they <b>differed</b> regarding to the <b>truth</b> , with His permission. God <b>guides who consent</b> on the right path.
Future: here below	-A'- [2:214] Or have you thought of entering the <b>Garden</b> without going through similar trials to those of your predecessors ? They were touched by adversity and trials, And they were so shaken that the messenger, and those who believed with him, <b>said</b> , "When will God's help come ?" Without a doubt, for certain, God's <b>help</b> is <b>near</b> .

### -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, God 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) God – those, they hope (for) Mercy (of) God.  
And God (is) Oft-Forgiving, Most Merciful.

#### -a- 'Excess

[2:219] They ask you about the wine and the game of chance for stakes.  
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 God makes clear to you [the] Verses so that you may ponder [2:22] Concerning this world and the Hereafter.

-----  
They ask you about father-orphans<sup>44</sup>.

Say: "To act for them with probity and to improve their initial condition is better.  
And if you share their lives, [remember that] they are your brothers".

-----  
for God distinguishes between him who spoils things and him who improves<sup>45</sup>.

And if God had willed, surely He could have put you in difficulties.<sup>46</sup>

God is indeed All-Almighty-and-Protector, All-Wise.

Logical transition with part A' dedicated  
to the family

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<sup>44</sup> "Raids, vendettas and other violence mowed down men and the market value of women and children made them prey and victims, this Bedouin way of life caused great instability in Arabia at the time. As a result, "father-orphans" were legion and clan or extended family solidarity was at full play, but in this world of survival, the guardian also preserved his personal interests before those of the orphan and did not hesitate to squander the orphan's property when he owned it and was a "juvenile", i.e., as a male heir." (A wise extract from Dr. Al Ajami in the analysis of verse 2:220).

<sup>45</sup> This does not mean that it is totally forbidden to use the assets of the dependent orphan, but that this should only take place in his or her interest.

<sup>46</sup> " by putting you under an obligation to care for the orphans, and at the same time prohibiting you from sharing their life ". (see verses [4:2-3] et [4:10].)

1. Marital (A-A') and carnal (B-B') union under the sign of the *purity* (A-B) and *sacredness* (B'-A') of the bond.

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-A-

[2:221] Don't **marry** a **polytheistic** women until they truly believe.

And certainly, a bondwoman who is truly believing is better than a polytheist woman, even if she *pleases* you.

And don't give your wives in marriage to **polytheists** until they truly believe.

And surely, a bondman who is truly believing is better than a polytheist, even if he *pleases* you.

These call to the Fire,

and God calls to the Heavenly Garden and to forgiveness with His permission.

He clarifies His signs to people, so that they may remember and take heed.

Prerequisites to

**Marital** union :

**Faith** first

-B-

[2:222] They ask you about **menstruation**.

Say, "It's a **stain**

So keep away from women during the **menstrual** period, and do not approach them until they are *purify*.

Then, when they are **cleaned**, then come to them by the way God has ordered you".

God certainly loves those who return repentant to Him,

And he loves those who *purify* themselves.

Marital **carnal** union authorized **except** in two circumstances :

1. during the Menstrual Period and before being cleansed
2. the Anal Penetration

-B'-

[2:223] Your women are a **field for cultivation**<sup>47</sup> to you.

So go to your **field for cultivation** as you want.

And send forth good deeds for yourselves.<sup>48</sup>

Fear piously **God**

and know that you will meet Him.

Bring the good news to the truly believers.

**Free carnal** union (in sexual positions) but the noble purpose of the carnal relationship is above all the procreation of believing children.

-A'-

[2:224] Do not make God an excuse in your **oaths** to dispense you from being **good**, to fear piously, or to reconcile people.<sup>49</sup>

God is Hearing, Knowing.

[2:225] God does not blame you for the errors committed due to the verbiage of your **oaths**, but He grieves you for what your **hearts** have acquired.

God is Fault Recoverer, Indulgent.

Before **Marital** Disunity: Helping first to **reconcile** couples

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<sup>47</sup> Analogy in connection with the agricultural environment : to plow the land and sow the seeds for preparing life to come...

<sup>48</sup> Send your good deeds in advance for the day of resurrection. Producing children and training them to be righteous servants of God and good members of society is one of those good deeds.

<sup>49</sup> **Historical context linked to the family's help in dealing with couples in difficulty** : « Said al-Kalbi: "This was revealed about 'Abd God ibn Rawahah to warn him against boycotting the husband of his sister, Bashir ibn al-Nu'man. 'Abd God ibn Rawahah had sworn that he will never visit him, speak to him or reconcile between him and his sister. He said: 'I swore by God that I will not do any of these and it is forbidden for me not to honour my oath'. God then revealed this verse".

However, verses 224-225 have nevertheless **a general scope**. For example, there are several traditions that *attribute* this speech to the Prophet Muhammad: "If anyone takes a solemn oath [that he will do or refrain from doing this or that], and then realizes that another way would be more just, then let him do what is more just, break his oath, and then atone.

## 2. Marital disunity: a rebalancing in favor of women

*a – Breaking the marital bond (repudiate): limitations of possible abuse by men. [15]*

-A-

[2:226] For those who pledge by oath to *abstain* from their wives are given **four months**.  
and if they have reversed their decision  
then surely God is Oft-Forgiving and Merciful.

[2:227] And if they decide to *repudiate*,  
then God is Hearing, Knowing

-B-

[2:228] *Repudiated* women must *wait* for **three full cycles of menstruation**.  
It is illicit for them to hide what God may have created in their wombs if they sincerely believe  
in God and the Last Day,  
Therefore their husbands have a superior right to take them back if they want reconciliation.  
-----  
For them a fair treatment against them, in a proper way.  
And men have a higher degree (of responsibility) over them.  
God is All-Almighty-and-Protective, infinitely Wise.

a waiting period

-A'-

[2:229] A *repudiate* is [potentially revocable] **twice** (during the waiting period),  
whereupon the women must either be properly darn or let them go free to leave with kindness.

-----  
And it is not lawful for you to take anything back, without limitation, from what you gave them,  
unless they both fear that they cannot remain within God's *limits*.  
And if you fear that they cannot remain within the *limits* of God, then there is no fault on their part for what she has  
given up in this regard.

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These are God's limits, so don't transgress them!  
And whoever transgresses God's limits, then they are the wrongdoers.

-----  
[2:230] And if he has repudiated her, then she is **no longer lawful** for him after that **until** she marries a spouse  
other than him.

And if he has repudiated her, then no blame shall be laid on them if they get back together,  
on the condition that they both believe that together they will be able to respect God's limits.

-----  
These are the limits of God that He clarifies for people who *know*.

-B'-

[2:231] And when you repudiate women and they have reached their **waiting period** then stay together  
in a proper manner, or separate from them in a proper manner.  
But do not hold them back for the purpose of being harmful to them so that you are transgressing;  
whoever does so is surely harming himself.

-----  
Do not take God's verses as a mockery.  
And remember God's blessings to you,  
and what he has brought down to you from Scripture and the wisdom he has taught you through it.

-----  
Fear God in prayer,  
and know that God is of all things perfectly *knowing*.

-----  
[2:232] And when you repudiate women and they have reached their **waiting period**, then do not hinder  
them from marrying their suitors when they have agreed in a proper manner.

-----  
This is an admonition to all of you who sincerely believe in God and the Last Day.  
It is more profitable and purer for you.  
God then knows that you don't *know*.

Pre-**divorce**:  
cooling-off  
period

Post **divorce** :  
Cases of  
backward  
returns

*x – Breaking the Marital Bond (Baby): The Duties of Ex-Husbands after Repudiate*

[2:233] Repudiated mothers must **breastfeed** their children for **two full years**, for anyone who has wished to perform complete breastfeeding.  
And the father is responsible for their subsistence and their clothing in a suitable manner.

-----  
A soul is only charged with what it can bear.  
No mother shall be harmed because of her child and no father shall be harmed because of his child.  
And the same duty is incumbent upon the heir [of the father].

-----  
And if they both, by mutual consent and consultation, agree on weaning, then **no blame** is laid at their door.  
And if you want to ask another woman to **breastfeed** your children, then there is **no blame** to be laid on you, when you have paid what you have given in exchange in a fair manner.

-----  
Fear piously God  
and know that God about what you are doing is fully Clairvoyant.

*a' – Marital breakdown (repudiate or death): Safety for women. [16]*

-A-

[2:234] **Those who are dying among you and leave wives**, for them four lunar months and ten days.  
And when they have reached their appointed time, then no blame on you that they dispose of themselves properly.  
God is, of what you do, perfectly knowing.

-----  
[2:235] No blame on you if you give an indication of an offer of marriage to one of these women, or if you conceive such an intention without making it obvious.  
God knows that you will think of them, but do not meet them in secret unless you have suitable words to say to them.  
And don't decide to enter into marriage until the prescribed period of time has elapsed.  
Know that God knows what you are concealing, so beware of Him,  
and know that God is All-Forgiving, All-Indulgent.

Death

-B-

[2:236] There is no blame on you **if you have repudiated your wives before establishing the intimate matrimonial union**, or before specifying a **dowry**.  
But give them proper compensation,  
the rich according to his means and the poor according to his means.  
It is a duty for the benefactors.

Repudiation

-----  
[2:237] And if you have **repudiated them before you have established the intimate matrimonial union** when you have already specified a compulsory (**dowry**), then pay them **half** of what you specified unless the wife hands it over to you graciously, she or he on whom the conclusion of the marriage depended.  
And of this you renounce is closer to vigilant piety.  
And do not forget the goodness between you.  
God is, *surely*, of what you do, perfectly knowing.

-X-

[2:238] Observe carefully the solemn prayers, [17]  
And the **middle** solemn prayer, [18]  
and stand before God with devotion and recollection-contemplation.

-----  
[2:239] And if you have to **fear** then on foot or on your mount. [19]  
Then, once you are safe, remember God as He taught you what you did not know.

-A'-

[2:240] **Those who are dying among you and who leave wives**, a testamentary bequest must provide their wives with one year's maintenance without expulsion.

-----  
But if they decide to leave then no blame on you for the way they will properly dispose of themselves.  
God is Honorable, Wise

Death

-B'-

[2:241] And for the **repudiated**: a suitable **provision**.  
A duty for the pious vigilant.

Repudiation

-----  
[2:242] This is how God clarifies His signs for you so that you may reflect. [20]



## [C'] – PAST: History and Messengers [21]

### A- Past: revival

-A-

[2:243] **Did you not see** those who came out of their houses by the thousands seeking to avoid **death**?  
Then God said to them, "**Die** !".  
Then He **brought them back to life**.

-----  
Surely, God is surely the holder of favours<sup>50</sup> for people,  
but most people are not grateful.

-X-

[2:244] **Fight** in the way of God,  
and know that God is All-Hearing, All-Knowing.

-----  
[2:245] Who will offer to God a good loan so that He may double it many times over?  
God collects and gathers, and to Him you will **return**.

Pivotal center between parts **A'** and **A**  
("Law of Crossing at the Center")

-A'-

### Part 1 : fights vs. idolaters

-----  
[2:246] **Did you not see** the congregation of the nobles of the children of Israel, coming after Moses, when they said to one of their prophets:  
"Bring forth for us a **king**. We shall **fight** in the way of God".

-----  
He said, "Is it possible that if you were prescribed to **fight**, you wouldn't fight?"  
They said, "What would we have to not **fight** in the way of God, when surely we have been driven out from our homes as well as our sons?"  
And when the battle was commanded them, they turned away except a few among them.

-----  
God **knows** what the unrighteous<sup>51</sup> do.

-----  
[2:247] Their prophet said to them, "Surely God has raised up for you **Saül** as **king**.  
They said, "How could he have **royalty** over us, when we have more rights than he has to claim **royalty**, and he is not endowed with wealth in abundance?"

-----  
He said, "God certainly chose him in preference to you, and filled him abundantly with knowledge and physical strength".  
God gives His **royalty** to whomever He wants.  
God is infinite, All-Knowing.  
(b')

[2:248] Their prophet said to them, "Surely the **sign** of his kingship is that the ark will be brought to you;  
In it is a quietness from your Master,  
and a survival of what was left by the family of **Moses** and the family of Aaron.

-----  
The angels carry it.  
Verily in this is a **sign** for you, if you are truly believers".

-----  
[2:249] And when **Saül** went forth with the troops,  
He said, "God will test you by means of a **river**.  
Whoever drinks from it will not be one of mine,  
and anyone who does not taste it will be one of mine, except for a sip in the palm of his hand".  
They all drank from it except a few among them.

-----  
And when he passed through it, he and those who had faith with him,  
They said, "We will not be able to fight **Goliath and his troops** today.  
Those who were sure they would meet God said, "How often a small troop has triumphed over a larger one, with God's **permission**."

<sup>50</sup> (Racine: فاضل) - 104 occurrences Elle conduit à la perception d'*excédent*, de *surabondance*, de *surplus* ; et dénote en termes relatifs la *favor*, la *grâce*, le *bienfait superflu*. D'où l'idée se surpasser quelqu'un, lui être *supérieur en mérite* etc..

<sup>51</sup> (Racine: لم يظ) - 315 occurrences. Elle s'oppose d'une part à la lumière, l'obscurité et d'autre part elle signifie le fait de *mettre une chose dans un endroit qui n'est pas le sien, approprié*. D'où la signification générale de faire du mal ; ou d'agir à tort, injustement, de manière préjudiciable ou tyrannique.

God, certainly, is with the enduring ones".

[2:250] When they confronted Goliath and his troops,  
They said, "Our Master, pour on us endurance, strengthen our steps and help us against the pagans.  
[2:251] They routed them, with God's *permission*, and David killed Goliath.

God gave him kingship and wisdom, and taught him *what He wanted*.  
*If God* did not repel some people with others, the earth would be corrupt,  
but God dispenses His favor to men.

[2:252] These are the signs of God, which We recite to you in all truth.  
And, verily, Thou art surely of those who have been sent.

## Part 2 : fights between believers (faithful vs not faithful)

[2:253] We have favored some of these messengers over others.  
There are some to whom God has communicated,  
and He raised others in degrees.

We have given Jesus, son of Mary, clear evidence,  
and we strongly assisted him with the Blessed Breath.

If God had willed it, the people who came after them would not have fought each other after the clear evidence  
had come to them;  
but they diverged,  
Some had faith and others denied it.

*If God had willed it*, they would not have fought each other,  
but God does *what He wants*.

## X – To God the Absolute Royalty - Call to Serve Him Faithfully

-A-

Charity { [2:254] **O you who have had faith**, spend of what We have provided for you,  
before the day comes when there will be no **trade**, friendship or **intercession**.  
The **deniers** are the **unjust**.

-X-

Only <b>Royalty</b> to God	[	Omnipresent	{	A - [2:255] <b>God</b> , there is no deity but He, the Living Absolute, the Absolute-Standing.	]	God : central subject
				B - Neither drowsiness nor sleep seizes Him.		
				C - To Him belongs what is in heaven and what is on earth.		
		Omniscient	{	D - Who can <b>intercede</b> with Him <b>without His permission</b> ?	]	
		X - He knows what is before them and what is behind them. D' - From His knowledge they only apprehend what He has willed.				
		Omnipotent	{	C' - His throne has embraced the heavens and the earth,	]	
				B' - and their conservation does not cost Him any effort. A' - He is the Sublime, the Immense.		

-A'-

Faith { [2:256] **No constraint** in the way of being in the world.  
Certainly, the path of righteousness has clearly distinguished itself from the path of bewilderment.  
Thus, whoever rejects **idols** and **had faith in God**, then he has certainly grasped the solid handle that  
nothing can break.  
God is Hearing, Knowing.  
[2:257] God is the **ally** of those who **had faith**, He brings them out of darkness into the light.  
Those who have denied their allies are idols; they bring them out of the light into the darkness.  
Those are the Companions of the Fire, where they remain permanently.

A'- Past: revival

-A-

[2:258] **Did you not see** him who argued with Abraham about his Master, because God had given him royalty?

-----  
When Abraham said, "My Master is He who **gives life and causes death**",  
He said, "I give life and cause death!"  
Abraham said, "God makes the sun appear in the east. Make it appear in the west!"  
-----

Thus, he who denied was then confounded.  
God does not guide unjust people.

Cosmic : sun

-X-

[2:259] Or like the one who passed by a deserted city that was nothing but a collapsed ruin and said,  
"How will God **give him back his life when he is dead?**"  
So God put him to death for a hundred years,  
then He resurrected him.

-----  
He said, "How long have you been like this?"  
He said, "I stayed for a day, or part of a day."  
He said, "No, you were there for a hundred years."

Human

-----  
Look at your food and drink, they haven't changed over time,  
and look to your donkey

-----  
We make you **a sign** for people  
-----

and look at the bones, how we straighten them,  
then we cover them with flesh".  
-----

So when it was clear to him,  
He said, "I know that God is over everything in total control and power".

-A'-

2:260] When Abraham said, "My Master, show me how **You give life to the dead**.  
He said, "Have you no faith?"  
He said, "Yes, I do, but it is to reassure my heart".  
-----

He said, "Take four birds and fashion them (tame them) to your liking.  
Then (after they die) scatter a piece of them over each mountain.  
Then call them, and they will come to you in haste.

-----  
Know that God is Almighty, infinitely Wise".

Animal : birds

## [B'] – Human Kindness -> Men [261...283]

### A- The disinterested giving

[2:261] The **example** of those who spend their goods in the way of God is similar to a seed producing seven ears, in each ear a hundred seeds.

God multiplies to whomever He wills.

God is Omnipotent, perfectly Knowing.

[2:262] Those who spend their goods in the way of God, and then do not follow up what they have spent with **reminders of bounty or wrongdoing**, for them their reward is with God; they shall have nothing to fear, nor shall they be grieved.

[2:263] A pleasing word and forgiveness is better than almsgiving followed by wrongdoing.

God is Self-sufficient, Forgiving.

[2:264] O you who have had faith, do not render your alms in vain **by a reminder of your generosity and a wrong**, as one who spends his good for the sake of being seen by people, proof that you do not truly have faith in God and the Last Day.

-----

Thus, his example is similar to a smooth rock covered with earth, on which a heavy rain fell and left it bare.

They have no rights to what they have acquired.

God does not guide deniers.

-----

[2:265] The **example** of those who spend their goods seeking the satisfaction of God, as a certainty coming from their inner self, is similar to a garden on a hill and is subject to heavy rain, which enables it to double its harvest, and, if not heavy rain, fine rain.

God is clairvoyant about what you do.

-----

[2:266] Would any of you like to have a garden of palm trees and vines, at the foot of which rivers flow and which gives him all kinds of fruit, but when old age overtakes him, and his offspring are weak, a storm of burning dust has struck him and burned him?

**This is how God clarifies the signs** for you so that you can reason.

[2:267] **O you who had faith**, spend of the good things which ye have acquired and of what We have brought forth for you from the earth.

And choose not for your spending the evil things which you yourselves would not accept **without turning away with disdain**.

Know that God is sufficient by Himself, that He is worthy of praise.

-----

[2:268] Satan threatens you with the prospect of poverty and asks you to be negligent, while God promises you his forgiveness and generosity.

God is Immense, Perfectly Knowing.

[2:269] He grants wisdom to whomever He pleases.

And he to whom wisdom is granted, is granted an immense good.

But only those who are endowed with intelligence remember this.

[2:270] No matter how much you have spent, or what you have vowed, God knows it.

The unjust have no helpers.

[2:271] If you do acts of charity openly, that is good; but if you **do them in secret** to the needy, it will be even better for you, and it will atone for some of your evil deeds.

God is, of what you do, Informed.

[2:272] **Do not be guided by them**, for it is God [alone] who guides whom He wills. And whatever you spend on others is for your own good, provided you spend only out of desire in the sight of God; for whatever you spend will be fully repaid to you, and you will not be wronged.

-----

[2:273] [And give] to them that are in need, who, **being completely absorbed by God's cause**, cannot walk through the earth [in search of a livelihood]. He that is ignorant of [their condition] may think that they are rich, because they abstain from [begging]; [but] you can recognize them by their special mark: they do not beg men with importunity. And whatever good you spend [for them], God is sure to know it.

-----

[2:274] Those who spend their goods by night and by day, secretly and openly, for them their reward is with God; they shall have nothing to fear, **nor shall they be grieved**. [22]

The **purpose** of the expense

The **quality** of the expense

**Recipients** of the expense

### *B- Interest - condemnation*

[2:275] Those who consume **interest** [23] stand only as he to whom Satan has played tricks on him and made him lose his mind at his touch.

This is because they said, "Trade is similar to interest.

Whereas God has made commerce lawful, and forbade interest.

-----

Thus, he who has ceased after having received the warning of his Master, can keep his past gains, and his case depends only on God.

But he who has recidivated, these are the hosts of the Fire, where they will dwell.

-----

[2:276] God does not make **interest** propitiate, and makes alms bear fruit.

God does not love every wrongdoer.

### *X- Beyond: Heavenly Paradise as a reward for the farsighted*

[2:277] Verily those who had faith and work actively in good works, who have fulfilled the prayer and given the legal alms,

For them their **reward** is with their Master;

no fear on them, and they shall **not be grieved**.

### *B'- Interest – a wake-up call*

[2:278] **O you who had faith, fear piously** God.

and renounce all remaining interests, if you are faithful believers.

[2:279] And if you do not, then receive the announcement of war from God and His messenger.

But if you repent, you will be able to keep your assets.

You will not harm anyone, and you will not be harmed.

[2:280] If there is any difficulty, give him a delay until it is easier for him.

And if you give it up out of charity, it will be better for you, if you knew.

[2:281] **Guard yourself against** the day when you will be brought back to God.

Then every person will be rewarded for what he or she has acquired. They will not be wronged.

### *A' - The disinterested loan*

-A-

[2:282] **O you who had faith**, when ye have incurred a debt for a fixed term, then write it down, and let a **scribe** write it down among yourselves with **probity**.

And let not a scribe refuse to write according to what God has taught him.

Let him write, then, and let him on whom the debt rests dictate.

Let him **fear piously God**, his Master, and let him not omit anything.

In case the one on whom the debt rests is weak-minded, or weak, or unable to dictate, then his **representative** must dictate with **probity**.

-B-

Witnesses { And bring two **witnesses** from among your men; if there are not two men, then one man and two women whose testimony you will accept, so that if one of them is caught unawares, then one may call the other.  
And that the **witnesses** do not refuse to come if they are called.

-X-

Whether it's small or large, don't be afraid to determine in **writing** what it means.

This is fairer with God,

and more straightforward for testimony,

and more likely to dispel doubt.

Except in the case of an immediate transaction that you negotiate between you.

You are not at fault if you do not write it down.

} Importance of putting  
debts in writing  
# avoid any doubt

-B'-

Witnesses { Take **witnesses** when you enter into a contract.  
Don't be pressured by scribes or witnesses!  
If you did, it would be wrong on your part.  
**Fear piously** God.  
God teaches you and God is Knower of all things.

-A'-

[2:283] And if you are on a journey and do not find a **scribe**,

The promises [can be] taken in hand: but if you trust one another, then let him who trusts fill his trust, and let him fear God his Master.

And do not hide what you have witnessed - for verily he that hides it is a wrongdoer in the soul.

God has full knowledge of all that you do.

} No Scribe

## [A'] – True Believers vs. Deniers [284...286]

### *A - God has all power over his creation*

[2:284] **To God** belongs what is in heaven and what is on earth.  
And if you disclose what is in yourselves or hide it,  
God will hold you **accountable**.

-----  
And He will forgive whoever He wants,  
And He will punish whom He wants.<sup>52</sup>  
God has **power** over everything.<sup>53</sup>

### *B – Attitude of the sincere believer: faithful obedience to God and his message*

[2:285] The messenger had faith in what was sent down to him from his Master.  
as well as sincere believers.  
All have had faith in God, His angels, His Writings, and His messengers.  
"We make **no distinction between His messengers**".

-----  
They said, "We **heard and obeyed voluntarily**.  
We implore Your forgiveness, Our Master.  
**To You** is the final destination".

### *A' - Man has the power to orient his destiny*

[2:286] **God** does not impose a difficult thing on a soul except what it wants.  
To it what it has acquired,  
and against it what it has committed.

### *B' - Attitude of the sincere believer: humble before God (needing God)*

"**Our** Master, do not punish us if we forget or make mistakes.  
**Our** Master, do not burden us with a burden like the one You have burdened our predecessors with.<sup>54</sup>  
**Our** Master, do not impose on us what we cannot bear.  
-----  
Erase **our** faults, forgive us and show us mercy.  
You are **our** Defender, so help us against **those who deny**".

---

<sup>52</sup> God reminds us of his almighty power over all things as the following segment confirms its meaning. However, God is not capricious or playing Russian roulette with the destiny of Mankind. This omnipotence is put at the service of unconditional love and mercy for the weakness of others. Thus, it is mankind that, through its actions in the broadest sense, will determine its future directions. Verse [2:286] is unambiguous in this regard. God is merciful but also the guardian of the scales, of justice. Man thus forges his own destiny within the limits of the capacity to act that are proper to each person and to the environment in which he evolves. ». Indeed, in creating man, God granted him free will, but only one path, that of righteousness, leads to happiness. But Man, conscious of his weakness, in all humility, asks for help and assistance from God without whom he cannot be saved..

<sup>53</sup> As he created the heavens and the earth, he has the power to resurrect us and hold us accountable.

<sup>54</sup> Cf. verse [7:157] about the Jews: "and those who follow the messenger, [...] He commands them what is proper, forbids them what is blameworthy, makes good things lawful for them, forbids bad things for them, and takes away from them the burdens and the shackles that were upon them..."..

## Conclusion

Three observations on the structure of the parts that form the whole of Sura 2 :

1. They are mostly **concentric** in construction (X=center); 8 out of 11. It is the same for sura 2 taken as a whole.
2. We have a great **variety** in the structure of the parts.
3. But, remarkably, the parts, which function in symmetrical thematic pairs, have also **the same internal structure!** as shown in the table below:

	Figures of composition	
[A]	A-B-A'-B'	[A']
[B]	A-B [X] B'-A'	[B']
[C]	A [X] A'	[C']
[D]	A-B [X] B'-A'	[D']
[E]	A-B-C [X] C'-B'-A'	[E']
[X]	A-B-A'-B'	

The **center** is often the key to understanding the parts that surround it.

Part [X] plays the **pivotal role of tipping** over a community which, while following in the footsteps of previous monotheists, has built its own identity. It has not rejected its religious heritage, quite the contrary, but has had the ambition to go beyond it, as the depositary and executor of the last divine message (Muhammad seals the prophecy), and by taking the figure of Abraham, and incidentally that of Ishmael (lineage of Arabs), as models of reference. A community that wants to be an "excellent witness" [2:143], because **it is pure in its faith and moderate in its actions**.

The Qur'an is also a call to overcome our religious differences and doctrinal divisions that are the source of bloody and incessant conflicts, by recalling the common and ancestral figure of the patriarch Abraham. A call, therefore, to **fraternal reconciliation**, by overcoming our differences! What unites us must be greater than our rites or our particular beliefs, while remaining faithful to the creed of Abraham.

The open questions that arise for everyone (for Arabs or not):

- ✓ Are we worthy of this legacy?
- ✓ Are we that flaming torch that lights the way through darkness and leads to supreme felicity ?
- ✓ Are we role models that others want to be like us in our faith and conduct?
- ✓ Is the Qur'anic Spirit, beyond the letter, still alive and vibrant in our hearts, and does it enliven our souls?
- ✓ Is the Qur'an still alive or has it remained a dead sign?

## Notes

[1]

The fundamental core meaning of the trilateral root “**hamza mīm nūn** (أ 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) Scripture”. Writing is the **symbol of knowledge and science**. This knowledge is from divine authority, that is why it is a **(Holy) Scripture**.

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** - “I-ṣalati”.

The *ṣalāt*, a word borrowed by the Arabs from Syriac, which we translate as “**solemn prayer**”, but which strictly speaking means “**piety expressed by attitudes**” (prostration, genuflection etc.). Thus, the word *salawat* which means prostration in Syriac, and which designates the Syrian Churches in [2:40]. Without this borrowing, one cannot understand its use in the Quran to designate a religious edifice dedicated to prostration (a synecdoche). The Arabs thus designate by this word the solemn prayer as a “**Profession of submission**”, to use the expression of Claude CAHEN in his work “*L'Islam des origines au début de l'empire ottoman, tome 14 de l'Histoire universelle Bordas, Paris, 1970*”.

The Quran evokes prayer more than a hundred times and names it indiscriminately: **ṣalāt** (solemn prayer), **du‘ā'** (invocation), **dikr** (remembrance), **tasbīḥ** (praise), etc. These are mostly prayers of adoration that raise the creature towards its creator and educator. The prayer of petition has naturally, “humanly”, its place as well. As for solemn prayer, it is an ever-renewed opportunity to consecrate a few moments of the day to God and to **commune** with him, for the joy of the praying person and his benefit (by bringing information and pure energy) in this life and in the hereafter.

This **communion** is found in the root: “to connect two things so that they may be 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.

- 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 :
  - o **Connect** to the divine in an **intimate** way
  - o 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:
  - o “*Heat over a fire to straighten and soften a green wooden stick*”
  - o “*Approach the fire, hold something in front of the fire to heat or roast*”.
- In connection with the back:
  - o “*Touch, hurt, hit someone on the back*”
  - o “*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]

[2:25] More precisely any act/deed taken that can be qualified as "**good, upright, just, right, virtuous or honest; or suitable, or balanced / restoring the natural and harmonious order of things.**"

\*\*\*\*\*

[5]

[2:30]

#### **Point 1 :**

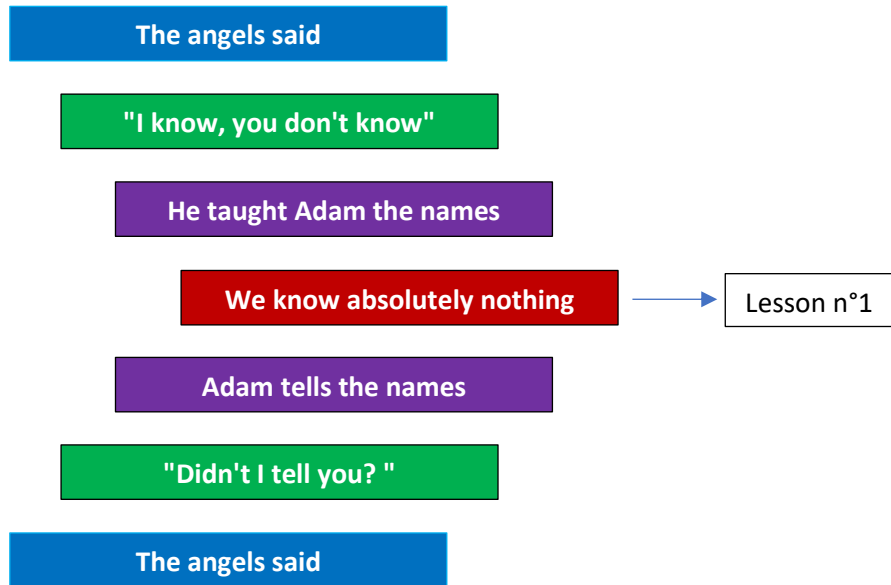
- This passage underlines wonderfully the quality of benevolence-mercy of God towards the children of ADAM BEFORE the effective start of his mission as representative of God on earth. (passage [B] deals with the children of ADAM in the exercise of his mission of representative):

- 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

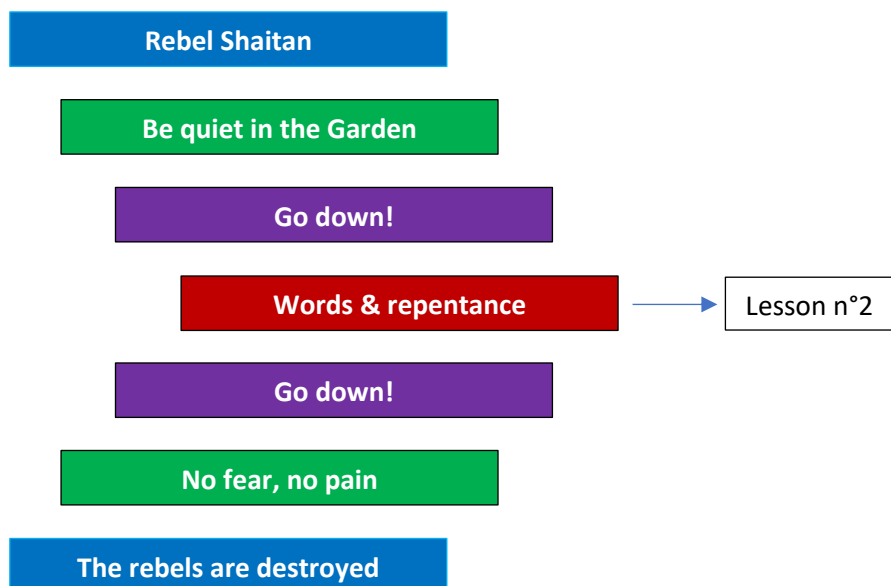
Logical *warning* at the end of the passage: if despite these 3 acts of Benevolence and the example of Adam (who repented), patriarch of humanity, Man continues to be deaf to the calls of divine goodness by showing himself ungrateful by the entirety of his being, then this will be the path to correction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

**Point 2** : Alternative structure in two parts by *Nouman Ali Khan*

- **First part** (verses 2:30-34):



- **Second part** (verses 2:34-39):



\*\*\*\*\*

[6]

[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).

\*\*\*\*\*

[7]

[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**.

\*\*\*\*\*

[8]

[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 Master / 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.

\*\*\*\*\*

[9]

[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**.

\*\*\*\*\*

[10]

[2:177] – « **I-mashriqi wal-maghribi** » : « **the sunrise and sunset** ».

- 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) .

- Allow me to repeat the explanation of the verse [2:115] by Sayyid Abul Ala Maududi in his book "Tafhim al-Qur'an", as it seems to me to be the most consistent with the literality of the text.:

« That is, "God is not confined to any one direction, eastern or western, but is Master of all directions and places.

If a particular direction is fixed for worship, it does not mean that God resides in that direction only. There is, therefore, **no need to enter into disputes as to why a certain direction and place has been fixed** instead of the other or why faces were at first turned towards a particular direction but now are being turned towards a different direction and a different place. "

God is neither limited nor narrow-minded nor short-sighted nor indigent, as they suppose He is. On the contrary, His Kingdom is boundless and so are His vision and generosity. He also knows which of His servants remembers Him and also where and when and with what intention. »

And the commentary of verse [2:177] by the same author:

« In order to show the futility of excessive emphasis on external religious forms, it has been pointed out, as an instance, that there is no real virtue in the mere act of turning faces to the east or to the west in prayer. For the mere performance of some religious rites or formalities or show of piety is not real virtue which may have any importance or value with God. »

- Having said that, here is a summary of the chronology of the case:

**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).

\*\*\*\*\*

[11]

[2:183] - « **-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.

\*\*\*\*\*

[12]

2:184] - "**ayyāman ma'dūdātīn**"

The word "ma'dūdātīn" 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 scholars believe to be between 3 and 10.

The **Lane's Lexicon** dictionary testifies to this particular use:

مَعْدُودَاتٌ [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 دُرِّيْهَمَاتٌ 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."
  - This plural of paucity is reinforced by the use of the words "bakhshin = 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"
  - 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. "
  - 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 (the number 7 is mentioned - between 3 and 10) :

- ✓ [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:

1. 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 ...),
2. 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 ..).

Let us return to our verse [2:184], which is inserted in a subpart (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 (cf. book of *Torah* for the institutionalization of fasting as mortification or humiliation of the soul, which is also linked to the notion of rest: *Leviticus 16:29, Leviticus 16:31, Leviticus 23:27, Leviticus 23:32, Numbers 29:7*).

By using the term "ma'dūdātin", the Qur'an universalizes this practice first to "**counted days of small number**" (< 11) - Tradition refers to 3 days per month + the jêune of ashoura.

Note that if we consider that verses 183 and 184 are not abrogated by those dedicated to the fasting of Ramadan, then this term could have taken on, **in a second time, the meaning of "Number of limited/counted days"** (without being between 3 and 10 days).

Thus the Qur'anic text, in its final drafting, bears witness to a specificity in its application of religious practices distinct from those of the Jews of Medina; like the matter of the Qibla for prayer in (2:143).

This is the case with the Qibla for prayer in (2:143). Thus, we are witnessing **the establishment of the lineaments of a new community attached to the Qur'anic messenger**, which is both in continuity with the previous monotheistic communities and in "specificity/breakthrough" in the observance of certain religious obligations.

\*\*\*\*\*

### [13]

[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.

Where to place this month originally in a 12 months lunar calendar?

I reproduce here the proposal of the French historian Mr. Armand-Pierre Caussin de Perceval, in his writing entitled: "Memoire sur le Calendrier Arabe avant l'islamisme" (reference year 412 A.D.), which seems to me to be quite relevant:

1. Mouharrem : from November 21 to December 21
2. Safar: from December 21 to January 19
3. Rabi I (rainy month): from January 19th to February 18th
4. Rabi II (continuation of rain, vegetation): February 18 to March 19
5. Jumada I (rains become scarce or cease): March 19 to April 18
6. Jumada II (no rain): April 18 to May 17
7. Redjeb: May 17 to June 16
8. Chabaan: from June 16 to July 15
- 9. Ramadhaan (high heat - hot ground): July 15 to August 14**
10. Chewwaal: August 14 to September 12
11. Dhoulcada: from September 12 to October 12
12. Dhulhidja: from October 12 to November 10

Obviously this lunar month was not fixed, and shifted by about 11 days per lunar year before it was decided to use the intercalary month al-nasî (which means "the deferred") to readjust the lunar calendar with the seasons (luni-solar calendar), like the Jewish calendar.

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] - "I-şayfî" = summer, more precisely designates the season immediately following spring, and not the hotter and more advanced summer.

\*\*\*\*\*

[14]

[2:190] Here is the historian Jacqueline Chabbi's comment on this verse and of what it reveals about the original environment in which Muhammad was born :

"Qitâl - "Fight those who fight you but do not be transgressors".

It can be said that in the whole corpus concerning action in the Qur'an, it is this verse of 2,190 that best defines the rule that applied in the 7th century in tribal society, that of the Qur'an. As for the act of killing, it was a reply, following a betrayal as in 4:89 and again with the exception of having to respect a covenant as in 4:90.

This simply means that, in this society of the past, staying alive counted more than anything else. Killing was the last resort. Whenever possible, compromise and negotiation were favored.

So those who today cling to the first words of verse 9:5 to believe that they are authorized to "kill the Deniers" and consider it a timeless religious duty would do well to learn to read and contextualize. "([Link](#))".

\*\*\*\*\*

[15]

[2:226-232] This passage serves two purposes:

- 1) Rules as to the number of repudiates allowed and setting the time limits for men (period of separation before repudiate) and women (waiting period to determine the possible filiation of the unborn child).
- 2) To protect the wife from her husband's abuses. Thus :

- The waiting time of the husband before repudiation is limited to 4 months instead of an unlimited period. Indeed, men in the pre-coranic period used to renounce their wives for one year, two years and sometimes more. God has limited this period to four months. This is to avoid the heavy harm inflicted on women when a man did not want a wife and did not like that another man could marry her, he simply swore that he would never approach her without time constraint. So he would not let her be repudiated or married.

- Dowry and Gifts: Women's Right to Absolute Enjoyment.

- Equal treatment with regard to subsistence between men and women during the waiting period, and a reminder of the man's duties to those who depended on him.

- Preventing the ex-wife from remarrying either by physically restraining her from marrying or by obstructing her by immoral means.

However, the ex-wife is free to curtail her rights in a consensual manner. Moreover, she must respect the patriarchal system in force at the beginning of the 7th century in Western Arabia (filiation by the father), balanced against the responsibilities incumbent on the father.

[16]

Three complementary remarks and a conclusion about the structuring of this passage :

**1/-** The 4 pieces [a-b-x-a'-b'] are each composed of 2 parts which deal first with a **general theme** before **clarifying a particular point**:

-A-

Generality [2 :234]

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Clarification [2 :235]

-B-

Generality [2 :236]

-----

Clarification [2 :237]

-X-

Generality [2 :238]

-----

Clarification [2 :239]

-A'-

Generality [2 :240]

-----

Clarification [2 :240]

-B'-

Generality [2 :241]

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Clarification [2 :242]

**2/-** The 5 pieces deal with the need to establish support links that provide security to the most fragile, in a horizontal and vertical direction:

-A-

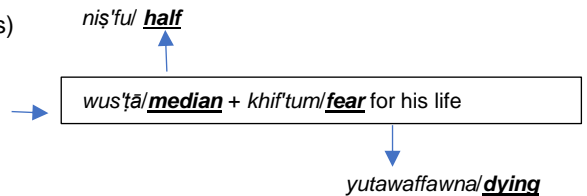
**Horizontal** : Supportive and secure relationship (men -> wives)

-B-

**Horizontal** Supportive and secure relationship (men -> wives)

-X-

**Vertical** : Secure Support Link (God -> Men)



-A'-

**Horizontal** : Supportive and secure relationship (men -> wives)

-B'-

**Horizontal** : Supportive and secure relationship (men -> wives)

**3/-** The location of the passage on the importance of prayer is not insignificant in the whole of part [D'] which deals with the key elements of the new covenant with the Qur'anic messenger (cf. note 20). One additional analysis can be made here: indeed, one of the purposes of prayer is to remind ourselves of our rights and duties in this new covenant. And what could be more emblematic than that the Qur'an places this piece [2: 238-239] in the middle of a passage that aims to guarantee financial support and protection to women weakened by the rupture of the marital bond (linked to death or repudiation).

In addition, the keywords "*niş'ful/half*" and "*wus'tā/median*" link verses [2: 237] and [2: 238].

Finally, the keywords "*khi'tum/you had to fear* for your life" and "*yutawaffawna/death*" link verses [2: 239] and [2:240].

### **Conclusion :**

I think this passage clearly demonstrates the key role of Semitic rhetoric in enhancing the organization of discourse, and its comprehension at different levels of reading. Otherwise, without these tools, discourse can seem at first sight to be disarticulated and without logical links. A logic presides over the discourse, but one must know it in order to better appreciate its flavor and meditate by linking its harmonious hymns.

[17]

[2:238] "Observe carefully the solemn prayers".

Most commentators understand that this refers to daily prayers.

Then, the question that comes immediately into our mind is this: How many? At least three...

**- From the point of view of tradition :**

The most commonly accepted view is summarized by the words of Ibn Al Kathir in his commentary on verse [50:40]:

"(and glorify the praises of your Master, before the rising of the sun and before its setting). **Two prayers were ordained before the journey of Isra'**. One before sunrise at dawn and the other before sunset in the evening. Qiyam Al-Layl, the night prayer, was a commandment for the Prophet and his followers for a time but was later abrogated for the Ummah. Later, during the journey of Isra', God abrogated all previous prayer orders by ordering five daily prayers, including Fajr prayers before sunrise, and `Asr in the late afternoon. »

Interestingly enough, the word "ṣalawāt" appears in this form five times throughout the Qur'an (2:157; 2:238; 9:99; 22:40; 23:9). However, only 3 times this form is related to the practice of prayer.

**- What does the text say?**

1. Prerequisite: the length of the day and night

Here's what Lane's Lexicon dictionary says about it :

« لَا أَدْلِحُ اللَّيْلَ وَلَكِنْ أَتَتَكَّرُ » [I am not one of the night-time, but I am one of the day-time; I do not journey in the night, but I go forth early in the morning]: as though he said لَيْلًا نَهَارًا. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) — -b2- See also أَتَتَكَّرُ نَهَارًا. Day, or day-time; contr. of لَيْلًا: (S, TA:) or broad daylight, (Mgh,) from sunrise to sunset: (Mgh, Msb, K:) this is the original signification: (TA:) or this is the signification in the vulgar conventional language: but in the classical language it signifies the time from the rising of the dawn to sunset. (Msb:) or the light between the rising of the dawn and sunset. (K:) and so accord. to the lawyers: (TA:) in the trads., it is the whiteness of the نَهَار, and the blackness of the لَيْل; and there is nothing intervening between the لَيْل and the نَهَار: but sometimes the Arabs amplified, and applied نَهَار to the time from the clear shining of the dawn to the setting [of the sun]: (Msb.) or (so accord. to the TA. but in some copies of the K, and the spreading of the light [which is a cause] of sight and its dispersion ».

We can see that this notion was rather fluid, as illustrated by the fasting verse (2:187) where the end of the night begins at the first rays of dawn.

2. Analysis of occurrences linked directly (use of the word Salat) or indirectly to solemn prayer (glorification, praise, prostration, recitation of divine signs...):

- Mecca period :

Verse	Word Salât ?	Number	Detail	Chronological order <sup>55</sup>
6:52		2	(Evening - morning)	55 (6)
7:205		2	(Evening - morning)	39 (6)
11:114	X	3	(Evening – morning - night)	52 (6)
13:15		2	(Evening - morning)	96 ? (6)
17:78-79	X	3	(Evening – morning - night)	50 (6)
18:28		2	(Evening - morning)	69 (5)
19:11		2	(Evening - morning)	44 (5)
19:62 (paradis)		2	(Evening - morning)	60 (5)
20:130	x (v132)	3	(Evening – morning - night)	45 (5)
25:5		2	(Evening - morning)	42 (5)

<sup>55</sup> Rank in chronological order according to the Cairo Edition's ranking attributed to Ja'far al-Sâdiq. In brackets: periods (6 in all in Mecca) according to the chronological period of the Revelation established by Régis Blachère.

30:17-18		2, 3 ou 4 ?	(Evening - morning) – max light / dark	84 (6)
32:15-16	x	1min+1	General Prayer + Night	75 (6)
38:18		2	(Evening - morning)	38 (5)
39:9		1	Night	59 (6)
40:46 (enfer)		2	(Evening - morning)	19 (6)
40:55		2	(Evening - morning)	60 (6)
50:39-40		3	(Evening – morning - night)	34 (5)
52:48-49		2	(Evening - morning)	76 (2)
73:2	X	1	Night	3 (3)
76:25-26		2 min	(Evening - morning)	98 ? (3)

- Medina period :

Verse	Word Salât ?	Number	Detail	Chronological order
2:238	X	?	? (3 minimum)	87 (91)
3:41		2	(Evening - morning)	89 (97)
3:113		1	Night	89 (97)
24:36		2	(Evening - morning)	102 (105)
24:58	X	2	(Evening - morning)	102 (105)
33:42		2	(Evening - morning)	90 (103)
48 :9		2	(Evening - morning)	111 (108)
73:20	X	1	Night	?
+				
Verse	Word Salât ?	Number	Detail	Chronological order
62:9	X	1	Gathering Prayer	110 4)

### 3. Lessons :

What strikes at first sight is that out of the 21 occurrences that mention at least 2 prayer times, 100% of them evoke the time of morning and the time of evening together, directly or indirectly (positioning in relation to sunrise or sunset).

Thus, textually, we can be sure of 3 things:

- ✓ There are at least 2 privileged daily moments: one in the early morning at dawn, and one in the evening before sunset. This is easily explained for two main reasons:
  - In continuity with the common practice of prayer of the Jewish and Christian religions,
  - The preaching ("Iqra" order in sura 96) must reach and gather the maximum number of people: evening and morning are therefore two appropriate times, located before or after the day's activities.
- ✓ An additional prayer at night (nocturnal vigil, it seems during the first part of the night).
- ✓ The existence of a prayer that takes place on the day of the congregation (assimilated at noon time on Friday based on the tradition).

- Perhaps the verse [17:78] is the key :

- ✓ [17:78] « *Keep up prayer from the declining<sup>56</sup> of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed* ».

In the next verse [17:79], the nightly vigil is states as a "supererogatory" act / *nāfilatan*<sup>57</sup>

<sup>56</sup> The root "dal lam kaf" of the Arabic word "duluki" refers to the primary idea of "rubbing, pressing something with one's hand", "of the disappearance, the end, the completion of one thing in relation to another, in a smooth and gentle way".

<sup>57</sup> Lane Lexicon: Accessions, or additions. What accedes to, or exceeds, the original. (T.) A voluntary gift, by way of alms, or as a good work: (T.) a gift: (K:) or a gift عَنْ يَدٍ: (M:) a deed beyond what is incumbent, or obligatory. (M, K.) نَافِلَةٌ **Supererogatory prayer**. (S, Msb.) See تَطَوُّعٌ.

\*\*\*\*\*

[18]

[2:238] « *Salât al-Wusta* \*\* ». (Wusta – root : و س ط).

- Dictionary « Lane Lexicon » :

« [The **middle**, **midst**, or **middle part**, of a thing; i. e., **properly**, *the part of which several lateral, or outer, portions are equal*; as, for instance, the middle finger: but also meaning *the part which is surrounded, or enclosed, on its several sides, although unequally*: or *the part that is between the two sides or extremities* of a thing; [or the *part, or point, that is between every two opposite extremities* of a thing; and properly *when equidistant*:] as, for instance, *the centre* of a circle: »

- Dictionary " Kazirmiski " (complement) :

The average prayer, i.e. **neither too long nor too short**, or **in general** any of the five prayers of the day.

It is interesting to note that, from a rhetorical analysis point of view, verses 238 and 239 form a part that is in the **middle** of a passage [234-242].

Moreover, because of its particular theme (the solemn prayer), which contrasts with the theme surrounding this part, it makes the addition of the word "especially" to the phrase: "and (especially) the medial solemn prayer" credible.)

Moreover, in verse [2:238] alone, the two words "*wal-ṣalati l-wusṭā*" ("and the solemn median prayer") occupy the **middle of the verse** in terms of **words** (3 words before and after) and in terms of **letters** (14 letters before and after).

\*\*\*\*\*

[19]

[2:239]

- This verse reminds the context of the verses [4:101-103] where, in the face of a danger of military confrontation, the Qur'an authorizes **the shortening of (common) prayer**.

The difference is that in [2:239] the prayer session **could not be performed**, because Men are on the move to flee from danger. However, the attitude described above "go straight to God with obedience and recollection" must remain. This echoes the passage in Sura [4:103], "When you have performed Salat, **remember God**, whether standing, sitting, or on your side. ».

[20]

1/-

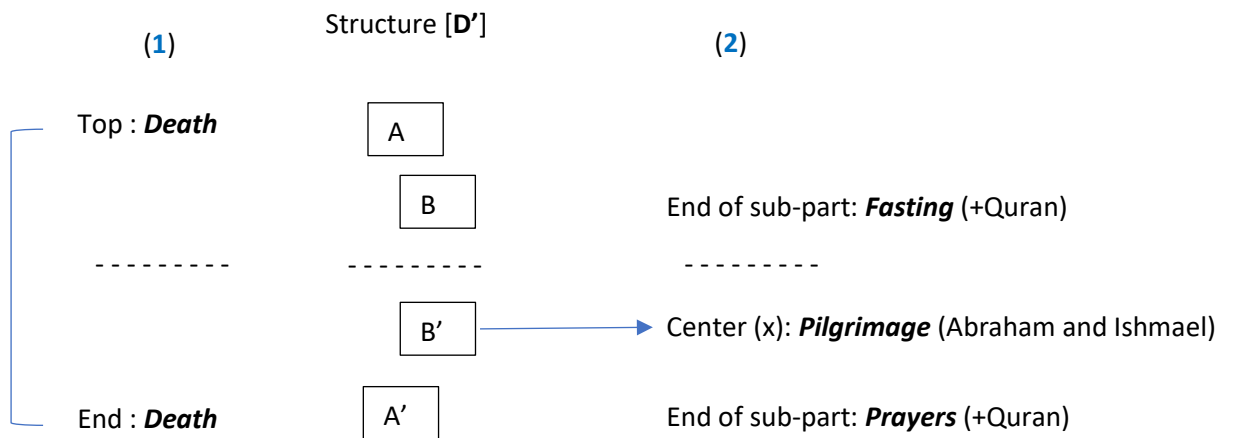
Two reflections on the general structure of part [D']:

- (1) Relationship between the beginning and the end: the common theme of "death" which frames this long part dedicated to the new covenant.

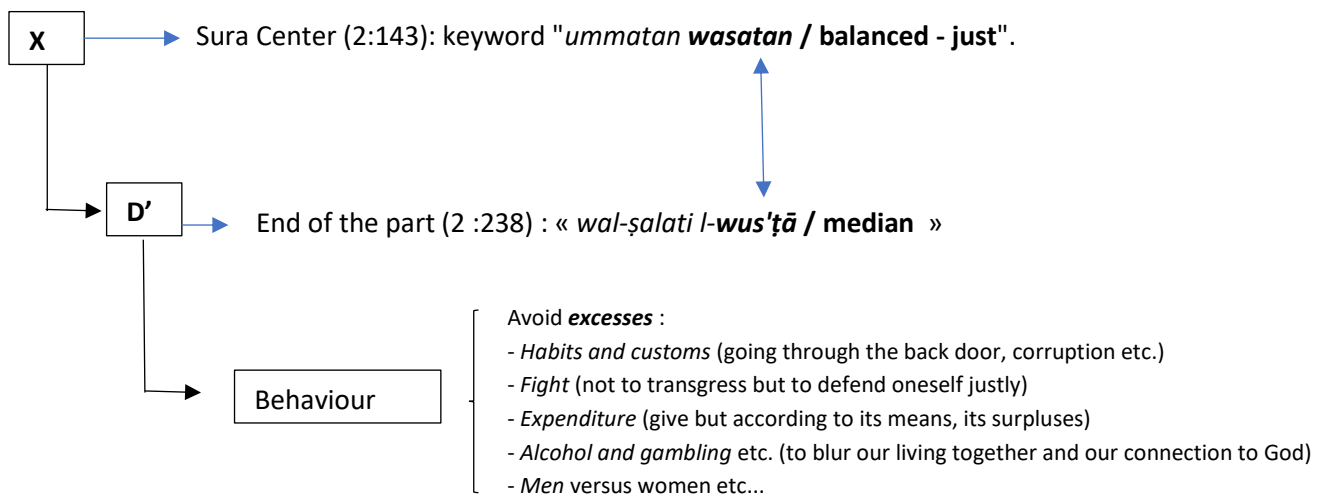
- (2) Relationship between the end of subpart A-B and the end of subpart B'-A': the evocation of three important religious worship elements that are Fasting and Prayer, and the pilgrimage located at the center of B' (B' being the only concentric passage, the other passages being organized around two main parts).

These three elements, which shape a religious community, are placed in a privileged way in this long part. The striking fact is that this new community is both in continuity in its religious practices (prayer, pilgrimage and fasting) and also in specificity in its rituals, compared to pre-existing monotheistic communities.

Finally, these religious elements that cement a community are surrounded by elements governing the new balanced community, whose general principle that runs through the whole is the principle of balance and harmony, or the absence of excess. In short, religious acts at the service of harmonious and balanced behavior.

2/-

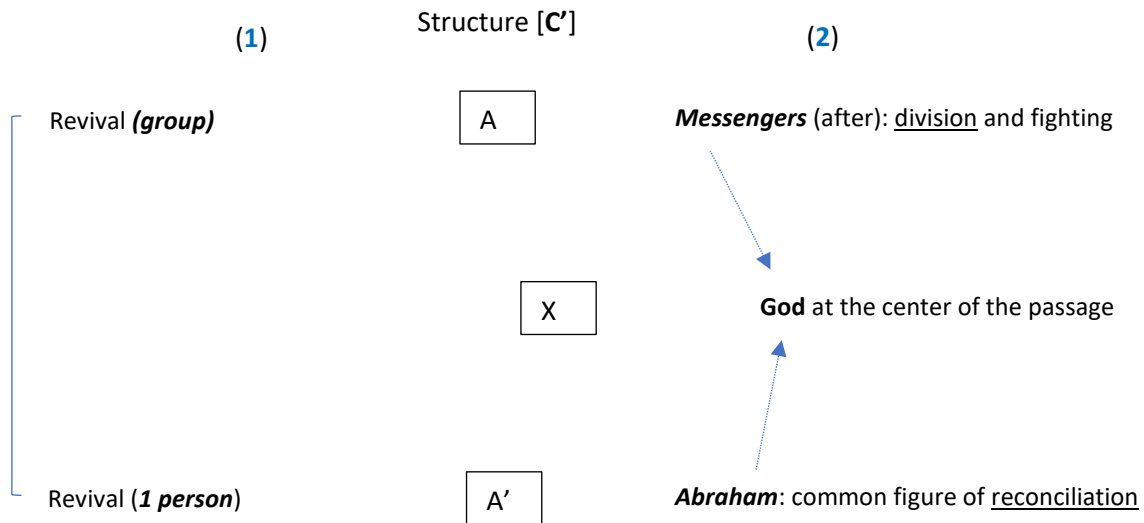
More general reflection on the relationship between the **center** of the sura and part D' (first level of structure):



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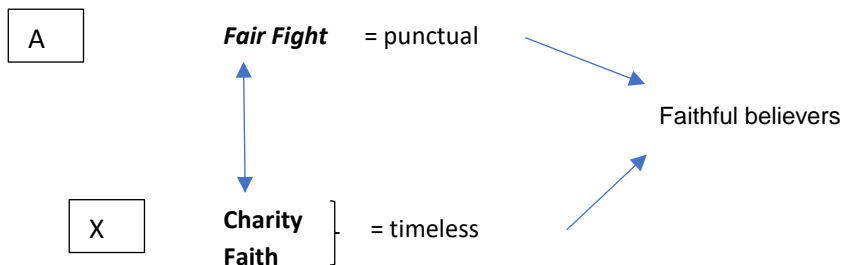
[21]

- Additional exploration :



- The center of [A] echoes the extremities of [X] which concerns the sincere believers of the Qur'anic moment (4th Lund's law: "in many cases ideas will move from the center of one system to the extremities of another system built to go with the first one by correspondence").

Structure [C']



\*\*\*\*\*

[22]

[2:261 - 274]

In short, in 3 parts, the verses exhort believers to spend by warning them of the following:

1. The **purpose** of spending: It should be to seek God's satisfaction only, selflessly, and not followed by rebuke or bluster.
2. The **quality** of the wealth to be spent: It should be lawful and good, and not illicit or worthless.
3. The qualification of the **beneficiaries**: No discrimination. Thus, this expenditure must benefit those who have voluntarily chosen poverty by having invested themselves totally in God's cause, and also the needy of other beliefs.

If Men spend in charity with the warnings in mind, then they will have their rewards for such spending from God and in many ways! (the theme of reward frames the game).

[23]

[2:275]

- Riba": this word goes far beyond usury or "interest loan", hence my translation by "interest".

By "interest", I mean any surcharge on the "tangible" capital loaned at maturity (in kind or in cash). That this surcharge (1) is added to the initial debt at the time of contractualization, and/or (2) following an extension of maturity for financial difficulty. It is moreover this second practice (in context: doubling of the capital remaining due), which is above all condemned in the Quran, because it consists in taking advantage of the weakness of others in order to get rich! Hence the opposition with the practice of disinterested charity.

- Context of revelation about the verses [2:275-280] :

#### **Case (1) :**

"Ibn 'Abbas who said: "We heard, and God knows best, that this verse was revealed about the Banu 'Amr ibn 'Umayr ibn 'Awf, from Thaqif, and Banu'l-Mughirah, from Banu Makhzum, because Banu'l-Mughirah used to borrow from Thaqif money with usury. When God, exalted is He, made His Messenger conquer Mecca, He abolished **all usurious transactions**. Banu 'Amr ibn 'Umayr and Banu'l-Mughirah, then, went to see 'Attab ibn Usayd who was in Mecca. Banu'l-Mughirah said: 'Why are we the most wretched of all people? Usury has been cancelled from amongst people, but we still pay it'. The Banu 'Amr ibn 'Umayr said: 'The treaty that we have stipulates that usury is paid to us'. 'Attab sent a letter to the Messenger of God, God bless him and give him peace, regarding this matter. Then this verse and the verse after it (And if ye do not, then be warned of war (against you) from God and His messenger...) were revealed. The Banu 'Amr knew that they would not be paid usury when the result involves a war from God and His Messenger. God, exalted is He, says: (And if ye repent, then ye have your principal (without interest)) such that you would not take more (Wrong not, and ye shall not be wronged) by being given less than your capital".

#### **Case (2) :**

" 'Ata' and 'Ikrimah also said: "This verse was revealed about al-'Abbas ibn 'Abd al-Muttalib and 'Uthman ibn 'Affan who had lent someone dates. When it was time for the collection of the dates, the owner of the dates said to them: 'If you take all of what is due to you what remains will not be enough for me and my dependents. Why do you not take half of what is due to you and I will **double the interest** that was initially agreed?' They both agreed. When the term was due, they both asked the man to pay what was agreed. This reached the Messenger of God, God bless him and give him peace, and he **warned them against going ahead with** it. Allah, exalted is He, then revealed this verse. Both 'al-'Abbas ibn 'Abd al-Muttalib and 'Uthman ibn 'Affan complied and took back only the capital they initially lent to the man."

"(And if the debtor is in a difficult situation...) [2:280]. Said al-Kalbi: "The Banu 'Amr ibn 'Umayr said to the Banu 'l-Mughirah: 'Give us our capital and we will spare you the payment of interest on it. The Banu'l-Mughirah said, "We are now **in a difficult situation**, please give us some respite until the harvest time. The Banu'l-Mughirah refused this request. God, exalted be He, then revealed (And if the debtor is in a difficult situation...)". »

- NB: I will not enter here into the modern debate which consists in wondering whether commercial banks (and the central bank institution that supports them), fall into the category of trade or the "Quranic concept of Riba". Nowadays, in fact, money (a virtual and largely dematerialized good) is bought for itself, and is resold at a profit like any other material good.

## Sura 3 - Al-`Imrân

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### Introduction

The Sura "Al-`Imran", forms a **thematic and structural pair with Sura 2**. It is also the fourth sura in number of verses with its 200 verses. They also share the fact that they began to be revealed very early in Medina, and that they evoke the "tense" relations with the monotheistic community, especially the Jewish one.

### Composition

Like in mirroring of Sura 2, **the first passage** deals with the theme of "True Faith in the Message of Muhammad (pbuh), and those who do not adhere to it (pagans or those familiar with the Holy Scriptures):

#### 1. True faith & no faith (verses 1 to 25).

This first passage, noted [A], has a concentric form: **A - B - X - B' - A'**, preceded by an **incipit**/introduction which introduces the theme of the rest of the sura, or even constitutes its central theme.

#### - Categories of people:

1. **Those who have faith** in the message of Muhammad (pbuh) are mentioned in the center of the passage (verses 16 and 17). The Qur'an deals with what they say (in the form of an invocation in verse 16), and with their actions in verse 17. The invocation echoes the one at the end of Part A (verses 8 and 9).

The credo of these believers in the totality of the Qur'anic message ("We have faith in it, EVERYTHING comes from our Master" in verse 7), beyond the differences, is to "surrender completely to God" (verse 19 and following). We find here this will to gather the monotheistic believers around a common banner, a heritage whose paternity is due to the figure of the patriarch Abraham as it will be treated later in the center of Sura 3 (as for Sura 2!).

2. **The pagans** occupy the theme of part B, notably their refusal to believe in the Day of Resurrection and Retribution. Their punishment is both earthly (in reference to the cities destroyed in the past, and the evocation of the defeat at the battle of Badr by the Meccan pagans), and in the hereafter (theme of the center of part B). This theme of torment in this world and in the hereafter will be taken up again in part A' but this time concerning Jews with deviant behavior.

The repetition of the expression "There is no God but Him" twice at the beginning of part B' as well as the evocation of the "ignorant (of the Holy Scriptures)" in verse 20 makes it possible to make the link between the end of sub-part A-B and the beginning of sub-part B'-A'. Indeed, apart from the fact that they do not believe in the resurrection and the judgment of souls after death, the other reproach made to the pagans is that they associate other deities with God.

3. **The recalcitrant Jews**, instigators of troubles and doubts, especially in the hearts of believers, regarding the truthfulness of the Qur'anic message. Their evil attitudes are mentioned in part A ("Those who have deviance in their hearts"). They argue with the Prophet and his followers about some of his revelations in Part B' (verse 20: "If they argue with you...").

The Qur'an calls them to rely on God instead of inventing lies about the Holy Scripture (part A' in verse 24 "They were deceived in their conduct by what they invented.").

The Qur'an, as a Criterion (verse 3), is to serve, among other things, as a judge of peace to settle the different interpretations of one another about the Holy Scripture (verse 23 "to settle their differences").

Moreover, and to make matters worse for the recalcitrant Jews, A' reminds us how they were in the past, as in the present of the Koranic moment, fierce opponents of the different prophets who came to them, even going so far as to kill some of them beforehand! This theme of the Jews being unworthy of the mission entrusted to them by God, and of the divine honor done to them, echoes the many faults already discussed in Sura 2 (notably in verses 61 and 91).

\*\*\*\*\*

The **second passage** deals with the theme of "Caution of the Beneficent Divine Power":

#### 2. Divine Omnipotence and Caution (verses 26 to 32).

This second passage, noted [B], is of parallel constriction : **A - B - A' - B'**. The literary composition of the **text** speaks for itself.

\*\*\*\*\*

The **third passage** deals with the theme of the "family of Imran":

3. **PAST : the family of Imran** (verses 33 to 59).

This third passage, noted [C], is composed of **3 parts of concentric construction**, with an **introduction** (verse 33). The **center** is occupied by **verse 44** which cuts the thread of the history of this family by an address of God to Muhammad. This entire passage is framed by the reference to Adam (verses 33 and 59). This passage unfolds the story chronologically.

The two extreme parts (35-43 and 45-59) are of **complementary symmetry**:

- ✓ Part One: Before the coming of Jesus
- ✓ Second part: the coming of Jesus

Other **elements** reinforce their **symmetries**:

- ✓ Structural:
  - Each part is composed of 3 sub-parts
  - The first part ends with an address of the angels to Mary ("When the angels said, 'O Mary...'", and the second part begins with the same appeal of the angels to Mary.
- ✓ Theme:
  - The sign of Zechariah (verse 41) // Jesus came with signs (verse 49)
  - The phrase: " Thus it is. God does what he wants" (verse 40) // Thus it is."God does what He wills " (verse 47)
  - Zechariah's and Mary's questioning of the possibility of having a child: "\_O my Master ! How shall I have a son, seeing I am very old, and my wife is barren ?" (verse 40) // " O my Master ! How shall I have a son when no man hath touched me ?" (verse 47)

The first part is framed by the theme of Mary and her pious life.

The second part is framed by the expression, "Be !", and it is."

\*\*\*\*\*

- **Finally**, please note that the structure of the entire Sura will be revealed as the detailed analysis of its parts or passages proceeds.

## [A] – True believers vs Deniers [1...25]

**Alif.** -- (1)  
**Lâm.** -- (2)  
**Mîm.** -- (3)

The Incipit

-----  
 God, there is **no divinity but He** -- (1)  
 the **Living**, -- (2)  
 the Self-Subsisting, the **Supporter** of all. -- (3)  
 -----

It is He Who **sent down** to thee, in truth, the (Holy) **Scripture**, confirming what is in their hands. -- (1)  
 And He **sent down** the Torah and the Gospel <sup>4</sup> before this, as a guide to people. -- (2)  
 And He **sent down** the Criterion. -- (3)

**A**

-A-  
**Those who denied the signs of God** will incur a severe **torment**.  
 God is **Mighty, Master of sanction**.

} Fear of the Hereafter

-B-  
 5. God: nothing is hidden from **Him**, neither on earth nor in heaven.  
 6. **He** is the One who gives you **form in the matrices as He wills**.  
 There is no divinity but **He, the Mighty One, the Arbiter**.

} Benevolent physical guidance (uterus)

-X-  
 7. It is **He** who has sent down to you the (Holy) **Scripture**. [1]

-----  
*In it* there are clear signs that are clearly established, which form the foundation of the  
 (Holy) **Scripture**,  
 and others that can be a source of confusion (doubt).  
 -----

Those who have **deviance in their hearts** [2] focus on those who can be a source of  
 confusion (doubt),  
 seeking confusion by seeking their definitive and final understanding,  
 While no one knows their definitive and final understanding except God and those who  
 are **firmly rooted in knowledge**.  
 -----

They say: "We have **faith in it, EVERYTHING** comes from **our Master**".  
 But only **men of understanding** will take heed.

-B'-  
 8. "**Our Master** ! let **not our hearts deviate** now after **Thou** hast **guided** us,  
 but grant us mercy from **Thee**;  
 for **Thou** art the Grantor of bounties without measure."

} Benevolent spiritual guidance

-A'-  
 9. "**Our Master** ! **Thou** art He that will gather mankind together against a **Day** about which there is no doubt;  
 for God never fails in His promise."

} Fear of the Hereafter

**B**

-A-  
 10. **Those who denied**, neither their **goods** nor their (numerous) **sons** will avail them aught against God.  
 They are themselves but fuel for the **Fire**.

} Here below  
 Versus Hereafter

distant PAST: examples

-B-  
 11. (To them shall – happen) the like of what happened to **Pharaoh's people and those who  
 lived before them**.  
 They denied our Signs,  
 God then called them to account for their sins.  
 For God is strict in sanction.

-X-  
 12. Say to **those who denied** :  
 "Soon will ye be **vanquished** and gathered together to **Hell**,  
 And what an evil destination indeed to lie on !"

} Losing Here below and in the Hereafter

recent PAST: example

-B'-  
 13. "There has already been for you a sign **in the two armies that met** (in combat):  
 One was fighting in the cause of God,  
 the other resisting God. these saw with their own eyes twice their number.  
 God doth support with His aid whom He wills.  
 In this is a lesson for such as have eyes to discern."

-A'-  
 14. The love of the coveted **goods** has been embellished in the eyes of the people: **Women** and **sons**;

} Here below  
 Versus Hereafter

Heaped-up hoards of gold and silver; horses branded (for prestige); and (wealth of) cattle and well-tilled land.

Such are the enjoyment of this world's life; but with God is the best refuge (to return to).

-----  
15. Say: Shall I give you glad tidings of things **far better** than those ?  
-----

For the cautious are **Gardens** in nearness to **their Master**, with rivers flowing beneath; therein is their indefinite home; with **spouses** purified; and the good pleasure of God. For in God's sight are (all) His servants.

X

-----  
16. (Namely), Those who **say**: "**Our Master** ! we indeed firmly and Heartly believed. Forgive us, then, our sins, and save us from the agony of the Fire;"  
-----

17. Those who **show** perseverance, who are true (in word and deed); who worship devoutly; who spend (in the way of God); and who pray for forgiveness in the last hours of the night.  
-----

B'

-A-  
18. God testifies that **there is no divinity but Him** and the angels and the endowed with knowledge operating with Justice.  
-----

} Statement: "There is no divinity but Him".

**There is no divinity but He**, the Mighty, the Just Arbiter.

-X-  
19. Certainly, as far as **God** is concerned, the right conduct to adopt is **to abandon oneself entirely**.  
-----

Logical conclusion ←

-A'-  
Nor did **those familiar with the (Holy) Scripture dissent** therefrom except through envy of each other, after **knowledge** had come to them. But if any deny the Signs of God, God is swift in calling to account. 20. So if they **dispute with thee**, say: "I have entirely abandoned my face to God and so have those who follow me."  
-----

} Reminder to those who are familiar with the Scripture and to the ingorants of it

And say to **those to whom the (Holy) Scripture has been given** and to those who are unlearned:  
"Do ye (also) abandon entirely yourselves ?"  
If they do, they are in right guidance,  
But if they turn back, thy duty is to convey the Message;  
And in God's sight are (all) His servants.

A'

-A-  
[3:21] As to those who deny the Signs of God and in defiance of right, *slay* the prophets, and *slay* those who teach just dealing with people,  
-----

} Here below : misconduct (action)

Hereafter : sanction { -B-  
Announce to them a grievous **torment**.

-X-  
22. They are those whose works will bear no fruit in **this world** and in the **Hereafter** nor will they have anyone to help.

-A'-  
23. Have you not seen how those who have received their share of the (Holy) Scripture act ? They are invited to the **(Holy) Scripture** of God, **to arbitrate their dispute**, but a party of them turn back and decline (the arbitration). 24. This because they **say**: "The **Fire** shall not touch us but for a very few numbered *days*": For their forgeries deceive them as to their own Conduct.  
-----

} Here below: bad conduct (false speech)

Hereafter : Truth

-B'-  
25. But how (will they fare) when We gather them together against **a Day** about which there is no doubt, and each soul will be paid out just what it has earned ?  
They will not be wronged !

## [B] – Divine Omnipotence and Caution [26...32]

A

--A  
26. Say: "O God. Master of Power (And Rule),  
**Thou** givest power to whom **Thou pleasest**,  
and **Thou** strippest off power from whom Thou pleasest

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**Thou** enduest with honor whom Thou pleasest,  
and **Thou** bringest low whom Thou pleasest.

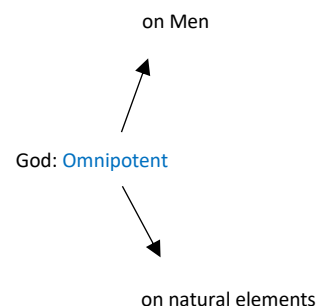
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In **Thy** hand is all good.

-X-  
Verily, over **all things Thou hast power**.

-A'-  
27. "**Thou** causest the night to gain on the day,  
and **thou** causest the day to gain on the night;

-----  
**Thou** bringest the Living out of the Dead,  
and **Thou** bringest the Dead out of the Living;

-----  
and **Thou** givest sustenance to whom **Thou pleasest**, without measure".



B

28. Let not those who firmly and heartily believe take for allies **deniers**  
rather than those who firmly and heartily believe:  
if any do that, in nothing will there be help from God.  
except by way of precaution, that ye may guard yourselves from them.

-----  
But **God cautions you (to fear) Himself**;  
for the final goal and return is to God.

No alliances with deniers...

Warning

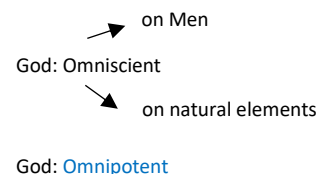
Perspective of the Judgment

A'

29. Say: "Whether ye hide what is in your hearts or reveal it,  
**God knows** it all:

-----  
**He knows** what is in the heavens, and what is on earth.

-----  
And God **has power over all things**."



B'

30. "On the Day when every soul will be confronted with all the good it has done,  
and all the evil it has done,  
it will wish there were a great distance between it and its evil.

-----  
But **God cautions you (to fear) Him**.  
And God is *full of kindness*<sup>58</sup> to those that serve Him."

-----  
31. Say: "If ye *have affection and attachment*<sup>59</sup> to God, Follow me:  
God will then have *affection and attachment* to you and forgive your sins:  
For God is *Oft-Forgiving, Most Merciful*."

-----  
32. Say: "**Obey willingly**<sup>60</sup> to God and the Messenger.  
And if you turn your backs, God does not love the **deniers**."

Perspective of the Judgment

Warning

...But alliance with the Messenger

<sup>58</sup> Word *raḥūf* whose basic meaning leads to the concepts of "subtlety, kindness, delicacy, tenderness, compassion and mercy."

<sup>59</sup> Word *tuhībūna* taken here in the sense of "a strong and lasting attachment" - Lane Lexicon : « He, or it, was, or became, loved, beloved, an object of love, affected, liked, or approved, »

<sup>60</sup> Word *atīʿ* – The basic perception infolded in root "ط و ع" is "to accept an idea, or word, command, direction, injunction, saying, or verbal and written communication, wholeheartedly and affectionately by will and personal choice, without external pressure/force/fear/compulsion/coercion."

## [C] – PAST : The Family Of `Imrân [33...59]

Intro { 33. God did choose **Adam** and Noah, the family of Abraham, and **the family of `Imrân** above all people,  
34. Offspring, one of the other:  
And **God heareth and knoweth all things.**

35. **When the wife of `Imrân said:** "O my Master! I do dedicate into Thee what is in my womb for Thy special service:  
So accept this of me:  
For **Thou hearest and knowest all things.**"

36. When she was delivered,  
she said: "O my Master ! Behold ! I am delivered of a female child!"  
the while God had been fully aware of what she would give birth to, and [fully aware] that no male child [she might have hoped for] could ever have been like this female.

I have named her **Mary**,  
And, verily, I seek Thy protection for her and her offspring against Satan, the accursed."

37. Right graciously did her Master accept her: He made her grow in purity and beauty:  
To the care of **Zakariya** was she assigned.

Every time that he entered (her) chamber to see her, He found her supplied with sustenance.  
He said: "O **Mary** ! Whence (comes) this to you?"  
She said: "From God.

**for God provides sustenance to whom He pleases without measure."**

(1)  
Announcement of  
Mary

38. There did **Zakariya** pray to his Master,  
saying: "O my Master! Grant unto me from Thee a progeny that is pure:  
for Thou art He that heareth *invocation* !"

39. While he was standing in prayer in the chamber, the angels called unto him:  
"God doth give thee glad tidings of **John**; witnessing the truth of a Word from God,  
and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous."

40. He said: "O my Master ! How shall I have a son, seeing I am very old, and my wife is barren ?"  
"Thus it is: God does what He wills."

41. He said: "O my Master ! Give me a **Sign** !"  
He said : Thy **sign** shall be that for three days thou wilt not speak unto men other than by gestures.<sup>61</sup>  
Then **celebrate** the praises of thy Master again and again, and glorify Him in the evening and in the morning."

(2)  
Announcement of  
JOHN

42. **Behold ! the angels said:** "O Mary ! God hath chosen thee and purified thee-  
chosen thee above the women of all nations.

43. "O **Mary** ! worship thy Master devoutly: Prostrate thyself, and bow down with those who bow down."

(3)  
Announcement to  
MARIE : Pious life

PRESENT: { 44. This is from **the news of the unseen** that We inspire to you.  
Announcement to { You were not with them when they drew reeds as to which one of them will be charged with **Mary**,  
MUHAMMAD { you were not with them when they disputed.

45. **Behold ! the angels said:** "O **Mary** ! God giveth thee glad tidings of a Word from Him:  
He is given the name "**the Messiah, Jesus, the son of Mary**" [3],  
held in honor in this world and the Hereafter and of (the company of) those nearest to God."  
46. "He shall speak to the people in childhood and in maturity.  
And he shall be (of the company) of the righteous."

47. She said: "O my Master ! How shall I have a son when no man hath touched me ?"  
He said: "Even so; God createth what He willeth:  
When He hath decreed a plan, He but saith to it, '**Be**,' and it is !"

(3)  
Announcement to  
MARIE : Birth of **Jesus**

<sup>61</sup> Cf. Gospel according to Luke 1:20-22.

48. "And God will make known him the Book and Wisdom, the **Torah** and the Gospel,"  
49. "And (appoint him) as a messenger to the Children of Israel, (with this message):

-----  
"I have come to you, with a **Sign** from your Master,  
in that I make for you out of clay, as it were, the figure of a bird, and breathe into it,  
and it becomes a bird by God's leave:  
And I heal those born blind, and the lepers,  
and I bring the dead into life, by God's leave;  
and I declare to you what ye eat, and what ye store in your houses.  
Surely therein is a **Sign** for you if ye did have faith;

-----  
50. " '(I have come to you), to attest the **Torah** which was before me.  
And to make lawful to you part of what was (Before) forbidden to you;  
I have come to you with a Sign from your Master.  
So be cautious of God, and listen and accept my (word)..

-----  
51. " 'It is God Who is my Master and your Master;  
then worship and serve Him.  
This is a Way that is straight."

-----  
52. When Jesus found unbelief on their part he said:  
"Who will be my **helpers** to (the work of) God ?"  
Said the apostles: "We are God's helpers:  
We have faith in God, and do thou bear witness that we surrender ourselves entirely."

-----  
53. "Our Master ! we have faith in what Thou hast revealed, and we follow the Messenger.  
then write us down among those who bear witness."

-----  
54. And (the unbelievers) **plotted** and planned,  
and God too planned, and the best of planners is God.

-----  
55. Behold ! God said: "O Jesus ! I shall surely and definitely cause you **to end your earthly existence**, [4]  
and raise thee to Myself and clear thee (of the falsehoods) of those who have denied;  
I will make those who follow thee superior to those who have denied, to the Day of Resurrection:  
Then shall ye all return unto Me, and I will judge between you of the matters wherein ye dispute.

-----  
56. "**As to those who have denied**, I will punish them with severe agony in this world  
and in the Hereafter, nor will they have anyone to help."  
57. "**As to those who had faith** and work righteousness, God will pay them (in full) their reward;  
but God like and approve not those who do wrong."

-----  
58. "This is what we rehearse unto thee of the Signs and the Message of Wisdom."  
59. The similitude of **Jesus** before God is as that of **Adam**;  
He created him from dust, then said to him: "Be". And it is.

(2)  
The apostolate of  
**Jesus**: sent by God

(1)  
End of **Jesus'** earthly  
existence and  
Resurrection

## Notes

[1]

**Kitāb** = "(Holy) Scripture"<sup>1</sup> and "the knowledge of divine authority"<sup>2</sup>

<sup>1</sup> "Thus, our analysis of the meaning that the "author" intended to give to the object "Qur'an" by using the term *kitāb* shows that he did not seek to qualify it as either a "writing" or a "prescription," but rather as a "holy scripture" in the manner of Jewish and Christian scriptures. The function of the word *kitāb* as applied to the Qur'an is essentially to designate the Qur'an as a "holy scripture." (« Le Coran par lui-même » by Anne-Sylvie Boisliveau)

<sup>2</sup> "Definition from Daniel Madigan's work, *The Qur'an's self-image*, about the term *kitāb*. He constructed his work by analyzing the semantic interrelationships around the central term of self-reference, using the method proposed by Toshihiko Izutsu in the 1950s. This is an in-depth analysis of the Qur'an's self-reference based on the study of vocabulary and lexical fields. In it, he exploits the connection between *kitāb* and the notions of *āya* ("sign," which refers to God's knowledge) and *ḥikma* ("wisdom" but especially "power, authority, governance," which refers to God's authority). He shows that the term *kitāb*, when applied to the Qur'an or other sacred scriptures, is an indication that these revelations are a manifestation of God's knowledge and God's authority." (« Le Coran par lui-même » by Anne-Sylvie Boisliveau)

- This definition based on Quranic self-reference is justified from the beginning of Sura 3. Indeed, the Qur'an makes an explicit parallel by using the word *l-'ilmu* / Knowledge as a substitute or parasyonym for the word *kitāb* in verse [3:19]:

*"[...] Those to whom the Holy **Scripture** was given did not differ until after **Knowledge** had come to them, out of jealousy among themselves."*

- Let us recall here that Muhammad is qualified as a Prophet / **Nabī** in Arabic. Now, the **god Nabû** (a root close to that of *Nabī* in Arabic) was the Mesopotamian **god of knowledge AND of writing**. His **symbol** was the **calamus** associated with the **tablet**, and thus used to inscribe in clay the cuneiform signs. Nabu was thus the scribe-god, and by implication the divine scribe of the Fates and, therefore, the patron of scribes. *Nabu* or *Nebo* is **the god of prophetic inspiration and eloquence**, the guardian of the secrets of writing, the one who watches over the conservation of old documents and sacred archives. His temples were usually called Ezida "temple of truth". Nabu was also popular outside Mesopotamia, and he had a temple in **Palmyra**, in northern Arabia.

\*\*\*\*\*

[2]

Much has been written about the verse [3:7] and it has given rise to various interpretations. I will not list them all here, but I will insist on the fact that these interpretations are essentially based on an isolated reading of verse 7, without taking into account its immediate **textual context** (from verse 1 to verse 25 in this case). However, putting this immediate textual context into perspective, with the support of rhetorical analysis, **sheds new light on the original meaning of this verse**.

Thus, God has "given form" to the Holy Scriptures (Torah, Gospel and Koran) as guidance to Man throughout history, according to his will; just as he has "given form" to Man in the womb of the woman "as he wills". Furthermore, just as each Man possesses characteristics common to all other Men, the guidance shares a common foundation that binds them together (the *muḥ'kamātun*/closed verses, which are part of a common religious consensus). However, just as each Man also has his own characteristics that make him unique, each guidance has variabilities in some common signs or has its own signs. (The *mutashābihātun* verses/source of confusion/doubt).

The **key word** in this verse, which confirms this approach, is the word *kullun*/**All** suggesting that some people doubt some verses of the Prophet Muhammad's preaching and not the whole:

« [13:36] Those to **whom We have given the Holy Scripture** rejoice in what has come down to you. While **some groups** reject some of it. Say: "I have only been commanded to worship and serve God, and not to associate anything with Him. To Him I call, to Him is my return »

**Examples of *muḥ'kamātun*/closely established signs**, and from this first part of Surah 3:

- ✓ "There is no god but God" (verses 3:2; 3:6; 3:18)
- ✓ Surely, the way to God is to surrender completely" (verse 3:19)
- ✓ It is You who will gather people on a day for which there is no doubt" (with the idea of retribution in hell or in paradise) (verses 3:9 and 3:25)

The **Qur'an** defines itself as "**Criterion**" (verse 3):

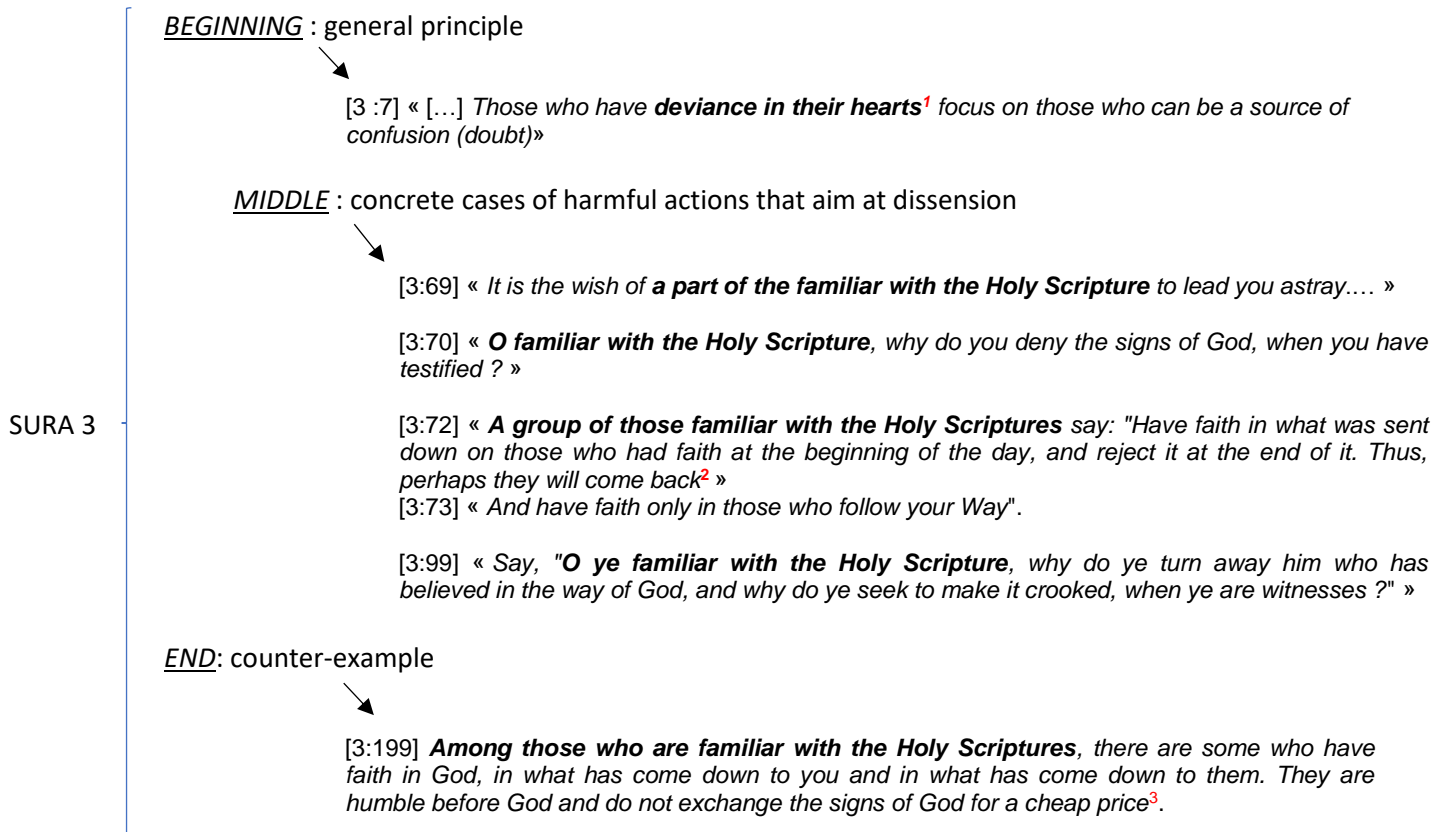
1) To enable "**arbitration of their disputes**" (verse 23):

✓ "...that every soul will be fully recompensed according to what it has earned? And they shall not be wronged! (verse 3:25)" # "The Fire will touch us only for a few days" (verse 23).

2) To serve as a **Grid for reading the previous Holy Scriptures** as it gives the original meaning of some signs:

✓ "[...] While no one knows their final and definitive understanding except God and those who are well rooted in knowledge." (verse 3:7).

- **Intratextuality** :



<sup>1</sup>

The other Qur'anic reference, which combines the Arabic word *qalb*/heart with the word *zaygh*/deviance, in a context that questions the function of a divine messenger, is the verse [61:5] which refers to the people of Moses (Jews):

« When Moses said to his people, "O my people, why do you persecute me when you know that I am God's messenger to you?" Then when they **deviated**, God caused their **hearts to deviate**, for God does not guide the depraved people. »

<sup>2</sup>

Duplicity condemned here. Duplicity that reminds the behavior of the hypocrites at the beginning of Sura 2.

<sup>3</sup>

See Sura 2, verses 41, 79 and 174, and Sura 3, verses 77 and 187.

\*\*\*\*\*

[3]

- "Lit., **"whose name shall be `the Anointed' (al-masih)"**. The designation al-masih is the Arabicized form of the Aramaic meshiha which, in turn, is derived from the Hebrew mahsiah, "the anointed" - a term frequently applied in the Bible to the Hebrew kings, whose accession to power used to be consecrated by a touch with holy oil taken from the Temple . This anointment appears to have been so important a rite among the Hebrews that the term "the anointed" became in the course of time more or less synonymous with "king". Its application to Jesus may have been due to the widespread conviction among his contemporaries (references to which are found in several places in the Synoptic Gospels) that he was descended in direct - and obviously legitimate - line from the royal House of David. [...] Whatever may have been the historical circumstances, it is evident that the honorific "the Anointed" was applied to Jesus in his own lifetime. In the Greek version of the Gospels - which is undoubtedly based on a now-lost Aramaic original - this designation is correctly translated as Christos (a noun derived from the Greek verb chriein, "to anoint"): and since it is in this form - "the Christ" - that the designation al-masih has achieved currency in all Western languages, I am using it throughout in my translation." (by Muhammad Asad - note 32 of Sura 3)

- In this verse, by using the expression "Jesus, son of Mary", **the Qur'an refutes the divine filiation attributed to Jesus** by certain Christian movements. Moreover, in the patriarchal society of the Qur'anic period, men are referred to by their paternal affiliation. However, by indicating that Jesus is "son of Mary", a woman, **the Qur'an confirms the Christian point that Jesus was born of a virgin**. And if this is in doubt for some, then the Qur'an cites the case of Adam at the end of the passage (verse 59). What God has done once, there is no reason why He should not do it again as many times as He wants. No one can limit the Almighty Power of God.

\*\*\*\*\*

[4]

In this last part (verses 55-59), **the Qur'an refutes two fundamental doctrinal points of the traditional Christian belief**, namely :

- ✓ **Jesus was not killed by men**, either during the crucifixion episode or in other circumstances, but it was God himself who gave him the end to his earthly existence.
- ✓ **Jesus was not resurrected after 3 days** but rests with his master and will be "resurrected alive" on the Day of Resurrection and the judgment of souls.

Finally, as Muhammad Asad, **I think that nowhere in the Qur'an is there any justification for the popular belief that God "took" Jesus bodily**, while he was still alive, and took him to heaven.

Thus, like the pious believers who died in battle for the cause of God ("*Do not say of those who are killed in the way of God that they are dead. In fact, they are alive, but you do not perceive it,*" in [2:154]), Jesus is alive with God but his bodily Resurrection will not be effective until the Day of Final Judgment and Retribution. Hence the Qur'anic expression "*the day when he will be raised alive*", which is found in [19:15] and [19:33], and which refers only to John and Jesus.

Moreover, Jesus will not appear and testify until that Day ("*On the Day of Resurrection, he will be a witness against them*", in [4:159]). Thus, expecting the return of the Messiah-Jesus on earth before the Day of Resurrection is not a Qur'anic concept, but a theological development after the Qur'anic moment.

## Sura 65 - At-Talaq (The repudiation)

**A**

1. **O Prophet!** When ye do repudiate wives, repudiate them at their prescribed periods, and count (accurately), **their prescribed periods:** and **be cautious of God** your Master:

-----  
*Turn them not out of their houses, nor shall they (themselves) leave,*  
 except in case they are **guilty** of some open lewdness,  
 those are limits set by God:  
 and any who transgresses the limits of God, does verily wrong his (own) soul:  
 thou knowest not if perchance God will bring about thereafter **some new situation**.  
 -----

2. Thus when they fulfill **their term appointed**, either **hold them back** on **equitable** terms or **part with them** on equitable terms; and take for witness two persons from among you, endued with justice, and establish the evidence for the sake of God. Such is the admonition given to him who believes in God and the Last Day. And for those who **be cautious of God**, He (ever) prepares **a way out**,  
 3. And He provides for him from (sources) he **never could imagine**.  
 -----

And if any one puts his trust in **God**, sufficient is (God) for him.  
 For God will surely accomplish His **purpose**:  
 verily, for all things has **God** appointed a due proportion.  
 -----

4. Such of your wives as have passed the age of monthly courses, for them the prescribed period, if ye have any doubts, is **three months**, and for those who have no courses (it is the same):  
 for those who are pregnant, **their period** is until they **deliver their burdens**:  
 and for those who **be cautious of God**, He will **make things easy for them**.  
 5. That is the **Command** of God, which He has **sent down** to you:

**X**

If any one **be cautious of God**, He will remove his evil deeds and will enlarge his reward.

Respect the **Waiting Period**:  
 deadline

Exception - Exemption

Respect the **Waiting Period**:  
 separation

Exceptions - Prolongation

→ Reward in the Hereafter

**A'**

6. Let them dwell wherever you dwell, **according to your means**: annoy them not, so as to restrict them.  
 If they are pregnant, then spend (your substance) on them until they deliver their burden: if they suckle your (offspring), give them their [due] recompense: and take mutual counsel together, according to what is **equitable**.  
 And if ye find yourselves in difficulties, let another woman suckle (the child) on the (father's) behalf.  
 -----  
 7. Let the man of means spend according to his means: and the man whose resources are restricted, let him spend **according to what God has given him**.  
 God puts no burden on any person beyond what He has given him.  
 God will provide **ease after difficulty**.

Extended waiting period and  
means made available

**A**

8. How many populations that insolently opposed the **Command** of their Master and of His **messengers** ! whereupon We called them all to *account* with an accounting severe and caused them to suffer with a **suffering** unnameable.  
 9. Then did they taste the evil result of their conduct, and the End of their **affairs** was **Perdition**. . - - - *khus'ran*

Torment Here below

**X**

10. God has prepared for them a **severe Torment** (in the Hereafter).  
 -----  
 Therefore **be cautious of God**, **O ye men of understanding** - who had faith !

Torment Hereafter

Faith

**A'**

For God hath indeed sent down to you a Message, - - - *dhik'ran*  
 11. A **Messenger**, who rehearses to you the Signs of God containing clear explanations, that he may lead forth those who have faith and do righteous deeds from the depths of Darkness into **Light**.  
 And those who have faith in God and work righteousness,  
 He will admit to **Gardens** beneath which Rivers flow, to dwell therein for ever.  
 God has indeed granted for them a most excellent Provision.  
 12. God is He Who created seven Heavens and of the earth a similar number. [1]  
 Through the midst of them (all) descends His **Command**: that ye may know that God Is Omnipotent, and that God comprehends, all things in (His) Knowledge.

Faith in the message

Reward Hereafter

Faith in the message

## Composition

The rhetorical analysis leads to a division into **two distinct main parts** (1-7 and 8-12), but rhetorically linked as we shall see. Each part is arranged **concentrically** in **A - X - A'**.

The two parts of the sura can give the appearance of dealing with two independent textual units, without any real probative relationship between them, as assembled together by the arbitrary choice of the final editor. However, **links and rhetorical elements exist between these two parts** which ultimately give the sura a **unity** of whole :

- ✓ The word "**commandment**" that frames the second part is found in key places in the first part. Moreover, the root "hamza mīm rā", which is evoked 10 times in the whole body of the sura's text, is a structuring element of the whole. More precisely, the evocation of the "descent" of the divine "commandment" is found in both parts, and comes to close the sura as a conclusion.
- ✓ The first part begins with an apostrophe of the "**Prophet**", and the second part begins by evoking "the **Messengers** of the past" and then the Qur'anic "messenger". The terms "Prophet" and "Messenger" are the two sides of the Messenger of God.
- ✓ Thematically, the first part is **an example of a divine "command"** that has been sent down that we are supposed to obey, and for which we will be **held accountable**. In this sense, the second part deals with the threat of Torment here on earth, in the Hereafter and the promise of reward in the Hereafter if one has complied with the divine injunctions transmitted by the messengers of God. The particular theme of the reward in the Hereafter also links the two parts.

Finally, **the center of the second part** is a perfect hinge between the two units it links (1st law of Lund): the first member ("God has prepared for them a hard torment") refers to what precedes, completing the threat of Torment here on earth (theme of part A) with that of the hereafter; the second ("Take heed therefore to God, O you who are gifted with insight, [you] who had faith! ") foreshadows what follows, which is faith in the message sent down from heaven and obedience to its command in order to enjoy the reward of the Heavenly Garden.

## Sura 66 - At-Tahrim (The interdiction)

**A**

### 1. **O Prophet !**

Why, in seeking the pleasure of your wives, do you forbid yourself that which God has made lawful for you? But God is Oft-Forgiving, Most Merciful.

2. God has already ordained for you, the expiation of your oaths (in some cases):  
and God is your Protector,  
and He is **Full of Knowledge** and *Wisdom*.

Conciliatory Prophet  
with his wives

3. When the Prophet disclosed a matter in confidence to one of his **wives**, and she then divulged it, and God made it known to him, he confirmed part thereof and passed over a part.  
Then when he told her thereof, she said, "Who told thee this ?"  
He said, "He told me Who is **the Knower**, the *Aware*."

4. If ye two turn in repentance to God, your hearts are indeed so inclined;  
but if ye back up each other against him, truly God is his Protector,  
And after him Gabriel, the righteous believers and the angels are his helpers and supporters.

Intriguing wives / bad  
behavior

5. It may be, if he divorced you (all), that God will give him in exchange **wives better** than you,  
women who abandon themselves entirely to God, firm in faith, devout, repentant, adoring,  
enduring in piety, previously married and virgins..

**X**

-A-

### 6. **O ye who had faith !**

Save yourselves and your families from a **Fire** whose fuel is Men and Stones,  
over which are (appointed) angels **stern** (and) **severe**,  
who flinch not (from executing) the Commands they receive from God,  
But do (precisely) what they are commanded.

Believers and the threat  
of torment

-X-

### 7. **O ye who had denied !**

Make no excuses this Day !  
Ye are being but requited for all that ye did !"

Ungrateful deniers  
and torment

-A'-

### 8. **O ye who had faith !**

Turn to God with sincere repentance:  
in the hope that your Master will remove from you your evil deeds  
and admit you to Gardens beneath which Rivers flow,

Believers  
and reward

On the Day that God will not afflicted the **Prophet** and those who had faith with him.  
Their **Light** will run forward before them and by their right hands,  
while they say, "Our Master ! Perfect our **Light** for us, and grant us Forgiveness:  
for Thou hast power over all things."

**A'**

### 9. **O Prophet !**

Strive hard against the Deniers and the Hypocrites,  
and be **harsh** with them.  
Their abode is Hell,- an evil refuge (indeed).

Prophet **not conciliatory**  
with his **adversaries**

10. God sets forth, for an example to the Deniers, **the wife of Noah and the wife of Lût**:  
they were (respectively) under two of our righteous servants,  
but they betrayed their (husbands), and they profited nothing before God on their account,  
but were told: "Enter ye the Fire along with (others) that enter!"

11. And God sets forth, as an example to those who had faith **the wife of Pharaoh**:  
Behold she said: "O my Master ! Build for me, in nearness to Thee, a mansion in the Garden,  
and save me from Pharaoh and his doings,  
and save me from those that do wrong";

12. And **Mary the daughter of Imrân**, who guarded her chastity;  
and We breathed into (her body) of Our spirit;  
and she testified to the truth of the words of her Master and of His Revelations,  
and was one of the devout (servants).

Bad example

2 examples of wives

Good example

Example of a virgin  
and devoted woman

## Composition

The rhetorical analysis results in a division into three parts (1-5; 6-8; 9-12), arranged **concentrically** as **A - X - A'**. Parts A and A' are composed of two sub-parts, the second of which is structured in three textual units. As for the central part (X) it is structured in a concentric way in the same structure as the whole sura in A - X - A'.

The **center X** is often related to the **eschatological theme** in the Qur'an, especially in the so-called Meccan suras.

The reminder that "God will not afflict the prophet with evil" at the end of time (66:8) resonates antithetically with the inappropriate attitude of the prophet's two wives on the occasion of the historical event mentioned in part A.

In addition to the threat of the Torment here below of being repudiated by the prophet if they do not repent in A, the wives are also threatened with the "Fire" in the Hereafter at the beginning of A', taking as an example the wife of Noah and Lot. The parallel between the mention of the "Prophet" (in verse 1), and the use of the words "virtuous and servants" (in verse 10) is highly suggestive.

In antithesis to this first example from the past, the Qur'an evokes the blessed fate of a wife of an unjust king (in the person of Pharaoh).

Finally, the Qur'an ends the sura with the figure of Mary, a symbol of devotion to her Master, entirely devoted to him and never deflowered. She is this symbol of the perfect pious woman, before becoming a wife.

The final words "preserved her genital orifice" and "devotees" in verse 12 which close part A', and echo, in parallel, the end of part A ("devotees" and "virgins" in verse 5).

The initial term "**O Prophet**", which is highlighted in green in the text, and which begins the beginning of parts A and A', also links Sura 66 with **Sura 65**, of which it forms a "structural and thematic pair". Sura 65, taken as a whole, is not structured in three parts like Sura 66, but, interestingly, the structure of the two large parts that compose it (1-7 and 8-12) is made on the same concentric model: A - X - A'.

Let us also underline the structuring role of the term "**light**" which links the two suras, and highlighted in yellow in both texts. God's verses lead us from darkness to light (65:11), the purpose of which is to accompany us and illuminate the path that leads the faithful believers of the word to Paradise (65:8).

Finally, we can notice that the only sura, with the one numbered 66, which begins with the initial term "O Prophet" is **the sura numbered 33** (called "the coalition"), which is exactly the numerical half of the sura 66 (66:2 = 33)! Sura 33, like Sura 66, evokes the theme of the inappropriate attitude of the Prophet's wives from verse [33:28]...

Finally, Sura 65 and 66 have **the same number of verses** (12) which is an additional element reinforcing their textual proximities.

## Sura 67 - Al-Mulk (The Royalty)

**A**

1. **Exalted** be **He** in Whose hands is the **Royalty** (1), and He over all things hath **Power** (2).  
-----
2. **He** Who CONCEIVED Death and Life, that He may **try which of you** is best in deed. And He is the Exalted in **Might** (1), **Oft-Forgiving** (2).  
-----
3. **He** Who CONCEIVED the **seven heavens** one above another.<sup>[1]</sup>  
No want of proportion wilt thou see in the Creation of the Gracious.  
So turn thy *vision* again:  
*seest thou any flaw ?*
4. Again turn thy *vision* a second time: (thy) vision will come back to thee dull and discomfited, In a state worn out.  
-----
5. And We have adorned **the nearest heaven** by means of **lighted wicks**<sup>62</sup>, And We have made such (lighted wicks) (as) missiles to drive away devils<sup>63</sup>. And have prepared for them the Chastisement of the **Blazing Fire**.

Introduction of the general theme on the **full kingship** of God

...on the **earth**

Examples of God's **full royalty** here below...

...in the **sky**

**B**

6. For those who denied their Master is the Chastisement of **Hell**. and how bad is (such) a destination !
7. When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth,
8. Almost bursting with fury:  
-----
- Every time a Group is cast therein,  
Its Keepers will ask, "Did no Warner come to you ?"
9. They will say: "Yes indeed; a Warner did come to us, but we rejected him. And they said, 'God never sent down any (Message): ye are nothing but a grave error !'"  
-----
10. They will further say: "Had we but listened or used our intelligence, we should not (now) be among the Companions of the Blazing Fire !"
11. They will then confess their sins.  
So away with (the) companions (of) the **Blazing Fire** !

Warning

**Torment** in the Hereafter

Too late!

**X**

12. As for those who piously fear their Master unseen, For them is Forgiveness and a great Reward.

→ **Reward** in the hereafter for the careful/foresighted ones

13. And whether ye hide your word or make it known, He (full) knows the contents of the breasts.
14. Does He not **know** what He has CONCEIVED ? He is subtle, the fully **Aware**.  
-----
15. It is **He** Who has made the **earth** manageable for you, so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but **unto Him** is the Resurrection.

Examples of God's **full royalty** here below...

**B'**

16. Do ye feel secure that He Who is in **Heaven** will not cause you to be swallowed up by the **earth** when it shakes (as in an earthquake) ?  
-----
17. Or do ye feel secure that He Who is in **Heaven** will not send against you a violent **tornado** (with showers of stones) ?  
So that ye shall know how (terrible) was My warning !
18. But indeed men before them rejected My warning.  
How (terrible) then was My Torment (of them) !

Warning

**Torment** Here Below

Too late!

<sup>62</sup> A priori this describes well the phenomenon of shooting stars/meteors (they indeed look like lit wicks).

<sup>63</sup> Devils among the species of the Djinns who rise in the high atmosphere to listen to something.

-A-

19. Do they not observe the **birds** above them, **spreading their wings and folding them in** ? - - - (Q1)  
None can uphold them except the Gracious.  
He is certainly over all things, **Clairvoyant**..

-B-

20. Nay, who is there that can help you, (even as) an **army**<sup>64</sup>, besides the Gracious ? - - - (Q2)  
In nothing but delusion are the ungrateful deniers.

-C-

21. Or who is there that can provide you with Sustenance, if He were to withhold His **provision**<sup>65</sup> ? Nay, they obstinately persist in insolent impiety and flight (from the Truth).  
- - - (Q3)

-X-

22. Is then one who walks headlong, with his **face groveling**, better guided,-  
or one who walks **righted** on a Straight Way ? - - - (Q)

-A'-

23. **Say**: "It is He Who has **created** you, and made for you the faculties of **hearing, seeing**, and **understanding**<sup>66</sup>.  
But you are so little grateful.

24. **Say**: "It is He Who has **multiplied** you through the **earth**,  
and to Him shall ye be *gathered together*."

25. They ask: When will this promise be (fulfilled) ? - If ye are telling the truth. - - - (Q1)

26. **Say**: "As to the knowledge of the time, it is with God alone.  
And I am a plain and **clearly** warner."

27. At length, when *they see it close* at hand, grieved will be the faces of the ungrateful deniers.  
And it will be said (to them): "This is (the promise fulfilled), which ye were calling for !"

-B'-

28. **Say**: "See ye !

If God were to **destroy** me, and those with me, or if He bestows His Mercy on us,- yet who can deliver the deniers from a grievous Chastisement ?" - - - (Q2)

29. **Say**: "He is the Gracious.

Wwe have firmly believed in Him, and on Him have we put our trust:  
So, soon will ye know which (of us) it is that is in manifest error."

-C'-

30. **Say**: "See ye !

If your stream be some morning lost (in the underground **earth**), who then can supply you with **spring water** ?" - - - (Q3)

...in the **sky**



Examples of God's  
**full royalty**  
here below...



...on the **earth**

<sup>64</sup> An army of angels (all or some have wings cf. - [35:1])

<sup>65</sup> E.g. to bring down the beneficent water to green the pastures, and thus ensure subsistence.

<sup>66</sup> Litt. "hearts".

## Composition

The rhetorical analysis leads to a division into **three main parts** (1-11; 12-15; 16-30), itself arranged concentrically (A - B - X - B' - A').

Two main themes are taken up in each of these three main parts:

- ✓ The theme of the **full royalty of our Master** on Earth as in Heaven (A; A'; verses 13 to 15 of X)
- ✓ The **reward of our conduct** in this world from three angles: the Torment in this world and in the Hereafter, and the reward for those who have been careful. (B; B'; verse 12 of X)

### Some additional thoughts:

1) **Verses 13-15** also refer to the theme of heaven (13-14) and earth (15). The reference to heaven is less obvious and is implied. In fact, the words of men go up to God whose presence (symbolically?) is in Heaven (cf. verses 16 and 17).

Moreover, this absolute knowledge of God echoes the beginning of the next sura (68), where the angels note the acts/speech of men. The center of Sura 67 is thus connected with the beginning of Sura 68 (according to the third law of Lund).

2) **Verses 3 to 5** deal with rebellious humans (3-4) and devil-jinns (5) respectively. In a parallel manner, these rebellious humans like the devils (jinn) experience humiliation before the divine power.

\*\*\*\*\*

### [1]

#### Ancient Astronomy:

« In addition to the **celestial vault composed of stars** whose organization seemed fixed, Babylonian astronomers had quickly noticed **seven other bodies** whose movement was not slaved to it, and sometimes even retrograde: the Sun, the Moon, Mercury, Venus, Mars, Jupiter, Saturn.

In order to explain their movements, they had **associated a "sky" to each one**. This vision of things was taken up by Ptolemy and lasted until Nicolas Copernicus" (source modified from Wikipedia).

The Qur'an repeats this ancient view, especially in Surah a-Talaq [65:12]:

**"God who created seven heavens and as many earths (= and the number of equivalent earths)".**

Moreover, the terms **tarā** (twice) and that of **l-baṣara** (three times), which appear in verses 3 and 4, belong to the semantic field of **"seeing by the eye"**. This indicates beyond doubt that the seven heavens are certainly observable from a Qur'anic perspective. This means that we can observe the seven heavens here on earth with the naked eye, just as it was for the Arabs in the early 7th century.

#### Additional remark:

With this subject, we can measure the importance of historically contextualizing the appearance of a sacred text in order to understand its fundamental/primary meaning.

Without this salutary backward glance (although one must have the material and intellectual means to do so), one can easily fall into anachronism. Thus, modern readers have suggested that the word "seven" in the expression "seven heavens" refers to the following realities:

- ✓ Seven = multiple ;
- ✓ Seven universes ;
- ✓ Seven layers of the Earth's atmosphere etc.

The Qur'an is not a book of science in the modern sense of the word.

The Qur'an speaks of the natural world mainly from an earthly point of view, from things that man can easily observe and meditate upon. That is why throughout the Qur'an, when it talks about the sun, the moon, the clouds, the mountains, the rivers, the stars, the separation of bodies of water, embryology and even cosmology, all these elements are oriented from an earthly point of view, simply so that man can appreciate God's design.

## Sura 68 - Al-Qalam (The Pen)

1. Nûn. [1]

-A-

A

By the **Pen** and by the (Record) which (men) **write**.

2. Thou art not, by the Grace of thy Master, mad or **possessed**.

3. Nay, verily for thee is a Reward unfailing.

-B-

4. And surely thou hast **sublime morals**.

5. Soon wilt thou see, and they will see,

6. Which of you is afflicted with madness.

-X-

7. Verily it is thy **Master** that **knoweth best**, which (among men) hath strayed from His Path, and He **knoweth best** those who receive (true) Guidance.

-B'-

8. So **obey not** to those who deny (the Truth).

9. They would like you to compromise with them by using dissimulation, so that they can compromise with you.

10. **Obey not** every mean swearer, <sup>11</sup> great defamer, great peddler of slander,

12. (Habitually) hindering (all) good, transgressor, deep in sin, <sup>13</sup> brutal and moreover mean.

14. Because he possesses wealth and (numerous) sons<sup>67</sup>.

-A'-

15. When Our verses are recited to him,

He cries : " Fables from **old writings** !".

16. We will mark it with a hot iron on the muzzle<sup>68</sup> !.

Muhammad is not  
possessed

B

17. Verily We have **tried**<sup>69</sup> them as We tried the **People of the Garden**, when they resolved to gather the fruits of the (garden) in the morning.

18. But made no reservation, ("If it be God's Will").

19. Then there came on the (garden) a visitation from thy Master, (which swept away) all around, while they were asleep.

20. So the (garden) became, by the **morning**, like a dark and **desolate** spot.

21. As the **morning** broke, they called out, one to another,-

22. "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."

23. So they departed, conversing in **secret low tones**, (saying)-

24. "Let not a single indigent person break in upon you into the (garden) this day."

25. And they opened the morning, strong in an (unjust) resolve.

26. But when they saw the (garden),

they said: "We have surely lost our way !

27. "Indeed we are shut out (of the fruits of our labor) !"

28. Said one of them, more **just** (than the rest):

"Did I not say to you, 'Why not **glorify** (God)?'"

29. They said: "**Glory** to our Master !

Verily we have been doing wrong !"

30. Then they turned, one against another, in reproach.

31. They said: " O Woe to us ! We have indeed transgressed!

32. "It may be that our Master will give us in exchange a better (garden) than this: Certainly, towards our Master we place our hopes".

33. Such is the **Torment**, but greater is the Torment in the **Hereafter**, if only they knew !

34. Verily, for the Cautious ones, are **Gardens of Delight**, with their Master.

PAST :  
Example of a "Test"

<sup>67</sup> This illustrates a certain mentality which attributes a pseudo-religious significance to wealth and influence, and which considers these visible signs of material success as an a posteriori proof of the excellence of the person concerned, and of the validity of his behavior.

<sup>68</sup> This expression has a strictly metaphorical meaning, namely: "We will stigmatize him with an indelible disgrace".

<sup>69</sup> By granting them wealth out of proportion to their moral merits.

X

-A-

35. Shall We treat those who surrender themselves entirely<sup>70</sup> [to God] like criminals ?  
36. What is the matter with you ?  
How judge ye ?

-B-

37. Or have ye a **(Holy) Scripture** through which ye learn-  
38. That ye shall have, through it whatever ye choose ?  
39. Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand ?  
40. Ask thou of them, which of them will stand surety for that!  
41. Or have they some "Partners" (in Godhead) ? Then let them produce their "partners", if they are truthful!

-X-

42. **The day will come** when they will be **exposed**<sup>71</sup>, and they shall be summoned to prostrate, but they shall not be able,-  
43. Their eyes will be cast down,- ignominy will cover them;  
seeing that they had been summoned aforetime to bow in adoration, while they were secure, (and had refused).

-A'-

44. Then leave Me alone with such as reject this Message: by degrees shall We draw them on little by little from directions they perceive not.  
45. A (long) respite will I grant them: truly powerful is My Plan.

-B'-

46. Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt ?-  
47. Or that the Unseen is in their hands, so that they can **write it down** ?

B'

48. So wait with **endurance** for the Command of thy Master.

PAST :

Example of a "Test"

-----  
And be not like the Companion of the **big Fish**,- when he cried out in agony.<sup>72</sup>

49. Had not Grace from his Master reached him<sup>73</sup>, he would indeed have been cast off on the naked shore, in disgrace.

50. Thus did his Master choose him and make him of the Company of the Righteous.

A'

51. Those **who have denied** you will stumble over you with a hard look, with a vehement hatred in their eyes<sup>74</sup>.

-----  
When they hear the Message,  
and they say: "Surely he is **possessed**!"

52. But it is nothing less than a Message to Men.

} Muhammad is not  
**possessed**

<sup>70</sup> "This is the first occurrence of the term muslimun (sing. muslim) in the history of Qur'anic revelation. Throughout this book, I have translated the terms muslim and Islam in accordance with their original connotations, namely "one who surrenders [or "has surrendered"] to God", and "man's self-surrender to God"; the same applies to all forms of the verb aslama that appear in the Qur'an. It should be kept in mind that the 'institutionalized' use of these terms - that is, their exclusive application to the followers of the Prophet Muhammad - represents a definite post-Quranic development, and should therefore be avoided in a translation of the Quran." (Muhammad Asad in "The Message Of Quran")

<sup>71</sup> Litt., "On the day when the shin/leg will be exposed": that is, when man's deepest thoughts, feelings and motivations will be exposed, on the dreadful day of the last judgment.

<sup>72</sup> This is a reference to the prophet Jonah - see [21:87-88]. As mentioned in [37:140], "he fled like a runaway slave" from the task entrusted to him by God, because his people did not immediately accept his preaching as valid: thus Muhammad is urged not to give in to despair or anger at the opposition shown towards him by most of his contemporaries in Mecca, but to persevere in his prophetic mission.

<sup>73</sup> Cf. [37:143] - "if he had not been one of those who [even in the deep darkness of their distress are able to] extol the unlimited glory of God": that is, who always remember God and pray for his forgiveness.

<sup>74</sup> The evil eye that causes bad luck -> God intervenes here as a protector against this kind of practice.

## Composition

The rhetorical analysis leads to a division into **three main parts** (1-34; 35-47; 48-52), itself arranged concentrically (A - B - X - B' - A').

\*\*\*\*\*

### [1]

Chronologically, this is the first appearance of one of the "disjointed" [i.e. unique] letters (al-muqatta'at) that precede a number of suras in the Quran. Their presence has been the subject of various theories. But perhaps the mystery surrounding them is the main purpose of their presence, as a sign of our limited knowledge that God has willed to us.

However, it is interesting to note that these letters precede the mention of the Holy Scripture directly or indirectly through its Recitation. Indeed, these letters (which are all represented) are the elementary bricks of the Arabic language and alphabet.

#### Additional study :

"Some exegesis assimilate the Arabic letter noun, a semicircle overhung by a point, to the inkwell.

In his treatise entitled "The Book of the Mîm, the Wâw and the Nûn", the mystical philosopher Muhyiddîn Ibn Arabi writes: "The initial nûn is traditionally considered as a designation of the Inkwell which contains the principal ink by means of which the Calamus traces distinctly the letters of the writing".

It also reminds us of the prophetic statement that the Calamus is the first thing created, and then the Nûn which is the inkwell "; and that is His word".

The word noun is also related to fish and usually refers to a whale or sperm whale in Arabic. It is for this reason that the Prophet Jonah is nicknamed in the Qur'an "Dhou-Noun". [21:87-88]

In the journey of Sidna Younes, the entrails of the fish become the place of all transformations, an abode and place of purification, basically announcing a renewal. Hence the assimilation of the letter noun, also by its form, to the ark and the associated symbols relating to rebirth.

[In Aramaic, the word Noun already defines the fish or the serpent. This form of snake is found in the protosinaitic characters representing the letter and then in the Phoenician alphabet, ancestor of the Greek letter nu and the N of the Latin alphabet." ([source](#))

Thus, the reference to the Pen and Jonah frames the sura.

## Sura 69 - Al-Hâqqa (The Sure Reality)

- Intro {
1. The Sure Reality! – (1)
  2. What is the Sure Reality? – (2)
  3. And what will make thee realize what the Sure Reality is ? – (3)

- (1) – {
- A**
4. The **Thamüd** and the **Âd** people repeatedly and systematically **rejected** the Day of Noise Calamity!
  5. But the Thamüd,- they were destroyed by a terrible Storm of thunder and lightning!
  6. And the Âd, they were destroyed by a furious Wind, exceedingly violent;
  7. He made it rage against them seven nights and eight days in succession:  
So that you could have seen the people lying overthrown on earth like trunks of hollow date palms
  8. Then **seest** thou any of them left surviving ?
  9. And **Pharaoh**, and those before him, and the **Cities Overthrown**, committed habitual Sin.
  10. And disobeyed (each) the messenger of their Master; so He punished them with an abundant Penalty.
  11. We, when the water (of **Noah's** Flood) overflowed beyond its limits, carried you in the floating (Ark),
  12. In order to make it a reminder for you, that every **attentive ear** remembers. [1]

**PAST :**

3 Examples of chastised deniers HERE BELOW

**HEREAFTER:**  
Cataclysm and procession

- X**
13. Then, when one **blast is sounded on the Trumpet**,
  14. And the **earth** is moved, and its mountains, and they are crushed at one stroke,-
  15. **On that Day** shall the (Great) Event come to pass. – (1)
  16. And the **sky** will be rent asunder, for it will that Day be flimsy,
  17. And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Master above the
  18. **On that Day** shall ye be brought to Judgment: **not an act of yours that ye hide will be hidden.**

**Judgment and Retribution**  
of the charitable believer

19. **Then he that will be given his Record in his right hand**,
- He will say: "Ah here! Read ye my Record!
20. "I did really think that my Account would (One Day) reach me !"
21. And he will be in a life of Bliss,<sup>22</sup> in a Garden on high,
23. The Fruits whereof (will hang in bunches) low and near.
24. " **Eat** and drink pleasantly for what you have done in the past days."

– (2)

**HEREAFTER**

**Judgment and Retribution**  
of the ungrateful denier

25. **And he that will be given his Record in his left hand**,
- He will say: "Ah! Would that my Record had not been given to me!
26. "And that I had never realized how my account (stood) !
27. "Ah! Would that (Death) had made an end of me !
28. "Of no profit to me has been my wealth !
29. "My power has perished from me !"...
30. (The stern command will say): "Seize ye him, and bind ye him,
31. "And burn ye him in the Blazing Fire.
32. "Further, insert him in a chain, whereof the length is seventy cubits !
33. "This was he that would not believe in **God the Most High !**.
34. "And would not encourage the feeding of the indigent !
35. "So no warm friend he here this Day.
36. "Nor hath he any food except the foul pus from the washing of wounds,
37. "Which none do **eat** but those in sin." [2]

– (3)

- (1) – {
- A'**
38. So I do call to witness what ye **see**,
  39. And what ye **see** not,
  40. That this is verily the **word** of an honored messenger;
  41. It is not the **word of a poet**: little it is ye believe!
  42. Nor is it the **word of a soothsayer**: little admonition it is ye receive.
  43. (This is) a Message sent down from the **Master of the Worlds**.

- (2) – {
44. And if the messenger were to invent any **sayings** in Our name,
  45. **We** should certainly seize him by his right hand,
  46. And **We** should certainly then cut off the artery of his heart:
  47. Nor could any of you withhold him (from Our wrath).

- (3) – {
48. But verily this is a Message for the God-fearing.
  49. And We certainly know that there are amongst you **those that reject** (it) systematically.
  50. But truly (Revelation) is a **cause of sorrow** for the Deniers.
  51. But verily it is Truth of assured certainty.
  52. So glorify the name of thy **Master the Most High !**.

**PRESENT :**

Controversy over the truthfulness of the Quran and final threat...

## Composition

The rhetorical analysis leads to a division into **three parts**, arranged concentrically (**A - X - A'**), with an **introductory incipit** (1-3).

Two parts (4-12 and 38-52) frame a central part (13-37). These three parts are themselves divided into **three thematic sub-parts**; with for the central part two parallel and antithetical sub-parts (19-24 // 25-37), which oppose the fates reserved for the charitable believers versus the ungrateful impious.

Moreover, this arrangement of the sura is clearly oriented by the number 3 (3 main parts, themselves arranged in 3 subparts), and resonate with the introductory incipit (1-3), where the same word ("*l-hāqatu*/**The inevitable thing**") is **repeated three times**.

\*\*\*\*\*

### [1]

1/-

It is interesting to note the logical sequence of the treatment of the ungodly in passage [A] (verses 4-12). There is no human remnant of the catastrophe that destroyed the people of the **Thamūd** and the **Ād** ("Do you now see any remnant of them?"). Then the Qur'an deals with the fate of **Pharaoh**, of which there is a remnant of him, as a proof of his destruction by the Divine. And this destruction took place with water. It is therefore logical that the fate of the people of **Noah**, destroyed by water, is mentioned as a third example.

2/-

On the other hand, the passage [A] could be split into 2 main parts:

- ✓ Verses 4 to 8: it is a question of ancient Arab peoples whose loss can be seen by the primary audience. Thus, this section ends with the lexical field of vision: "Then seest thou any of them left surviving?"
- ✓ Verses 9 to 12: it is a question of biblical history, the accounts of which reached the ears of the Arabs who remained pagan via contact with the monotheistic religions. Thus, this part ends with the lexical field of hearing: "In order to make it a reminder for you, that every attentive ear remembers".

Note that the first two verses of passage [A'] repeat the **alternation of vision/non-vision** discussed in part [A]:

"[69:38] So I do call to witness what ye **see**" --> correspondence with verses 4 to 8.

"[69:39] And what ye **see** not" --> correspondence with verses 9 to 12 (while also making the connection with the central passage [X] which speaks of the Day of Resurrection being veiled).

\*\*\*\*\*

### [2]

Attached is the more detailed rhetorical analysis of the passage from verse 25 to verse 37, the theme of which is "Judgment and Retribution of the ungrateful denier" :

This section has two parts (25-29 and 30-37).

- ✓ The first part (25-29): "**Reaction of the unholy to his resurrection and the judgment that is coming**".

The first segment (25-26) is a trimember in the form of AA'B, which evokes the desperate reaction of the unholy having received his register where all his acts of his life here below are recorded.

---

[25. And he that will be **given his Record** in his left hand,  
He will say: "Ah! Would that my **Record** had not been **given to me!**  
26. "And that I had never realized how my account (stood) !

27. "Ah! Would that (Death) had made an end of me !  
28. "Of no profit to me has been **my wealth** !  
29. "**My power** has perished from me !"...

---

The second segment (27-29) is an ABB' trimember. The unholy man realizes that death is not the end of life, and that what made him proud as a man here on earth by giving him honor, high rank and protection no longer counts in the hereafter.

✓ The second part (30-37): "Torment following the judgment (cf. first part)"

The second part (30-37) consists of three concentrically shaped segments: A-X-A'.

Segments A (30-32) and A' (35-37) evoke the Torment suffered in Hell by the ungrateful impious: without protection ("warm friend") in the face of the burning fire ("burn him"). And as if that were not enough, he will be humiliated and brought down to the lowest level [cf. 95:5]:

- A: He will be fettered and bounded like a captive ("Seize" and "bind")
- A': Vile food ("foul pus").

---

30. (The stern command will say): "Seize ye him, and bind ye him,

31. "And **burn ye** him in the Blazing **Fire**.

32. "Further, insert him in a chain, whereof the length is seventy cubits !

33. "This was he that would not believe in **God the Most High**.

34. "And would not encourage the feeding of the indigent !

35. "So no **warm friend**/ *ḥamīmun*\* he **here** this Day.

36. "Nor hath he any food except the foul pus from the washing of wounds,

37. "Which none do eat but those in sin."

---

The segment in center X (33-34) gives the explanation of the Torment suffered by his action here on earth : They have no really faith in God, are proud and do not practice charity towards the poor.

This action echoes the end of the first part (verses 28 and 29), with antithetical actions (in accordance with Lund's third law of rhetorical analysis: "identical ideas are distributed in such a way as to be found at the extremes and in the center of a system"):

- "My authority" (verse 29) # "God the Greatest!" (verse 33)
- "My wealth" (verse 28) # "did not encourage to feed the needy" (verse 34).

\* *ḥamīmun* = the basic concept of the root is the act of "*Heating*", which refers to the semantic field of furnace (heat).

**Additional point :**

This perspective on the two-part structure is also the case in the section from verse 19 to 24, which concerns the recognized believers. :

✓ The first part (19-20) : « the believer's reaction to his resurrection and the coming judgment »

---

19. Then he that will be given his Record in his right hand,

He will say: "Ah here! Read ye my Record!

20. "I did really think that my Account would (One Day) reach me !"

---

✓ The second part (21-24) : « Reward following the judgment (cf. first part)»

---

21. And he will be in a life of Bliss, <sup>22</sup> in a Garden on high,

23. The Fruits whereof (will hang in bunches) low and near.

24. " Eat and drink pleasantly for what you have done in the past days."

---

## Sura 70 - Al-Ma`ârij (The Ways of Ascent)

**A**

1. A questioner asked about a Chastisement to befall, <sup>2</sup> for the **Deniers**,  
the which there is none to ward off,  
3. (A Penalty) from God, *Master of the Ways of Ascent*.<sup>[1]</sup>

4. To Him the angels and the Spirit ascend in a day equivalent to fifty thousand years:  
5. Therefore do thou hold Perseverance,- a **Perseverance** of beautiful (contentment).  
6. They see the (Day) indeed as a far-off (event), <sup>7</sup> but We see it (quite) near.

Denier's attitude: Mockery

**HERE BELOW**

Believer's attitude: Perseverance

8. **The Day that** the sky will be like molten brass,  
9. And the mountains will be like wool,

10. And no warm friend will ask after a friend,  
11. Seeing each other, the criminal will want to redeem himself from Torment that day:  
by (sacrificing) his children, <sup>12</sup> his wife and his brother,  
13. His kindred who sheltered him,  
14. And all, all that is on earth,- so it could deliver him:

15. By no means! for it would be the Blazing Fire ! <sup>16</sup> that rips the skin off all the limbs !  
17. Inviting (all) such as turn their backs and **turn away** their faces (from the Right).  
18. And collect (wealth) and hide it (from use) ! <sup>[2]</sup>

**HEREAFTER** : Denier Retribution

**X**

19. Truly, Man was conceived of a **worried** temperament not supporting the **misfortune**; → Intro of the theme

20. **Down** when evil touches him;  
21. And **niggardly** when good reaches him;

Worried about misfortune  
HERE BELOW

-A-  
22. Not so of **praying** Men;  
23. and those who **remain steadfast** to their **prayer**;

-B-  
24. And those in whose wealth is a recognized right,  
25. for the beggar and the destitute poor;

-C-  
26. And those who hold to the truth of **the Day of Accountability**;

-C'-  
27. And those who **fear** the **Torment** of their Master,-  
28. For their Master's Torment is not a thing to feel secure from;

Worried about misfortune  
in the HEREAFTER

-B'-  
29. And those who **guard** their **natural parts** that it is indecent to expose,  
30. Except with their wives and those whom their right hands possess,  
for (then) they are not to be blamed,  
31. But **those who** trespass beyond this are transgressors;-  
32. And **those who** respect their trusts and covenants;  
33. And **those who** stand firm in their testimonies;

-A'-  
34. And those who (strictly) guard their **prayer**;

**HERE BELOW**

Denier's attitude :  
Extreme reactions

Believer's attitude :  
Right reactions  
+  
Constancy # versatility

**HEREAFTER** : Believer Retribution ← 35. Such will be the honored ones in the **Gardens** (of Bliss).

**A'**

36. Now what is the matter with the Deniers **hastening towards you, stretching their necks** to  
the right and to the left, in groups ?  
38. Does every man of them long to enter the Garden of Bliss?  
39. By no means! For We have created them out of the (base matter) they know !

40. Now I do call to witness *the Master of the Easts and the Wests* that We can certainly-  
41. Substitute for them better (men) than they; And We are not to be defeated (in Our Plan).  
42. So **let them** get stuck and frolic until they meet their promised day !

Denier's attitude:  
Mockery

**HERE BELOW**

Believer's attitude:  
Perseverance

43. **The day when** they will come out of the tombs, as if they were **hurrying** towards an idol,  
44. Their eyes lowered in dejection,- ignominy covering them (all over) !  
Such is the Day the which they are promised !

**HEREAFTER** : Denier Retribution

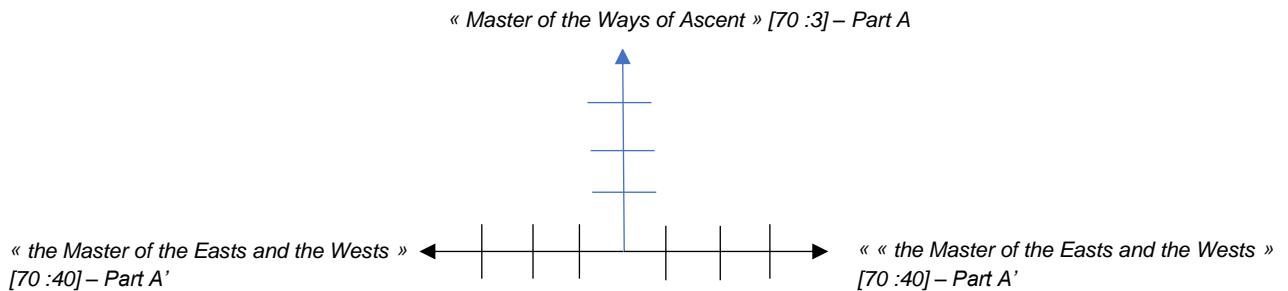
## Composition

The rhetorical analysis leads to a division into three parts, arranged in a concentric way (A - X - A'). Two large parts (1-18 and 36-44) frame a central part (19-35). These three parts are themselves cut into 2 sub-parts; with for the central part (1-35) an introductory incipit (19).

\*\*\*\*\*

### [1]

God, **the master of verticality and horizontality** as shown in the diagram below:



In short, the master of ALL!

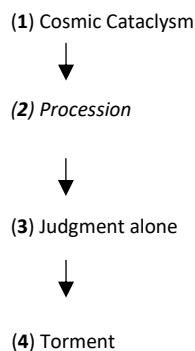
#### Remarks:

- ✓ The plural associated with the words "East/Levant" and "West/Sunset" is only a stylistic effect to indicate omnipresence, and to agree with the verse [70:3] which is also in the plural. Thus, it means: "the ruler of all the points/spaces of the East and the West".
- ✓ The trilateral root "ʿayn rā jīm" [70:3:4] refers to the notion of elevation in degrees by steps: "he climbed, or ascended, the staircase, or series of steps, and the ladder by means of a ladder" (Lane's Lexicon, page 2048). Its physical expression related to the house is found in verse [43:33].

\*\*\*\*\*

### [2]

Sura 70 deals with the **4 main steps** of the "Day of Resurrection", but not in the expected order. Indeed, only stage 2 ("procession of the criminals") is described in part A', while the other steps are described in part A:



It is understandable that **the stage of the "procession"** is evoked at the end of the last part (A'), and not in part A, taking into account the theme of the beginning of part A'. Indeed, an antithetical parallel is drawn between the unholy who mock the truth of the Day of Resurrection and their attitudes on that same day. Thus, as they hastened towards the messenger stooping down and stretching their necks, they will also hasten on the Day of Judgment, stooping down before the humiliation that awaits them in the Hereafter.

## Sura 71 - Nuh (Noah)<sup>75</sup>

God to Noah: [71:1] Surely We sent Nuh to his people, saying:  
 sending on mission **Warn** your people before there come upon them a painful chastisement



Warning &  
forgiveness

-A-

[71:2] He said: O my people! Surely I am a plain warner to you  
 [71:3] That you should serve God and be careful of (your duty to) Him and obey me  
 [71:4] He will **forgive** you some of your faults and grant you a delay to an appointed term;  
 surely the term of God when it comes is not postponed; did you but know !

Noah towards his people

-X-

[71:5] He said: O my Master! surely I have **called** my people by night and by day  
 [71:6] But my call has only made them flee the more

Noah to God:  
Mission accomplished

[71:7] And whenever I have **called** them that Thou mayest **forgive** them,  
 they put their fingers in their ears, cover themselves with their garments,  
 and persist and are puffed up with pride

[71:8] Then surely I **called** to them aloud  
 [71:9] Then surely I spoke to them in public and I spoke to them in secret

-A'-

[71:10] Then I said, Ask **forgiveness** of your Master, surely He is the most Forgiving

[71:11] He will send down upon you the cloud, pouring down abundance of rain  
 [71:12] And help you with **wealth and sons**,  
 and make for you gardens, and make for you rivers

[71:13] What is the matter with you that you fear not the greatness of God  
 [71:14] And indeed He has created you through various **grades**.  
 [71:15] Do you not see how God has created the seven heavens, **superimposed**.  
 [71:16] And made the moon therein a light, and made the sun a lamp

Noah towards his people

[71:17] **And God has made** you grow out of the earth as a growth  
 [71:18] Then He returns you to it, then will He bring you forth a (new) bringing forth.  
 [71:19] **And God has made** for you the earth a wide expanse  
 [71:20] That you may go along therein in wide paths.

-A-

[71:21] **Nuh said:** My Master! surely **they have disobeyed me**  
 and followed him whose **wealth and children** have added to him nothing but loss  
 [71:22] And they have conceived a **subterfuge**, an immense **deceit**.

Noah to God  
about the ungrateful



Despair &  
Torment(s) except  
for believers

-B-

[71:23] And **they say:** By no means leave your gods :  
 nor leave Wadd (1), nor Suwa (2); nor Yaghus (3), and Yauq (4) and Nasr (5)  
 [71:24] And indeed they have led astray many,  
 and do not **increase** the **unjust** in aught but error.

Attitude of the lost

-X-

[71:25] Because of their wrongs they were **drowned**,  
 then made to enter **fire**,  
 so they did not find any helpers besides God

Torment here on *earth* and in the hereafter

-A'-

[71:26] **Nuh said:** My Master! **leave not upon the land any dweller** from among **the ungrateful ones**  
 [71:27] For surely if Thou leave them they will lead astray Thy servants,  
 and will not **beget** any but immoral, **ungrateful** children.

Noah to God  
about the ungrateful

-B'-

[71:28] My Master! forgive me (1) and my parents (2)  
 and him who enters my house believing (3), and the believing men (4) and the believing women (5);  
 and do not **increase** the **unjust** in aught but destruction.  
 [1]

Attitude of believers

<sup>75</sup> Translation based essentially on that of Muhammad Habib Shakir.

## Sura 72 – The Jinn (Al Jinn)<sup>76</sup>

[72:1] **Say:** It has been revealed to me that a party of the jinn listened, and they said:

1

Djinns  
Powerless

-A-

Surely we have **heard** a wonderful Quran, <sup>2</sup> **Guiding** to the **right way**,  
so we believe in it, and we will not set up any one with our Master

} Djinns believing in the Quranic guidance  
and God alone

-B-

[72:3] The majesty of our Master is too too **high in dignity** has not taken a consort, nor a son  
[72:4] And that the foolish amongst us used to forge extravagant things against God  
[72:5] And that we thought that men and jinn did not utter a lie against God

Djinns bad refuge :  
- Inepties professed

[72:6] And that **leaders** from among men used to seek refuge with **leaders** from among jinn, so they  
increased them in wrongdoing.[2]  
[72:7] And that they thought as you think, that God would not **raise** anyone

-B'-

[72:8] And that we sought to reach **heaven**, but we found it filled with strong guards and flaming stars  
[72:9] And that we used to sit in some of the sitting-places thereof to steal a hearing, but he who would  
(try to) listen now would find a flame lying in wait for him

Djinns bad refuge :  
- They have no access  
to the mystery of the

[72:10] And that we know not whether evil is meant for those who are on **earth** or whether their Master  
means to bring them good  
[72:11] And that some of us are good and others of us are below that: we are sects following different  
ways  
[72:12] And that we know that we cannot escape God in the **earth**, nor can we escape Him by **flight**

-A'-

[72:13] And that when we **heard** the **guidance**, we believed in it;  
so whoever believes in his Master, he should neither fear loss nor being overtaken (by disgrace)  
[72:14] And that some of us are those who submit,  
and some of us are the deviators;  
so whoever submits, these aim at the **right way**

} Djinns believing in the Quranic guidance  
and God alone

-A-

[72:15] And as to the deviators, they are fuel of **hell**

[72:16] And that if they should keep to the (right) way,  
We would certainly give them to drink of abundant **water**  
[72:17] So that We might try them with respect to it;

Hell

And whoever turns aside from the reminder of his Master, He will make him enter into an **afflicting chastisement**

-B-

[72:18] And that the **places of worship** are God's, therefore call not upon any one with God  
[72:19] And that when the servant of God stood up **calling** upon Him, they wellnigh crowded him

Transmission of  
Divine messages

[72:20] **Say:** I only **call** upon my Master, and I do not associate any one with Him

[72:21] **Say:** I do not control for you evil or good

[72:22] **Say:** Surely no one can protect me against God, nor can I find besides Him any place of  
refuge

[72:23] (It is) only a **delivering** (of communications) from God and His messages;

-A'-

And whoever disobeys God and His Messenger surely he shall have the fire of **hell** to abide therein indefinitely  
[72:24] Until when they see what they are **threatened** with, then shall they know who is weaker in helpers and  
fewer in number

Hell

-B'-

[72:25] **Say:** I do not know whether that with which you are **threatened** be nigh or whether my Master will  
appoint for it a term  
[72:26] The Knower of the unseen! so He does not reveal His secrets to any  
[72:27] Except to him whom He chooses as a **messenger**;  
for surely He makes a guard to march before him and after him  
[72:28] So that He may know that they have truly delivered the messages of their Master,  
and He encompasses what is with them  
and He records the number of all things.

Transmission of  
Divine messages

[3]

2

Messenger  
Powerless

<sup>76</sup> Translation based essentially on that of Muhammad Habib Shakir.

\*\*\*\*\*

[1] et [3]

Surahs 71 and 72 form a "structural pair," each divided into two parts, with an introduction in the first part.

Their revelations come at a critical time in the life of Muhammad (pbuh), towards the end of the Meccan period. Indeed, the opposition of the majority of the Meccans was as strong and harsh as ever (cf. the second part of Surah 72), despite years of attempts to win them over to his views. In addition, some of his supporters had to go into exile in Abyssinia. Finally, the attempts to rally people outside the city of Mecca failed as shown by the episode of the unsuccessful preaching at the city of Ta'if and/or at the fair of 'Okaz. The situation thus seems desperate and more precarious than ever.

The Qur'an comforts Muhammad (pbuh) first by giving him the example of Noah who, in mirroring his own experience, failed to convert his people despite his insistence for many years. But he was saved from divine Torment along with a small group of people with him. The threat to the Meccans of Torment here on earth, in addition to that in the Hereafter, is apparent throughout Surah 71.

Then, in the first part of Sura 72, God comforts the prophet by revealing to him that his preaching is not always as futile as he may think, for he was also able to reach invisible beings: the Jinn (first part of Sura 72). This is an encouragement to continue to transmit the Divine messages.

\*\*\*\*\*

[2]

Ibn `Abbas says that in the pre-Islamic days of ignorance when the Arabs had to spend a night in some uninhabited, desolate valley, they would shout out: "We seek refuge of the jinn, who is owner of this valley." In other traditions of the pre-Islamic ignorance also the same thing has been reported frequently. For example, if in a place they ran short of water and fodder, the wandering Bedouins would send one of their men to some other place to see if water and fodder were available; and when they reached the new site under his direction, they would shout out before they halted to pitch the camp: "We seek refuge of the sustainer of this valley so that we may live here in peace from every calamity." They believed that every un-inhabited place was under the control of one or another jinn, and if someone stayed there without seeking his refuge, the jinn would either himself trouble the settlers, or would let others trouble them. These believing jinn are referring to this very thing. They meant that when man, the vicegerent of the earth, started fearing them without any reason, and started seeking their refuge instead of God's, it caused their people to become even more arrogant, haughty and wicked, and they became even more fearless and bold in adopting error and disbelief.

## Sura 75 - Al-Qiyâma (the resurrection)

[75:1] No! I swear by the Day of **Resurrection**!  
 [75:2] No! I swear by the soul that never ceases to **blame**!  
 -----  
 [75:3] Does man suppose that We will not **gather** [1] his bones?  
 [75:4] But yes! We have the power to fix his fingertips.

**Resurrection**  
 +  
**Blame**  
 +  
 Giving **form** (*future*)

**-A-**  
 [75:5] Rather, **man** desires to continue to live as a libertine.  
 [75:6] He asks: "**When** is the Day of **Resurrection**?"  
 -----  
 [75:7] **When** the sight was dazzled and paralyzed,  
 [75:8] that the **moon** is gone,  
 [75:9] and that the sun and the **moon** were **reunited** [1],  
 -----  
 [75:10] **Man** will say on **that day**, "Where to flee to?"  
 [75:11] Well! no! no refuge!  
 [75:12] To your Master **that day** is the place of return!  
 -----  
 [75:13] **Man** will be informed on **that day** of what he will have advanced.  
 and what he will have postponed.  
 [75:14] Much more, **Man** towards himself will be **clear-sighted**,  
 [75:15] despite his apology.

-> Here below: theme of the resurrection (intro)

The cosmic **cataclysm** - Step 2

**Hereafter : before reward**

**Human** Attitude - Step 3

Belief and **prayer**  
 (the Quran as a refuge)

**-B-**  
 [75:16] Do not move thy tongue to hasten it.  
 [75:17] **To Us** belongs his **gathering** [1] and his **recitation**.  
 -----  
 So when We have recited it, then follow its **recitation**.  
 [75:19] Then verily **unto Us** is his clarification.

**-A'-**  
 [75:20] (*kallā*) **No!** You rather like the **ephemeral**,  
 [75:21] and you forsake the **Hereafter**.  
 -----  
 [75:22] There are shining **faces** on **that day**.  
 [75:23] looking to their Master.  
 [75:24] There are darkened **faces** **that day**.  
 [75:25] knowing that a calamity is about to befall them.  
 -----  
 [75:26] (*kallā*) **No!** **When** she (the soul) was between the clavicles (throat),  
 [75:27] and that it was said, "Who is the medicine sorcerer man?"  
 [75:28] And that he knew that it was time for separation.  
 [75:29] and that the leg was tightened against the other **leg**,  
 [75:30] To your Master on **that day** we shall be driven. [1]

-> Here below: theme of the resurrection (intro)

**Human** Attitude - Step 3

**Hereafter : before reward**

The cataclysm of **death** - Step 1

No Believer and **prayer**  
 (the Clan as a refuge)

**-B'-**  
 [75:31] He did not believe and he did not **pray**,  
 [75:32] but he denied it and turned away,  
 [75:33] then he went to his own, **walking** proudly!

-----  
 [75:34] **Woe** to you, **woe** to you!  
 [75:35] And again, **woe** to you, **woe** to you!  
 [75:36] Does man think that he is left free to himself without a matrix attachment? [2]  
 -----  
 [75:37] Was he not a drop of semen from an ejected semen?  
 [75:38] then it was an adherent coagulated substance,  
 then He **created** it and gave it an harmonious form,  
 [75:39] Of him he made two spouses: the male and the female.  
 -----  
 [75:40] Is not He, then; able **to bring the dead back to life**?  
 [3]

**Blame**  
 +  
 Giving **form** (*future*)  
 +  
**Resurrection**

\*\*\*\*\*

[1]

- [75: 3] « *najma'a* » // [75 :9] « *jumi'a* » // [75 :17] « *jam'ahu* ».

Root *jīm mīm 'ayn* (ج م ع) :

Ibn Faris has declared: (مقاييس اللغة)

الجميم والميم والعين أصل واحد، يدلُّ على تَضَامِ الشَّيْءِ. يقال جَمَعْتُ الشَّيْءَ جَمْعاً

→ Concepts of "*compacting, piling, gathering, assembling* ».

- [75 :30] « *I-masāqu* ».

Root *sīn wāw qāf* (س و ق) :

1. Ibn Faris has declared : (مقاييس اللغة)

السين والواو والقاف أصل واحد، وهو خَذُو الشَّيْءِ.

→ There is the idea of "*pushing, exhorting, inciting, leading an object to a place* ».

2. Lane Lexicon: *He drove the cattle [or the beast]; he urged the cattle [or the beast] to go; The shank; i. e. the part between the knee and the foot of a human being; or the part between the ankle and the knee of a human being; [A market, mart, or fair:] a place in which commerce is carried on; (ISd, Msb, TA;) a place of articles of merchandise: (Mgh, TA:) so called because people drive their commodities thither.*

\*\*\*\*\*

[2]

[75 :36] - « *sudan* » :

- ✓ It is used for "*camels that are left alone and free to roam*",
- ✓ Verb expressing the idea of "*cutting the child's umbilical cord by which it is attached to its mother*".

-> Verses 37 and 38 logically deal with the formation of the fetus attached by a life bond to its mother.

-> Moreover, verse 39 reminds us that the man or woman is only fully accomplished by being linked to their spouse, and that unity is only truly realized in the complementarity of the two sexes.

\*\*\*\*\*

[3]

"Gathering" theme:

Part I : **Bone Gathering** (75 :3)

Part II (center) : **Gathering ...**

Part III : **Gathering of the dead** (75 : 40)

...of the sun and the moon (75 :9)

...To God (75 :12)

...of the Quran (75 :17)

... To God (75 :30)

...with his own (75 :33)

## Sura 76 - Al-Insân (The Man)

[76:1] Was there not a period of time **for Man** when he was not even a thing to be mentioned?  
 [76:2] Verily, we **created** man from a drop of sperm and a mixture.  
 We test him so that We made him hear and see.

-----  
 [76:3] Verily, we have guided him in the **way**, whether he be grateful or ungrateful.  
 -----

Verily We have **prepared** for the ungrateful ones chains, shackles, and a furnace.  
 -----

[76:5] Verily the **righteous** shall drink of a **cup**, the mixture of which shall be camphor,  
 [76:6] from a fountain from which the servants of God shall drink;  
 from which the servants of God shall drink, and from which they shall cause to spring forth abundantly.

Creation of Man  
 +  
 Guidance  
 +  
 Hereafter

-A-

[76:7] They fulfill their vows and they **fear** a day when evil will spread everywhere.  
 [76:8] They give **food**, in spite of love for it, to the needy, the orphan and the captive.  
 [76:9] "We feed you only for the face of God,  
 we do not want you to be rewarded or thanked.  
 [76:10] Verily, We **fear** from our Master a hard and painful day."

here below : **Charity**

-B-

[76:11] God has therefore **protected** them from the evil of **that day**,  
 and gave them a radiant freshness and joy.  
 [76:12] He **rewarded** them for **perseverance** with a **garden** and **silk**,  
 [76:13] They are reclining on couches, seeing neither scorching sun nor freezing cold.  
 [76:14] Close to them are His **shadows**, and His **fruits** are inclined on hand.

Protective **garden** -> fruits  
 + silk

-B'-

[76:15] They shall circulate **among them** silver bowls and crystal glasses,  
 [76:16] crystal laced with silver, the contents of which have been carefully determined.  
 [76:17] There they shall **drink** from a **cup**, the mixture of which shall be ginger,  
 [76:18] from a spring there, named Salsabil.

Good Reward in the Hereafter

Rivers -> drink  
 + silk

-----  
 [76:19] **Among them** will circulate ephemeral cupbearers of eternal youth.  
 When you see them, you will think of them (as) scattered pearls.  
 [76:20] When you look over there, you will see blessings and a vast kingdom.  
 [76:21] They shall have on them green garments of **satın and brocade**.  
 They will be adorned with silver bracelets.  
 Their Master will give them **drink** of a very pure **drink**.  
 -----

[76:22] Verily, this is a reward for you for your recognized **effort**.

-A'-

[76:23] Verily We have sent down the **Qur'an** to you in stages.  
 [76:24] Be patient then with the judgment of your Master,  
 and obey neither the sinner nor the ungrateful among them.  
 -----  
 [76:25] **Call upon** the name of thy Master morning and evening and a part of the **night**.  
 (fa) Thus prostrate yourself before Him! and glorify Him by **night, for a long time!**

here below : **Prayer**

-----  
 [76:27] Verily, they love the **ephemeral**, and leave behind them **a heavy day**.  
 [76:28] We **created** them and strengthened their forms.  
 And if it is Our will, We can replace them entirely with others of their kind.  
 -----

[76:29] Verily, this is a **reminder**.  
 So let him who is willing, let him take a **path** to his Master.  
 [76:30] (but) You will only want as much as it is **God's will**.  
 -----

God is Omniscient, Wise.  
 [76:31] He brings into His mercy whoever He wills.  
 As for the **unjust**, He has **prepared** for them a painful torment.

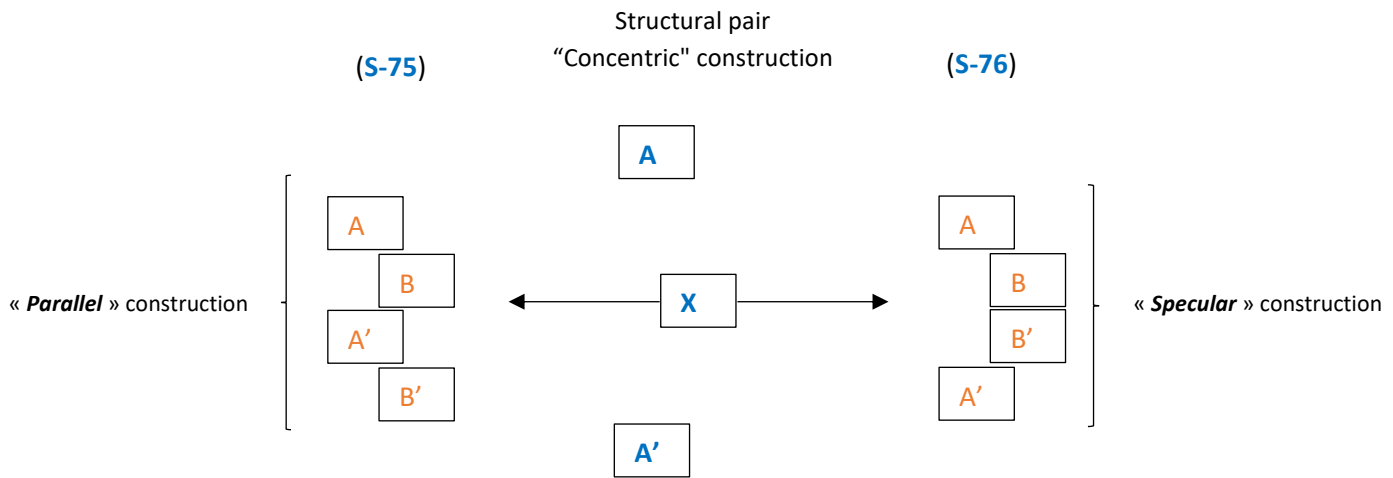
[1]

Creation of Man  
 +  
 Guidance  
 +  
 Hereafter

\*\*\*\*\*

[1]

Suras 75 and 76 form a "**structural pair**", with a center formed by 4 text units. The difference comes from the composition\* of each of the two centers:



\* see [help](#)

## Sura 77 - Al-Mursalât (the ones that are sent)

Intro

[77:1] By those who are **sent** one after the other! -*âti / an*  
 [77:2] And the vehemently winds that blow violently. -*âti / an*  
 [77:3] By those who generously scatter! -*âti / an*  
 [77:4] and by those who separate with intervals. -*âti / an*  
 [77:5] And those who bring down Remembrance, -*âti / an*  
 [77:6] **apology** or warning. [1]

HERE BELOW

Reminder of the natural process of resurrection

[77:7] Verily, that which is promised to you will surely come to pass.  
 [77:8] So when the stars are blotted out,  
 [77:9] and when the sky is torn apart,  
 [77:10] and when the mountains are pulverized into dust,  
 [77:11] and when the **messengers** are assembled at the appointed time.  
 [77:12] On what day is it set?  
 [77:13] On the **Day of Distinction**.

HEREAFTER

Cosmic cataclysm (announcer of the day of resurrection)

[77:14] What made you know what **Distinction Day** is ?

[77:15] **Woe on that day to those who cried out in lies.**  
 [77:16] Did We not destroy the **ancient** people?  
 [77:17] Then did We not cause them to be followed by subsequent peoples?  
 [77:18] This is how We deal with the **criminals**.  
 [77:19] **Woe on that day to those who cried out a lie.**  
 [77:20] Have We not **brought you to the existence of a water** of no importance?  
 [77:21] which We have placed in a receptacle, firmly established,  
 [77:22] for a known duration?  
 [77:23] We have thus measured it, and We are the best to measure.  
 [77:24] **Woe on that day to those who cried out in a lie.**  
 [77:25] Did We not make the **earth** a place of gathering together  
 [77:26] for the living and the dead?  
 [77:27] and placed mountains firmly anchored?  
 And We have made you drink **water** that is docile, sweet, and pleasing to the taste?

Recall HERE BELOW...

Earthly torments

Men's Creation

Benefits: Earth and Sky

[77:28] **Woe on that day to those who cried out in lies.**  
 [77:29] Go to that which you called a lie.  
 [77:30] Go under the **shadow** [of the smoke] of a three-column [blaze],  
 [77:31] which provides no [refreshing] **shade**, nor is it useful against the **flame**,  
 [77:32] for it casts **sparks** like logs,  
 [77:33] like masses of giant burning ropes.  
 [77:34] **Woe on that day to them that cried out a lie.**  
 [77:35] It is a day when they speak not,  
 [77:36] and they are not allowed to **apologize**.  
 [77:37] **Woe on that day to those who cried out in lies.**  
 [77:38] It is the **Day of Distinction** when we will gather you and the **ancients** together.  
 [77:39] So if you have a plan, then set up a stratagem against Me.  
 [77:40] **Woe on that day to those who cried out in lies.**  
 [77:41] Verily, those who have guarded themselves are among **shadows** and **springs**,  
 [77:42] and the fruit they desire.  
 [77:43] **Eat and drink** as a profitable repast of what you were doing.  
 Verily, this is how We reward those who do good.

Retribution : Hell

HEREAFTER

Judgment  
+ Procession

Retribution : Heaven

[77:45] **Woe on that day to those who cried out in lies.**  
 [77:46] **Eat and enjoy** for a while, you who are surely criminals.  
 [77:47] **Woe on that day to those who cried out in lies.**  
 [77:48] When it was said to them, "**Bow down**," they did **not** bow down.  
 [77:49] **Woe on that day to those who cried out in lies.**  
 [77:50] What **new information** after this will they believe?

...But Ingratitude HERE BELOW

\*\*\*\*\*

[1]

- [77:2] "**And the vehemently winds that blow violently**", mowing or harvesting grain that is still green.

- [77:3] "**by those who generously scatter**", that is, the winds that shake the clouds and make them spread rain abundantly, and generously green the grazing lands.

- [77:4] "**and by those who separate with intervals**", that is, the winds that separate the clouds and cause the rain to be lightly spread, making the grass so fine that it can be seen from the ground.

These **winds** indirectly provide the reminder (verse 5 - likened to the water that is thrown down from the sky to sow the earth) that will play the role of judge for Men. Indeed, just as the pasture land, which, dried up at the end of summer, turns green again and comes back to life after a rain, God will make Mankind revive after its death. Faced with these signs, it is up to men to believe or not, and therefore to act accordingly (with the certainty that we will be held accountable for our behavior).

Nature bears signs. It is up to man to reflect, meditate and learn from them.

- Finally, the passage [77:1-5] recalls the key role given to the winds in the Qur'an (intra textuality):

- ✓ [7:57] "It is He who sends forth the **winds** of *foretelling*, **preceding** His *mercy*. When they bear heavy clouds, We drive them to a dead land, and then We send down water from it, with which We bring forth all kinds of fruit. Thus We will **bring forth the dead**. Perhaps you will remember. »
- ✓ [2:164] ...in the **variation** of the **winds** and in the clouds subject between heaven and earth: in all this there are signs for people who understand.

## Sura 78 - An-Naba (the new)

[78:1] (*intg*) What do they **question** among themselves?

[78:2] about the immense news,

[78:3] the one on which they **disagree**.

-na

[78:4] **No!** they will **soon** know.

[78:5] And again, **no!** they will **soon** know.

-na

Theme of **re-creation** (dispute)

HERE BELOW

Theme of beneficent **creation** as  
evidence of re-creation

Earth { [78:6] (*intg*) Have We not made the **earth** a place of rest?

[78:7] And the **mountains** as planted stakes?

-an

[78:8] We have created you in **pairs**,

[78:9] and we have made your sleep a rest.

-an

Pivot center

[78:10] We have made the **night** a cloak,

[78:11] and we made the **day** a place to live.

-an

[78:12] We have built above you **seven** sturdy ones,

[78:13] and we placed a fiercely flaming light fixture.

-an

Sky { [78:14] We have sent down water from the **clouds**, and it is flowing in waves,

[78:15] that they may bring forth seed and vegetation through her,

[78:16] and **gardens** with lush and dense vegetation.

-an

[78:17] Truly, **the Day of Distinction** has its **appointment**.

-A-

[78:18] **On the day when** the horn is blown [1], and you come in a multitude.

[78:19] **The sky** was opened and became wide gates,

[78:20] The **mountains** were set in motion and became a mirage.

HEREAFTER: Cataclysm + procession

-B-

[78:21] Truly, **Hell** was waiting for the transgressors as a place of return.

[78:23] They will dwell there for ages.

[78:24] They will **taste** neither coolness nor drink therein, <sup>25</sup>except boiling water and sanctification.

[78:26] An appropriate recompense.

Hell

HEREAFTER :  
Retribution

[78:27] Indeed, they did not expect to be held accountable.

[78:28] They treat Our signs with great intensity, and with a strong denial.

[78:29] And every thing We have numbered in writing.

[78:30] Therefore **taste!**

And We give you no increase except in **torment**.

Heaven

-B'-

[78:31] Verily for those who have guarded themselves is the abode of **success**:

[78:32] **Gardens** and vineyards,

[78:33] and young feminine beings with beautiful forms and all of the same age,

[78:34] and filled cups.

[78:35] They hear neither trivialities nor lies.

[78:36] A **recompense** from your Master, a gift of your own merit.

-A'-

[78:37] **Master** of heaven and earth and all that exists between them is Ar-Rahmân.

they will not be able to **speak** to Him.

[78:38] The day when the Spirit and the angels will stand in array.

They will refrain from **speaking** except the one for whom Ar-Rahmân has granted permission,  
and who will say what is right.

Silent listening (hearing)

HEREAFTER: Judgment

[78:39] This will be **the Day of Truth**.

Then let him who wishes to do so take the way that leads to his Master!

Non-silent vision (sight)  
(self-judgment towards oneself)

[78:40] We have warned you of a torment near at hand,  
**the day when** man will see what his two hands have advanced,  
and the **denier** will say, "How I wish I was dust!"

[2]

\*\*\*\*\*

[1]

It is interesting to note that the awakening of the dead and the announcement of the day of resurrection will be done by means of the breath in verse [78:18]. And, at the beginning of Sura 77, it is this same breath (**wind**) that revives the earth, with various fortunes. It also reminds us of the divine breath at work in this world that animates everything that exists.

\*\*\*\*\*

[2]

Suras 77 and 78 form a "**structural pair**" (common meta-structure), according to the new rhetorical law that I uncovered with Sura 2 (cf. conclusion – point 3). These suras are made up of two parts, separated by a center (77:14 & 78:17), around which revolves the theme of the couple "belief-unbelief in the day of resurrection". Sura 77 contains an introduction (verses 1 to 6). This introduction does not a priori play any role in deciding whether two of the related textual units are structurally symmetrical or not.

Note the structure of the second part of Sura 77 (verses 15 to 50), which is punctuated by the phrase "**Woe on that day to those who cried out in lies**": It is composed of **3** blocks of text (separated by a space), themselves composed of **3** sub-units! Perfect symmetry of structure.

The manifestation of the creative and beneficent omnipotence at work in this world is used as an argument to justify the resurrection of bodies and souls. He who can create all things out of nothing can also bring back to life what has already been. No limits must be placed on the divine will, which is absolute.

The moment of resurrection is divided into **3 main phases**:

1. The cosmic cataclysm that sounds the awakening of the dead to go in procession to the place of judgment,
2. The moment of Judgment itself (listening and reading),
3. Retribution (hell or heaven).

Please note that the **final reward** phase (retribution) is in both cases **in the center of a passage**. This will be true throughout the Qur'an where the eschatological topic is central, especially in the Mecca period. It is indeed the main contribution of the Quranic discourse to Meccan idolaters. As for God, as a transcendent deity and creator of heaven and earth, he was indeed known and recognized, but he was associated with idols that were mostly honored.

## Sura 79 - An-Nâzi`ât (those that pull out)

Intro

[79:1] By those who pluck, violently!                      *āti / an*  
 [79:2] By those who are active, with eagerness!       *āti / an*  
 [79:3] By those who glide, light!                         *āti / an*  
 [79:4] and who are ahead first,                           *āti / an*  
 [79:5] and carefully apply an order. [1]                 *āti / an*

[79:6] **On the day** when the **tremor** shakes violently,  
 [79:7] followed by an additional shake.  
 [79:8] On **this day**, **hearts are throbbing**,  
 [79:9] their **eyes** are **humbled**.

[79:10] They say, "Will we be brought back to our original state?  
 [79:11] What! When we were rotting bones?"  
 [79:12] They said, "Then it would be a lose-lose return!"

[79:13] And verily there is but a unique **ringing**,  
 [79:14] and behold, surprised they **wake up**.

HEREAFTER

Before reward

PRESENT

--> question

HEREAFTE

After reward

[79:15] Has the news about **Moses** reached you?  
 [79:16] When his Master called him into the sacred valley twice:  
 [79:17] "Go to **Pharaoh**. He transgressed.  
 [79:18] And say, "Is there in you the desire to attain great godliness?  
 [79:19] I will guide you to **your Master** so that you may fear Him.  
 [79:20] And he showed him the greatest sign.  
 [79:21] But he denied and disobeyed.  
 [79:22] Then he turned his back in anguish.  
 [79:23] And he gathered and called,  
 [79:24] and he said, "I am **your Master**, the Most High!"  
 [79:25] Then **God** seized him with an exemplary **Torment** (for) the last and the first...  
 [79:26] Verily in this there is indeed a **lesson** for the one who *fears*.

[79:27] Are you harder to create, or the sky that He has built?  
 [79:28] He raised its vault and fashioned it.  
 [79:29] He darkened its night and made its light come out.

[79:30] And after that He stretched out the **earth** and made it a flat and smooth surface.[2]  
 [79:31] He brought forth water and pasture,  
 [79:32] and He anchored the mountains.

[79:33] A **livelihood** for you and your livestock.

[79:34] Then came the crushing **cataclysm**,  
 [79:35] **on the day** when Man will remember what he has striven for,  
 [79:36] The **Furnace** will be **visible** to him who looks.

[79:37] As for the one who transgressed,  
 [79:38] and preferred the life here below,  
 [79:39] The **Furnace** is his refuge.

[79:40] As for the one who dreaded appearing before his Master,  
 and preserved his soul from vain desires,  
 [79:41] Then truly **Paradise** is the refuge.

[79:42] They ask you about the **Hour**: "When will it be **anchored**?"  
 [79:43] How could you mention it?  
 [79:44] To your Master is his **term**.  
 [79:45] You are but a warner to him who *fears* her.

-āhā  
 -āhā  
 -āhā  
 -āhā

HEREAFTER

Before reward

After reward

PRESENT

--> question

HEREAFTER

--> After reward

[79:46] **On the day** they **see** her,  
 it will seem to them, on the day they see it, that they only stayed one evening or morning.

\*\*\*\*\*

[1]

Cf. the parallel with Sura 77 and the evocation of the winds.

This introductory passage is linked to the beginning of the first part (verses 6 to 14) – some thoughts:

- the tearing winds are reminiscent of the earthquake that awakens the dead, torn from their graves and from the earth where they slumbered..

- The winds that first precede divine mercy echo the cry and earthly cataclysm that precede the moment of judgment and retribution etc...

\*\*\*\*\*

[2]

Some, leaning towards Quranic scientism, claim that the description of the shape of the earth is described in this verse. They use the word "dahāhā" from verse [79:30], which would refer to an ostrich egg.

First, the form I verb "dahā" refers to the original idea of "**spreading** out in a wide and smooth way". This root is also used to refer to the "horse that ran by digging its hooves into the ground", i.e. the ground is soft and **supple** enough for the horse's hooves to sink into it.

Thus, this Arabic root does not refer to the ostrich egg, but to an ostrich that widens and widens the ground with its foot or leg, at the place (example) where it is about to lay its eggs.

## Sura 80 - 'Abasa (he frown)

-A-

[80:1] He **frown** and **turned away!** ! [1]  
[80:2] because the blind man came to him.

[80:3] But what do you know, perhaps he is striving for great piety?  
[80:4] Or to remember in such a way that **Remembrance** will benefit him?

-B-

[80:5] (*ammā*) As for him who was complacent,  
[80:6] You thus give him your attention.  
[80:7] But what does it matter to you if he does not strive for great piety?

-B'-

[80:8] (*ammā*) As for him who came to you full of zeal,  
[80:9] plunged in fear,  
[80:10] So you were too busy for him.

-A'-

[80:11] (Nay) But no! In truth, it is a **Reminder!**  
[80:12] - and **anyone** who has wanted to, has often remembered it,

[80:13] in honored leaves, <sup>14</sup> lifted up, purified,  
[80:15] by the hands of honourable, pious, secretaries [2] <sup>16</sup> scribes.

The Importance of **Divine Remembrance for All** Here below...

-A-

[80:17] Man has been destroyed [3] for being **ungrateful!**

[80:18] Of what was he **created?**

[80:19] With a drop of semen He created him.  
and he proportioned it,

[80:20] and then *He* made his way easy for him, [4]

[80:21] then *He* slew him and put him in his grave,  
[80:22] then, when *He* willed, *He* called him back to life.

[80:23] (Nay) But no! **He is not doing what He was commanded.**

-A'-

[80:24] (fa) And let a man look at his food.

[80:25] It is **We** Who have poured out the water in abandonment,

[80:26] then **We** split the earth with cracks and fissures.

[80:27] and **We** have caused seeds to grow there,

[80:28] vines, vegetables,

[80:29] olive trees, palm trees,

[80:30] orchards with dense foliage,

[80:31] of fruit and pastures,

[80:32] A livelihood **for you** and your livestock.

-ahu

-ahu

-ahu

-ahu

-ahu

-ahu

-ahu

Man:  
- Creation  
- Arabic  
- Guidance

Reminder of the divine  
benefits to mankind

Nature :  
- Water in large quantities  
- Varied & rich food  
- Livestock

-A-

[80:33] And **when** the **Deafening Noise** comes,

[80:34] **on the day** that a man flees from his brother,

[80:35] his mother, his father,

[80:36] his companion and his children,

[80:37] **On that day** every man among them shall be occupied with a business....

-B-

[80:38] **That day**, radiant **faces**,

[80:39] laughing and rejoicing at the good news.

-B'-

[80:40] **On that day**, **faces** will be covered with dust,

[80:41] dark.

-A'-

[80:42] These are the **ingrateful deniers** who depart from what is just and right.

...Before the **Call to Account** in  
the Hereafter

\*\*\*\*\*

[1]

The Envoy, in a conference to convince Mecca leaders, would have evaded, not without irritation, a pious repeated request ("Guide me" or "teach me") from a blind man. God has corrected his attitude: one should not reject a request for divine guidance, because it is addressed to all, even those of modest or weak condition.

Historical reminder: At the beginning of his preaching, and by virtue of the current norms of decorum approved by the Qur'an, the Envoy urges his close relatives - i.e., his paternal uncles - to rally to his divinity (Clan Verse, Sura 26:214). Muhammad's message is addressed first and foremost almost exclusively to his family group, with the utmost respect for the tribal social structure. Moreover, at that time, convincing a chieftain was sure to win over those who were under his dependence or influence.

\*\*\*\*\*

[2]

*Safaratin* " scribes, secretaries ". Hapax, of Aramaic origin. They are angelic scribes charged with fixing the Revelation in the Celestial Archetype of the Quran. The Arabic recitation of the Prophet is therefore, in this sense, only a reminder of what is on the heavenly tablets, not an innovation.

Recall the same context with Sura 74, where the verses [74:54-55] are identical to the verses [80:11-12]:

[74:49] **What do they have to turn away from Remembrance?**  
[74:50] They are like frightened donkeys,  
[74:51] fleeing from a lion.  
[74:52] Each one of them would rather **be brought unfolded sheets.**  
[74:53] But no! **They do not fear the Hereafter.**  
[74:54] But no! It is a **Reminder.**  
[74:55] - and **anyone** who has wanted to, has often remembered it,

Thus, by comparing Sura 80 with Sura 74, the Qur'an confirms that it is indeed mentioned in verse [80:13] of the heavenly Scripture, and that the main subject of the Mecca Reminder concerns the Beyond and the judgment of the acts of men. This reminder must therefore inspire fear in the heart of Man, but not a paralyzing fear but a positively acting fear. The sequence [80:1-16] is thus logically linked to the sequence [80:33-42] which evokes the day of judgment and retribution.

\*\*\*\*\*

[3]

In the historical context, this is not about man in general, but about the prototype of the **disobedient, self-righteous and ungrateful notable** in the face of the divine message and God's blessings. With a warning effect to humanity.

\*\*\*\*\*

[4]

Some verses that go in the direction of the interpretation indicated:

- ✓ [76:1] Has not Man undergone a period of time in which he was not even a thing to be mentioned? [76:2] We created man from a drop of mixed sperm. We feel it. We made him hear and see. 76:3] **We have guided him in the way, whether he be thankful or ungrateful.**
- ✓ [54:22] We have made the **Qur'an easy to remember**. Is there anyone, then, to remember
- ✓ [44:58] We have made it **easy in your tongue** only so that they may remember.
- ✓ [19:97] We have made it **easy in your language**, that you may proclaim it to those who take refuge, and that you may warn a quarrelsome people through it.