

The Qur'an: An Eternal Challenge	
Author	Muhammad Abdullah Draz
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Defining the Qur'an	<p>The Qur'an is the word of God, which He has sent down to Muhammad SAW and the recitation of which is a form of worship</p> <p>القرآن هو كلام الله تعالى، المنزل على محمد عليه وسلم المتعدد بتلاوته</p> <ul style="list-style-type: none"> - 'Word of Allah' excludes the speech of everything else - 'Sent down' excludes all other words of God that He has kept to Himself - 'Sent down to Muhammad' excludes what has been sent down to earlier prophets - 'Form of worship' excludes the sacred hadith which quote God Himself
Source of the Qur'an	<p>The Qur'an states clearly that neither Muhammad عليه وسلم nor any other creature had anything to do with the composition of the Qur'an</p> <ul style="list-style-type: none"> - "Say: It is not for me to alter it of my own accord; I only follow what is revealed to me" <p>قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْفَاءِ نَفْسِي إِنْ أَتَبَعُ إِلَّا مَا يُوحَى إِلَيَّ</p> <ul style="list-style-type: none"> - "Had he dared to attribute [falsely] some sayings to Us, We would indeed have seized him by his right hand, and would indeed have cut his life-vein" <p>وَلَوْ نَقُولُ عَلَيْنَا بَعْضَ الْأَقْلَوِيلِ لَأَخْدَنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتَنِينَ</p> <p>Days and nights would go by and he could not find any Qur'anic statement to recite to people concerning an ongoing matter</p> <ul style="list-style-type: none"> - Hypocrites in Madinah fabricated their false accusations of adultery concerning his wife, 'Ā'ishah RA <ul style="list-style-type: none"> - Nothing was revealed to him concerning this for a whole month and people continued to talk - What would have prevented him from producing an immediate verdict to protect himself and his family? <p>Sometimes revelation ran contrary to what he preferred or it declared his view to be wrong</p> <ul style="list-style-type: none"> - "May God pardon you! Why have you granted them permission [to stay at home] before you come to realize who was speaking the truth and before you come to know the liars" <p>عَفَا اللَّهُ عَنْكَ لَمْ أَذْنُ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعَلَّمَ الْكَاذِبُونَ</p> <ul style="list-style-type: none"> - "As to him who comes to you with zeal and with a feeling of fear in his heart – him you ignore" <p>فَأَنْتَ عَنْهُ تَنَاهِي</p> <ul style="list-style-type: none"> - "You would hide within yourself something that God was sure to bring to light, fearing [what] people [may think], whereas it is God alone whom you should fear" <p>وَتُخْفِي فِي نَفْسِكَ مَا أَنَّ اللَّهَ مُنْدِيهٌ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَى</p>

	<ul style="list-style-type: none"> - “Never shall you pray over any of them that has died, and never shall you stand by his grave” وَلَا تُصَلِّ عَلَى أَحَدٍ مِّنْهُمْ مَاتَ أَبْدَأْ - This ayah was revealed after the Prophet ﷺ insisted on praying over ‘Abdullah bin Ubayy <p>How can a person who demonstrates the highest level of humility and honesty indulge in deception or fraud?</p> <ul style="list-style-type: none"> - “Say: ‘I do not say to you I have the treasures of Allah. Nor do I have knowledge of what is beyond the reach of human perception. Nor do I say to you: I am an angel’ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَرَائِنُ اللَّهِ وَلَا أَعْلَمُ الْعَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ - “Say: I am not the first of God’s Messengers; and I do not know what will be done with me or with you, for I am nothing but a plain warner” قُلْ مَا كُنْتُ بِدُعَاعَ مِنَ الرُّسُلِ وَمَا أَنْدِرْتُ مَا يُعْلَمُ بِي وَلَا بِكُمْ إِنْ أَتَّبَعُ إِلَّا مَا يُوحَى إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ - “I am only a human being and you bring your disputes to me. It may be that some of you may have a stronger argument or better evidence than others, and I would then think that he is telling the truth and rule in his favor. If I give any of you something that belongs by right to another Muslim, I am only giving him a brand of fire. He may then take it or leave it” إِنَّمَا أَنَا بَشَرٌ وَإِنَّكُمْ تَحْصِمُونَ إِلَيَّ وَلَعَلَّ بَعْضَنِكُمْ أَنْ يَكُونَ الْحَنْ بَحْجَتَهُ مِنْ بَعْضِ فَاقْضِيَ لَهُ عَلَى نَحْوِ مَا أَسْمَعَ مِنْهُ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقٍّ أُخِيَهُ بِشَيْءٍ فَلَا يَأْخُذُ مِنْهُ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ <p>Writers will resort to plagiarism in order to claim for themselves what other people have written</p> <ul style="list-style-type: none"> - No author ever attributes to someone else the finest pieces of his own thought or his most superb writings <p>A skeptic may argue that by attributing the Qur'an to Divine revelation he would have found it easier to win people's obedience for his orders</p> <ul style="list-style-type: none"> - If this were true, why would he have not simply claimed everything he himself said as being part of the Qur'an as well?
Historical information	<p>No one who was not present at the time when historical events took place could have full knowledge of them except through study and learning</p> <ul style="list-style-type: none"> - Knowledge of the minute details only available in well-researched books was unavailable to the Arabs who were an illiterate people <p>The Qur'an relates that Noah AS lived among his people for a thousand years less fifty. And in the Book of Genesis we read that he lived nine hundred and fifty years</p> <ul style="list-style-type: none"> - The Book of Genesis states that he lived nine hundred and fifty years <p>The Qur'an mentions that the People of the Cave stayed for "three</p>

	<p>hundred years add nine”</p> <ul style="list-style-type: none"> - The People of the Cave are reported in the books of the Jews and the Christians to have remained in their cave for three hundred Gregorian years - The additional nine account for the difference between Gregorian and lunar years
Prophecies	<p>“It is We that have revealed this Reminder, and it is We Ourselves that shall preserve it”</p> <ul style="list-style-type: none"> - Revealed in Makkah in the difficult early period of Islam - Cities have fallen into ruin, Prophets killed, and holy books have been lost, destroyed or distorted <ul style="list-style-type: none"> - It is only through God’s grace that the Qur’ān has remained intact despite all the attempts to undermine it <p>“Say: If all mankind and the jinn combined to write the like of this Qur’ān, they would surely fail to come up with anything like it, even though they would all join efforts to do so”</p> <ul style="list-style-type: none"> - Such a challenge no one would risk unless he was assured of it by none other than God - Every attempt to come up with anything similar to the Qur’ān ended in miserable failure <p>“God will protect you from all people”</p> <ul style="list-style-type: none"> - How often have Kings and rulers been assassinated, even when surrounded by guards and soldiers? - The Prophet ﷺ used to have guards at night. When this verse was revealed, he dismissed his guards, saying to them, “You may go home, for God has given me His protection” <p>عن عائشة قالت كان النبي ﷺ يحرس حتى نزلت هذه الآية : (وَاللَّهُ يَعْصِمُكُمْ مِنَ النَّاسِ) فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ مِنَ الْقُبَّةِ قَالَ لَهُمْ: يَا أَيُّهَا النَّاسُ انْصِرُوْفَا فَقَدْ عَصَمَنِي اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسِي مِنَ الْأَذْيَاءِ</p> <ul style="list-style-type: none"> - A man from the idolaters came up to him and drew his sword and said to the Prophet, ‘Do you fear me?’ The Prophet ﷺ said, ‘No.’ The man asked him, ‘Who will protect you from me?’ The Prophet ﷺ answered, ‘God will protect me from you’ <ul style="list-style-type: none"> - The very expedition in which this occurred is when the form of prayer that applies in situations of extreme fear was allowed <p>وحسبي أن تعلم أن هذا الأمان كان في الغزوة التي شرعت فيها صلاة الخوف</p> <p>“Allah has promised those of you who believe and do righteous deeds that He will surely bestow power on them in the land ... and He will replace with security the state of fear that they are in”</p> <p>وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لِيُسْتَحْفَلُوكُمْ فِي الْأَرْضِ كَمَا اسْتَحْفَلَ الَّذِينَ مِنْ قَبْلِكُمْ وَلَيَمْكُنَّ لَهُمْ بِيَنْهُمُ الَّذِي أَرْتَضَى لَهُمْ وَلَيَبْدَلَنَّهُمْ مِنْ بَعْدِ حُرْفِهِمْ أَمَّا</p> <ul style="list-style-type: none"> - In Madinah the Muslims would go to sleep with their weapons next to them. Some of them wondered whether they would live to see a day when they would be able to spend their nights in security, fearing none but God

إِنْ رَجُلًا مِّنْ أَصْحَابِهِ قَالَ: يَا رَسُولَ اللَّهِ أَبَدَ الدَّهْرَ نَحْنُ خَاقَنُونَ هَكَذَا أَمَا يَأْتِي عَلَيْنَا يَوْمٌ نَّأْمَنُ فِيهِ
وَنَضَعُ فِيهِ السَّلَاحَ

- The condition of doing 'righteous deeds' gives us the reason for the setbacks the believers sometimes suffered, such as loss of land or military defeat

"Allah indeed showed His Messenger the true vision, one fully in accord with reality. If Allah so wills you shall certainly enter the Sacred Mosque, in full security, you will shave your heads and cut your hair short, and do so without any fear"

لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرُّؤْيَا بِالْحَقِّ لَتَنْخُلُّ الْمَسْجِدُ الْحَرَامُ إِنْ شَاءَ اللَّهُ لَمْ يَنِدِّ مُحْلِقِينَ رُءُوسَكُمْ
وَمُقْصِرِينَ لَا تَخَافُونَ

- The treaty of al-Hudaybiyyah dictated that the Muslims would enter Makkah the following year, without any arms other than their swords in their sheaths
 - Would the Quraysh honor their promise and allow the Muslims in?
 - How would the Muslims feel secure, when they would be on the Quraysh's home ground, without their armor and other equipment?
 - In such a situation, they received a firm promise comprising all three matters: entering Makkah, security and completing their rituals

"Defeated have been the Byzantines in the lands close-by. Yet it is they who, notwithstanding this their defeat, shall be victorious within a few years"

- The Qur'an made a further promise, stating that "on that day will the believers rejoice in victory granted by God"

وَيَوْمَئِذٍ يَفْرُخُ الْمُؤْمِنُونَ يُنَصِّرُ اللَّهُ

 - On the day the Byzantines achieve victory over the Persians, the Muslims would be victorious against the unbelievers
 - Each one of these two victories was highly improbable
 - The Byzantines were able to achieve victory against the Persians in less than nine years
 - The same day as the victory achieved by the believers against the much larger force of unbelievers in the Battle of Badr

Muhammad's Teacher

"It is but a human being that teaches him!"

وَلَقَدْ تَعْلَمَ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ

- What prevented such a person from opening his knowledge out to the rest of the world, so that he could be acknowledged as a teacher or leader of mankind?

Muhammad ﷺ could not have had a teacher from among his illiterate people, who had natural literary gifts but no education

- The period that preceded the advent of Islam in Arabia is

	<p>described as jāhiliyyah, the period of ignorance</p> <ul style="list-style-type: none"> - Such ignorant people can never teach others, let alone teach their own teacher <p>The Qur'an argues with Jewish and Christian scholars concerning faith, history and religious laws and rules</p> <ul style="list-style-type: none"> - “Do you claim that Abraham, Ishmael, Isaac, Jacob and their descendants were Jews or Christians?” أَمْ تَشْوِلُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى - “We have created the heavens and the earth and all that is between them in six eons, and no weariness has ever touched Us” وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُعُوبٍ - “Disbelievers are those who say, God is the Christ, son of Mary” لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمٍ - He is the one teaching them and pointing out their errors and their poor knowledge <ul style="list-style-type: none"> - “And upon you have We bestowed from on high this Book so that you may make clear to them all questions on which they hold divergent views” وَمَا أَنْزَلْنَا عَلَيْكُمُ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي أَخْتَلُفُوا فِيهِ - An essential purpose of the Qur'an is to explain disputed matters to the people of Scripture - The Qur'an openly accuses them of deceit and of concealing the truth <ul style="list-style-type: none"> - “O people of the Book! Why do you cloak the truth with falsehood and conceal the truth of which you are so well aware?” يَا أَهْلَ الْكِتَابِ لَمْ تُلِسُّوْنَ الْحَقَّ بِالْبَاطِلِ وَتَكْمِلُوْنَ الْحَقَّ وَأَنْتُمْ تَعْلَمُوْنَ - “O people of the Book, there has come to you Our Messenger disclosing to you much of what you have been concealing of the Book” يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُحْفَوْنَ مِنَ الْكِتَابِ
Modern skeptics	<p>The allegations of modern atheists is the same as those made by former opponents in Arabia</p> <p>كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مُثْلُ قَوْلِهِمْ شَابَهُتْ قُلُوبُهُمْ</p> <ul style="list-style-type: none"> - He was seeing and hearing someone speaking to him, attributing it all to madness or dreaming <ul style="list-style-type: none"> - His dreams were so vivid that he believed it to be Divine inspiration - Realizing the Qur'an included accounts of past and future communities, he might have heard these from the scholars he met during his travels
Process of revelation	<p>Every time a Qur'anic revelation was sent down to him his face would turn red, he would turn hot to the extent that sweat drops gathered on</p>

	<p>his forehead, he became heavy to the extent that his thigh would press hard against the thigh of the person next to him, and if he was riding his mount would sit down, and babbling noises were heard near his face which sounded like the buzzing of bees</p> <ul style="list-style-type: none"> - These phenomenon could never have been deliberately affected <ul style="list-style-type: none"> - If such a condition was affected, it could easily have been resorted to any time he wished to have more of the Qur'an - Noting the many occasions when he desperately needed it and did not receive it, is clear proof it was an involuntary process
Literary miracle	<p>Opponents resorted to every possible method of opposition, whether peaceful or violent</p> <ul style="list-style-type: none"> - "The unbelievers were scheming against you, in order to restrain you, or to kill you, or to drive you away" وَإِذْ يَمْكُرُ بِكَ الْكُفَّارُ لِيُنَاهِيُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرُجُوكَ - "Do not listen to this Qur'an, and make noise during its recitation so that you may overcome" وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنَ وَالْأَعْوَانِ فِيهِ لَعْنَكُمْ تَغْبُلُونَ - They went to war, waged smear campaigns, and boycotted in order to oppose the Qur'an <ul style="list-style-type: none"> - They resorted to every method except meeting the challenge of producing something similar to it <ul style="list-style-type: none"> - If not for their inability to produce anything like it, they would certainly have made an effort to meet the challenge
	<p>The Prophet's own literary style is different from the Qur'anic style</p> <ul style="list-style-type: none"> - A wise saying can be mistaken as one of the Prophet's statements, while actually belonging to one of his Companions or their Successors <ul style="list-style-type: none"> - A verse of the Qur'an is distinguishable by its literary style alone - Other factors have to be considered in order to ascertain whether a statement is directly attributable to the Prophet <small>عليه السلام</small> or not
Ibn 'Atiyyah	<p>"The argument has been proven for all mankind when the Arabs of the time demonstrated their inability to produce anything like the Qur'an and they were the most eloquent of all people" وَقَامَتِ الْحُجَّةُ عَلَى الْعَالَمِ بِالْعَرَبِ إِذْ كَانُوا أَرْبَابَ الْفَصَاحَةِ وَمَطْنَةَ الْمُعَارَضَةِ كَمَا قَامَتِ الْحُجَّةُ فِي مُعْجَزَةِ مُوسَى بِالسَّحْرَةِ</p> <p>It is not possible to replace one word of the Qur'an with another word expressing the meaning equally, let alone more fully لَوْ نُزِّعْتِ مِنْهُ أَقْطَطَهُ ثُمَّ أُدِيرَ لِسَانُ الْعَرَبِ عَلَى لَفْظَةٍ أَحْسَنَ مِنْهَا لَمْ يُوجِدْ</p> <p>Even the finest of poets achieve real excellence in only a few lines</p>

	<p>within a few poems</p> <p>He is the One able to address the intellect and the emotion at the same time</p> <p>Everyone can take from it as fits their different talents and purposes</p> <p>When we fail to appreciate the literary merit of a passage of the Qur'an, then our literary sense is suspect</p> <ul style="list-style-type: none"> - The more we appreciate, the better literary sense we have - Biologists may find themselves unable to understand the physiological secrets of some parts of the body - They cannot say that they serve no beneficial purpose
Example	<p>“When they are told: ‘Believe in what God has revealed,’ they say: ‘We believe in what has been revealed to us.’ But they deny the truth of everything beyond that, although it be the truth corroborating that which they have. Say: ‘Why, then, did you of old kill the prophets sent by God, if you are true believers?’</p> <p>وَإِذَا قِيلَ لَهُمْ أَمْنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أُنْزِلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدَّقاً لِمَا مَعَهُمْ فَلَمْ يُقْتَلُوا أَنْبِياءُ اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ مُؤْمِنِينَ</p> <ul style="list-style-type: none"> - “Believe in what God has revealed” <ul style="list-style-type: none"> - Since your belief in the Torah is based on the fact that God revealed it to Moses, the Qur'an is also revealed by God - Does not mention the Qur'an by name <ul style="list-style-type: none"> - Highlighting the belief in it is based on its divine source - Islam calls on people to believe in all God's revelations - Does not mention by name the Prophet <ul style="list-style-type: none"> - Mentioning the name of the Prophet does not bolster the argument to believe in the Qur'an <ul style="list-style-type: none"> - Mentioning the name of Muhammad SAW may be counterproductive to those hostile to him - Muslims do not make any distinction between His Messengers - All this is expressed succinctly in the phrase: “Believe in what God has revealed” - “We believe in what has been revealed to us” <ul style="list-style-type: none"> - They believed in the Torah not only because it was revealed by God, but because He revealed it to them <ul style="list-style-type: none"> - Believing in only what is revealed to them means denying what is revealed to anyone else - “But they deny the truth of everything beyond that” <ul style="list-style-type: none"> - They denied the Qur'an and the Gospel, both were revealed after the Torah - “Although it be the truth corroborating that which they have”

	<ul style="list-style-type: none"> - This new revelation confirms the truth of earlier revelations, how can it, then, be rejected by those who believe in such earlier revelations? - “Say: Why, then, did you of old kill the prophets sent by God, if you are true believers?” <ul style="list-style-type: none"> - Usage of the present tense might have tempted his enemies into thinking they can succeed in killing him - Use of the phrase, ‘of old’, reassures the Prophet that they will not harm him <p>“Naught is as His likeness”</p> <p style="text-align: right;">لَيْسَ كَمِثْلِهِ شَيْءٌ</p> <ul style="list-style-type: none"> - If the Qur’anic verse were to simply say: “Nothing is like Him,” that would be a negation of a being who is exactly like Him <ul style="list-style-type: none"> - Doubts may be raised that there could be a status which is not exactly the same as God’s, but a degree below it <ul style="list-style-type: none"> - Thus, the use of ‘as’ removes any possibility of being similar in any way with Him - Negation of the likeness of a peer logically implies a negation of peers - Similar is the Divine order prohibiting the use of any words of offense when speaking to one’s parents <ul style="list-style-type: none"> - Prohibiting the slightest offense, which means that a greater offense is even more strictly prohibited
Unity of Surah Baqarah	<p>Anyone who wishes to study the structure of a surah must begin by looking at it as a single whole</p> <p style="text-align: center;">الشاطبي: فَاعْتَبِرْ جِهَةَ النَّظَمِ مَثَلًا فِي السُّورَةِ لَا تَنْمِ بِهِ فَلَيْتَهُ إِلَّا بَعْدَ اسْتِيْنَفَاءِ جَمِيعِهَا بِالنَّظَرِ</p> <p>Surah Baqarah is the longest sūrah in the Qur’ān, with the broadest variety of meaning, and revealed over the longest period of time</p> <p>The introduction gives a description of the Qur’ān as a source of guidance, and describes those who follow it and those who deny its truth</p> <ul style="list-style-type: none"> - Its followers are described as following right guidance and as sure to prosper, while those who deny it are followers of error who will end up in ruin <ul style="list-style-type: none"> - People will fall into one of three groups: believers, rejecters, and hesitators <ul style="list-style-type: none"> - Only the God-fearing will benefit by its guidance - The fault does not lie with the Qur’ān but rather with its recipients <p>This surah was the first to be revealed in Madinah, where lived the Jews, the most argumentative about faith</p> <ul style="list-style-type: none"> - Thus the keen attention given to calling on them particularly

- It addresses them by the name they love most, reminding them of their relationship to Jacob and Abraham, as well as of the totality of the favors God has bestowed on them
 - “Children of Israel, remember My favors which I have bestowed on you. Fulfill your covenant with Me and I will fulfill My covenant with you; and of Me alone stand in awe”
- As the surah mentions a claim or allegation made by the Jews, it adds a clear reply to refute it
- Listing of their offenses and misdeeds follows the mention of God’s favor and forgiveness
 - Like a farmer who prepares the land for a new crop by weeding and clearing the land of dead plants

The surah relates the prayer of Abraham and his son Ishmael to God to bring out of their offspring a community that submits itself to God and to raise in that community a Messenger

- The Prophet and his followers are of the offspring of Abraham and Ishmael
 - This is not merely a bond of family descent, but a bond of faith
 - Their existence comes in answer to their prayer

The position of the Ka’bah had already been established when Abraham and Ishmael made it a place of sanctity and turned towards it in prayer

- The surah directs its attention to the criticism of the change in direction of Prayer
 - The Prophet is told to say: God directs us to face whichever direction He chooses
- The veneration of the Ka’bah, Maqām Ibrāhīm, al-Ṣafā and al-Marwah should not be left without proper definition and restriction
 - Muslims address their worship to God alone
 - “Your God is the One God: there is no deity save Him”

Just as it is ludicrous that He is acknowledged as the Creator and Sustainer but worship and gratitude are addressed to someone else, it is also ludicrous to acknowledge Him as the Law-giver and turn in obedience to someone else

When pilgrimage is mentioned the first time, it is not followed immediately by a detailed outline of its rules and regulations

- 6 verses separate the first mention of pilgrimage and the outline of its regulations
 - The listener must wait before he learns the details of pilgrimage, which he is eager to know
 - This parallels the waiting of Muslims on the

	<p>occasion of Ḥudaybiyyah when they were most eager to go to Makkah</p> <p>A complete code of conduct for family life is given in two parts:</p> <ul style="list-style-type: none"> - Family matters when the family is together - Rules to deal with the break-up of family life <p>Prayer enhances moral strength and is essential for victory, hence, it is enjoined before the express order to fight</p> <ul style="list-style-type: none"> - Prayer also purges the worshiper's soul of unbecoming traits such as stinginess which is touched on in the context of spousal rights <p>Jihād is of two types: one involving personal and self sacrifice and the other involving financial sacrifice</p> <ul style="list-style-type: none"> - Reminder of the day when no one can make an offering to ensure one's happiness, and when no friend or intercessor is of any help <ul style="list-style-type: none"> - So that spending one's money to further God's cause is motivated only by pure faith - Opposite of sacrifice is then discussed: greed <ul style="list-style-type: none"> - Usury exploits the weak and the deprived - Qur'an establishes fairness, giving the creditor the right to claim his principal amount in full <p>When there is nothing available to document a transaction, and one party is obliged to place his trust in the other, a clear instruction is given: "If you trust one another, let him who is trusted fulfill his trust, and let him fear God, his Lord"</p> <p>After discussion of the fundamentals of faith and Islamic legislation what remains is to bring it all to perfection: iḥsān</p> <ul style="list-style-type: none"> - Feeling that He is seeing us in public and private, and being prepared to be held to account even for what we entertain in our hearts
Arrangement of verses	<p>The arrangement of the Qur'an's verses in the most perfect way is the miracle that transcends all its miraculous features</p> <p>لعمري انه في ترتيب آية على هذا الوجه لهو معجزة المعجزات</p>