

Understanding the Qur'an: Themes and Style	
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Qur'ān	Lexically means 'reading' and came to refer to 'the text which is read'
Importance of the Qur'an	The Qur'an is the supreme authority in Islam <ul style="list-style-type: none"> <li>- The Sunnah comes second to it</li> </ul>
Claims against the Qur'an	The Qur'an has itself recorded all claims and attacks made against it and against the Prophet in his lifetime
Not a poet or writer	Muhammad ﷺ was not known to have had a gift for poetic or rhetoric like many of his contemporaries <ul style="list-style-type: none"> <li>- Until the first revelation came to him in the cave, he was not known to have composed any poem or given any speech</li> <li>- "Never have you read a book before this, nor have you ever transcribed one with your right hand. Had you done either of these, the unbelievers might have doubted"</li> </ul> وَمَا كُنْتُمْ تَتْلُوا مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكُمْ إِذَا لَارْتَابَ الْمُبْطِلُونَ
Authorship of the Qur'an  أَنْزَلَ	The first word revealed was an imperative addressed to the Prophet, linguistically making the authorship of the text outside Muhammad  The Qur'an describes itself as a book which God 'sent down' to the Prophet <ul style="list-style-type: none"> <li>- This word conveys the concept that the origin of the Qur'an is from above and that Muhammad SAW is merely a recipient</li> </ul>
Writing of Qur'an  Abu Bakr's copy  Uthman's copy	By the end of the Prophet's life the entire Qur'an was written down in the form of uncollated pieces <ul style="list-style-type: none"> <li>- An inner circle of his followers wrote down verses of the Qur'an as they learned them from him</li> </ul> Fearing there was a danger of some Qur'anic material being lost, the first caliph, Abu Bakr ordered that the Qur'an should be collected in one written copy which was kept with him, then with 'Umar, and after with his daughter Hafsa <ul style="list-style-type: none"> <li>- He ordered that a number of copies be made and distributed to different parts of the Muslim world as the official copy of the Qur'an</li> <li>- The 'Uthmanic codex has remained as the only canonical text of the Qur'an that exists, recognised by Sunnis and Shi'is alike</li> </ul> The collected written text of the Qur'an was the first book in the Arabic language
Arrangement of verses and surahs	The order of material in each surah was determined by the Prophet, who is believed to have been acting on the instruction of the angel of

	<p>revelation himself</p> <p>Stronger evidence shows that the Prophet also determined the order of the surahs</p>
Relationship of the Sunnah to the Qur'an	<p>The sunnah either emphasizes what is in the Qur'an (sunnah mu'akkidah), explains the manner in which something should be carried out (sunnah mubayyinah) or introduces new teachings modeled on what is in the Qur'an (sunnah muthbitah)</p>
<p>Translations</p> <p>The first translation</p> <p>Translation of the Bible</p>	<p>Theologically, it is the Arabic version that is considered the true Qur'an, the direct word of God, and read in acts of worship</p> <p>The first translation of the Qur'an into English was by Alexander Ross and printed in 1649</p> <ul style="list-style-type: none"> <li>- He called it <i>The Alcoran of Mahomet, the Prophet of the Turks</i></li> <li>- He did not know Arabic and based his translation on a French version</li> </ul> <p>There are now numerous translations in English, but not one has been made by more than one person at a time</p> <ul style="list-style-type: none"> <li>- The Authorized Version of the Bible was translated by a group of forty-seven working together to produce a work for King James I</li> <li>- The New English Bible was retranslated into modern English by a similarly large group of English-speaking people</li> </ul>
Are its verses jumbled and situated randomly?	<p>A number of subjects, for instance beliefs, rituals, morals and law, are combined in order to reinforce its basic teachings</p> <ul style="list-style-type: none"> <li>- Legal matters are given more force through being related to beliefs, rituals and morals</li> <li>- The Throne Verse about the majestic attributes of God follows an instruction to the believers to part with their money for charity before the day comes when no money or friendship would avail them</li> <li>- In discussions about settlements in divorce the Qur'an suddenly reminds people to 'preserve the prayer and stand before God in devotion'</li> </ul> <p>وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ ... حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ</p> <p>The Qur'an is not an academic thesis, but a book of guidance and has its own methods of instilling desire (targhīb) and instilling fear (tarhīb) so that they act together</p>
Universal application	<p>The Qur'an uses techniques of generalization such as by the use of ta'mīm – words of general application like 'those who', 'whoever', giving the message universal application</p> <ul style="list-style-type: none"> <li>- In giving permission to the Muslims to defend themselves, it gives it generally to 'Those who have been driven out of their</li> </ul>

	homes.’ This will apply at any time or place
Bismillāh	<p>‘In the name of Allah’</p> <ul style="list-style-type: none"> <li>- An expression on the part of the reader that the act begins with, and is accompanied by, His name</li> </ul>
بِ	<p>The Arabic preposition bi has several meanings: beginning, dedication, accompaniment, and instrumentality</p> <ul style="list-style-type: none"> <li>- In this passage all these are applicable</li> </ul>
Lost in translation	<ul style="list-style-type: none"> <li>- There is no equivalent word in English that carries the same range of meanings, and so there is an inevitable loss in translation</li> </ul>
Allah	<p>The only ‘personal’ name</p> <ul style="list-style-type: none"> <li>- All other names are adjectives or attributes</li> </ul>
al-Rahmān al-Rahīm	<p>The most frequently recurring attributes of God</p> <ul style="list-style-type: none"> <li>- Both are intensive forms of the adjective</li> </ul>
Root	<ul style="list-style-type: none"> <li>- Both words derive from the same root in Arabic r-h-m the general meaning of which is ‘mercy’</li> </ul>
Opinions regarding their meaning	<ul style="list-style-type: none"> <li>- Some take Rahmān as ‘showing mercy in this world and the next’, with Rahīm applying only to the next. Others see Rahmān applying to believers and non-believers, and Rahīm to believers only; or Rahmān as ‘Provider of Mercy’ in relation to large-scale things and Rahīm to small scale things; or Rahmān as provider of mercy which only God can provide while Rahīm can also be provided by humans</li> </ul>
Al-Ḥamdu li-Lillāhi Rabb al-‘ālamīn	<p>Praise belongs to God, the Sustaining Lord of all the Worlds</p> <ul style="list-style-type: none"> <li>- The reader’s relationship with God is shown as one of praise</li> </ul>
Al-Ḥamd	<ul style="list-style-type: none"> <li>- The generic al- in Arabic makes the word hamd encompass all praise</li> </ul> <p>نُسَبِّحُ لَهُ السَّمَوَاتِ السَّبْعَ وَالْأَرْضَ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ</p> <ul style="list-style-type: none"> <li>- Al-hamd is reinforced in Arabic by the choice of the nominal rather than verbal sentence which would have limited it to a certain person or tense</li> <li>- Hamd means both ‘praise’ and ‘thanks’ <ul style="list-style-type: none"> <li>- The English translation narrows the word to one single sense</li> </ul> </li> <li>- It is a declaration, an affirmation, rather than a tentative wish like the subjunctive ‘be’ in ‘praise be to him’</li> </ul>
Rabb al-‘ālamīn	<p>Rabb is normally translated as ‘Lord’</p> <ul style="list-style-type: none"> <li>- The Arabic word carries within it the root meaning of ‘caring’ and ‘sustaining’</li> <li>- There is no equivalent single word in English carrying all these meanings</li> </ul>
‘Ālam	<p>Defined as meaning ‘what is other than God’ (mā siwā Allāh)</p>

Māliki Yawm al-Dīn	<p>‘Master of the Day of Judgement’</p> <ul style="list-style-type: none"> <li>- It is natural that this comes chronologically as the last of the three attributes of God</li> </ul>
Iyyāka na‘budu wa iyyāka nasta‘īn	<p>‘It is you we worship and it is you we ask for help’</p> <ul style="list-style-type: none"> <li>- This follows logically from the earlier part: Who is more worthy of being singled out for worship, and in seeking help, other than the caring Lord of all the Worlds, the Most Beneficent, the Most Merciful, the Master of the Day of Judgement?</li> </ul>
Ilṭifāt	<p>Here we have the shift from the third person to the second person</p> <p>A remote God from whom help cannot be expected is not the Islamic conception of God</p>
Ihḍinā al-ṣirāt al-mustaqīm	<p>‘Show us the right way’</p> <ul style="list-style-type: none"> <li>- The path has two attributes: <ul style="list-style-type: none"> <li>- It is straight/right, this is the surest and shortest way to the destination</li> <li>- It has been tested before and proved right</li> </ul> </li> </ul> <p>‘Those whom you have blessed’</p> <ul style="list-style-type: none"> <li>- These are described elsewhere in the Qur’an as the prophets, those who do not deviate from the Truth, martyrs and the righteous ones  فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ</li> <li>- Blessing the followers of the path is attributed to God: ‘the way of those You have blessed’ <ul style="list-style-type: none"> <li>- Being the object of anger and being astray are not related to God in this way</li> </ul> </li> </ul> <p>The entire picture of God in Sūrat al-Fātiḥah is benign and beautiful, He is the Source of Help, who gives guidance and blessings</p> <ul style="list-style-type: none"> <li>- He is not said to be angry or leading people astray</li> </ul>
Hidāyah	<p>Muslims plead to God in their prayers, seventeen times spaced throughout the day, to be shown the right way in any situation</p> <ul style="list-style-type: none"> <li>- One of the names of the Fātiḥah is ‘the often-repeated seven verses’ (al-sab‘ al-mathānī)</li> </ul>
Umm al-Qur’ān	<p>Sūrah Fātiḥah was called by the Prophet SAW ‘the Mother/Essence of the Qur’an’</p> <ul style="list-style-type: none"> <li>- It encapsulates the Qur’an’s whole message – on God and his attributes, the relationship between Him and the world, the message that comes from Him through prophets and is to be followed, and the variety of responses and destinations of the different groups</li> <li>- It is natural, therefore that this ‘table of contents’ comes at the beginning of the Qur’an</li> </ul>

<p>Fātihah in the prayer</p> <p>Community</p> <p>Sounds and rhyme</p>	<p>The request, ‘Show us the right way’ in this first sūrah is answered immediately at the beginning of the second: ‘This is the book, there is no doubt about it, a guide for all the God-conscious’</p> <p>As it encapsulates the essence of the Qur’an, and of Islam, it is a most fitting passage as an obligatory part of Islamic prayer</p> <p>The singularity of God is emphasized throughout: in the dedication, praise, in His names and attributes, and in being the sole object of worship and of seeking help</p> <ul style="list-style-type: none"> <li>- In contrast, the affirmation and petition are put in the plural, not the singular, so that even if an individual is praying on his own, he sees himself as part of a company of believers</li> </ul> <p>The words in the first part about God are composed of soft-sounding consonants which contrast with the latter part about human beings, especially as it reaches those who incur anger and those who are astray</p> <p>The rhyme scheme alternates between ‘... īm’ and ‘... īn’ throughout the sūrah</p>
<p>Water in the Qur’an</p> <p>Benefits of water</p>	<p>The Qur’an does not just state that He created freshwater</p> <ul style="list-style-type: none"> <li>- The Qur’an involves people in what they can observe of the processes that generate water <ul style="list-style-type: none"> <li>- Such statements frequently begin with ‘It is God ...’, ‘It is He who ...’, as a reminder that the origin of freshwater is with God and not man <ul style="list-style-type: none"> <li>- This is further emphasized by the words, ‘from the sky ...’, immediately removing the source of water from men</li> </ul> </li> <li>- The sky contains water held there by His power and at will He ‘brings it down’; the Qur’an never says ‘it falls’ <ul style="list-style-type: none"> <li>- Human beings are reminded, ‘you are not the holders of its stores’</li> </ul> </li> </ul> </li> </ul> <p>وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا</p> <p>وَأَرْسَلْنَا الرِّيحَ لُفُوحًا فَاَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ</p> <p>Drinking</p> <ul style="list-style-type: none"> <li>- With water He gives life to animals, humans and to the earth itself <ul style="list-style-type: none"> <li>- ‘We send down pure water from the sky, that We may thereby give life to a dead land and provide drink for what We have created – cattle and men in great numbers’</li> </ul> </li> </ul> <p>وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُخْطِيَ بِهِ بَلَدَةً مَّيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأَنْاسِيًا كَثِيرًا</p> <ul style="list-style-type: none"> <li>- God uses ‘We’, the plural of majesty, in drawing attention to all these acts</li> </ul>

Groundwater	<p>Cleanliness</p> <ul style="list-style-type: none"> <li>- Water serves the important daily function of cleansing and purification for worship and for reading or touching the Qur'an وَيُنَزِّلُ عَلَيْكُمْ مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَ بِهٖ</li> </ul> <p>One of the stores of freshwater provided by God is in the ground</p> <ul style="list-style-type: none"> <li>- A gift made clear through contemplation <ul style="list-style-type: none"> <li>- Say: 'Think: if all the water that you have were to sink down into the earth, who would give running water in its place?' قُلْ أَرَأَيْتُمْ إِنِ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَن يَأْتِيكُم بِمَاءٍ مَّعِينٍ</li> </ul> </li> <li>- The main channels of freshwater are rivers, and they recur over fifty times in the Qur'an <ul style="list-style-type: none"> <li>- Paradise is almost always connected with running rivers underneath تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ</li> </ul> </li> </ul>
Seawater	<p>The Qur'an compares fresh and seawater</p> <ul style="list-style-type: none"> <li>- Both of them are signs of God's power and grace, subjected by God to human beings for the common benefits they derive from them <ul style="list-style-type: none"> <li>- 'From each you eat tender fish and bring up ornaments to wear, and you see the ships plough their courses through them, so that you may seek His bounty and may be thankful' وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ الْكَبِيرَ مُوَاجِرًا فِيهِ وَلِيَبْتَلِيَكُمْ مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ</li> </ul> </li> <li>- The benefit of using the sea for transportation is emphasized as a sign of honor from God <ul style="list-style-type: none"> <li>- 'We have honored the sons of Adam; and provided them with transport on land and sea'</li> </ul> </li> <li>- The boundless sea, with all that it contains, is encompassed by God's knowledge <ul style="list-style-type: none"> <li>- 'And He has knowledge of all that land and sea contain' وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ</li> </ul> </li> </ul>
Importance of water	<p>Qur'anic statements about water remind people of its importance to their very survival, their drink, their food, the survival of their animals, plants and crops</p> <p>The Qur'an uses the very same verb, 'akhraja', for bringing forth people out of their mother's womb, bringing forth plants from the earth and bringing forth people from the earth at the resurrection</p> <p>The Qur'an reminds that water resources are not inexhaustible</p> <ul style="list-style-type: none"> <li>- 'We sent down water from the sky according to a determined measure' وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ</li> <li>- 'Do not squander [your substance] wastefully, for the wasteful</li> </ul>
Water and Resurrection	
Prohibition on wastefulness	

Prohibition on polluting water	<p>are the devil's brothers'</p> <p>وَلَا تُبَذِّرْ تَبْذِيرًا إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ</p> <p>Polluting rivers and seas goes against the functions and purposes stated for them in the Qur'an, it is corruption</p> <ul style="list-style-type: none"> <li>- God sent it down from the sky 'pure', 'for you', 'to cleanse you with it', to 'give drink to animals and humans in great numbers'</li> <li>- 'Corruption has flourished on land and sea as a result of people's actions'</li> </ul>
Marriage in the Qur'an	The Qur'an encourages marriage and urges society to bring about the marriages of unmarried men or women, and instructs unmarried people to remain chaste until God provides for them out of His bounty
Benefits of marriage	Marriage provides warmth, comfort and protection, strengthens human relationships by acquiring relatives through marriage and provides a means of acquiring offspring
Christianity	<p>The Prophet ﷺ said that marriage was part of the way of life he brought, and whoever shunned that way of life did not belong with him</p> <ul style="list-style-type: none"> <li>- Christ does not provide such a model of marriage for Christians, nor did he urge his followers to marry in a similar way</li> </ul>
Celibacy	<ul style="list-style-type: none"> <li>- Whereas celibacy is meritorious for those who devote themselves to religious life in Christianity, the Qur'an denounces it as a human invention</li> </ul>
Ease	<p>Islam makes marriage easy, requiring no more than a proposal and acceptance spoken in front of two witnesses, and payment of the dowry to the woman</p> <ul style="list-style-type: none"> <li>- There is no requirement for an official place or person or any specified time</li> </ul>
Husband's responsibility	<p>The husband who is responsible for maintaining his family should not squander his money or even give it away in charity to the disadvantage of the family</p> <ul style="list-style-type: none"> <li>- The Prophet was asked whether they should give away all their wealth to charity, the Prophet said no. The man said 'Can I give half?' The Prophet said no. 'A third?' and even that was too much. It is better for you to leave your family well provided for if you die rather than leave them to beg from people</li> </ul>
Head of the household	<p>أَنْ تَدْعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدْعَهُمْ عَالَةً</p> <ul style="list-style-type: none"> <li>- The Qur'an assigns the role of being the head of the family to the husband</li> </ul> <p>الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ</p> <ul style="list-style-type: none"> <li>- Qawāmah or stewardship of the family does not give him open or unlimited authority <ul style="list-style-type: none"> <li>- It is limited by the Qur'anic principle of ma'rūf and works according to the principle of shūrā</li> </ul> </li> </ul> <p>وَعَايِشُوا حَتَّىٰ بِأَمْرٍ مَعْرُوفٍ</p>

	<p>وَأَمْرُهُمْ شُورَى بَيْنَهُمْ</p> <ul style="list-style-type: none"> <li>- Expressions of reciprocity such as mu‘āsharah (living together), tashāwur (mutual consultation), tarāḍī (mutual acceptance) are frequent in Qur’anic discussions of family matters</li> <li>- ‘The chief of a group of people is their servant’</li> </ul>
Hadīth	
Bible	As a punishment for making Adam eat from the fruit, Eve was told that her pains would be multiplied in conception and ‘in sorrow shalt thou bring forth children, and thy desire shall be to thy husband and he shall rule over thee’
Polygyny	Polygyny is permitted in the Qur’an. It is only mentioned once, and it is only permitted with the proviso that if you feel you may not be equitable to co-wives then you may only marry one <ul style="list-style-type: none"> <li>- It is neither obligatory, nor highly recommended, merely allowed in certain circumstances</li> </ul>
Justification	<ul style="list-style-type: none"> <li>- In some cases it can be advisable if, for instance, the first wife is unwell or has lost interest in marital relations, or cannot bear children <ul style="list-style-type: none"> <li>- If the husband is barred from marrying another wife he may be driven to divorcing the present wife or having an illicit relationship</li> </ul> </li> </ul>
Types of wives	Ṣāliḥāt (righteous) <ul style="list-style-type: none"> <li>- These good wives are described as: qānitāt, this term is used in the Qur’an solely as being ‘devotedly obedient to God,’ and ḥāfiẓāt, a term used in the Qur’an for women who guard their private parts</li> </ul>
Good wife	<ul style="list-style-type: none"> <li>- Thus, being obedient to God and being chaste are the only two qualities by which a good wife is described</li> </ul>
Nushūz	Wife in nushūz (rebellious) <ul style="list-style-type: none"> <li>- By contrast with the sāliḥāt, this is a woman whose husband fears her unfaithfulness and disregard for the commands of God</li> <li>- The exception in the Qur’an from the command to be magnanimous to one’s wife is ‘when they commit a flagrant lewdness’</li> </ul>
Farewell Sermon	<p>إِلَّا أَنْ يَأْتِيَنَّ بِفَحْشَةٍ مُبَيِّنَةٍ</p> <ul style="list-style-type: none"> <li>- ‘You do not have any right to treat them otherwise, unless they commit a clear obscenity. If they do so, you may forsake their beds and then strike them without violence’</li> </ul> <p>لَيْسَ تَمْلِكُونَ مِنْهُمْ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ</p>
Dealing with nushūz	<ul style="list-style-type: none"> <li>- This corroborates the understanding that nushūz means a serious offense of infidelity</li> <li>- Three stages are permitted: <ul style="list-style-type: none"> <li>- ‘Wahjurūhunna fi’l- maḍāji’ can mean leave them alone in bed or not speaking to them in bed</li> </ul> </li> </ul>



<p>Reconciliation</p> <p>Divorce</p>	<ul style="list-style-type: none"> <li>- 'Waḍribūhunna' means hit them</li> <li>- All Muslim exegetes agree that the husband is not allowed to beat the wife severely, since the Prophet said 'without severity'</li> </ul> <p>The Qur'an states: 'If they desire amendment, God will bring reconciliation'</p> <p>إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا</p> <ul style="list-style-type: none"> <li>- If reconciliation is not possible then God promises couples who part amicably that he will give each something better</li> </ul> <p>وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّن سَعَتِهِ</p> <p>Women may instigate divorce by mutual consent or by applying to the court in cases of cruelty, abandonment or harm or failure to maintain her</p> <ul style="list-style-type: none"> <li>- She may stipulate in the marriage contract her right to divorce her husband at any time without his consent</li> </ul>
<p>Justification for war in the Qur'an</p> <p>No compulsion</p> <p>Freedom of religion</p> <p>Holy War</p> <p>Obligation of jihād</p> <p>'Slay them wherever you find them'</p>	<p>'If God did not drive some back by means of others, corruption would have dominated the earth'</p> <p>وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ</p> <ul style="list-style-type: none"> <li>- Nowhere in the Qur'an is changing people's religion given as a cause for waging war</li> </ul> <p>لَا إِكْرَاهَ فِي الدِّينِ</p> <ul style="list-style-type: none"> <li>- War is seen as justifiable and necessary to defend people's right to their own beliefs</li> <li>- 'Had it not been for God's repelling some men by means of others, monasteries, churches, synagogues and mosques, in which the name of God is much mentioned, would certainly have been destroyed'</li> </ul> <p>وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَهْذَمَتْ صُومُعٌ وَبَيْعٌ وَصَلَوْتُ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا</p> <p>All the battles that took place during the Prophet's lifetime were waged only in self-defense or to pre-empt an imminent attack</p> <p>'Holy War' does not exist as a term in Arabic</p> <ul style="list-style-type: none"> <li>- The term which is specifically used in the Qur'an for fighting is qitāl</li> </ul> <p>Jihād becomes an obligation for defending religious freedom, for self-defense and defending those who are oppressed</p> <ul style="list-style-type: none"> <li>- أَذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَن يَقُولُوا رَبُّنَا اللَّهُ</li> <li>- وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُم</li> <li>- وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا</li> </ul> <p>وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُم وَلَا تَعْنَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ وَاقْتُلُوهُمْ حَيْثُ تَقْبِضُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُم</p> <ul style="list-style-type: none"> <li>- The first verse defines clearly who is to be fought: 'those who fight against you'</li> </ul>

<p>'Do not transgress'</p>	<ul style="list-style-type: none"> <li>- 'Those who fight against you' means actual fighters – civilians are protected</li> <li>- Transgression has been interpreted by Baydāwī as 'initiation of fighting, fighting those with whom a treaty has been concluded, surprising the enemy without first inviting them to make peace, destroying crops or killing those who should be protected'</li> </ul> <p>وَلَا تَعْتَدُوا بِالْقِتَالِ أَوْ بِقَتَالِ الْمَعَاهِدِ أَوْ الْمَفَاجَأَةِ بِهِ مِنْ غَيْرِ دَعْوَةٍ أَوْ الْمَثَلَةِ أَوْ قَتْلِ مَنْ نَهَيْتُمْ عَنْ قَتْلِهِ</p>
<p>'Wherever you find them'</p>	<p>The Muslims were anxious that if their enemies attacked them in Makkah (a sanctuary) and they retaliated, they would be breaking the law</p> <ul style="list-style-type: none"> <li>- The Qur'an simply gave the Muslims permission to fight those aggressors</li> </ul>
<p>'Fitnah [persecution] is worse than killing'</p>	<ul style="list-style-type: none"> <li>- Persecution that had been committed by the unbelievers against the Muslims for believing in God was more sinful than the Muslims killing those who attacked them, wherever they were</li> </ul>
<p>Sword Verse</p>	<p>'Then, when the sacred months have passed, slay the idolaters wherever you find them, take them and besiege them and prepare for them every ambush'</p> <p>فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُواهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ</p> <ul style="list-style-type: none"> <li>- The word 'sword' does not occur anywhere in the Qur'an</li> <li>- The context of the verse mentions many reasons for the order to fight such polytheists: continuously breaking their agreements and aiding others against the Muslims, starting hostilities against the Muslims, barring others from becoming Muslims, expelling Muslims from the Holy Mosque and even from their own homes</li> <li>- إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتَيْتُمُوهُمْ إِلَيْهِمْ عَاهِدُهُمْ إِلَىٰ مَدِينِهِمْ</li> <li>- لَا يَرْفِقُونَ فِي مَوْمِنٍ إِلَّا وَلَا ذِمَّةً وَأُولَٰئِكَ هُمُ الْمُعْتَدُونَ</li> <li>- The Qur'an exempts such polytheists as do not break their agreements and who keep the peace with the Muslims</li> </ul> <p>فَمَا اسْتَقْبَلُوكُمْ لِتَكُنْتُمْ أَكْفَارًا فَأَتَيْتُمُوهُمْ إِلَىٰ الدِّينِ وَسَوَاءٌ جُنُودٌ كَثِيرَةٌ أَوْ يَفْعَلُونَ كَيْدًا ضَلُوبًا</p>
<p>Peace</p>	<p>Once the hostility of the enemy ceases, the Muslims must stop fighting</p> <ul style="list-style-type: none"> <li>- 'And if they incline to peace, do so and put your trust in God. Even if they intend to deceive you, remember that God is sufficient for you'</li> </ul> <p>وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ</p>
<p>Dār al-harb</p>	<p>The division of dār al-harb and dār al-Islām is seen nowhere in the Qur'an or hadīth, the only authoritative sources of Islam</p> <ul style="list-style-type: none"> <li>- Scholars who used these expressions included a third division, dār al-sulh, the lands with which the Muslims had a treaty</li> </ul>



Dhimmī status and jizyah	<ul style="list-style-type: none"> <li>Christians are allowed to breed pigs, eat pork, make and drink alcohol in Muslim countries</li> </ul> <p>Dhimmī means ‘those who enjoy protection’ and the jizya tribute collected from them was 1 dīnār a year for every able-bodied male who could fight in the army if they chose not to fight for the Muslim state</p>
Afterlife	Being attentive to the afterlife or to the prospect of coming to judgment heightens the believer’s sense of responsibility for actions in this life
Justice	<p>In the Qur’an people are required to do certain things and refrain from others</p> <ul style="list-style-type: none"> <li>Justice requires that labor should be rewarded</li> <li>Full recompense is made in the afterlife <ul style="list-style-type: none"> <li>Whatever recompense may come in this world is not comprehensive, lasting or complete, and is mixed with the imperfections of this world</li> </ul> </li> </ul>
Conscience	<p>فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ</p> <p>The ‘reproachful soul’ is an innate permanent judge that God has created within human beings that foreshadows the actual judgment</p>
Resurrection	<p>لَا أَقْسِمُ بِبَوْمِ الْقِيَمَةِ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ</p> <p>The Qur’an uses the very same Arabic verb for ‘bringing forth’ people from their mothers’ wombs, ‘bringing forth’ plants from the earth and ‘bringing forth’ people from the earth at the resurrection</p>
Bodily/spiritual	<p>وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ وَمِنْهَا نَخْرِجُكُمْ تَارَةً أُخْرَى</p> <p>Qur’anic statements indicate that the resurrection will be bodily and spiritual</p>
Ibn Rushd	<ul style="list-style-type: none"> <li>Some Muslims consider that existence in the afterlife is of the same nature as in this life, only there it will be permanent. Others believe that bodily existence there is different from bodily existence here</li> <li>The Qur’an speaks of the descriptions of Paradise as being likenesses – mathal – and ‘appearing similar’ – mutashābih – to what it is here</li> </ul>
Judgment	<p>Without the judgment, divine commandments would make no sense: observation and violation, good and evil deeds would all be the same</p> <p>أَمْ نَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ</p>
Good deeds	<p>The Qur’an expresses urgency to take advantage of this life since this is the only chance to work for a good life in the next world</p> <p>وَأَنْفَقُوا مِنْ مَّا رَزَقْنَكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ</p>



His Face	<ul style="list-style-type: none"> <li>- His hearing is not like theirs and His seeing is not like theirs</li> </ul> <p>Seeing His face is the ultimate desire and bliss for the faithful</p> <ul style="list-style-type: none"> <li>- 'For those who do good is the best reward and much more'</li> </ul> <p>لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ</p>
Faces on that Day	<p>According to the Prophet, the effect of ablution will show on the face on the day of resurrection</p> <ul style="list-style-type: none"> <li>- They will be al-ghurr al-muhajjalūn (those having whiteness on their foreheads, their wrists and on their ankles) from the effect of performing the ablution</li> </ul>
Darkened faces	<p>The faces of the righteous are described as 'shining', 'laughing, rejoicing at good news'; they will be 'joyful, well pleased with their past effort'; 'radiant, gazing at their Lord'</p> <p>To describe someone's face as darkened, 'iswadda,' is a figure of speech expressive of grief or sorrow or displeasure, occasioned by fear</p> <ul style="list-style-type: none"> <li>- 'When one of them receives news of the birth of a female his face darkens and he is filled with gloom'</li> </ul> <p>وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ</p> <p>In this world people are never referred to in the Qur'an as having a specific color (white, yellow, dark, black)</p> <ul style="list-style-type: none"> <li>- Human beings are described as having a diversity of tongues and colors, which is one of the signs of God for men of knowledge</li> </ul>
Story of Adam	<p>In the Qur'an, Satan deceived Adam and Eve together and it is said that Adam had forgotten God's commandment and lacked resolve</p>
Bible	<ul style="list-style-type: none"> <li>- Adam is told, 'Because you have listened to the voice of thy wife, and eaten of the tree'</li> <li>- In the Qur'an Eve was not the cause of the fall</li> </ul>
Responsibility	<p>In the Bible neither of them takes responsibility</p> <ul style="list-style-type: none"> <li>- She said, 'It is the snake that made me do it,' and Adam said, 'It is the woman You placed with me that made me eat'</li> </ul>
Pregnancy	<p>In the Qur'an, the pains which women suffer in pregnancy and childbirth, are cited many times in order to demand that kindness and gratitude be shown to mothers</p> <ul style="list-style-type: none"> <li>- In the Bible it is a punishment</li> </ul>
Knowledge	<p>God ordered the angels to bow down to Adam, because he knew more than them and was thus superior</p> <ul style="list-style-type: none"> <li>- This confirms the status of knowledge</li> <li>- 'God raises the status of those who know'</li> </ul> <p>يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ</p>

Repetition	<p>The repetition of scenes from the story throughout the Qur'an makes it much more effective than if it were left at the beginning of Chapter 1, as in the Bible</p> <ul style="list-style-type: none"> <li>- This keeps the story and its morals and lessons alive and effective in the minds</li> </ul>
<p>The Qur'an explains itself</p> <p>Ibn Taymiyyah</p> <p>Shātibī</p> <p>Iqtiṣāṣ</p>	<p>Some parts of the Qur'an explain others</p> <p>الْقُرْآنُ يُفَسِّرُ بَعْضُهُ بَعْضًا</p> <ul style="list-style-type: none"> <li>- This is the most correct method (asahh al-turuq) of tafsīr</li> </ul> <p>The purpose of the stories of earlier prophets was to strengthen the Prophet in the face of various forms of denial and obstinacy from his opponents at different times</p> <ul style="list-style-type: none"> <li>- The particular form of the story would echo a situation similar to that which the Prophet was facing</li> </ul> <p>A feature of Qur'anic style where a single word in one verse is expanded and clarified in another</p> <p>يَوْمَ التَّنَادِ</p> <ul style="list-style-type: none"> <li>- وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ</li> <li>- صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ</li> <li>- أُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ</li> </ul>
<p>Al-Rahmān</p> <p>ذُو الْجَلَالِ وَالْإِكْرَامِ</p> <p>Pairs</p>	<p>The One who extends His mercy in the form of the bounties listed in Sūrah al-Rahmān</p> <p>Al-Rahmān is described as being Dhū al-jalāl wa'l-ikrām</p> <ul style="list-style-type: none"> <li>- Punishing the sinners has to do with jalāl (majesty)</li> <li>- Ikrām shows itself in the bounties He shows men and jinn</li> </ul> <p>The structure of pairs is maintained throughout the surah</p> <ul style="list-style-type: none"> <li>- As the guilty who deny the judgment and punishment will suffer between the two torments of fire and boiling water, those who fear standing before their Lord for judgment will enjoy two gardens</li> </ul> <p>هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ يَطُوفُونَ فِيْنَهَا وَبَيْنَ حَمِيمٍ أَنْ وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ وَفِيْ دُونِهَا جَنَّاتٌ</p> <ul style="list-style-type: none"> <li>- There are two classes of gardens, for two classes of believers</li> </ul>
<p>Iltifāt</p> <p>Nöldeke</p> <p>Change in person</p>	<p>A sudden shift in the pronoun of the speaker or the person spoken about</p> <p>Remarked that 'the grammatical persons change from time to time in the Qur'an in an unusual and not beautiful way'</p> <ul style="list-style-type: none"> <li>- However, they do not occur haphazardly in the Qur'an but follow a pattern</li> </ul> <p>Transition from third to first person is the most common type of iltifāt</p>

	<ul style="list-style-type: none"> <li>- The transition in this type introduces two powerful elements: <ul style="list-style-type: none"> <li>- The first person itself (which is more powerful than the third as it brings God Himself to speak)</li> <li>- The element of plurality which expresses more power than does the singular</li> </ul> </li> </ul> <p>'Who created the heavens and earth? Who sends down water from the sky for you- with which We cause gardens of delight to grow'</p> <p>أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ</p> <ul style="list-style-type: none"> <li>- Here God reserves for Himself the power to cause them to grow and hence the shift at this point from third person singular to first person plural <ul style="list-style-type: none"> <li>- The sudden shift makes the listener feel afresh the true meaning of the concepts of both first person and of plurality</li> </ul> </li> </ul> <p>The shift to first person of majestic plural is also suitable for expressing might</p> <ul style="list-style-type: none"> <li>- 'Then their Lord revealed to them: We will surely destroy the evildoers'</li> </ul> <p>فَأَوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ</p> <p>Transition from the first person to the third</p> <ul style="list-style-type: none"> <li>- 'You who believe, eat the good things We have provided for you and be grateful to God, if it is Him that you worship'</li> </ul> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ</p> <p>Transition from the third person to the second</p> <ul style="list-style-type: none"> <li>- 'Praise belongs to Allah ... It is You we worship, it is You we ask for help' <ul style="list-style-type: none"> <li>- The introduction demonstrates that He is truly worthy of being worshiped and then the servant addresses this distinguished Lord</li> </ul> </li> <li>- 'He frowned and turned away that the blind man came to him. How could you tell?' <ul style="list-style-type: none"> <li>- By using the third person at the beginning, God is expressing displeasure at what the Prophet did and upbraiding him in front of all listeners</li> <li>- Turning to second person after that is in itself a reprimand; the shift is sudden and powerful</li> </ul> </li> </ul> <p>Transition from the second person to the third</p> <ul style="list-style-type: none"> <li>- 'He has provided you with good things: will they then believe in falsehood and deny Allah's favors?'</li> </ul> <p>وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ</p>
Emphasis in the Qur'an	The more doubt addressees show, the more emphasis the Qur'an employs in answering them



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