

The publication of this work  
is respectfully, affectionately and gratefully  
dedicated to Hazrat Zahurul Hassan Sharib  
who passed from this life  
into the Mercy of Allah  
on April the 8,1996.

## **The Qur'anic Pearls: Text, Translation and Commentary.**

Arabic Text, Roman Transliteration and English Translation  
of selected texts from the Holy Qur'an.

Selection of Qur'an texts , Translation and Commentary  
by Hazrat Dr Zahurul Hassan Sharib.

Introduction by Mohammed Siraj Elschot.

Published by Sharib Press

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**THE  
QUR'ANIC PEARLS  
TEXT, TRANSLATION AND  
COMMENTARY**

ARABIC TEXT, ROMAN TRANSLITERATION

with the

ENGLISH TRANSLATION AND COMMENTARY

by

**Dr Zahurul Hassan Sharib**

**SHARIB PRESS**

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## Introduction

Dr. Zahurul Hassan Sharib (1914-1996) was born into an aristocratic family in Moradabad, India. He always remembered most fondly the early education he received from his parents, attributing his love of English to his father and his love of Islam to his mother.

His mother, Ishrat Un-Nissa, though not a *hafiz* or a *qari*, could recite the *Qur'an* with precision and accuracy. She would read the *Qur'an* regularly every day, keep the fast and offer prayers. At an advanced age her unfulfilled wish was also fulfilled. She, with her husband, performed the pilgrimage to Mecca.

His father, Nurul Hasan, possessed all the traits of a gentleman. He offered his morning prayers and recited his *wazifa* without fail. He did not follow any profession or avocation, since he had inherited sufficient property (both landed and urban) from his father. When he left for Pakistan in September 1950, all his property was taken over by the custodian under the law then in force. He was fond of English novels, newspapers, magazines, bridge and, above all, politics. He relished good food, good society and liked to be a member of a club. He was not an honour-conferring nobleman, but he was certainly a dinner-giving gentleman.

On his, i.e. Dr. Sharib, attaining the age of four years, four months and four days, his *Bismillah* was performed with due display of pomp and pageantry. The *Bismillah* is an Islamic ceremony to mark the beginning of a child's learning about Islam. The child is asked to recite the opening verses of the *Qur'an* and some other parts that have been learnt by heart. The ceremony is a very special occasion for the child, dressed in its best clothes and sitting in front of the *Qur'an*. The guests pray that the child's knowledge may be increased and then sweet food is given to all those present.

Subsequently his father and mother began to differ on the type of his immediate future education. His mother wanted him to first finish the *Qur'an* and after which he should be sent to a school, where he would learn English and other subjects. His father thought otherwise. He thought that he should receive English education first and after completing his education, study the *Qur'an*. Ultimately a compromise was reached and according to the terms of the compromise he would study the *Qur'an* first at home and along with the *Qur'an* learn Urdu and if possible the English primer too. After finishing the *Qur'an*, it was so decided that he would go to school.

His mother told his father in an emphatic tone: 'Let him finish the *Qur'an* first. So long as he learns the *Qur'an*, leave him in my hands. When he has finished the *Qur'an*, you may have him for the rest of his life'. His father agreed. Instead of sending him to a *maktab*, a *maulvi* named 'Alim Ullah was engaged, who would come six days in a week to his house to teach him the *Qur'an*.

He began with the last part of the *Qur'an*, which contains the comparatively short chapters. To finish that part took fairly a long time. He finished the remaining twenty-nine parts in such time in which he had finished that one part. Within two years on his finishing the *Qur'an*, the *Nashrah* ceremony was celebrated with great joy, pomp and show. The *maulvi*, 'Alim Ullah, was a prominent figure in the short but solemn ceremony. He was offered new clothes, a turban, a handkerchief, a little amount in cash and a packet of sweetmeats too.

Habits learnt in early life may remain companions later on. Dr. Sharib got used to getting up early in the morning, taking a cold water bath, reading a portion of the *Qur'an* and going for a morning walk. He earmarked a portion of the day when he would spend sometime in silence and seclusion. To him, as he once made clear: 'Rising early in the morning is the source of great blessing;

to read and recite the *Qur'an* is to talk to God and to go for a morning walk is to go out in search of the Divine Manifestation of Glory'.

Dr. Sharib secured a doctorate in political science and went on to develop a career in law, but throughout his life his first love was spirituality. He has written many books in Urdu and English. His work schedule was always a daunting one. He would work in his study, which was lined with books, from before dawn to dusk without a break. In the latter years of his life Dr. Sharib concentrated on the *Qur'an* once again, as he wrote four commentaries in the English language dealing with several aspects of the *Qur'an*.

The first commentary is called *The Qur'anic Prayers*. While it was being prepared for publication by Sharib Press in Southampton, Dr. Sharib passed away in 1996. The book deals, as its title suggests, with the prayers contained in the *Qur'an*. The prayers are not given in the *Qur'an* in one place. They are scattered throughout the *Qur'an*. It is sometimes difficult to search and find them. *The Qur'anic Prayers* attempts to give all the prayers contained in the *Qur'an* in one volume, so that a person interested in the prayers may have access to them easily.

The second commentary written by Dr. Sharib is called *The Qur'anic Parables*. Parables are fundamental values of the holy scriptures of mankind. In this respect the *Qur'an* is no exception. Parables pervade the book of profound knowledge: the *Qur'an*. Dr. Sharib has described and discussed in some detail the implications and meanings of the parables, which are given in the *Qur'an*.

After writing the two aforesaid books, the idea came to Dr. Sharib that he should also write a book on the precepts, which are contained in the *Qur'an*. These precepts are invaluable assets, showing the way that is straight. They are scattered in different verses of different chapters of the *Qur'an*. This third commentary has been published in two volumes by Sharib Press, Southampton.

The fourth and by far the most voluminous commentary on the *Qur'an*, *The Qur'anic Pearls*, deals with several verses of the *Qur'an* not commented upon by Dr. Sharib in the first three books. He finished it shortly before his death. He was so weak that he had to write the introduction while lying in bed. It so happened that, when writing the final word of this introduction, his pen broke. He was not able to write anything later on as he passed away. To conclude this introduction, it is very tragic to say that, because of the confusion after his death, the introduction he wrote himself in such difficult circumstances got lost.

It is however clear that the life of Dr. Sharib has been a life that started and ended with love for the *Qur'an*. May this love inspire you, the reader of this commentary, to follow the wisdom of the *Qur'an* by putting its advices into practice!

Mohammed Siraj

## الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*Alhamdu lillaahi Rabbil 'aalameen*

Praise belongs to Allah, the Lord of the worlds.

(Qur'an 1:1)

**Commentary** It is God alone Who is the recipient of all praise, adoration and goodness put together. He is Praiseworthy and the Praised one. He is One. He is the Protector of all that is in the universe as a whole. The kingdom of the heavens and the earth is exclusively God's kingdom and of none else.

According to a mystic division there are five kinds of worlds, namely:

1. Nasut: The material or physical world
2. Malakut: The metaphysical or supernatural world.
3. Jabarut: The spiritual world.
4. Lahut: The divine world.
5. Ghayub: The imperceptible and absolutely unknown world.

God is the All-merciful Lord. There can be no injustice to mankind as a whole. God is the Nourisher and Cherisher of all

He is the universal Patron.



## الرَّحْمَنُ الرَّحِيمُ

*Ar-Rahmaanir-Raheem*

The All-merciful, the All-compassionate.

(Qur'an 1:2)

**Commentary** Rahman (All-merciful) and Rahim (All-compassionate) are some of the divine attributes, referring to different aspects of rahmat (mercy). Rahmat is the root of both the words - Rahman and Rahim.

Ar-Rahman is more specific than Ar-Rahim, in that no one except God - great and glorious - is named by it, whereas Ar-Rahim may be used for others<sup>1</sup>. Rahman refers to the universal grace of God. God gives to each and all with no strings attached. He does not expect any return. His gift is grace. His gift constitutes justice. Grace and justice are the two different aspects of the same universal attribute.

## مَلِكِ يَوْمِ الدِّينِ

*Maaliki Yawmid-Deen*

Master on the Day of Judgment.

(Qur'an 1:3)

**Commentary** The day is the day of the final judgment. It is the day of faith. God is the Master or the Lord of this day of accounting, i.e. requital. The belief and unbelief of the people will be placed before them on that day. The righteous will be rewarded and the disbelievers will be punished. Life after death is the reaping what one sows here in the present life.

The prophet Muhammad (Allah's blessing and peace be upon him) ordains thus: 'Reckon yourself before you are taken to the reckoning and weigh your own deeds before they are weighed in judgment.'



## آلَمْ

*Alif-Laaam-Meeem*

Alif, lam, mim.

(Qur'an 2:1)

**Commentary** These letters, in English the a, the l and the m, are secret symbols in the Qur'an. They are symbolic of mystic verity. They are called hurufu'l-muqatta'at (detached letters; the letters of abbreviations). Their meaning is known only to God. The interpretations<sup>2</sup> of the letters are not based on any authority and are mere conjectures.



## ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ

*Zaalikal Kitaabu laa raiba feeh; hudal lilmuttaqeen*

This is the Book which contains no doubt, a guidance to the godfearing.

(Qur'an 2:2)

**Commentary** The Qur'an is a complete word of God. It is an universal guide. It is full of evidences. It is a Book which makes a distinction between truth and falsehood. The Book

has been called Qur'an. It is a comprehensive summary of the revealed books. The Qur'an has been called by various other names, namely:

1. Furqan: The Criterion<sup>3</sup>. It is so called because it makes a distinction between good and evil, virtue and vice, and the conditions for reward and punishment. It has been delivered gradually, part by part.
2. Dhikr: Remembrance (of God).
3. Kitab-al-Hakim: The book of the divine wisdom.
4. Kitab-al-Aziz: The book unique in its natural beauty.
5. Kitab-al-Hamid: The book worthy of all praise.
6. Kitab-al-Majid: The glorious book.
7. Qur'an-al-Karim: The noble Qur'an.
8. Kitab-al-Mubin: The clear book.
9. Umm-al-Kitab: The mother of the book.

There are some substitute expressions of the titles referred to above such as: Light, Guidance, Clear presentation, Narration of the explanation.



وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ  
مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

*Wa in kuntum fee raibim mimmaa nazzalnaa 'alaa 'abdinaa fatoo bi sooratim mim  
mislihee wad'oo shuhadaaa'akum min doonil laahi in kuntum saadiqeen*

And if you are in doubt about what We have sent down to Our servant, then bring a chapter like it and call upon your witnesses besides Allah if you are truthful .

(Qur'an 2:23)

**Commentary** In this verse as in Qur'an 17:88 there is an open challenge to everyone who claims to be well-versed in the Arabic language to bring ten sura's or even one of its kind. The Qur'an is not the fabrication of a human mind. Its literary excellence is far beyond the reach of any literary genius among the Arabs. The Book is unique, serving as a Book of guidance. Nobody can surpass the grandeur and majesty of its language and style and, above all, the excellence of its contents.

It is said of the Qur'an<sup>4</sup>: 'This Book, a strong living voice, is meant for oral recitation and should be heard in the original to be appreciated. No small measure of its force lies in its rhyme and rhetoric and in the cadence and sweep, which can not be reproduced in translation without loss.'



كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

*Kaifa takfuroona billaahi wa kuntum amwaatan fa ahyaaikum summa yumeetukum summa yuhyeekum summa ilaihi turja'oon*

How can you disbelieve in Allah whereas you were once lifeless and He gave you life? Then He will let you die, then will give you life once more; then to Him will you return.

(Qur'an 2:28)

**Commentary** The souls were existing in the spiritual realm, but they were not able to take part in life on earth. Once, when life begins, it is a continuous process from one state to the other. It is to die in the previous state and to enter into the new one.

The following tradition of the prophet points it out: 'You have been created for eternity and not to be annihilated. Verily, you travel from the life of activity to the state of misery or of grace (i.e. happiness).'



هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

*Huwal lazee khalaqa lakum maa fil ardi jamee'an summas tawaaa ilas samaaa'i fasaw waahunna sab'a samaa waat; wa Huwa bikulli shai'in Aleem*

He is the One Who has created for you all that is on earth; then He turned towards heaven and perfected it as seven heavens. And He has knowledge of everything.

(Qur'an 2:29)

**Commentary** There are seven heavens. God knows everything.



وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*Wa 'allama Aadamal asmaaa'a kullahaa summa 'aradahum 'alal malaaa'ikati faqaala ambi'oonee bias maaa'i haaa'ulaaa'i in kuntum saadiqeen*

And He taught Adam all the names, then presented them to the angels and said: 'Tell Me the names of these if you are truthful' .

(Qur'an 2:31)

**Commentary** The names that were taught to Adam were the names of God. Some say that the names that he was taught were also the names of things - material and non-material.

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

*Qaaloo subhaanaka laa 'ilma lanaaa illaa maa 'allamtanaaa innaka antal'Aleemul hakeem*

They said: 'Glory be to You! We have no knowledge except what You have taught us. You are surely the All-knowing, the All-wise'

(Qur'an 2:32)

**Commentary** Adam was chosen and the angels could be acquainted through him.

قَالَ يٰٓآدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

*Qaala yaaa Aadamu ambi' hum biasmaaa'ihim falammaa amba ahum bi asmaaa'ihim qaala alam aqul lakum innee a'lamu ghaibas samaawaati wal ardi wa a'lamu maa tubdoona wa maa kuntum taktumoon*

He said: 'O, Adam! Tell them their names'. When he had told them their names, He said: 'Did I not tell you that I know the unseen in the heavens and the earth? I know what you reveal and what you conceal' .

(Qur'an 2:33)

**Commentary** God said to Adam to inform the angels of the names of those objects and their properties. Adam did as he was commanded to do. God said that He knows the hidden in the heavens and on earth, and that what they disclose and what they conceal. In respect of knowledge even the angels are not equal to God.



وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

*Wa iz aatainaa Moosal Kitaaba wal Furqaana la'allakum tahtadoon*

And We gave Moses the Book and the Criterion so that you might be guided.

(Qur'an 2:53)

**Commentary** By the Criterion or Furqan<sup>5</sup> is meant anything that makes a distinction between right and wrong, between good and evil, and between what is true and what is false. It also signifies: proof, evidence or demonstration. It may refer here to the oral teachings of the prophet Moses, which made a distinction between right and wrong or it may refer to the signs and miracles vouchsafed to the prophet Moses.



وَوَضَّلْنَا عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

*Wa zallalnaa 'alaikumul ghamaama wa anzalnaa 'alaikumul Manna was Salwaa kuloo min taiyibaati maa razaqnaakum wa maa zalamoonaa wa laakin kaanooo anfusahum yazlimoon*

We outspread the clouds to overshadow you and sent down manna and quails for you: 'Eat of the good things We have provided for you.' They did not harm Us, but they harmed their own souls.

(Qur'an 2:57)

**Commentary** Manna and quails refer to the heavenly food which was provided for the Israelites. There were no strings attached to it.



وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ  
اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا  
فِي الْأَرْضِ مُفْسِدِينَ

*Wa izis tasqaa Moosaa liqawmihee faqulnad rib bi'asaakal hajara fanfajarat minhus-  
nataaa 'ashrata 'aynan qad 'alima kullu unaasim mash rabahum kuloo washraboo mir  
rizqil laahi wa laa ta'saw fil ardi mufsideen*

And when Moses looked for something for his people to drink, and We said: 'Strike the rock with your staff!' - and twelve springs gushed forth from it. Each group of people knew its drinking-place. 'Eat and drink from the provisions of Allah and do not commit any evil on earth working corruption' .

(Qur'an 2:60)

**Commentary** The people of the prophet Moses were the Children of Israel. And when they were wandering in the wilderness they felt thirsty. There was no water available. The prophet Moses prayed to God to give them water to drink.

It is given by Tabari thus<sup>6</sup>: 'This was when they were in the desert. They complained of thirst to their prophet, and they were commanded that Moses should strike a rock from Mount (Sinai) with his staff. They had been carrying it with them, and, when they halted, Moses struck it with his staff and twelve springs gushed forth from it, for every tribe a known spring whose water poured forth for them.'



وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

*Wa lillaahil mashriqu walmaghrib; fa aynamaa tuwalloo fasamma wajhullaah; innal  
laaha waasi'un Aleem*

To Allah belong the East and the West: wherever you may turn, there is the countenance of Allah, for Allah is All-embracing, All-knowing .

(Qur'an 2:115)

**Commentary** God is everywhere. He is on every side. He surrounds and encompasses all directions and He is not surrounded and encompassed by them. God's all-pervading presence is emphasised here. He has intimate and close relations with His creatures.

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

*Badee'us samaawaati wal ardi wa iza qadaaa amran fa innamaa yaqoolu laahoo kun fayakoon*

The Originator of the heavens and the earth; whenever He decrees some affair, He merely says to it: 'Be!' and it is .

(Qur'an 2:117)

**Commentary** God created the heavens and the earth. What He wills to become, it becomes.



إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

*Innaaa arsalnaaka bilhaqqi basheeranw wa nazeeranw wa laa tus'alu 'an ashaabil Jaheem*

We have sent you with the truth as a bearer of good news and a warner; you will not be questioned about the inhabitants of hell.

(Qur'an 2:119)

**Commentary** The prophet Muhammad (Allah's blessing and peace be upon him) is addressed in this verse. He is sent with the truth to be preached to mankind. He brings it to the believers. He warns those who reject the truth.

The prophet is told not to be sad and sorry for the unbelievers. He was anxious to take people out from darkness to light. He is told that he is not responsible for the fate and the doings of the unbelievers. He has delivered the message. Everyone is responsible for his or her own actions. The prophet need not be worried about the fate and the doings of those who rejected truth.



كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

*Kamaaa arsalnaa feekum Rasoolam minkum yatloo 'alaikum aayaatina wa yuzakkeekum wa yu'alli mukumul Kitaaba wal hikmata wa yu'allimukum maa lam takoonoo ta'lamoona*

Just as We have sent a messenger to you from among yourselves to recite My signs to you and to purify you and to teach you the Book and wisdom and to teach you that which you did not know.

(Qur'an 2:151)

**Commentary** The people of Arabia are told in explicit terms that the messenger sent is one amongst them. The messenger - the prophet Muhammad (Allah's blessing and peace be upon him) - brings glad tidings, conveys what is revealed to him and purifies the people of sin and spiritual defilement.

The prophet is endowed with divine wisdom and this he imparts to his followers by his preachings, teachings and deeds. Human reason has its own limits. It is revelation which solves the ultimate problems.



وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

*Wa ilaahukum illaahunw waahid, laaa ilaaha illaa Huwar Rahmaanur Raheem*

Your God is one God; there is no god but He, the All-merciful, the All-compassionate.

(Qur'an 2:163)

**Commentary** This verse lays down the Islamic belief. The Islamic code enjoins the belief in one God, in His prophets, in His books, in the day of judgment and in the angels. A Muslim must so act as to win the pleasure of God.



إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَضْرِيفِ الرِّيحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

*Inna fee khalqis samaawaati wal ardi wakhtilaafil laili wannahaari walfulkil latee tajree fil bahri bima yanfa'unnaasa wa maaa anzalal laahu minas samaaa'i mim maaa'in fa ahyaa bihil arda ba'da mawtihaa wa bas sa feehaa min kulli daaabbatinw wa tasreefir riyaahee wassahaabil musakkhari bainas samaaa'i wal ardi la aayaatil liqawminy ya'qiloon*

The creation of the heavens and the earth, the alternation between the night and the day, the ships which sail the sea with something to benefit mankind, the water which Allah sends down from the sky with which to revive the earth after its death, every kind of animal that He scatters therein, the changing of the winds and the clouds which are driven along between the sky and the earth, are signs for people who understand.

(Qur'an 2:164)

**Commentary** The sky and the earth, the night and the day are created beings. They point to the unity, might and wisdom of the Creator. They are the manifestations<sup>7</sup> of the unique handiwork of the great Creator.



وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا  
لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

*Wa iza sa alaka 'ibaadee 'annnee fa innee qareebun ujeebu da'wataddaa'i iza  
da'aani falyastajeeboo lee wal yu'minoo bee la'allahum yarshudoon*

When my servants ask you about Me, I am near. I answer the prayer of the supplicant whenever he appeals to Me. Let them listen to My call and believe in Me so they may be led aright.

(Qur'an 2:186)

**Commentary** The prophet is addressed in this verse. He is asked to say to those people who ask him whether God is near or remote, that God is ever near and close. He is a constant Friend and Companion of His servants. He is their unfailing Helper and an infallible Supporter. He hears the prayer of those who pray to Him. He redresses their grievances. Prayer signifies the sovereignty of God and the dependence of man upon Him.



وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

*Wa minan naasi many yashree nafsahub tighaaa'a mardaatil laah; wallaahu Ra'oofum bil'ibaad*

And there is the type of man who sells himself desiring the pleasure of Allah; and Allah is gentle with His servants.

(Qur'an 2:207)

**Commentary** It is the distinguishing mark of a true believer that he or she is ever steeped in the love of God and always seeks His pleasure. God is merciful and kind. He has compassion and a sensitive regard for His servants.



كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ وَأَنْزَلَ مَعَهُمُ  
الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ  
مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ  
مِنْ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

*Kaanan naasu ummatanw waahidatan fab'asal laahun Nabiyyeena mubashshireena  
wa munzireena wa anzala ma'ahumul kitaaba bilhaqqi liyahkuma bainan naasi  
feemakh talafoo feeh; wa makh talafa feehi 'illallazeena ootoohu mim ba'di maa  
jaa'athumul baiyinaatu baghyam bainahum fahadal laahul lazeena aamanoo  
limakh talafoo feehi minal haqqi bi iznih; wallaahu yahdee many yashaaa'u ilaa Siraa-  
tim Mustaqeem*

Mankind was one nation, so Allah sent prophets with good tidings and warners. He sent down with them the Book with the truth to judge between people in that wherein they differed. However only those to whom it was given, disagreed about it, because of envy to one another after explanations had been brought to them. Then Allah, by His dispensation, guided the believers to the truth regarding that about which they were differing. For Allah guides whom He wishes to the straight path.

(Qur'an 2:213)

**Commentary** There were schisms and divisions. But self-interest and iniquity divided the people into water-tight compartments. The divine truth was thus obscured. Monotheism suffered a setback. Prophets were sent to guide the people and to lead them to the path of truth. The prophets came to give glad tidings to the believers and to warn those who rejected the truth. The divine books served as the Criterion.

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ

*Tilka Aayaatul laahi natloohaa 'alaika bilhaqq; wa innaka laminal mursaleen*

These are the signs of Allah which We recite to you in truth since you are one of the messengers.

(Qur'an 2:252)

**Commentary** The prophet Muhammad (Allah's blessing and peace be upon him) is addressed here in this verse. The revelation is sent to him and the revelations are recited to him. The prophet is assured that he is one of the divine messengers.



اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۖ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

*Allaahu laaa ilaaha illaa Huwal Haiyul Qaiyoom laa ta'khuzuhuu sinatunw wa laa nawm; lahoo maa fissamaawaati wa maa fil ard; man zal lazee yashfa'u indahooo illaa bi-iznih; ya'lamu maa baina aydeehim wa maa khalfahum wa laa yuheetoona bishai'in min 'ilmihee illaa bimaa shaaa'; wasi'a kursiyyuhus samaawaati wal arda wa laa ya'ooduhoo hifzuhumaa; wa Huwal Aliyyul 'Azeem*

Allah! There is no God but He, the Living, the Everlasting. Slumber does not overtake Him, nor does sleep. All that is in the heavens and the earth belongs to Him. Who is there to intercede with Him except by His permission? He knows what lies before them and what is behind them, while they comprehend nothing of His knowledge, except whatever He may wish. His throne extends over the heavens and the earth; the preservation of them does not make Him tired. He is the All-high, the All-glorious.

(Qur'an 2:255)

**Commentary** This verse is known as the throne verse. It lays down the creed of Islam and affirms and declares the true God Who has no partner and no co-equal. Death cannot touch Him. He is Eternal and Everlasting. He is ever awake and He is ever watchful.

True belief in one God provides safety and security. Monotheism is distinct and apart from polytheism. God's help will surely come if we repose our trust in Him. He hears and knows what we hide in our hearts.



أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ  
مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ  
قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى حِمَارِكَ  
وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَأَمَّا  
تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*Aw kallazee marra 'alaa qaryatinw wa hiya khaawiyatun 'alaa 'urooshihaa qaala annaa yuhyee haazihil laahu ba'da mawtihaa fa amaatahul laahu mi'ata 'aamin summa ba'asah qaala kam labista qaala labistu yawman aw ba'da yawmin qaala bal labista mi'ata 'aamin fanzur ilaa ta'amika wa sharaabika lam yatasannah wanzur ilaa himaariika wa linaj'alaka aayatal linnaasi wanzur ilal'izaami kaifa nunshizuhaa summa naksoohaa lahmaa; falammaa tabayyana lahoo qaala a'lamu annal laaha 'alaa kulli shai'in Qadeer*

Or like him who passed by a town which lay destroyed upside down. He said: 'How can Allah bring it to life after its death?' Allah let him die for a hundred years, then raised him up again. He (Allah) asked him: 'How long have you been waiting here?' He replied: 'I have been waiting a day or part of a day'. He said: 'No, you have stayed here a hundred years. But look at your food and drink: they have not decomposed. And look at your donkey. We shall make you a sign for mankind. And regard the bones, how We raise them and clothe them with flesh'. When this became clear the man said: 'I know that Allah is Powerful over everything'.

(Qur'an 2:259)

**Commentary** Bad intention can not be imputed to the person. He believes in the resurrection. He is in a fix and he exhibits astonishment and bewilderment how a deserted and desolate town will be revived and given a new life. God is omnipotent. He has infinite power. God can do whatever He wishes. The personal experience fortified his faith in the omnipotence of God.

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِنَّكَ تَمَّ أَجْعَلُ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۚ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

*Wa iz qaala Ibraaheemu Rabbi arinee kaifa tuhyil mawtaa qaala awa lam tu'min qaala balaa wa laakin liyatma'inna qalbee qaala fakhuz arba'atan minat tairi fasurhunna ilaika summaj 'al 'alaa kulli jabalin minhunna juz'an summad'uu hunna ya'teenaka sa'yaa; wa'lam annal laaha 'Azeezun Hakeem*

When Abraham said: 'My Lord! Let me see how You revive the dead'. He said: 'What? Do you not believe?' He said: 'Of course, but just to set my heart at ease'. He said: 'Take four birds and train them to turn to you. Then place a part of them on every hill and thereafter call them. They will at once come to you. And know that Allah is All-mighty, All-wise.'

(Qur'an 2:260)

**Commentary** It can not be said that the prophet Abraham lacked faith. He wanted to be allowed full certainty by which his faith would become all the more strengthened. God is All-powerful. He can do anything and everything. He does what is in accordance with His universal plan and what is in conformity with His infinite wisdom.

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

*Yu'til Hikmata mai yashaaa'; wa many yu'tal Hikmata faqad ootiya khairan kaseeraa; wa maa yazzakkaru illaaa ulul albaab*

He gives wisdom to whomsoever He wishes and the one He gives wisdom to, has been given an abundant boon. Yet only people with understanding will bear this in mind.

(Qur'an 2:269)

**Commentary** God, in His infinite grace and mercy, confers wisdom upon whomsoever He likes. The grant of understanding of the divine truths is a supreme blessing. Only those with understanding and wisdom accept the truth conveyed by the divine Book, the Qur'an.

لِّلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَاِنْ تُبْدُوْا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ  
يُحَاسِبْكُمْ بِهٖ ٱللّٰهُ فَيَغْفِرْ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ۗ وَٱللّٰهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌ

*Lillaahi maa fissamaawaati wa maa fil ard; wa in tubdoo maa feee anfusikum aw  
tukhfoohu yuhaasibkum bihil laa; fayaghfiru limany yashaaa'u wa yu'azzibu many  
yashaaa'u;wallaahu 'alaa kulli shai in Qadeer*

To Allah belongs whatever is in the heavens and on earth. Whether you disclose what is in your minds or hide it, Allah will bring you to account for it. He forgives anyone He wishes and punishes anyone He wishes; Allah is Powerful over everything .

(Qur'an 2:284)

**Commentary** God is the supreme Sovereign. All that is in the heavens and whatever is in the earth belongs to God and none else. The one having deliberate and voluntary evil intentions can not escape punishment. He exercises His prerogative of mercy and forgives whom He likes and punishes whom He likes, so that the ends of justice and retribution may be met. God has power over everything. He does not need the help of anyone. He does whatever He likes without the intervention of anyone.



ٱللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

*Allaahu laaa ilaaha illaa Huwal Haiyul Qaiyoom*

Allah! There is no god but He, the Living, the Everlasting.

(Qur'an 3:2)

**Commentary** Besides God there is no other god. The gods so called are non-entities. They are mere figments of the imagination. Death can not touch Him. He is Self-subsisting and by Him all things subsist.



نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾  
مِّن قَبْلُ هُدًى لِّلنَّاسِ ۖ وَأَنزَلَ الْفُرْقَانَ ۖ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ  
شَدِيدٌ ۖ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ ﴿٤﴾

3. Nazzala 'alaikal Kitaaba bilhaqqi musaddiqal limaa baina yadaihi wa anzalal Tawraata wal Injeel

4. Min qablu hudal linnaasi wa anzalal Furqaan; innallazeena kafaroo bi aayaatil laahilahum 'azaabun shadeed; wallaahu 'azeezun zun tiqaam

He has sent down to you the Book with the truth to confirm what was before it. He sent down the Torah and the Gospel in the past as a guidance for mankind. And He sent down the Criterion. As for those who deny the signs of Allah, the punishment is severe for Allah is All-mighty, Vengeful.

(Qur'an 3:3-4)

**Commentary** The prophet is addressed here. The Book (the Qur'an) has been sent gradually. It was an exact verbal revelation. The Qur'an has been revealed to the prophet at the proper time and at the proper place. It is characterised by perfect arguments and clear proof. The Book also points to what went before this revelation. God sent down the Torah and the Gospel as a guidance to the people.

The Criterion (Furqan) refers to anything that makes a distinction between what is true and what is false<sup>8</sup>. Al-Furqan here signifies the Qur'an.

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

Innal laaha laa yakhfaa 'alaihi shai'un fil ardi wa laa fis samaaa'

From Allah nothing is hidden in the earth and the heavens.

(Qur'an 3:5)

**Commentary** God knows everything great and small. His knowledge is perfect and all-comprehensive. The senses can not go beyond earth and heaven, so they are mentioned here.