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Opening Statement

Salaamun ‘alaikum Dear Reader,

Welcome to the First Edition of *Introduction to Quran—an Existential Reading* (IQER) by Quranology Institute (QG). This work is the first book by QG and is intended to be an initial display of the reading method QG employs. We hope that through this book, you may become familiar with the structure and contents of Quran and then use that familiarity to achieve the peak reading experience or what we call the Quranic State of Being (QSOB).

The introduction of IQER which follows is divided into sections A through F. Each section is self-contained. We highly recommend that you carefully read these sections in the proper order if you are not familiar with the QG approach. These sections have been arranged in a logical way so as to prepare your thought processes for the proper contents of this book. You will then come to the main section of the book, notes on all 113 chapters of Quran interweaved with position notes which expound on why each chapter was placed where they were.

We wish you all the best in your journey!
Some Notes on the Style of IQER

1. We aim to translate words from Quranic to English. The Quranic word will be italicised. The translation is simply a word or phrase which captures the meaning as much possible. In order to have a deep understanding of words, an extensive word analysis would help.

2. ‘CH’ stands for ‘Chapter’ which indicates the space between two opening ‘basmalah’ statements. ‘VS’ stands for ‘verse’ or ‘verses’ which is numbered according to the standard found on quran.com.

3. Names of Quranic personalities will be written as *xxxxx* (e.g. *musa*) indicating that this refers to the universal principle but not necessarily historical personality. Names will be used as they are mentioned in Quran rather than translated. This is because QG does not seek a concordance with other sources which talk about these personalities.

4. Due to English being difficult to translate word for word from Quranic, we have had to invent some words in English namely:

   *preservant*—to be aware of one’s self-preservation and to take actions to that effect

   *deconfirm*—to stop something (mostly a process) from taking place
A Introduction to Quranology Institute (QG)

In order for you to understand the defining characteristics of this work, it would be important to properly introduce Quranology Institute (or QG for short). QG is first and foremost, a Quranist institute. This means that it does not subscribe to the informational heritage of Traditional Islam. It does not see Hadith and Sunnah as authoritative sources of Islam nor the pronouncements of Sunni or Shia scholars as legally binding. It is Quranist—it gives primacy to its own understanding and interpretation of Quran. QG is also a particular type of Quranist among the many types that exist and that type is known as ‘existential quranist’. We will explain this concept in Section C and demonstrate with an example.

QG is an institute dedicated to the development of ‘al-qira’ah al-wuju-diyyah’ (the Existential Reading). The Existential Reading (ER) simply means that Quran should be read as it exists and as we ourselves exist. Quran exists as a text (instead of fragmented particles of information) and its arrangement is universally known and preserved by the people known as Muslims. This fact is also self-referential—Quran calls itself a ‘kitab’, something written and thus arranged to produce meaning. QG postulates that this textuality (‘kitabiyyah’) aspect was inspired and supervised by Allah himself and is therefore purposeful and sublime. As such, we aim to fully benefit from this textuality.

As mentioned, by employing the ‘Existential Reading’, QG also aims to fully understand the facticity of our own existence. We exist as human beings in the world and being aware of this fact in our reading, we would thus be able to connect to Quran in a deeper way. This connection can also be enhanced by removing superfluous elements from our reading.

It is also important to note that we have not developed this method due to the pressures of modernity or the need to bring Islam ‘up to date with the times’. Rather, it is the opposite—we believe that the approach of the Existential Reading is what The Author of Quran, Allah, intended. This
A manoeuvre is designed to return to the origins of Islam rather than any time-bound manifestation.

Currently, QG is present as a website, a series of videos and monthly newsletter.

On the website, you will see the bulk of our work. We have various types of ‘raw material’, notes in our studies such as:

1. **Textual studies**—studying Quran verse by verse with an awareness of how each verse relates to the next. This is perhaps the most important section of our raw material.

2. **Word studies**—studying big words (which appear hundreds or even thousands of times in Quran), medium words (which appear tens of times), small words (which appear a few times, usually exceptions to more frequent words) and even double or triple words (words which appear together in a verse but not as a phrase).

3. **Phrase studies**—studying phrases (words which appear together in various sentences such as ‘ahl al-kitab’).

4. **Sentence studies**—studying sentences (an actual coherent set of phrases which make up part of verses or whole verses such as ‘so in which of the favours of their Lords will they deny’).

5. **Letter studies**—studying the role of each sound in the phonic system of Quran. This is done by understanding what each letter does in the linguistic system.

6. **Chapter studies**—studying the unique features of each chapters and how they relate to each other. A chapter is defined as a space between two bas-malah (the formula ‘with the name of Allah, Ar-Rahmaan Ar-Raheem’).

7. **Personality studies**—the study of various personalities from Quran and their characters and frames of experience.

8. **Group studies**—the study of various collections of individuals, their responses and as well as outcomes.
Apart from the ‘raw material’ aspect of our work, we also have ‘finished products’ such as:

1. Quran and Human Being (QAHB)—a series of essays which aims to present the QG understanding of various aspects of Quranic words in an easy, digestible format.
2. World of Quran—a series of presentations of the various elements in the Quranic universe. This series is aimed at absolute beginners.
3. Essays: Aspects—a series of essays which aims to highlight various aspects of Quran. This could be a commentary of words or structure or a chapter or even groups of chapters.
4. Essays: Dialogues—a series of essays in which we engage in conversations with other commentators of Quran (be they Quranists, Traditionalists or even Islamicists) about various issues.
5. Essays: Theory—a series of essays which explores various aspects of the phenomenon of Quran in our lives.
6. Application—a series of maxims which advocate the simple application of Quranic principles according to our understanding. These are designed to simple and ready-to-apply.

As a long-term project, we also aim to produce the following books in the approximate order listed below:

7. In Search of Quranese—on the internal language of Quran and how to access it (2015).
9. Stories of the Quranic Personalities:
   - *nuh*
   - *ibrahim* and related Personalities (*ismail*, *ishaq*, *ya’qub*)
- *musa*, *haroon* and related personalities (sister and mother of *musa*, *firaun*, *haman*, *qarun* and servant on whom is knowledge from Allah)
- *isa* and *maryam*
- *muhammad*
- *dawood* and *sulaimaan*
- *yusuf*
- *salih* and *hud*
- *lut*
- *zakaria*, *yahya*, *’imran*
- Other personalities like *ayyub*, Ashab Al-Kahf, Ashab Rass, Dhul Qarnain

10 Chapters—singles, twins, triplets and groups
11 The Nafs/Soul
12 Human cosmology in the Quran (nafs, qalb, fu’ad, sadr)
13 Human types in the Quran (naas, ins, bashar, jinn, adam)
14 Linguistic rules of the Quran—building rules of understanding through Quran’s usage)
15 The Reader and Quran—a follow up to Quran and Reader, focusing exclusively on the reader’s evolution
16 Salat and Zakat
17 Sawm and Hajj and related concepts
18 Imaan/Mu’min—the concept of belief and security
19 Islam/Muslim—the concept of peace and soundness
20 Kufr and related concepts—the concept of concealment
21 Good and Evil in the Quran—various terms denoting positivity and negativity
22 Rasool/Nabi/Mursaleen/Mursalaat—the concepts of carrying and vivifying the message
23 Adam/Bani Adam—the theory of utopia in Quran
24 Israil/Bani Israil—the notion of a utopian movement in Quran
25 Natural Metaphors in the Quran—how Quran uses nature to lock language
B Introduction to Quran

This book—Introduction to Quran: An Existential Reading—is about Quran. This may seem obvious at first but it is vital for us to understand how QG conceives Quran relative to how others conceive it. This conception will substantiate the basis of our approach.

In the world at this particular point in time, if one were to ask a reasonably knowledgeable individual ‘what is the Quran?’, one would probably get the answer ‘The Quran is the revealed scripture sent down to Prophet Muhammad who lived in Arabia in the 7th century’. This is an accurate answer, traditionally speaking. Traditional Muslims, both Sunni and Shia acknowledge this historical fact and even people of other faiths and ideologies would accept this to be true.

This historical fact generates a need. If Quran was revealed to Prophet Muhammad in the 7th century, then his understanding of the text would be important and even vital for its understanding. This is why Hadith literature (narrations about the Prophet’s sayings and doings) developed in the first place—in order to gain legitimacy of interpretation and thus authority over Islamic discourse. QG, being a Quranist organisation, does not accept these narratives as necessarily legitimate and never as authoritative. More on that in Section C below.
This would beg the question: how does QG see Quran? QG uses the principle of ‘foundedness’ (tawaajud). Foundedness explains our personal encounter with Quran. None of us in this present day ever met Prophet Muhammad. Even if we did live in 7th century Arabia and were companions of the Prophet, we would not have seen the event of revelation when according to history, the Prophet encountered the angel Jibreel in the cave of Hira’ and received his first revelation (Traditionally said to be CH 96, vs 1–5). All we would encounter is a person coming to us and saying ‘this recitation is revelation’ and thus claiming to be a Prophet. There is no way of verifying the Prophet’s revelational experience outside the product itself—that is Quran. Therefore, no matter where we are situated in time and place, Quran is something we ‘find’ in our lives. Of course, how we find Quran depends on our cultural positioning. For people of the Muslim culture, Quran is a book which they find on their bookshelves or some other revered position. For others, they may be given it as a gift or purchased it themselves from any bookshop or even read it online. The inescapable fact remains that they encounter Quran in their lives. It is founded.

This is how QG sees Quran—as a ‘finding’. This foundedness becomes the starting point of the Existential Reading. We find Quran in our lives and when we do, we engage with it as fresh readers as much as possible. It is this freshness which helps authenticate our reading. What the Existential Reading does not do is to delve into the history surrounding Quran and try to derive understanding from the experience of others. We believe it is impossible to do this anyway.

So, according to QG and the ER, what is Quran?

Quran is a book we find in our lives. It claims to be from Allah and many among humankind including us accept it as such. QG purports that when we open Quran, we are its Reader. It is being revealed to us in the ever present and used as a conduit and clarifications for Allah’s guidance.
When we read it correctly, we will access the *Quranic State of Being* (QSOB) which will be explained in section D below.

**C The Existential Reading and Other Readings**

Quran has a significant number of interpreters. This should come as no surprise since Quran is the central text of the Muslim peoples and they are interested for various reasons in its discourse. Even from the time of its inception, it is historically recorded that the companions of the Prophet had different opinions about Quranic interpretation. These differences should not be seen as an excuse to excommunicate (perform *takfeer* on) anyone but rather used to appreciate a range of approaches. One should always choose the most optimum reading for oneself and always be open to other approaches.

In this section, we will see demonstrations of the Existential Reading and how it compares with other readings of Quran. We hope that this demonstration will help clarify to you why we chose this method to yield optimum reading results.

It should be noted that the Existential Reading was not conjured out of nothing. Rather it is the result of a long thought process fed by statements such as the great poet-philosopher of Pakistan, Muhammad Iqbal’s maxim to read Quran as if it was being revealed to us today which QG believes it actually is. QG also engaged with several other schools of quranist thought (such as Toluislam and IIPC) and arrived at its method after considering all possible factors in interpretation. In fact, its most prominent feature, that of *kitabiyyah* (textuality) was influenced by a particular exegetical school of Traditional Islam, that of Hamiduddin Farahi and Amin Ahsan Islahi.

As mentioned above, QG is a quranist organisation. In this context, it means that we reject the authority of Traditional Islam (Sunni and Shia).
We are not beholden to the meanings and interpretations inferred by their scholars. We do not accept the divine status which they accord to Hadith, the Prophet’s alleged sayings and doings which in turn ostensibly interpret Quran. At best, these sayings *may* be useful but it is up to the individual to decide this for himself.

Traditional Islam is a rich heritage of exegetical literature. It is usually the access point a Muslim uses to engage with Quran. However, the very premise underpinning this literature is that these events are related to the alleged twenty-three year gradual revelation of Quran on Prophet Muhammad. This renders their interpretation historical and thus only accessible through texts and not human experience. So Quran is a text accessed by other texts (*hadith, sunnah, tafseer*) and excludes the current Reader altogether. The Reader according to Traditional Islam was Muhammad and Muhammad alone.

Quranist Islam is a far more fertile field of exegesis than Traditional Islam. Its diversity is astounding—there are more than twenty different approaches under the umbrella of Quranist Islam. QG adopts and particularises one of these approaches—that of existential quranism. Other quranist approaches will generate different perceptions of a particular issue.

To demonstrate how QG compares to other readings, we will analyse the treatment of *ibrahim* across these schools of exegesis. *ibrahim* is the personality mentioned second most frequently in Quran (the most frequent being *musa*).

Beginning with Traditional Islam, Ibrahim is seen to be the Patriarchs of many peoples. His story in Quran is embellished in Hadith literature in details. Events in his life become the basis of Hajj rituals of Traditional Islam. However, his ‘Sharia’ (divine law) is not seen as valid as Prophet Muhammad has brought the final and most comprehensive Sharia (formulated by Sunni jurists). Ibrahim’s miracles are important to Traditional
Islam and used as proof of his Prophethood. This includes him being saved from the fire, him leaving his family in the desert and him having a child at a very old age. We will find that the story of Ibrahim in Quran and in Islamic literature to be indiscernible, that is, we cannot tell which part comes from Quran and which from Islamic literature! The lines are very blurred for a very good reason: the contents of Quran in themselves not consequential to Traditional Islam but rather they are part of a number of sources which are added together. It is like an ingredient of a particular recipe. The ingredient itself often gets lost in the food preparation.

QG disagrees with Traditional Islam firstly for the reason that it does not accept any other source as authority. Secondly, QG places the greatest emphasis on textuality. The story of *ibrahim* appears in chapters alongside other topics. This is the what we need to focus on rather than using it to construct a prophetology (a set of doctrinal statements about prophets) which is what Traditional Islam did as we say above. *ibrahim* is not a historical figure to QG but a present day figure in our lives.

Moving on to Quranist schools of thought, we begin with Traditionalist Quranism (the most common type of Quranist Islam), we find that it tends to see Ibrahim as the source of their system of rituals. Traditionalist Quranism rejects hadith but accepts the ritual practices of Traditional Islam (hence the name Traditionalist Quranism). Ibrahim is seen to be taught the ritual prayer which is to be copied (according to Quran 2/125, 128) and established the Kaabah in Makkah as the central location for Muslims. QG disagrees with this approach as it does not see any ritualistic system proposed by the context of this passage. If we read Quran from the start of the passage (2/122), we can see that it is about *tafdheel* (preferentiality or how to achieve an optimum state) rather than a religious system.

Next we look at Biblical Quranism. As one would expect from its name, Biblical Quranists use the Bible as a source of exegetical material on the story of Ibrahim. Therefore, we find them importing the same mindset
as Traditionalist Islam when it comes to constructing a religio-historical narrative.

Related to this is Archeological Quranism. Again, like the Biblical Quranists, Archeological Quranists focus on the historical discoveries of various Quranic personalities. However, as their name suggests, they use more archaeological findings in constructing their historical narratives. They may look for archaeological evidence of Ibrahim’s existence in various parts of the world.

Another type of Quranists related to this are Racialistic Quranists. It should be emphasised that they are racialist (centred on race) and not racist (using race to discriminate against others). Racialistic Quranists often pursue the racial identities of various personalities and groups in order to determine who they were. They may infer Ibrahim to be of a particular colour or from an ethnic group.

QG disagrees with these three above approaches (Biblical, Archeological and Racialistic Quranists) as they invariably have to employ an additional sources which are not verified but rather used to interject the voice of Quran. This would redirect the story to a purpose for which it was not intended. For QG, it is far more important to respect the sufficiency of information given in Quran and analyse the context in which that information appears.

Finally, we look at Secular Quranism which interprets Quranic concepts without any kind of religious lens. For secular quranists, words like ‘salat’ which is usually translated as ‘ritual prayers’ is seen to be ‘socio-economic system’ or simply ‘commitment’. The house which is usually understood to be the Kaabah in Mecca or ‘bayt’ in Quran is seen as ‘system’. QG agrees with the principle Secular Quranists use but not necessarily its interpretational product. We believe that adding a religious lens to our reading is unwarranted by Quran itself. Quran is not a book of religious rites but rather a book of existence. However, we do not believe that Quran is
against religious rituals. Rituals are simply cultural products which can bring benefit to those who practise them.

Let us now look at the Existential Reading (ER) itself. How does the ER engage with the story of *ibrahim*? As we stated above, we operate along the key principle of *existence*. What would be the outcome when we employ this principle?

As stated, the ER is firstly about reading Quran as it exists: as a text. Where can we find the story of *ibrahim*? It first appears in CH 2 VS 122–152. The word *ibrahim* itself is first mentioned in verse 124. The emphasis on *ibrahim* is so great in this passage that he is mentioned by name no less than eleven times and even when he isn't mentioned by name, the pronoun ‘he’ in this passage tends to refers to him. Observe the list below which shows the consecutive mention of *ibrahim* by name:

2/124  *ibrahim* is tested by the words of his lord which he fulfils and becomes the model for the people
2/125  *ibrahim* is given the house which is rewarding place for mankind and a safe place
2/126  *ibrahim* asks his lord to make his land safe and to feed its members with fruit
2/127  *ibrahim* raises the foundations of the house and Allah to accept from them (he and *ismail*).
2/128  the prayer continues with ibrahim (not mentioned by name) asking for Allah to make his people a nation dedicated to wholeness and soundness.
2/129  the prayer continues with ibrahim (not mentioned by name) asking for Allah to raise among his people a messenger.
2/130  *ibrahim* is mentioned along with people who turn away from his path who are deemed as fools.

The first thing QG would focus on is what is first mentioned about him in vs 124. That he is tested by the words of his Lord which he fulfilled. He is
thus made imam to the people. QG would ask why are these statements mentioned first about *Ibrahim*? What does this tell us about his personality and its role in the text?

Next, QG would explore the subsequent verses about him in this passage. Why is he mentioned by name so many times. What does each verse represent as a stage relative to the stage before it?

As we can see, the mentioning of *ibrahim* in this passage is a rich and deeply detailed story which confers universal principles, if we look at each verse in itself. We have not even gone into the rest of this section (vs 122–152) which would add detail on how this process occurs, the formation of the middle ummah (vs 143) and the establishment of sanctified space. We can then get into how this passage fits into the flow of the other passages. How it is part of the first section of ch 2 (which is from vs 21–167) and how it contributes to this section. The textuality of Quran confers many aspects of its wisdom.

Next, QG tries to read Quran as we exist. We are the Reader, the first recipient. The Reader would not know who *ibrahim* was if he read the text afresh and this is how it should be. *ibrahim* must be seen as the one who wishes to achieve preferentality (as mentioned in 2/122) and the Reader must see this in himself.

The Reader must then realise that he can achieve this by fulfilling the words of His Lord like *ibrahim* and if he does so correctly, will also be conferred the house (in a symbolic sense) like *ibrahim*. It is the same for the rest of this passage. *ibrahim* becomes the model of events for the Reader to go through.

And this is essentially what the Existential Reading about. The Reader aims to become the text and the text to become the world of the Reader. This can be reached by achieving the Quranic State of Being (qsob) explained in the following section.
D The Quranic State of Being

The Quranic State of Being (QSOB) is the true objective of this book and indeed of QG itself. It is therefore of paramount importance to understand the concept of QSOB comprehensively so as to set the target for our reading.

What is the QSOB? Basically, it is a pure state of existence achieved through connecting with the true meanings of Quran and with this state, acting upon those meanings with the greatest effort and sincerity. This true meaning is accessible to all of us and by accessing it will connect us to the essence of human being. Our very purpose of existence. This is what Quran is for: to awaken this awareness within us and to understand our destiny as human beings. Every element of Quran will aid in this process.

Think of Quran as the ultimate map to get us to the state of peace in this life and the next. The map must be interpreted correctly in order to know where we’re going but equally important is to ensure that the signs we experience in our travel correspond to our map. Travelling itself is the key step. One cannot use a map effectively by sitting at home.

It should be noted before we proceed that QG is merely offering an understanding of the method of achieving QSOB. Our method could fall well short of the complete method. Nor does QG own a complete set of correct meanings. We are simply doing our best towards achieving QSOB. The Reader is asked to enter this process for him/herself and to see the results. No one can undertake this process for anyone else.

This section is divided into subsections. The first subsection is about recognising the QSOB in your life. The QSOB is an actual physical experience of connectivity and can be recognised. This is followed by the second subsection is about preparations towards achieving the QSOB. There are certain steps to prepare oneself in order to achieve that connectivity. The third section which comes after is the interaction of the Reader with
the text. This interaction is a process and invokes certain outcomes. Next comes the fourth section: on the role of Quran in achieving the qsob. Quran is an interactive text which aids its Reader in his/her understanding. Finally comes the fifth section which is the progress experienced by the Reader.

Again we must take note that these subsections are not strictly sequential. They may occur in other combinations as well. Also, they are based on the QG understanding of verses contributing to this process. Hence, they may be different from other understandings. There is unfortunately no space to discuss reasons behind our understanding in this book but we hope to do so in the future.

D1 A Physical Description of QSOB

Quran is furthest from academic, dry readings. It does not postulate theories disconnected from reality. Quite the opposite. It rather talks about signs (ayat). Signs are first experienced rather than theorised with no experiential basis. To begin understanding the qsob, let us try to understand signs we ourselves would experience

In Ch 39 Vs 23, Allah tells us that he has descended the best of a particular event (ahsan al-hadith). These events are explained in the previous verses, 39/21–22. Verse 21 speaks the descent of water from the sky which flows and this leads to various kinds of growth which then turns into debris. This process is a sign for the people of the core (ulil albaab).

Verse 22 considers this process of vs 21 to be the expansion on one’s projection (how one arrives in the world) towards the acquirement peace. This is considered to the light from the Lord and should soften his heart towards the vivification of Allah (dhikr Allah).

Based on this contextual reading, we can see that vs 23 which speaks of the best of the current event is about the coming of growth in our lives
softening our hearts towards the vivification of Allah. This is considered to be the guidance of Allah (*huda Allah*), the highest form of guidance.

This passage, 39/21–23 is a good description of the QSOB. The QSOB is based on the idea of bringing the presence of Allah into our lives. In doing so we are expanding our projections towards a state of peace.

### D2 Right Attitudes in Achieving QSOB

As the passage (39/21–23) above notes, there are those whose hearts are hardened against the vivification of Allah (*dhikr Allah*). Indeed, Quran notes that that our personal character and attitudes are of the highest importance in achieving QSOB and even in the reading of Quran itself.

The *nafs* or soul is our personality. We each have a soul which will bear witness for us on the Final Day (17/14). This soul can be inclining to be with evil (12/53). It would also be in a state of blamefulness (75/2) and finally in a state of peace (89/27). It is in the state of peace that Allah calls it into the garden (89/28–30). Indeed, all changes in our surroundings when we change what is in our souls (8/53 and 13/11). Remembering Allah is vital to be aware of what happens to our souls—whenever forgets Allah will forget about his own soul (59/19) and thus lead to a life of darkness.

How do we evolve our souls? 91/7–10 tells us that the soul must be evolved in order to attain prosperity and success. This evolution comes from giving from one’s time and energy (92/18).

### D3 The Process of Reading and Application

As mentioned above, Quran is an interactive and organic reading. It is impossible to fully experience Quran without acting upon our understanding. This experience is not limited to those who read Quran without translations either. Understanding the Quranic language does not by
itself guarantee the QSOB. Quran has just as easily inspired people through translations. Its ideas are beyond language.

In order to demonstrate this aforementioned process, we will analyse Ch 3 vs 3–7. 3/3 tells us we may (given the right attitudes as mentioned above) achieve a measure of revelation for application (al-kitab bil haqq). This measure of revelation will confirm something of our capacities to achieve salvation or destruction (musaddiqan li maa bayna yadayhi). We then act upon this measure of revelation (at-tauraat) and we achieve the desired result (al-injeel). The next verse, 3/4 tells us that the process of 3/3 leads to progress for the people (3/4) but before this what are right and wrong decisions will be made clear (wa anzala al-furqaan).

This process is likened to our perfection of shape in the womb itself (3/6) and through it, we will come to understand our own mandate in life through decisive signs (3/7). It is through this process that we become guided (3/8) ultimately taking us to final meeting with Allah (3/9)

D4  QURAN’S ROLE IN ACHIEVING QSOB

Most fortunately for its Reader, Quran is a self-aware book. By this, we mean that Quran constantly refers to itself and instructs its readers on how to approach it. These instructions are helpful in achieving the QSOB and are deeply comprehensive spanning a variety of words such as quran, kitab, hadith, qawl, wahi, tanzeel and others. We hope to expound on them more comprehensively in the future book Quran and the Reader, scheduled for publication in 2016. However, here are some instructions below:

– A life of abstinence (siyam in 2/183–184) and a dedication towards establishing just and peacemaking systems (i’tikaaf fil masajid in 2/187) is needed to experience revelation of Quran (2/185). This abstinence must push the individual to his limit and will result in collective progress for the people (hudan li an-naas), a clarification of the
personal guidance given to that individual (bayyinat min al-huda) and a clear separation between right and wrong (al-furqaan).

- Whatever measure of reading the Reader currently possesses will not contain many contradictions if it is indeed from the sight of Allah (4/82)
- We should seek from our measure of reading questions pertaining to the contents of Quran. In doing so, we would help in exposing the answer to ourselves. People who beyond the subject matter of Quran are effectively concealing its contents (5/101–102)
- Quran is the greatest thing of witness to Allah’s oneness. This is not simply a conceptual statement but a total realisation. When Quran is used wholly, it would let us see that there is no god besides Allah through our experience (6/19)

These are among some of the principles derived from the self-referential nature of Quran. As mentioned above, we hope to expound them as comprehensively as possible in the future. The key principle we use in IQER is the principle of kitabiyyah or textuality. In the very first mention of the phrase ‘this al-quran’ in 6/19, the very next verse tells us that it is a ‘kitab’ or book. It is arranged and compiled and written and should be read as such.

D5 Achieving QSOB—What comes after?

After one has achieved the QSOB, it is vital that one’s transforms the QSOB into practical steps in increasing one’s good deeds. These good deeds are indeed the currency valid with Allah on the final period. A good passage to read to understand this scenario is CH 39 vs 67–75. 39/70 especially shows us that is our deeds which will bear fruit. Indeed, seven verses (11/7, 18/7, 24/38, 29/7, 39/35, 46/16 and 67/2) convey the idea of the best or most beautiful deeds (ahsana ‘amal). If we set this as our goal, it would actually be easier to identify the QSOB and move forward from there.
This Book and the QSOB

If we have understood the concept of the Quranic State of Being (QSOB) as explained in Section D above, we should next come to understand how this book will assist us in achieving that target. This section of the introduction basically tells us that Quran is an interactive text. It aids its reader in understanding it and thus towards achieving QSOB.

This book—Introduction to Quran: An Existential Reading (IQER)—focuses on the structure of Quran and the contents of its structure. Although many scholars of Quran maintain that Quran was compiled later and that its structure is inconsequential to its understanding, QG most strongly disagrees. QG maintains that the structure of QG is the only objective aid we have in understanding it. What this means is that the structure of Quran is from Allah Himself and thus free of human opinion or subjectivity. Everything else is subjective. Therefore, this sole objective aid must be fully exploited in order to maximise our understanding and application.

What do we mean by the structure of Quran? In a nutshell, the structure of Quran is how Quran is arranged. Quran is divided into 113 chapters of varying lengths. We should clarify at this point why we say ‘113’ instead of ‘114’—this is because we see Chapter 8 (Al-Anfal) and Chapter 9 (At-Tauba) as one single chapter. As all Muslims know and agree, Chapter 9 does not have preceding a basmalah (explained in Section F below) formula. Despite this, Muslims consider it to be a chapter in itself. QG takes the opposite approach: because there is no basmalah separating the two ‘chapters’, we cannot assume that a new chapter begins. We believe this is the correct assumption because the messenger is said to rehearse ‘kutub’ (sing. Kitab) which are normally known as ‘suras’ (98/2–3) and the kitab are linked with Ar-Rahmaan and Ar-Raheem, the two names in the Basmalah (41/2–3). A further hint of this comes when the Quranic personality *sulaimaan* sends a ‘kitab’ to the queen of saba which begins with the full basmalah formula (27/30). So the basmalah is needed to
demarcate *kitab* and since Anfal and Tauba do not have one between them, they cannot be considered separate chapters.

IQER is organised according to the 113 chapters of Quran. Before some chapters, there will be ‘positioning notes’ which will help us understand some facts about the proceeding chapter or chapters. For example, before Chapter 1 (Al-Fatiha), there are notes on why this chapter was placed at the beginning of Quran. There are also notes on how some chapters may be twins or triplets or even quadruplets. These chapters have some thematic similarity or complementarity. There are even entire groups of chapters which give a sense of graduality in topics.

The main part of this book are the chapter notes themselves. For each of the 113 chapters, we have prepared a series of notes which describe the features of all chapters. These features will be its theme, contents, structure and unique elements. By understanding as much as you can from these, you will be able to appreciate the existence of any chapter in Quran. This will then translate into a deeper QSOB which is the point of this book.

The best way to use this book is to read the positioning notes preceding the chapter notes and have a think about it. Ask yourself, can I see why this particular chapter is needed? What is the role played by this chapter in the overall Quranic message? What chapters come before and after it and how do they influence the chapters message? After the preceding notes, get into the chapter notes themselves. See the notes as signposts. These notes cannot replace reading Quran for yourself but at the very least, the information it provides will resonate with you when you read.

A good analogy of this is the Recipe Metaphor. Think of Quran as a banquet and each chapter as a recipe for dish at that banquet. Every recipe produces a particular dish with a particular taste. All dishes have ingredients but they vary in the quantity of ingredients and the order the ingredients are put in. Some ingredients are almost always present like salt and sugar. However, these ingredients may not be used in the same quantities.
Cakes will need more sugar while curries will need more salt. Some ingredients may be very rarely used but will become signature dishes due to their relative uniqueness. Quranic chapters are like that sometimes. They speak of concepts no other chapters speak of. Whatever the case, like every dish, each is unique and contributes to the banquet.

Finally, remember that this book is only QG’s view on how Quran should be read. Accept it to any degree you choose or even not at all. The important thing is to increase your own Quranic State of Being and whatever follows.

F Introducing Verse Zero

Muslims tend to know Verse Zero (vz) from a very young age. They say it before beginning any positive act like eating or travelling. vz is none other than the ‘basmalah’ formula, bismillah ar-rahmaan ar-raheem. This formula, as stated in Section E, begins every chapter of Quran. It is recited without fail yet its true is significance is seldom taken seriously.

We named the basmalah ‘Verse Zero’ (al-ayah as-sifr) because it is almost never numbered in Quran. It is only numbered verse 1 in Chapter 1 (Al-Fatiha) but since it is not part of the dhikr (orally memorised recitation) we do not consider that numbering authoritative. Furthermore, it is possible that Al-Fatiha’s basmalah was numbered to make it fit the understanding that Al-Fatiha is the ‘seven oft-repeated’ which is the Traditional understanding of Quran ch 15 vs 87. We do not consider this authoritative. Hence, all basmalah formulae are deemed Verse Zero.

It should be remembered that we named the basmalah ‘Verse Zero’ for positive reasons. In mathematics, a zero magnifies the effect of a number ten-fold. In popular psychology, to be at point zero is to clear one’s mind to prepare to receive the message. Verse Zero is a positive moniker and we hope that it will increase the Readers’ awareness of its presence.
VZ is *bism Allah Ar-Rahmaan Ar-Raheem*. In order to understand the conceptual power of VZ, the first thing we need to do is to analyse each word and particle in this formula carefully. We will not rely on common translations but rather will attempt to build meaning from Quranic usage. This does not mean our meanings are comprehensive let alone infallible but we hope they will reflect a greater degree of Quranic spirit. Appreciating the full weight of meaning of VZ is crucial. If you were to only learn one sentence in the original language of Quran, let this be formula it.

*bi*—a particle denoting an interaction with. ‘*bi*’ in the basmalah is sometimes translated as ‘in’ but there is already a particle for that which is ‘fee’. ‘*bi*’ is better translated as ‘with’. ‘*bi*’ in VZ shows that we are to interact *with* the formula rather than use it as a mark of authority.

*ism*—is a noun usually translated as ‘name’. We do not feel it is a literal name because Quran does not promote any particular culture over others. Thus ‘naming’ (*samma* in Quranic language) is not a literal naming like how parents name a baby. If it were, Allah would be the literal name of god and all His names would be Arabic too!

To understand ‘naming’ better, let us contemplate the following example: even though Allah ‘names’ the Quranic personality *isa* ‘*al-masih*’ in Ch 3 vs 45, He himself calls him *isa* and not ‘*al-masih*’ only ten verses later in 3/55 (ya *isa*….). A better understanding of ‘ism’ is to be the essential description of something. We can see this meaning work in Quran 22/78 where Allah ‘essentialised’ those who follow the ways of *ibrahim* as ‘*al-muslimeen*’. This means one of their descriptions are as *muslimeen* (we understand this to mean ‘workers of wholeness and soundness).

For these reasons, we prefer to understand ‘ism’ as ‘essence’ or ‘description’.

Allah—is possibly the most frequently used noun in Quran, appearing 2699 times in the entire text. It is also the most common name for the
divine next to *rabb* (which appears 975 times). Allah is the connective name for all other names. It is also attached to other nouns to give a degree of ultimacy. For example, the word ‘*deen*’ is attached to ‘Allah’ to give ‘deenillah’, the ultimate level of deen. The first description of Allah in Quran is as ‘*rabb al-alameen*’ (Quran 1/1) which means ‘Lord of the worlds’. Allah’s first role therefore is as Lord, one which nourishes and sustains the worlds and brings it to the next stage in its evolution.

Ar-Rahmaan and Ar-Raheem are the two primary names of Allah. We believe this to be the case because, they are the first names to appear with Allah. Not only that, they are the only names to appear in the VZ. They both come from the same organic noun ‘*rahm*’ which means ‘womb’. This organic link gives infinite depth to their meaning. The womb is a place of conception, growth, development and finally deliverance into the world. It is of no small significance that Ar-Rahmaan and Ar-Raheem come from this organic noun. We see them as two aspects of the divine womb.

Ar-Rahmaan has its own unique attributes. The form of the word itself denotes suddenness (as opposed to a slow graduality) and abundance. Corresponding Quranic words as ‘*furqaan*’ (which decisively separates between right and wrong) and ‘*burhaan*’ (proof which is decisive and clear).

Ar-Rahmaan is also used in some unique contexts. For example, it is associated with seeking protection with Allah when *maryam* invoked Ar-Rahmaan in 19/18. Ar-Rahmaan is used in association with the teaching of the Quran itself for the evolution of man in 55/1–2. It also the name associated with a direct connection with Allah. Indeed in 19/87–93, we can see that it is Ar-Rahmaan who is wrathful when we involve a medium (*walad*) between us and he. In 17/110, we are to invoke Allah or Ar-Rahmaan and connect to Him. No other name of Allah is mentioned in this capacity.
Ar-Raheem on the other hand, is not as unique in terms of form. There are other names of a similar form such as Al-‘Aleem, Al-Hakeem, Al-Kaareem and Al-Azeez. The form of Ar-Raheem is said to denote constancy and a moderate intensity.

Ar-Raheem is also treated differently than Ar-Rahmaan in Quran itself. For example, Allah is *Arham Ar-Rahimeen* (the greatest of raheems) in 23/118. Not only that, the messenger who arrives at the maturing of the system is said to be ‘ra'ufun raheem’ (9/128). So the messenger carries out Allah’s attribute of raheem while rahmaan exclusive domain of Allah.

Ar-Raheem is also conjoined with a few other names of Allah. This is different from Ar-Rahmaan which is obviously only conjoined with Ar-Raheem itself.

Firstly, Ar-Raheem is conjoined with At-Tawwab which comes from the word ‘tauba’ meaning to return. At-Tawwab is one who facilitates that return. Coupled with Ar-Raheem, it shows the evolutionising effect of that return. This combination is first used with `*adam*` in 2/38.

Secondly, Ar-Raheem is conjoined with Ar-Ra'uf which comes from the word ‘ra'afa’ meaning to be soft and playing. Ar-Ra'uf is one who is soft and plying and coupled with Ar-Raheem, it shows the evolutionising effect of that softness. The first verse to mention this combination is that of the middle ummah of 2/143 is associated with this combination of Allah’s names.

Thirdly, Ar-Raheem is conjoined with Al-Ghafoor. This name comes from word ‘maghfirah’ which means protection. Al-Ghafoor Ar-Raheem is Allah’s capacity to protect as well as to evolutionise. This combination is first used in 2/173 mentioning the sanctifications of Allah.

Fourthly, Ar-Raheem is conjoined with Al-Azeez. This name comes from the word ‘izza’ which means honour and power. Al-Azeez Ar-Raheem
refers to Allah’s expression of power and honour alongside His capacity to evolutionise. In Chapter 26 of Quran, this combination of names is used to note the end results of the messengers’ struggle.

Fifthly, Ar-Raheem is conjoined with Al-Barr. This name comes from the word ‘barr’ which is used in Quran to mean ‘land’ (as opposed to bahr which means ‘sea’). Al-Barr Ar-Raheem seems to refer to Allah’s capacity for deliverance (i.e. to bring someone safely to land) along with evolutionising. It is only used once in Quran, in 52/28. In this verse, it seems to indicate a state of fulfilment.

Sixthly, as mentioned above, Ar-Raheem is conjoined with Ar-Rahmaan. When this appears, we believe that it represents two aspects of the cosmic womb. Ar-Rahmaan denotes the protective aspects of the womb while Ar-Raheem denotes its evolutionising aspects. This combination of Ar-Rahmaan Ar-Raheem only appears four times outside the 113 vz formulae:

1. In Quran 2/163 it is strongly connected with Allah’s oneness
2. In 59/22, it appears to be the formulation of Allah’s names
3. In 41/2–3, it is connected with a detailed kitab (book/system). This shows that all kitab (traditionally known as ‘sura’) in the Quran (as per 98/2–3) are connected with Ar-Rahmaan Ar-Raheem
4. In 27/30, it is connected with maturation of the system of *sulaimaan*. More on that below.

Apart from the vzs, the basmalah formula also appears twice. The first is simply *bi ismi Allah* without Ar-Rahmaan and Ar-Raheem. This appears in 11/41 and shows an act of deliverance from Allah. The Quranic personality *nuh* is told to embark in his ark in order to be delivered. He is told to do this ‘*bi ismi Allah*’. This shows the role of the *basmalah* without the presence of Ar-Rahmaan and Ar-Raheem, which is to deliver us on to a safe and fertile place.
The second occurrence, as mentioned above, is in the story of *sulaimaan*. We believe his story represents the peak state of islam. He rules a kingdom which spreads the message of peace. When he received news of a kingdom of *saba* in which the queen owned her people, he offered them an ennobling system (*kitabun kareem*). She understood this system as deemed it as ‘*bismi Allah Ar-Rahmaan Ar-Raheem*’ (in 27/30). Here we can see the difference between the basmalah of *nuh* which is about deliverance and the basmalah of *sulaimaan* which is about the peak of the system of islam.

It also worth noting that the chapters in which Ar-Rahmaan and Ar-Raheem appear the most are seldom the same. This shows different focus by different chapters. Knowing whether they contain mostly Ar-Rahmaan or Ar-Raheem can help understand Quranic chapters. For example, ch 19 has fifteen occurrences of Ar-Rahmaan!

From the above, we should be able to see the conceptual power and importance of Verse Zero. It is the central formula in understanding Quran and achieving the QSOB. We highly recommend you analyse verses which contain constituent words of this formula in order to experience it to the highest possible capacity. Also, please consider whether your interpretation of Quran fits into the implications of vz. Rooting all understanding in the vz goes a long way to verify one's interpretation.
CHAPTER NOTES
**Position Notes: Chapter 1**

Chapter 1 is one of the smallest chapters of Quran with six verses yet it is placed right at the beginning of Quran. Usually, we find the longest chapters in this section. This incongruity may indicate that Chapter 1 is the summary of Quran. Certainly, its contents which has many fundamental words backs up this assumption such as ‘Allah’, ‘rabb’ (lord, nourisher, sustainer), ‘deen’ (power-based relationship), ‘ibada’ (worship, serve), ‘as- sirat al-mustaqeem’ (the straight path which establishes).

QG highly recommends that you read this chapter and dwell on it before embarking on any reading. In doing so, you will be rooting your daily reading in the fundamental concepts of Quran.

**Chapter 1 (Al-Fatihah)**

1. **CH 1 VS 1** begins with the statement ‘alhamdu lillahi rabbil ‘alameen’ which we understand a state of praise, thankfulness, joy for the lord of the worlds. This feeling comes due to state of the basmalah (Verse Zero). It is also a state of deliverance as seen in 23/28. It has been asked why there is no ‘qul’ (command to ‘say’) in this statement since Quran is from Allah. We feel this is because this statement is a natural state. When one experiences Verse Zero, this is a natural reaction.

2. **CH 1 VS 2** reiterates the two main names of Allah: Ar-Rahmaan and Ar-Raheem. These two names appear only four times together (other than Verse Zeroes) but only this verse 1/2 has them as the entire sentence. This creates a ‘bracket’ which constitutes Verse Zero, 1/1 and 1/2. What this means is, since Ar-Rahmaan Ar-Raheem are part of the basmalah and also all of 1/2, they make have a bracketing effect on 1/1. This implies that the Lordship (rabubiyah) of 1/1 is expressed through that capacities of Ar-Rahmaan and Ar-Raheem. Please refer to Section F of the Introduction for a fuller picture of this.
3 CH 1 VS 3 mentions Allah as the king or owner of yawm ad-deen, which is a period in which our relationship with Allah is realised. We give Him our allegiance and in return, He gives us His Lordship (rabubiyah). This is the period of ad-deen in this context. Quran 27/30 which is the only verse which mentions the basmalah is perhaps a demonstration of this.

4 CH 1 VS 4 is our pledge to Allah alone firstly that we would serve Him (iyyaka na’budu). Our servitude to him is a direct response to His ownership in 1/3 above and constitutes the ‘deen’ or power-based relationship. Our purpose in life is to serve Him alone which if we were to analyse Quran as a whole, would show orientating our lifestyles to His direction. The second part of our pledge (iyyaka nasta’een) is for us to seek ‘awan’ or a state of optimum performance. In order for us to serve Allah effectively, we are to be or at least strive to be a peak state of performance.

5 CH 1 VS 5 is our plea to Allah to give us progress with respect to as-siraat al-mustaqeem which we understand to be the straight path which has the ability to put us in a stable and established position. This path is the one we travel if we undertake the pledge mentioned in 1/4.

6 CH 1 VS 6 is a description of that path. It is a path on which Allah has blessed with his bounties. The personal you (an’amta) here shows that this path has the presence of Allah. It is a path which excludes any anger (ghayri al-maghdubi ‘alayhim) and thus everything is positive and is not the path of the misled (wa la adh-dhalleen).

Position Notes: Chapters 2–5

Chapters 2 till 5 are some of the largest in the whole Quran. We have decided to compile them as a single position note because we feel they present the entirety of the system of peace and justice on the most fundamental level. They are also very ‘action-oriented’ chapters with the call ‘oh you who believed…’ appearing forty-three times between them!
CH 2 and 3 show great complementarity, mirroring each other in many ways. They both have a preamble which is a short exposition before the calls (oh mankind in CH 2) and the stories (of *isa* in CH 3). After that, both are filled with successive calls to mankind, those who believed, children of *Israel*, people of the book etc. We believe that that CH 2 presents a theoretical aspect to the system of islam whilst CH 3 presents a more personal, spiritual aspect.

CH 4 and 5 also shows great complementarity. Both start with calls (CH 4 with ‘oh mankind’ and CH 5 with ‘oh you who believed’) and continue on to expound upon the same idea of the system. Both also have the idea of judging with the book in truth (a command not found anywhere else in Quran).

The end of CH 5 can be seen as a stage in Quran itself with a final day scenario being expounded. All in all, we find these four chapters to be the main chapters of Quran. Perhaps all chapters proceeding them feed into the ideas they provide.

**Chapter 2 (Al-Baqarah)**

1. CH 2 begins with a preamble before the calls begin in VS 21. In this preamble, the two responses of those who respond to the alif laam meem principle (which we interpret to be Questioning, Focussing and Enacting) are discussed. There are those who are preservant towards them (al-muttaqeen) and those who reject them (alladhina kafaroo).

2. CH 2 has, as mentioned above, 18 calls which act as effective sections of this chapter. CH 2 is also divided in almost half by two addresses to mankind (2/21 and 2/168). These main sections divide this chapter into two stages of human evolution. The first call begins in VS 21 which is to mankind. Once again the message is very fundamental which is to serve Allah.
1. **CH 2 VS 30** is the story of *adam* who is the first personality mentioned in Quran. We believe this is because he is the ideal form of mankind. His understanding of the universe is mentioned, his fall from the ideal state of fulfilment as well as his redemption.

2. **CH 2 VS 40** has, after the story of *adam*, the call to bani *israel* which is the nation seeking the ‘state’ of *adam*. Bani *israel* is addressed for abt 60 verses (2/40–103) in two consecutive calls. These calls are broad principles through which humankind may achieve the garden on earth which is the state of *adam*. 2/103, the final verse of these passages, mentions the kingdom of *sulaimaan* which is the peak state of peace and justice.

3. **CH 2** has eleven calls to believers. The first call to believers (2/104) is instructing them not to be shepherded but rather to call to be observed. This shows the mandate of those who have believed in the mission of *israel* which to act and experiment for themselves.

4. **CH 2** has a set of social instructions which starts with 2/208 and this mentions ‘entering into wholeness and soundness (as-silm) completely’. These are instructions which make society whole. These instructions continue until 2/242.

5. **CH 2** has a final mention of bani *israil* (those who follow this path leading towards the state of *adam*) is them at their peak, from 2/243–253. This is the ONLY mention of *taloot* and *jaloot* in Quran and shows the unique element of this chapter.

6. **CH 2** has its last 27 verses or so focusing on economics. From 2/254–281. This first instruction of these is to spend for the sake of Allah. The famous verse ‘aya al-kursiy’ (verse of the throne (2/255) comes right after this and the ‘no compulsion’ verse (2/256) comes right after that.
CH 2 has its last set of social instructions is to basically about making agreements and making sure they are foolproof. This is the longest verse in Quran, 2/282, and ends with 2/283.

CH 2 ends by talking about the soul in vs 284–286 and its receptivity to the messenger and becoming a believer. This is because the soul is the crux of transformation as per Quran 8/53 and 13/11. It is a good idea to read this short passage as a summary of the entire chapter.

Chapter 3 (Aali Imran)

CH 3, like CH 2 above, has a preamble where it discusses the basic idea. For CH 3, it is the process of islam (how to establish islam/attainment of peace in our lives). It begins with revelation and action and building of knowledge and establishing justice to witness Allah. vs 19 calls this ‘al-islam’. This process can be seen as a summary of the rest of the chapter.

CH 3 and CH 19 are the only two stories with extended stories of *maryam* and *isa*. In the case of CH 3, the story is straight after the preamble, vs 35–64. This is because the story of *isa* is a personification of the process of islam. *isa* is given victory despite the plot against him (3/54–55).

CH 3 is the only chapter mentioning ‘bakkah’ (3/96), the extreme condition which *ibrahim* faced in establishing the foremost system of God. This may indicate that CH 3 deals with the more personal aspect of the islamic project whilst CH 2 is deals with the more social aspect. In any case, both chapters are the only ones to mention *maqam* *ibrahim* (2/125 and 3/97) or the standing position of *ibrahim*.

CH 3 has then seven successive calls to believers from vs 100 onwards up till the last verse which is the first single verse passage in Quran (3/200). These calls are the steps we must take in order to attain the level of the foremost house.
CH 3 has one unique personality, *’imraan*. He is not mentioned anywhere else in Quran. His name comes from the word ‘umra’ meaning growth. He is the personality related to *maryam* who represents a state of fertile hope.

CH 3 has a last call in vs 200. It is a call to those who have believed in this system is about sabr/endurance. They are told twice to be patient, fortify themselves and to be mindful of Allah so that they can be prosperous (*muflihoon*). This call be seen a universal principle to sum up CH 3 or even both CH 2 and 3.

CH 3’s closing word as mentioned above is ‘*muflihoon*’ (prosperous ones) and the opening of CH 2 is about becoming prosperous (2/1–5). This indicates the opening and closing of the discourse of CH 2 and 3.

**Chapter 4 (An-Nisaa)**

CH 4 is one of two chapters in Quran starting with ‘oh people’ (ya ayyuha an-naas). The other is CH 22, Al-hajj. This may be due to the fact both chapters are giving humankind specific paths to achieve the utopian ideal.

CH 4 has its first section (4/1–18) address mankind to establish a just and organic society in terms of dependency. This happens when we take care of those who are alone with no one to care for them (al-yateem).

CH 4 then has 3 sections with calls to believers (4/19–28 ; 4/29–42 ; 4/43–57). These three sections give consequent answers to the first call to mankind. It gives specific instructions on formation of that society. There are 3 aspects with are social relations, trade and preparation of the self.

CH 4 has a unique call which is to those given the book (alladhina ootu al-kitab in 4/47–58). These are the people given the system of God (idealised in 4/1) after following the steps mentioned above. This is not found
anywhere else in Quran and could show us the overarching theme of CH 4.

5 CH 4 includes the story of *musa* and the people of his system (ahl al-kitab). The lesson of the sabt is that there are phases of growth and rest in the course of building society (4/153–154).

6 CH 4 includes the story of *maryam* and *isa* (4/155–159). Both are used as symbols of hope and possibility in the construction of this system. The people of this system wish to stop *isa* due to the energy required to operate the system at his level.

7 CH 4 also mentions the oppression of those who prefer comfort, alladhina haadoo (4/160–161). These people were lenient about establishing the system of God and were content about riba, the fruits of oppressive economics. For that, Allah sanctioned them from the good things.

8 CH 4 mentions *dawood* as its last personality (4/163) and mentions the construction (zaboor) of dawood which refers to the institution of his kingdom. This shows a textual link between his story and the system of CH 4.

9 CH 4 has a final call to mankind (4/174) mentions the word ‘burhaan’ which is translated as proof. This call is placed here because the proof of islam’s system is self-evident—when islam is established, it is proof for everyone to see. Not coincidentally, the purpose of hajj in CH 22 (which starts with the call to mankind like this chapter, CH 4), is for people to see the system for themselves (22/27–28).
Chapter 5 (Al-Maidah)

1. CH 5 starts out with a single verse passage, 5/1. In this passage, stability in the bounties of Allah are mentioned and the way to attain it is to fulfil all relationships (oofoo bil uqud).

2. CH 5 is the only chapter which mentions the perfection of the Islamic system (deen kamil) in 5/3. During this perfection of system, many negative things are sanctioned from us and those who seek to oppress will give up in doing so.

3. CH 5 mentions the story *isa* and his followers after his departure (5/11–18). This part shows that even though these people were helpers (nasaara), they rejected the multiplicity of Islam (subool as-salam, paths of peace in 5/16).

4. CH 5 mentions the story of *musa* (5/19–26) where the people of *musa* refuse to enter the holy land. This results in his separation from them. The reason is shown in the story of the two children of *adam* in 5/27–32 and is binding upon those who seek the state of *adam*, bani *Israel* mentioned in 5/32.

5. CH 5 has two calls to the messenger (5/41 and 5/67). This is not present in any other chapter. This shows the centrality of the messenger in this chapter and his role in leading the system. After each of these calls to the messenger, there are successive calls to believers (in 5/51, 5/54, 5/57 followed by calls after the second call to the messenger in 5/87, 5/90, 5/94, 5/95, 5/101, 5/105, 5/106). These calls represent stages or aspects of action in order to realise the system of the messenger in two successive stages (those of 5/41 and 5/67).

6. CH 5 ends with the story of *isa* and the ‘table’ (the word ‘maidah’ refers to a state in which capacities are peaked). This symbolises the system of Allah which is perfected in 5/3. In this perfection, the needs for
self-actualisation of all human beings are met and he is on course for the right judgement from Allah.

**Position Notes: Chapters 6–8/9**

These three chapters, 6, 7 and 8/9 cohere in the sense that they are aspects of the same struggle. In following the gradual build up of these three chapters, we may thereby understand the total permeation of deen in our lives.

**CH 6** focuses on attaining this level of deen (*ibrahim*’s level) by showing us various aspects of its teachings. It is the first chapter to mention as many as eighteen different personalities. It also uses Quran as a tool for achieving this level of deen in which we worship Allah alone. *ibrahim* is mentioned for the first time as an exposition here too.

**CH 7** then focuses on the state of *adam* and uniquely has calls to bani *adam*. It uses the stories of the messengers as a means for us to understand how to attain this state. It then closes with the use of revelation to attain this knowledge.

**CH 8/9** is the hardest of these three, meaning it is much more action oriented than the other two. In total has twelve calls to those who have believed, calling upon them to establish the system of peace and justice.

**Chapter 6 (Al-An’aam)**

1. **CH 6** is like **CH 1** as it also starts with the feeling of joy and thankfulness (hamd) for Allah who created the heavens and the earth, darkness and light. However, those who reject or cover up this feeling will make others equal to Allah. This sets the tone for the chapter which is about attaining the direct connection with Allah.
CH 6 mentions Quran three times. Once as ‘this al-quran’ (6/19–20) which is the first time this phrase is mentioned ever. Twice more as ‘this book’ (6/92 and 6/155), each verse with a close mention of *musa* (6/91 and 6/154). We may understand attributes of Quran by studying the role of *musa* vis-à-vis a book from Allah. This shows that Quran punctuates this chapter and helps us towards the goal of 6/1 above.

CH 6 has a long section talking about man’s relationship with Allah and how we can relate to him. This is from vs 1–73. This is the first long metaphysical treatise in Quran and helps us to understand how we can build such a relationship with Allah.

CH 6 mentions *ibrahim* and his reaction to the sun, moon and planets (7/74–83). This shows our contemplative route towards Allah where see the source of power and light fade before turning to Allah himself. This process can be seen as an actual experience of 6/1–73.

CH 6 mentions 18 personalities, linking them to ‘the book, governance and prophecies’ (6/83–89). These personalities should be understood as means for us to achieve the straight and establishing path. (siratin mustaqeem).

CH 6 has the means of attaining the detailing of God’s judgement, 6/114. This is represented by the Quran and opposite to flowery sayings (6/112–113) which alienate us from the path (shaitaan). From this judgement of 6/114, we are to attain the fulfilment of the words of our lord in truth and justice (6/115).

CH 6 has the detailing of the straight path (6/151–153) and immediately after that, Allah mentions *musa* and the book as well as the Quran (6/155).

CH 6 ends with ibrahim who is the model of the perfect deen. Ibrahim’s philosophy of life is linked to his level of deen.
Chapter 7 (Al-Araf)

1. CH 7 is the only chapter with calls of ‘oh children of *adam*’. This call is for people who seek to achieve the status of *adam* before he fell, to be in the garden. CH 7 has four calls to the children of *adam* (7/26, 7/27, 7/31 and 7/35) which should give a strong indication of its theme.

2. CH 7 is the first chapter to mention ‘deeni khalis’ or ‘pure power relation (with Allah)’ (7/28). This is a status in which our service is only for Allah. This is mentioned in relation with ‘masajid’, systems in which submission to Allah’s rule is mentioned.

3. CH 7’s last call to the children of *adam* (7/35–58) details the conditions in the ideal society after the coming of the garden.

4. CH 7 is the first chapter which has successive stories of the quranic personalities. From verse 59, it has the story of *nuh*, *hud*, *salih*, *lut*, *shu‘aib*, *musa* with *harun*. Other chapters which have this pattern are CH 11 and 26. These stories start with the statements ‘worship Allah. There is no god but He’.

5. CH 7 has a second phase of adam’s story from 7/172. Therefore adam’s story brackets almost the entire chapter. It would therefore be good to read these stories of quranic personalities from the perspective of adam.

6. CH 7 vs 199–206 ends with our daily struggle with shaitan or forces of alienation and our interaction with revelation. This shows the place to start this project is to engage with revelation. vs 203–204 echo 6/105–107 which talk about attaining insight from the Lord.
Chapter 8/9 (Al-Anfal/At-Tawba)

1. Chapter 8/9 has 204 verses, almost the same as Chapter 7 which has 206 verses. This could be an indication that Chapter 8/9 is in fact one chapter.

2. Chapter 8/9 starts with anfal or good things which breed for themselves (8/1). This shows the theme of this chapter which is what people seek from social living, to be able to enjoy perpetual benefits.

3. Chapter 8/9 also starts with Allah and the messenger (8/1) which is a representation of the system of peace and it ends with Allah and the messenger as well (9/128–129). This shows the theme of this chapter is about the system of Allah and the messenger.

4. Chapter 8/9 speaks to the believers about starting this project in the beginning of Chapter 8 and acts as if the believers already have a system in place by the beginning of Chapter 9. This is shown by 9/7 which shows the believers have masjid al-haram, the sanctified system of Allah which is safe from harm. All human beings seek this safety.

5. Chapter 8/9 mentions giving away part of our utilisations (things which we find usefulness from) to Allah and His messenger (8/41). This contribution helps construct the system of Allah.

6. Chapter 8/9 speaks about good and bad masjids (9/107–110) which shows how the systems of truth and falsehood compare. What is required for the system of truth comes down to the personalities of the believers.

7. Chapter 8/9 mentions receiving suras or discourses (from the Quran and living experience) towards the end (9/123–127) which shows that the system of Allah thrives upon a continual re-examining of one's approach and ideology.
CH 8/9 ends with 9/128–129 with the topic it began with: Allah and the messenger, the governing system of the believers. 9/128–129 represent the final formulation of this system, a messenger who is soft and evolutionising and for believers to be reliant on Allah.

**Position Notes:**
**ALR Series and the Twins Ch 16 and 17**

The Alif Laam Ra (ALR) series is a group of chapters which begins with CH 10 and ends with CH 15. These chapters are very similar in theme which seems to be about a personal experience with revelation. The Reader is taken through various angles in which he or she is bound to experience. Following this ALR series is then CH 16 and 17 which are relatively more action-oriented (hard chapters).

The ALR series seems to have the following progression in themes:
- **CH 10** is about the use of Quran as a means of attaining revelation and its ultimate use in establishing peace.
- **CH 11** is about the Quran itself as a system and the teachings it imparts through the stories of the messengers.
- **CH 12** is probably the most personal, a story of attaining a position with the ability to make a difference.
- **CH 13** is heavily focussed on natural metaphors and especially its relation to revelation.
- **CH 14** is about the realisation of the system to bring mankind into the light.
- **CH 15** is about Quran and its use as an actual process.

There are followed by **CH 16** which focuses on the system of wholeness and soundness and various aspects connected to it. **CH 17** then gives another angle to this by focussing on Quran to achieve this state. These two are seen as chapter twins.
Chapter 10 (Yunus)

1. CH 10 begins with the letters alif laam ra. It is the first of six consecutive chapters to do so. These letters symbolise questioning, focusing and repeatedly relying upon something, showing it’s focus on a written revelation.

2. CH 10 continues to mention an individual who is given inspiration who is the Reader. The Reader’s message in this context is essentially about the return to God (10/4) and the meeting with Him (10/7).

3. CH 10 mentions Quran firstly as a sign for those who wish to meet God in this life (10/15). The practice of these signs will bring Allah into our lives.

4. CH 10 mentions Quran for the second time by explaining how we can compare the guidance of Quran to other discourses claiming to guide people to a higher truth (10/31–42). Only Quran truly encapsulates the human condition. This is the first passage detailing Quran’s proof.

5. CH 10 has its first and only call in 10/57 tells humankind that a lecture has some to them from their Lord. Quran oversees humankind in all their activities (10/61).

6. CH 10 mentions the stories of *nuh* and *musa* with a focus on the hours of reckoning which their people experience for rejecting Allah’s message (10/71–93). Worth noting is the statement of *firaun* when he met his end (10/92).

Chapter 11 (Hud)

1. CH 11 begins with a statement which appears to summarise the message of Quran (11/1–4). This is the only statement in which Quran speaks of itself albeit as kitab (book).
2. CH 11 like CH 10, the beginning mentions the return to Allah (11/4). It also mentions that Allah’s throne is on water (11/7) which is a unique statement.

3. CH 11 begins the narratives of the Quranic personalities very early on in 11/25. CH 11 is like CH 7 as it has almost the same pattern of narratives with *nuh*, *hud*, *salih*, *lut*, *shu’aib* and *musa* with *haroon*.

4. CH 11’s first narrative is that of *nuh* in 11/25–48. This is the only narrative of *nuh* which mentions his son who isn’t part of his family (11/42–47).

5. CH 11’s narratives focus on the responses by those who reject these Quranic personalities. The discussions help us see the differences in mindset between those who worship Allah and those who resist the system of truth.

6. CH 11 ends with the salah (in this context, practise of ratifying our link with Allah) and uses it as a tool for us to vivify Allah (dhikr Allah), lock on to the path and having endurance on the path (11/113–115). We need to relate this to the path followed by the Quranic personalities (11/120).

**Chapter 12 (Yusuf)**

1. CH 12 begins and ends with Quran itself. 12/2–3 mentions the faultless Quran (i.e. everything is in its place) and the fact that it gives the best relevance to our lives in the stories it mentions. Those who ignore these stories are said to be neglectful. 12/111 closes this chapter and talks about the story in Quran of the personalities calling it as ‘detailing of every thing’. 12/111 and 11/120 are two of the most prominent verses which explicate the roles of the stories in Quran.
2 Ch 12 gives the sole narrative of *yusuf*’s story (12/4–101). This story is the only story said to be for ‘the seekers’ (12/7). This story is symbolic of the human story to achieve their place in life.

3 Ch 12 mentions *yusuf*’s story beginning with his vision (12/4). This vision is fulfilled in 12/101. 12/5 explains the process of how the vision becomes realised. The process is Allah ‘selecting’ yusuf.

4 Ch 12 shows us that life has its ups and downs but for those who stick to their principles as *yusuf* did, they may end up in prison (even metaphorical ones) but eventually Allah vindicates their faith.

**Chapter 13 (Ar-Raad)**

1 Ch 13 begins with a mention of Allah’s creation (13/1–4). These creations show us how truth manifests. In 13/5 we can see how these creations help us understand how new creation manifests.

2 Ch 13 Vs 11 mentions that our souls is the fulcrum of change. Once its orientation coincides with the will of Allah, we will find that positive changes happen in our lives. Only one other verse mentions this, 8/53.

3 Ch 13 Vs 17 is a powerful natural metaphor showing the multiple streams of truth (al-haqq). Truth follows in many streams and this flow helps clear away the scum of falsehood.

4 Ch 13 Vs 18 mentions the result of those who respond to Allah which is ‘hasanah’ (a state of goodness where Allah’s attribute manifests). This shows the relationship between truth (in the previous verse 17) and the bringing of Allah’s attributes.

5 Ch 13 Vs 31–37 talks about Quran itself. It mentions how Quran is part of a process of action and building a garden on earth. This is the process
in which we will receive a faultless judgement (hukman ‘arabiyan). This phrase is unique to CH 13

CH 13 ends with an address to the messenger. If we link this back to the opening of the chapter, we will find that the messenger uses nature and thereby maps it back to the Quranic process.

**Chapter 14 (Ibrahim)**

1. CH 14 begins with an address to the Reader, explaining that the revelation of ‘kitab’ is for exiting humankind from darknesses into the light. The only failure to this are those who prefer short term pleasures to long term benefits (14/1–3)

2. CH 14 VS 5 relates this same process with the story of *musa*. *musa* is said to vivify the periods of Allah (ayyamillah). This is emphasised by 14/7 which terms this as being ‘grateful’.

3. CH 14 VS 22 mentions the sole promise of shaitaan (forces of alienation). Shaitan’s promise is false and his authority is mentioned here. This relates back to 16/98–100 which talks about reading Quran and seeking God’s protection.

4. CH 14 VS 24–27 mentions the parable of the wholesome word (kalimah) and tree and its opposite. If we relate this back to the system of the messengers, we will find that their concepts have solid bases in reality and bears fruit at all times. This parable is unique to CH 14.

5. CH 14 VS 35–41 mentions *ibrahim* who established the system of Allah in a fresh location. He had a series of attitudes and strategies which were crucial to this project. This project must also be seen as a means of getting people from darkness into the light.
CH 14 ends with the iconic phrase ‘hadha balaghun linnaas’ or ‘this is a reaching for humankind’, referring to the initial process of traversing from the darknesses into the light. This is the ultimate reaching for humankind—enlightenment.

**Chapter 15 (Al-Hijr)**

1. CH 15 begins with the mention of ‘quranun mubeen’, the clear recitation present in the world. This recitation is in a book form (al-kitab also mentioned in 15/1) showing its systematic structure but its basis is in its name, quraan which is a recitation or declaration.

2. CH 15 Vs 6 equates this recitation to the dhikr, the preserved and it is Allah who guards this dhikr (15/9).

3. CH 15 mentions the creation of *adam* and is the only chapter to mention three terms associated with it ‘bashar’, ‘insan’ and ‘jaan’ (15/26–28) which symbolise various aspects of the human being.

4. CH 15 Vs 87 tells us that in the Quran there will be a number of similarities (sab’a min al-mathany) which if we folded them together (considered them as conceptual brackets), we will attain a reading with a solid framework (al-quraan al-azheem). This is opposite of those who focus their energies on other readings, divide it up and rip their reading into shreds (15/88–91). Context therefore is a strongly suggested element in our readings.

5. CH 15 ends with Vs 97–99 which tells the Reader not to be affected by those who mock his understanding. Rather he is to get into harmony with the programme of Allah and to serve him until he attains certainty of our understanding.
Chapter 16 (An-Nahl)

1. CH 16 begins with the bringing of the ‘amr’ (command) of Allah (16/1), this is probably the coming of deen (82/17–19) which mentions the same phrase where there is peace and justice. This event coincidence with the coming of the angels and the spirit. This coming could be seen as the result of the realisation of the ALR series above.

2. CH 16 Vs 25–27 shows there are two yawm al-qiyamahs (time of resurrection), the first refers to the awakening of the system of truth and the second resurrection for the hereafter.

3. CH 16 Vs 36 tells us that every community will be sent a messenger and the summarised message of the messenger is ‘serve Allah and steer clear of taghoot’. ‘Taghoot’ refers to authorities or false gods which spill over the limits like when a river breaks its banks.

4. CH 16 is the only chapter with the phrase ‘lil muslimeen’ in 16/89 and 16/102 (for the agents of wholeness and soundness). This may tell us that this chapter is for the understanding of the mindset needed to be muslim. 16/89 talks about the book given to ALL witnesses for each people which God’s system of commands. 16/102 talks about the ‘holy spirit’ enabling a process of understanding of that system which is measured by an increased ability to be muslim.

5. CH 16 has only one personality - *ibrahim* and uniquely calls him an ummah (16/120) which means he has the capacity of an entire nation on his own. It then describes his traits (grateful, devoted, without shirk) and says that whoever experiences stagnation is due to his differing about the state of *ibrahim*. (16/124). This coheres with the people of *isa* differing about *ibrahim* (3/67).
Chapter 17 (Bani Israil)

1. CH 17 begins with the masjid al-haram, the space in which there is sanctity due to its submission to Allah's laws (17/1). Masjid al-haram is mentioned with *musa* (17/2), *nuh* and *bani israil* (17/2–3).

2. CH 17 mentions ‘quran’ eleven times in various forms. This shows that the Quran and its utilisation is the focus of this chapter.

3. CH 17 mentions using ‘quran alone’ and is the only chapter to do so (17/45–46). The Quran by itself is seen as a measure for us to believe in the outcomes of actions (akhirah). Therefore, when we read the Quran, we should continuously look for the outcomes of all actions. People who do not believe in the outcomes will not remain attached to it.

4. CH 17 also uniquely mentions the Quran as irreproducible (17/88). In the very next verse, it talks about the Quran containing every parable. This is the first of a few verses to assert this. Therefore everything we need to understand life itself is detailed in the Quran.

5. CH 17 VS 105–111 which ends this chapter tells us how to read the Quran (in chapters according to the basmalah as per 17/105–106) and submit to revelations (17/107–109). This is seen as invoking Allah or Ar-Rahmaan and to be middling in the connection with Allah (17/110) and a means of attaining ’hamd’ (a feeling of relief and joy—17/111). This process should connect with the goal of 17/1 which is to move from masjid al-haram to masjid al-aqsa (a state of submission at the highest human state).

Position Notes: Ch 18 and 19

If we analyse the themes of these two chapters, they seem to be expounding on the same angle from the Quranic experience, that of a certain attainment of being and then a direct connection with Allah. After CH 16
and 17 which were relatively ‘hard’, these two chapters 18 and 19 are relatively ‘softer’ and focuses more on narratives.

**Chapter 18 (Al-Kahf)**

1. CH 18 begins with aspects of revelation given to us as al-kitab (writs or applicable readings) and talks about its total lack of crookedness. In its message, everything is systematic and can establish itself in order to deliver the message effectively. These aspects also contains the all-consuming nature of human events (hadhal hadith—18/6).

2. CH 18 Vs 9–26 talk about the companions of the cave. This cave symbolises a state of retreat from society where the youths took themselves to a state of evolution (rahmah) and guidance (huda). This story is unique to this chapter.

3. CH 18 Vs 32–46 gives a rather lengthy metaphor about 2 people and their ‘gardens’. These gardens to me symbolise possible attitudes to life. One such attitude is a arrogant, competitive attitude and seeing his garden as something forever and impervious to harm. The other attitude sees it as from Allah and surrenders himself to the Will of Allah.

4. CH 18 Vs 60–82 speaks of the story of *musa*. *musa* faces the two aspects of himself, one aspect is the youth chasing the illusions in life and the other is the personality closer to Allah who is able to carry out Allah’s will due to superior knowledge. Again this story is unique to this chapter. No other chapter mentions this aspect of *musa*’s life.

5. CH 18 Vs 83–98 speaks of ‘dhul qarnayn’. The ‘qarnayn’ (two intimate stages) here refer to the story of the companions of the cave and the story of musa. ‘dhul qarnayn’ is a person who has effectively possessed both stages and has attached himself to both processes.
6 CH 18 ends with the infinity of Allah’s words (kalimah) and how we should follow the revelation given to us as it would lead to the oneness of Allah. This is for those who are inclined to the meeting with their Lord. This should be related back to the beginning of this chapter (18/1–7).

Chapter 19 (Maryam)

1 CH 19 Vs 2–15 speaks of the story of *zakariya* and *yahya*. This story symbolises man’s plight with time, how time robs him of his youth. This youth or new life is symbolised by ‘yahya’ (whose name literally means ‘constant life’). yahya is able to take on the system with power and strength.

2 CH 19 has 5 commands to ‘vivify in the book’ (adhkur fil kitab) in 19/16, 41,51, 54, 56 which are exclusive to this chapter. These commands are for us to bring forth into the system the personalities mentioned in these 5 verses (*maryam*, *ibrahim*, *musa* *ismail*, and *idrees*).

3 CH 19 Vs 16–40 is the story of *maryam* and *isa*. *maryam* symbolises the search for the connection with Allah which results in *isa* who is to called the ‘saying of truth’ (qawl al-haqq in 19/34). *maryam* receives sustenance from Allah along this journey (23–26). *isa*, like *yahya*, has peace the day he is born, dies and is raised again (19/15 and 19/33). *isa* however declares this in the first person while *yahya* is given it in the third.

4 CH 19 Vs 87–93 equates ‘intercession’ with Allah ‘taking a son’. To take an intercessor, one who mediates between us and Allah, we are effectively causing great harm to society, ideas and long standing structures.

5 CH 19 Vs 95–97 talks about coming to Allah individually (fardan in 19/95). Whoever believes in this process and acts to make it happen, Allah will give that person attachability (wudda in 19/96). This is how revelation comes easily to the Reader in his own internal language. With this
revelation he may humanise people as well as warn them of an impending doom.

**Position Notes: Ch 20 to 25**

These chapters are more difficult to analyse structurally than previous chapters owing to a bigger diversity of themes and styles. Perhaps they should be seen as an organic group, each of which bridges between the states mentioned in Ch 18 and 19 with the chapter triplets which come after them, Ch 26–28, the Ta Seen series. In any case, let us examine their contents very briefly.

- **Ch 20** is about one central personality, *musa* and his role with revelation and mission.
- **Ch 21** is about the hour and relation to various aspects of dhikr or vivification.
- **Ch 22** is the hardest chapter in this series, very heavily focussed on the system. It is the first chapter since Ch 8/9 to have a call to those who have believed.
- **Ch 23** has a good mix of narratives and metaphysics.
- **Ch 24** is also hard like Ch 22, perhaps making them chapter brackets with Ch 23 in between.
- **Ch 25** like Ch 10, is very personal in nature and deals with revelation more so than earlier chapters.

**Chapter 20 (Taha)**

1. **CH 20** is the first unbroken narrative about *musa*. The narrative is long (20/9–99) and covers almost all aspects of musa’s life (except his life during his exile which is covered in Ch 28 and his journey with the servant which is covered in Ch 18). As such, it would make sense for us to read this chapter as a chapter on *musa* with the other elements as supporting elements.
2 CH 20 begins with a short description of Quran itself (20/1–8). It speaks about how the Quran is not sent for distress but rather as a means of vivification for those who focus. Interestingly this short passage ends with the affirmation of Allah’s oneness and his names. Perhaps this indicates how vivification (dhikr) happens with the names of Allah and how our readings should connect to this.

3 CH 20 includes *musa*’s prayers (20/25–34) which should be seen as a mindset *musa* carries into his mission. In these prayers *musa* asks his Lord to expand his influence, to make his task easy, to remove impediment from his language, to make *haroon* his minister and vivify Allah much.

4 CH 20 vs 112–114 tells us to believe in Quran and act righteously. Like that, Allah descends a faultless reading so that we make preserve ourselves and renew his vivification. Through this process, Allah is held high as the king and the truth. We are to seek knowledge until it helps us understand Quran in gradual stages.

5 CH 20 winds down with the story of adam (20/115–123) and speaks of *adam* approaching the tree and incurring a narrowed down life. This story was probably placed here to link it with the story of *musa* showing that *musa* was struggling to take his people to the garden from which *adam* fell.

**Chapter 21 (Al-Anbiya)**

1 CH 21 like CH 16 before talks about an even closer time of account. Despite this, human beings are still unfocussed and treating it as a trifling matter. The closing part of CH 21 later indicates what they should do.
2 CH 21 has an uses the word ‘dhikr’ or vivification 11 times. This concept shows the various ways human beings can vivify Allah in their lives and that they themselves may be vivified (like in 21/10)

3 CH 21 vs 50 has the phrase ‘dhikrun mubarak’ which is understood to mean a blessed vivification. Quran is seen as a means through which we attain growth and vivification. 21/50 like 6/92 and 6/155 earlier, links Quran with the book of *musa*.

4 CH 21 has mentions of several quranic personalities. Apart from *ibrahim* whose narrative is 20 verses long (21/51–73), the other personalities are mentioned briefly such as *musa* with *haroon* (21/48), *nuh* (21/76–77), *dawood* with *sulaiman* (78–82), *ayyub* (83–84), *isma’il*, *idrees*, *dhul kifl* (in one verse, 85–86) and *zakariya* with *yahya* (89–90). Personalities such as *yunoos* were mentioned with alternative names (*dhan noon*, 21/87–88) and *maryam* (21/90). The brief mention of these personalities shows that this particular chapter is about how they followed the path of *ibrahim* who is expounded in relatively greater detail (21/51–73).

5 CH 21 ends with mentioning the constructions (zuboor) built on the dhikr (21/105). Such constructions enable the servants of Allah to inherit the land. In this principle is a means of reaching for people who serve Allah (21/106) and the Reader is affirmed to be a means of evolution (rahmah) for the worlds. This is the solution to problem at the beginning of this chapter.

Chapter 22 (Al-Hajj)

1 CH 22 is one of the two chapters starting with a call to mankind (the other is chapter 4). This shows to me that these two chapters are meant for human ears, showing them what the possibilities are when Quran’s system of peace and justice are implemented.
2 CH 22 VS 5–6 mentions the creation of the foetus in the womb and links it with Allah being al-haqq/the truth. This particular passage is placed here in order to show us the organic nature of the islamic system. This particular system is called an enlightening book (22/8).

3 CH 22 VS 25–38 details this system. This system is build on the path of Allah (sabilillah) and is sanctified (masjid al-haram in 22/25). This is said to be the site of *ibrahim* (22/26) and is the condition of the house. It is with this establishment that the announcement is given to the people so they may attend the system and see its benefits.

4 CH 22 VS 40–41 mentions traits of the system. The system is characterised by storehouses, agreements, connections and systems in which Allah’s name is vivified. VS 41 shows that keeping these elements is part of salat and zakat (establishing links and bringing about growth).

5 CH 22 VS 77–78 mentions how we attain prosperity (falalh, tuflihoon) and this is considered to be millatu ibrahim (system of ibrahim) and the essence of this is to be ‘muslim’ (workers of wholeness and soundness).

**Chapter 23 (Al-Mu’minoon)**

1 CH 23 VS 1–11 represents a unique beginning. It expounds a set of principles these believers follow in order to gain prosperity (falalh, as mentioned in 22/77). These principles are bracketed by salah or the connection with Allah.

2 CH 23 VS 13–14 like early CH 22, also mentions the creation and growth of the foetus. This could be an added emphasis on creation as a source of wisdom for attaining success.

3 CH 23 VS 23–31 mentions the story of *nuh*. The focus here is on his deliverance and then his disembarkation. 23/32–43 speaks of other messengers
succeeding the generation after *nuh* but their names are not mentioned. This may have something to do with the fact that their stories are times of decline and thus inconsistent with theme of this chapter, growth.

4  **CH 23 VS 45–49** mentions *musa* and his brother *haroon*. Once again like **CH 21 and 22**, *musa* who is lengthily expounded in other chapters is given a brief statement. Perhaps this shows that the subject matter in these chapters are more related to the other personalities.

5  **CH 23 VS 50** mentions *isa* the son of *maryam*. This is the only place where he is said to be placed on a higher place with stability and springs. This could be the results of verses 1–11 of this chapter, thus exposing another angle to the topic of this chapter.

6  **CH 23 VS 51** mentions the one and call to the messengers in plural (CH 5 VS 41 and 67 has them in singular). The messengers are told to consume from the whole and to act righteously. Next they are told their ummah is one, an exact statement with 21/92. This may show us that **CH 21 and 23** are ‘chapter brackets’ with **CH 22** acting as an exposition of its results.

**Chapter 24 (An-Nuur)**

1  **CH 24** has a unique beginning: mentioning a discourse or sura in which there are clarifying verses. This tells us that if we are to read in a coherent manner, we will find that in that coherence every verse will clarify the intent. This makes that particular topic obligatory once it is clarified. This relates back to the ‘sura’s descended at the end of **CH 8/9**.

2  **CH 24 VS 2–34** are about social laws. Relationships need to be made clear and boundaries respected. Privacy is to be respected and modesty in attitude and dress is to be observed. These social laws may be the foundation of what comes in verse 35.
3 CH 24 VS 35 is the famous verse of the light (ayah an-noor). It describes Allah’s nature as a metaphorical light. Perhaps this is about Allah’s presence in the world. The study of this light will show us how to access Allah’s presence. VS 36–38 speaks of this light in houses, referring to the systems of God where his names are being vivified and actions are being realised.

4 CH 24 VS 41 is the another famous verse: the verse of the birds (ayah at-tair). It speaks of each bird representing the individual destinies of man being actualised in their harmonious work (tasbeeh) and their connectivities and relationships (salah).

5 CH 24 VS 55 is yet another famous verse: the verse of succession (ayah al-istikhlaf). It speaks of the promise of Allah to those who have believed in the messenger’s system and are working to make it happen. These people will inherit the land and their state will change from fear to safety and security. This is the result of their worship of Allah and removing shirk/association from their lives.

6 CH 24 ends with more social laws such like laws of privacy (24/58) and reaffirms the role of the messenger and God’s sovereignty. This shows the inextricability of the Allah and messenger government, social laws and bringing Allah into one’s life.

Chapter 25 (Al-Furqaan)

1 CH 25 VS 1–6 begins with the descent of the furqaan/criteria on Allah’s servant. Whoever serves Allah will be given a criteria of right and wrong. People accuse the servant of fabricating the criteria. The response to the accusation is the criteria is sent down by one who knows the secrets of the heavens and the earth.

2 CH 25 VS 30 is the iconic statement of the messenger that his people would take this Quran as something abandoned. VS 31 interestingly says that
this is how every prophet has enemies, perhaps by getting his people to abandon their own Qurans. vs 32 explains the reason behind it, that they expect the meanings of their readings to be revealed all at once. They are impatient with it. vs 33 answers that the gradual revelation of meaning will show truth and a greater exposition of the message.

3 CH 25 vs 52 speaks about striving with the revelation against those who conceal Allah’s blessings. This shows relativity with what we strive with as revelation isn’t the same for everyone.

4 CH 25 vs 63–77 is addressed to ‘servants of ar-rahman’, a phrase never used elsewhere. The servants of Ar-Rahman display a certain set of traits and behaviours. For example, 25/63 says that when the superficial address them, they speak in a peaceful manner.

**Position Notes: Ch 26 to 28**

These three chapters have the letters ‘ta seen’ with CH 27 having the added letter ‘meem’. As such, we have taken them to be chapter triplets. Their themes and styles are diverse but perhaps it is show the theory, achievement then the practical means of achieving peace in life.

- CH 26 has a long series of narratives including a long one on *musa* and the same series of messengers in CH 7 and 11.
- CH 27 has the story of *sulaimaan* at the peak of his kingdom and interweaves it with the use of Quran itself.
- CH 28 talks about the lesser known aspects of *musa*’s life and also relates it to Quran.
Chapter 26 (Ash-Shuaara)

1 CH 26 is the second longest chapter in Quran with 227 verse (after CH 2 with 286 verses). This length is a surprise considering surrounding chapters of CH 26 are not very long at all. This could be due to the short, sharp style of CH 26 which hits us at another frequency than long, discursive chapters.

2 CH 26 vs 221–227 is the only passage to mention the ‘shu’ara’ (often translated as poets) which refer to people who mislead others through fanciful words. CH 26 vs 227 talks about these people who distract others from the path. These people end up saying things which they do not.

3 CH 26 starts with the story of *musa* (vs 10–68) unlike CH 7 and 11 which start with the story of *nuh*. After the story of *musa* comes the story of *ibrahim* (69–104) and then familiar pattern of the stories of *nuh*, *hud*, *salih*, *luth* and *shuaib* (105–191). Similar patterns may also be found in CH 7 and 11 with minor differences. The statement ‘verily your lord is powerful and honourable and is a means of evolution’ (wa inna rabbaka lahuwa al-azeez ar-raheem) is repeated 7 times in verses 68, 104, 122, 140, 159, 175, 191.

4 CH 26 vs 192–200 is very similar to 16/97–103 in that both speak about the revelation of Quran upon the reader. In CH 26’s case, it is about receiving the spirit of security (ruh al-ameen, uniquely mentioned here) and measuring its faultlessness of language. Another measure is the confirmation by the learned ones of those who are marching towards the absolute apex (*bani israil*)

Chapter 27 (An-Naml)

1 CH 27 starts out, like CH 20, with a mention of Quran’s process and measures. In CH 27 vs 1–6, it tells us that Quran will guide and humanise those
who believe. These are the people who have certainty in the outcome of their process.

2 CH 27 has a unique mentioning of the story of *sulaiman* and his meeting with the ‘ant’ (namlah) and with the queen of *saba* (vs 15–44). In his encounter with the ‘ant’, he is seen as compassionate (18–19) while he was firm but fair with the kingdom of saba (23–44). He delivered the noble system of Allah to them (27/30—the only non Verse Zero to have the full basmalah) and called on them to be agents of wholeness and soundness/muslimeen (31). This is a response to the fact that the queen owned them and they worshipped the sun (signifying that the citizens were serving the elite).

3 CH 27 also contains the stories of *musa* (vs 7–14), *salih* (45–53) and *lut* (54–58). These stories highlight particular aspects of these stories and these aspects must be relevant to this chapter. In the case of *musa*, his encounter with the fire is mentioned. These specific aspects are interconnected with the main story of *sulaiman* (27/15–44).

4 CH 27 vs 76 mentions this Quran and its relationship to the children of *Israel*. This shows that as a whole, Quran relates to the *Israel* project in which humanity marches towards an absolute apex or ideal. From vs 76 up till vs 92 where Quran is mentioned again, it speaks of our relationship with Quran itself and tells us in vs 92 to practice from our readings for the sake of our selves.

**Chapter 28 (Al-Qasas)**

1 CH 28 like CH 20, is about the story of *musa* but unlike CH 20, presents aspects of the story of *musa* not present in other chapters. For example, the story of *musa* killing a person (28/15–20) and him meeting his future spouse (28/23–28). Perhaps these less mentioned aspects of *musa*’s life have to do with the overall theme of this chapter.
CH 28 is the only chapter which mentions in detail the story of *qarun* (28/76–82). This story is about one of musa’s people, *qarun*’s focus on worldly life became his undoing. Perhaps this aids us in understanding CH 28 as this chapter also mentions musa’s own economic establishment (with his employment with his father in law).

CH 28 vs 43–44 links musa who received ‘the book’ with the Reader who is said not to be a witness. This emphasises the personal experience of *musa* although we can still extract from his story wisdom.

CH 28 ends with Quran itself. In 28/85–88, it mentions Allah obligating us with whatever we can extract from our current reading. This again shows a relativity because each human being may attain from it according to his attitude, understanding and experience. Whatever reading we have should be a means of evolutionising us (rahmah). This is considered to be calling Allah alone and not associating anyone with Him.

Position Notes: Ch 29 to 32

CH 29–32 represent the only known chapter quadruplet at this time. These quadruplets start with the letters alif laam meem, like CH 2 and 3 above. It is possible that these quadruplets are short summaries or another aspect of the ideas presented in CH 2 and 3. Certainly the beginning of 31 echoes very much that of CH 2.

- CH 29 talks about various aspects of the test Allah gives us. It also talks about acting upon revelation given to us.
- CH 30 talks about a uniquely mentioned ar-room people. These people manifest hope in the desired outcome.
- CH 31 talks about the personal character involved and how we are to act with our fellow beings.
- CH 32 talks about revelation of divine writs and uses *musa* as an example of this.
Chapter 29 (Al-Ankaboot)

1. **CH 29** uniquely mentions the parable of the spider’s house (29/41). The spider’s house is seen as fragile. This parable is equated to taking allies (awliya) other than Allah. This echoes 7/2–3 which equates this with following what is revealed to us.

2. **CH 29 vs 45–51** speaks about establishing the connection with Allah (salah) through our practice of the book (our current understanding of the divine system). This practice must always be measured by its effect creating wholeness and soundness/muslim (46). There is system is from the ideal divine system of Allah and its practice is enough as its proof.

3. **CH 29** ends with aya 69 which shows that if we struggle under the auspices of Allah which is goodness, He will surely guide us to a multiplicity of paths (subool). This shows that there is no single way according to Allah. As long as the path demands struggle for the good, it is a path of Allah.

Chapter 30 (Ar-Room)

1. **CH 30** is the only chapter with the mention of ar-room (30/2–6), which we believe means ‘the hopeful ones’. These are the people who, even though experienced defeat, kept hoping and due to that, were granted victory. 30/5–6 affirms that they received nasrillah (the help of Allah) and that the promise of Allah was fulfilled. This help of Allah is in CH 110 and shows it requires harmonious work with a positive state and the promise of Allah in 24/55 which promises those who believed and acted correctly they would be given succession in the land.

2. **CH 30** seems to link contemplation of the outcome of the previous communities (30/6–8) whose marks are still present and contemplation of the signs present in our lives. **CH 30** mentions the phrase ‘and from his signs’
six times (30/20–25) in succession, showing this to be a key theme on the project of ar-room—contemplation of signs.

3 CH 30 has unique verses such as 30/30 which talks about the deeni-haneefa (taking Allah in a fully inclined manner). This is said to be ‘fitrah Allah’ or creation/initiation of Allah which is infused in all creation. This deen is one which establishes us (ad-deen al-qayyim).

4 CH 30 Vs 47 is another unique verse which talks about it being incumbent on Allah to help believers who have met the requisite criteria (perhaps that of ar-room).

**Chapter 31 (Luqman)**

1 CH 31 has a unique element which is in enshrined in its unofficial name, *luqman*. The story of *luqman* isn't even mentioned elsewhere. It spans from vs 12 to arguably vs 32. In this passage, *luqman* gives advice to his ‘son’ who could be anyone following his path. *luqman* is said to have received ‘al-hikmah’ or wisdom which leads to practical benefit. The first thing he is told is to be grateful which is to make the most fruitful use of what is given him. The first advice he gives his ‘son’ is to not to associate with Allah (vs 13).

2 CH 31 Vs 1–5 seems to echo CH 2 Vs 1–5. Both talk about the process of alif,laam,meem and leads up to being muflihoon or being prosperous ones. In addition, both also talk establishing as-salaah (the connection through the alif laam meem) and bringing zakah (a state of growth. 31/6 speaks of the opposite behaviour, purchasing pointless events in one's life. Therefore 31/1–5 is about being effective in the right way.

3 CH 31 Vs 33–34 ends with a call to humankind telling them to be preservant against Allah before the day comes when no one can avail another no matter how close they are. This the end goal of the process of 31/1–5.
Chapter 32 (As-Sajdah)

1 CH 32 begins with alif laam meem, the last chapter to do so in the whole Quran. The alif,laam,meem process is now applied to the tanzeel/descent of a system/command/book from Allah (32/2). The measure of this book is that it warns and is truthful (thus destructive of falsehood) and that it introduces progress (32/3).

2 CH 32 Vs 23–25 speaks about the receiving of al-kitab by musa. The Reader is told not to doubt when it then comes to him. Through this kitab, he comes a leader of *bani israil*. This leadership is granted to those who persevere and are in certainty over the signs.

3 CH 32 Vs 28–30 ends with a unique phrase which is ‘yawm al-fath’ (day of opening). This is the period where the tanzeel/descent bears fruition. At this point, the ‘faith’ of those who rejected this idea will not benefit them. This day of opening may be practically seen in the next chapter, CH 33.

Position Notes: Ch 33

CH 33 needs a position note all on its own for the following reason. It lies right in between a set of quadruplet of chapters (CH 29–32) and a twin chapters (CH 34–35). This is because it represents a state of fruition of the project of CH 29–32 (which ends with a ‘period of opening’). CH 34 and 35 shows the mindset of people who have already achieved that state. CH 33 is also a very hard chapter (containing commands to those who believe, the first chapter to do since CH 24) amidst much softer chapters of 29–32 and 34–35.
Chapter 33 (Al-Ahzaab)

1. Ch 33 is a ‘hard’ chapter meaning that rather than being filled with narratives and statements, it is filled with clearly segmented commands and calls. This chapter is like Ch 8/9 in that there are calls to the nabi, one who bears the news and leads his community. It is the first chapter to actually start with this call.

2. Ch 33 Vs 1–9 is the first passage to the nabi. He is told to strive against those who reject truth and justice. He is also told that Allah has not made two hearts in man’s chest signifying that the heart can only for faith or disbelief (Vs 4). The nabi is said to be closer to believers than even their own souls (Vs 6) and those who are closest to him are sources of growth and nourishment (Vs 6).

3. Ch 33 Vs 21 in a unique statement, mentions the messenger of Allah as a beautiful example (uswatun hasanah). This context is a state of conflict between truth and falsehood and the messenger of Allah’s fortitude as seen as exemplary. He is said to vivify Allah much. Only the personality *ibrahim* is mentioned in this capacity in 60/4 and 60/6.

4. Ch 33 Vs 28–40 contain addresses to those closes to the nabi and those who are relatively behind (azwajun nabi and nisaaun nabi respectively). These personalities are told to hold fast to the systems of Allah. 33/33 speaks highly of these people calling them purified by Allah and 33/35 gives a full description of their character traits.

5. Ch 33 Vs 43 and 56 contain two unique verses in which Allah and the malaika is said to be giving continuous connectivities (yusallu) to the nabi and those who believe. These connectivities lead them from darkness into the light.

6. Ch 33 Vs 69 is a single aya passage calling those who believed (in the entire project of Ch 33) not to be like those who annoyed *musa*. This
refers to the fact that *musa*’s project with bani *israil* is what led to the conditions of CH 33. In other words, bani israil after their deliverance may reach such a state enshrined in CH 33.

**Position Notes: CH 34 and 35**

In the structural analysis of Quran performed in this book, we were acutely aware of the chapters which began with the *tahmeed* (*alhamdu-lillah* statement, ‘praise be to Allah’). These chapters (1, 6, 18, 34 and 35) seem to have markedly different tones from chapters immediately before them. As such, they are almost like stages in the Quranic text.

CH 34 and 35 are the first pair of *twin* chapters with begin with the *tahmeed*. It is possible that this is because CH 34 closes off a stage in the entire Quranic narrative while CH 35 begins a new stage altogether. This assumption is strengthened by the fact that despite CH 35 being relatively short, it has three calls to mankind (*ya ayyuha an-naas*) which feels like almost a renewal in the narrative.

**Chapter 34 (Saba)**

1. CH 34 VS 15–16 uniquely describes the kingdom of *saba* (with CH 27 mentioning it in the context of the queen of *saba*). The *saba* is said to have two gardens to the right and to the left. These right and left gardens may symbolise the two aspects of man’s cultivation (physical nourishment and and spiritual nourishment).

2. CH 34 VS 10–14 also mentions the kingdom of *dawood* and *sulaiman*. This kingdom is at its peak (so the presence of the personalities coheres with the theme of the chapters). *dawood* is said to have the ‘mountains’ work harmoniously with him and *sulaiman* is said to have control over the ‘winds’. At the end of this passage, *sulaiman*’s death goes unnoticed
thus signifying that the kingdom continues after his ‘spirit’ is gone. However, it does not continue indefinitely. This also shows that ch 35 heralds a new beginning for the Reader.

**Chapter 35 (Fateer)**

1. **CH 35 vs 3–4** has its first call to humankind. This call echoes the call to bani israil in 2/40 to vivify the blessings of Allah. This is linked to Allah’s rabubiyah/lordship over the heavens and the earth. It has two other calls to humankind: vs 5 which reminds us that Allah’s promise is truth and vs 15 which reminds us that it is we who are in need of Allah. These calls show that this is a fresh start in the text.

2. **CH 35 vs 29–32** talks about the practice of ‘kitab Allah’/system of Allah and ends with the inheritance of this kitab. This again shows the ‘post decline of islam’ element. Not coincidentally, the name *sulaimaan* (who passed on in ch 34 is rooted in the same way as ‘islam’). Those who practice the kitab will receive the growth and help and will leave them for generations to come.

**Position Notes: Ch 36 to 39**

Like some of the ‘loose’ chapters before (ch 20–25), it is difficult to pin down an exact structure for ch 36–39. These chapters share similar themes with each others, that of messengership especially. A progression of theme may be as seen as follows:

- **CH 36** speaks of the mursaleen (those carrying a message) to a given system. It also a variety of other themes the foremost of which is Quran itself.
- **CH 37** speaks of various Quranic personalities upon them and how they attained peace (*salam*).
– CH 38 speaks of the vivification (bringing to life, *dhikr*) one’s reading of Quran and the difficulties one may face.
– CH 39 is about achieving the pure *deen* (power relation) and ends with the scenario of the final day.

**Chapter 36 (Yaseen)**

1. CH 36 vs 1–12 is an excellent guide to get a decisiveness in one’s reading (quran al-hakeem, 36/2). The decisiveness of this reading will lead to being on the straight and establishing path (36/4). This reading warns people who have been negligent in prior thus proving one’s understanding against them (36/6–7). This warning only works for those who focus on Allah as Ar-Rahmaan and will earn his protection thus bringing life to the dead aspects of our lives (36/11–12). CH 36 is like CH 20 and 27 in the sense that they all begin with the self-reference of Quran.

2. CH 36 vs 69 shows that the clear quran/quranun mubeen (the recitation present in all the world is ‘dhikr’), it is vivified in the world through this recitation and this is where we must extract our quran.

3. CH 36 vs 82–83 is the ending of this chapter and ends with the phrase ‘kun fayakun’ is a state of continuous being. In order to achieve this state, we must in tasbeeh/harmonious work with Allah. This is probably how we attain the decisive reading mentioned at the beginning.

**Chapter 37 (As-Saffat)**

1. CH 37 has a very unique beginning speaking about those in rows and who repel (vs 1–2). These people are reflecting dhikr (vs 3) which is mentioned in (36/69) and thus proclaim the oneness of Allah.

2. CH 37 vs 75–148 mention stories of Quranic personalities namely *nuh* (75–82), *ibrahim* (83–113), *musa* with *haroon* (114–122), al-yaas
(123–132), *lut* (133–138) and *yunus* (139–148). In the case of *ibrahim*, the story of his vision (echoing 2/124–131) is uniquely mentioned. Al-yaas is also unusual in his mention here with his people worshipping male dominance or ba’l. *yunus*’ story is also given its longest exposition here. These stories end with the statements ‘peace be upon them’, Allah rewarding those who bring about his attributes and the believing servants. This is unique to CH 37.

CH 37 VS 6–75 and it’s ending, VS 149–183 are lengthy expositions about the human condition. These expositions bracket the stories thus showing how the stories give another facet of the same ideas. The chapter ends with the similar declaration of peace given upon the messengers and a statement of hamd/joy/thankfulness to Allah.

Chapter 38 (Saad)

CH 38 VS 1–2 begins with Quran, our reading which should possess vivification (dhi adh-dhikr). This shows that every reading must have some level of understanding which should be applied in life. Those who reject this fact will be puffed up in pride and dissent. This is a great warning against non-application of our readings. These people wonder at how many gods have been made into one echoing the sentiment in early CH 37.

CH 38 VS 17–26 mentions the story of *dawood* in his peak state as a ruler. In this passage he is narrated as a judge and the narrative shows his opposition against exploitation and oppression. This links back to the initial theme of the chapter which is the dhikr or vivification of our readings, the end goals of which should be to mete out justice.

CH 38 VS 41–44 mentions the story of *ayyub*. He is seen as being afflicted by shaitaan, alienating forces. He is told rile up his mobility (to get moving perhaps) and that will give him a cool wash and drink. He is then
restored to better conditions. This is another aspect of the vivification of our reading, when we are afflicting by the shaitaan.

Chapter 39 (Az-Zumar)

1 CH 39 uses the word ‘khalis’ five times in various forms. Achieving deeni-khalis (a relationship of power purely for the sake of Allah) is the theme of this chapter. 39/3 is shows that only Allah deserves this hundred percent pure deen from Allah and taking allies other than Allah to get closer to him is unacceptable. This echoes CH 7 VS 2–3 showing that following revelation is the key to this.

2 CH 39 VS 18–28 is the information system which leads to this pure deen. It involves listening to sayings (or philosophies) which are available (vs 18), to see islam as an organic process (vs 21–22), to see the best from the events in one's life (vs 23) and to see the metaphors in the Quran with its faultless language (vs 27–28).

3 CH 39 VS 69–75 depicts the scenario of judgement day. The indications of this are the fact that the prophets and witnesses will come forward. Every soul will be paid in full for their deeds and the final destinies of those who rejected this event in their lives and those who were preservant from that which Allah tested in their earthly lives.

Position Notes: The HM Series

The Ha Meem series is a group of seven chapters which start with the letters 'haa meem'. These chapters are soft and are mostly containing narratives. However, there is a focus on revelation. This makes these chapters similar to the ALR series but with a different angle of approach. The progression of themes in these chapters may be seen as follows:
- Ch 40 focuses on revelation as used in the story of *musa* and *firaun*.
- Ch 41 focuses on Quran itself and explains its use to achieve revelation.
- Ch 42 focuses on the establishment of *deen* in relation to revelation.
- Ch 43 and 44 focus on different aspects of ‘the book made clear’ (al-kitab al-mubeen) referring to systems of Allah clarified by readings of Quran.
- Ch 45 and 46 are relatively shorter chapters and they relate the Reader to the experience of revelation from two different angles.

**Chapter 40 (Ghafir)**

1. Ch 40 begins a new phase in the Quranic text which is the ‘ha meem’ series of chapters which help us understand how revelation works. This is due to the fact that all of them speak of either tanzeel/descent, kitab/book or wahi/inspiration. Ch 40 begins this chapter series and thus explains the fundamental role of revelation.

2. Ch 40 fittingly contains the story of *musa* which is closely linked with the revelation of Quran. In vs 23, musa is said to be sent to *firaun*, *haman* and *qarun* who together represent the sum total of *musa*’s opposition. Ch 40 is also unique by the fact that it has the mention of an independent believer from among the people of *firaun* who supported *musa*’s position (vs 26–35, 38–44). Ch 40 also contains a conversation between *firaun* and haman where *firaun* asks *haman* to build a structure to Allah (vs 36–37).

3. Ch 40 vs 51 is a particularly encouraging verse which affirms Allah’s willingness to aid his messengers and those who had believed in them. This is exemplified in the story of musa and bani israil as the link in Ch 40 vs 53 shows us.
CH 40 vs 60 instructs believers to call upon Allah. Not doing so is tantamount to arrogance. However this arrogance is about not serving Allah. If we linked this back to the descent of the book (40/1–2), we would find that the descend of every writ from Allah in the ‘ha meem’ state would entail the need to serve him.

**Chapter 41 (Fussilat)**

1 CH 41 could be possibly be called the ‘how to use Quran’ chapter in the ha meem series (like CH 6 17, 20, 27 and 36). It mentions Quran by name in three separate sections and by implication several more times. Passages concerning Quran are interspersed with situations in which Quran is used.

2 CH 41 vs 1–3 affirms quran itself is a tanzeel or descent, It is a kitab showing textuality and a faultless reading, showing systematicness in structure which is used to elucidate its signs for those who continuously seek knowledge. The continualness here shows that that elucidation is an infinite process.

3 CH 41 vs 26 shows that those who rejected the possibilities beyond the short-term gains will reject the message of Quran and will try to interject its message with something to overcome its goal and project.

4 CH 41 vs 41–54 shows the process from Quran as ‘dhikr’ (oral textuality). This dhikr is protected as an honoured book which no falsehood can penetrate (41–42). It contains the exact same sayings as the messengers from before (43) and its recitation is faultless thus elucidating its signs (44). It can be compared to the same process as *musa* (45, once again showing his closeness with the book) and is inextricable from life itself (46–51). The way to measure its accuracy is to consider its consequences (52), to see its reflection of signs (53) and the fact that one ‘meets’ Allah through this process (54).
Chapter 42 (Ash-Shura)

1 CH 42 is the only chapter in the ha meem series which has an additional set of initials which are ayn, seen, qaf. It then juxtaposes ha meem, ayn seen qaf, which is the coming of inspiration to the Reader (42/1–3).

2 CH 42 Vs 7–9 talks about the faultless reading which will warn the mother of the city (those who manufacture the system’s ideas) of a time of gathering. Part of the people will be in the garden of this system and others in the blaze (vs 7). The people could be a single people but only those who follow Allah’s will in a state of evolution (vs 8). This again shows the purpose of the faultless reading and finally it is equated with taking Allah as one’s ally (vs 9).

3 CH 42 Vs 13 is the only verse in Quran to mention the phrase ‘aqimoo ad-deen’ (establish the relationship of power) referring to the systems of *nuh*, *ibrahim*, *musa* and *isa*. These paths act as a means of establishing deen with Allah and not to divide therein by taking any other lords. This therefore links back to the stories of these personalities throughout Quran. These four personalities are also mentioned in CH 33 Vs 7 in the context of taking a covenant.

4 CH 42 Vs 49–52 is the process of wahi or inspiration expounded in 42/1–3 which may elucidate what ha meem, ayn seen qaf is. vs 49 mentions dominion and creation of the cosmic feminine (inatha) and the relative masculine (adh-dhukoor) which is brought by Allah’s gifts. vs 50 speaks about the pairing of the eternal masculine and feminine and the opposite of which is barrenness (like the barren wind). vs 51 speaks about Allah speaking to the primordial man in 3 ways and vs 52 shows a similar process of the coming of the spirit. The spirit shows fixed messages and levels of faith and acts as a light along the path.
Chapter 43 (Az-Zukhruf)

1. CH 43 and 44 are twin chapters and should be read in complementarity. They both start with ‘ha meem, and the book made clear’. Since Quran provides clarifiers (bayyinat) and clarifying signs (ayatun bayyinat), this would be referring to systems made clear though Quran.

2. CH 43 and 44 both begin with the Quran’s utilisation and then mention the processes with regard to Quranic personalities. This is a logical step considering CH 40 is about the process of descent in general, CH 41 about the application of Quran and CH 42 about establishment of deen. CH 43 and 44 link these processes together from two different angles.

3. CH 43 VS 1–5 talk about the clear book which is aided by the faultless Quran. This is within the mother of the book (umm al-kitaab), referring to the sources of this system. It is preserved by adh-dhikr which if removed, will render people wandering.

4. CH 43 is also one of the few chapters which mentions ‘zukhruf’ or ornaments. VS 34–37 mentions the doors and the ornaments and contrasts it with the vivification of Ar-rahmaan. Whoever forgets this vivification will be appointed an alienating force (shaitaan) which will distract him from the path and yet he will think he is guided. This coheres with the direct connectivity with Ar-Rahmaan from CH 17 VS 110.

5. CH 43 VS 46–56 is another mention of the story of *musa*. This time, *musa* is said to be sent to firaun and his mala, those who create his mil-lat or system and his opening speech is ‘I am a messenger from the lord of the worlds’ (VS 46). *firaun* in turn insults *musa* and elevates himself as the owner of the territory (51–52). His speech here echoes *iblees* who claims himself better than adam in CH 7 VS 12.

6. CH 43 VS 57–66 contains the story of *isa*. Here he is first mentioned as the ‘son of maryam’ showing his adherence to *maryam*’s path. *isa* is
said to be a parable for bani *israil* (vs 59) and knowledge of the hour (vs 61) which shows his decisive presence in the conflict of *israel*.

**Chapter 44 (Ad-Dukhan)**

1. CH 44 vs 1-6 talks about the descent of revelation, bringing Allah’s intervention into every affair. The blessed night mentioned here is the name potential filled time as in the non-sawm/abstinence periods (2/187) and this passage also echoes an entire dedicated chapter, CH 97.

2. CH 44 vs 17–32 is the story of *musa* but *musa* himself is not mentioned. Rather, he is called ‘rasulun kareem’ or noble messenger. It is possible that this literary manoeuvre is to emphasise the revelation aspect of *musa*’s mission so he himself is not mentioned. The noble messenger is mentioned in 69/40–47 and 81/19–29 which in turn links to 53/1–11.

3. CH 44 vs 37 also mentions the people of tubba’ which refers to blind followers or imitators. This term only appears in another place, 50/14.

4. CH 44 vs 58 mentions the Reader’s language (lisanaka). Revelation will be made easy in the readers language. This again refers to the state of revelation mentioned in 44/1–6. Furthermore, this verse echoes 19/97.

**Chapter 45 (Al-Jathiyah)**

1. CH 45 and 46 come at the end of the ha meem series. They seem to provide a dual angle to the complete application of revelation. A good idea would be to read both chapters as summations to the ideas presented in Chapters 40 to 44.

2. Both CH 45 and 46 interweave the current revelation and the story of *musa* and *isra’il*. These angles of these concepts are focussed on their
relationship with the present movement of peace and justice. This is specifically about the *musa* and *israil* in terms of revelation—how application is utilised.

3 CH 45 Vs 1–8 speak about signs. The constant rotation of signs go on in our lives. These signs coupled with Allah’s presence (Allah wa ayatih) represent ahadith/events in our lives. These hadith represent a way for us to attain truth. There are also debilitating lies and people who peddle these are denounced.

4 CH 45 Vs 16–18 talk about bani *israil* receiving the book, the governance and higher news like the eighteen personalities mentioned in 6/83–90. However, they differed in their affairs due to mutual exploitation between them. vs 18 interestingly speaks directly to the Reader and tells him that he is upon a disclosure of the affair and thus should not follow the delusions of others. From the context, we can surmise that the Reader is considered to be part of bani *israil*.

5 CH 45 Vs 23 mentions people who take their delusions as gods. Interestingly here, the individual is addressed, making it ‘hawaa’ in singular rather than ‘ahwaa’ in plural. This persons hearing and seeing are veiled by this act of idolisation. The opposite behaviour of this is in vs 22 which is about observing signs in one’s reality. 45/23 echoes the sentiment in 25/43.

6 CH 45 also uniquely mentions the nations coming to Allah in ‘jaathiayah’ (vs 28) or kneeling. Each nation comes with their kitab/record. This must be coupled with the idea that each soul reads its own book as well (17/14). 45/29 mentions ‘this book of ours’ perhaps showing a totality of the record. This event can be seen as the final day.
Chapter 46 (Al-Ahqaf)

1 CH 46 vs 4 calls for those who doubt Quran to bring a book or a trace of knowledge which is more essential than Quran itself. This call seems to be similar to producing a ‘sura like it’ in 10/35–38. This challenge is echoed with invoking another system besides Allah. Invoking Allah alone here is shown to be following a philosophy of action according to His laws.

2 CH 46 vs 8–12 shows another process of testing revelation. vs 8 mentions those who accuse the Reader of forging it. The Reader replies that if he did so, he would not possess from Allah anything, meaning he would be granted self-determination from Allah if it was authentic. vs 9 shows that the Reader is nothing new from the messengers nor does he know the future. He is only following inspiration (a similar response with 10/15). vs 10–11 is about rejecting this revelation and that witnesses from bani Israel will testify to its similarity, meaning people who are seeking this absolute state for humanity will see the point of revelation. vs 12 closes this issue with the mention of the book of *musa* (his story in Quran) as a model and means of evolution (imaman wa rahmah). It then links the book of musa with ‘this book’ which confirms faultless language (though its own structures) and humanises and for those who bring Allah’s names into our lives.

3 CH 46 vs 21–26 mentions the story of *hud* which is effectively the last story in the ha meem series. In this story, the people of *hud* are said to be doing ‘jahl’ (superficiality - vs 23) which is demonstrated by the fact when they saw clouds which were to bring destruction, they actually took it as something good (vs 24). Jahl there is superficiality, judging something by its external appearances. Jahl may be the antithesis of the ha meem series’ project.

4 CH 46 vs 35 is the last verse of the ha meem series. Here the messengers of absolute resoluteness (ulil ‘azm) is mentioned which perhaps is the result of following the prescriptions in these seven chapters. Finally,
the rhetorical question is asked—will any destroyed but the people who refuse to strive (qawm al-fasiqeen). This is once again an opposite reaction from the ideal response to the ha meem series.

**Position Notes: Ch 47 to 49**

After a long exposition about revelation through the ḤM series, we move on to a triplet of chapters, 47, 48 and 49. These chapters are hard in nature—they all have action plans. We now see concepts we have not seen since Ch 33, like calls to those who have believed.

- Ch 47 is about the struggle in the path of Allah and use of Quran as a *sura*.
- Ch 48 focuses on the reader in the context of this struggle and his victory.
- Ch 49 gives general principles and ethics in light of this struggle.

**Chapter 47 (Muhammad)**

1. Ch 47 and 48 mention *muhammad*, messenger of Allah. 47/2 and 48/29 both have the word ‘muhammad’ (its final mentions, in fact) while 49/1–6 is about the nabi/rasulullah, prophet/messenger of Allah who is the leader of the system. *muhammad* has not been mentioned by name since Ch 33 vs 40 and before that, in Ch 3 vs 144.

2. Ch 47 vs 1–2 mentions those who rejected referring to those who reject the ha meem chapters and these people are equated with those who obstruct from the sabililillah/path of Allah (which is mentioned 11 times in Ch 2 and 15 times in Ch 8/9). These people will have their deeds mis-directed. However, those who believed in the ha meem and act to make it happen (equated with belief in the revelation to the *muhammad* personality), Allah will fix their condition. This sets the tone for the chapter.
3 CH 47 VS 4–5 mentions those who are ‘killed’ in the way of Allah referring to those who have killed their own personal whims for the sake of Allah (2/154–155 and 9/111–112 augments this understanding). These people will soon be given progress by Allah.

4 CH 47 VS 15 talks about the earthly garden which is characterised by water, milk, honey, wine symbolising truth and revelation, nutrition, sweetness and This is probably the vision of the ideal conditions which is the end of goal of the struggle.

5 CH 47 VS 20–24 deals with the descent of a coherent set of ideas or surah. The descent of this surah which contains decisive commands which makes those in whose hearts is a disease react negatively (vs 20). Decisive surahs have contents which demand obedience and recognised sayings (vs 21). Rebellion to these surahs are equivalent to causing mischief on the earth and cutting ties between believers (vs 22). People who do that are said to be blinded and deafened (vs 23). Finally we come to verse 24 which rhetorically asks about contemplating Quran. Not doing so is equivalent to putting locks on one’s heart, thus preventing change and transformation. This goes back to the decisive surahs which entail action and growth.

Chapter 48 (Al-Fath)

1 CH 48 VS 1–3 starts with the victory given by Allah to the Reader (vs 1). This opening/fath could be the one obtained by completing the instructions of CH 47. This victory is the all round protection given by Allah, the completion of His bounties and and guidance towards the straight path (vs 2). This is considered to be honoured help from Allah (vs 3). This passage seems to echo CH 110.

2 CH 48 VS 4–23 is about an intense phase of the movement. The Reader is seen as the leader of the movement of Allah and the messenger. He faces
many types of reactions from various personalities such as believers (vs 5), those who flow both ways (vs 6) and those outside the space of deen who lag (vs 11). The reader is seen as a witness, one who humanises and warns (vs 8).

3 CH 48 vs 24–27 speak of the various stages in this movement. vs 24 speaks of the situation in the belly of destruction itself and Allah who held back the hands of those who disbelieved. vs 25 speaks of those who prevented the construction of the sanctified system of Allah. vs 26 talks about people who disbelieved in this project are said to be driven by emotions and superficiality. vs 27 tells us that Allah confirmed for his messenger the vision with the truth, that he will indeed enter into that sanctified state in a peaceful state. This is the close victory (perhaps a link with 48/1).

4 CH 48 vs 28–29 begins yet another phase of Allah’s presence. This time the iconic verses repeated in 9/33 and 61/9 about Allah sending the messenger. The deen of truth (which brings peace and justice) is that which will overcome all other systems. vs 29 shows what will happen in that state. That state involves *muhammad* being the messenger of Allah (comparable states are in 3/144 and 33/40). Those who are with him will realise the states of tawraat and injeel which are about enacting Allah’s system and then experiencing its genesis and growth. This is the end goal of the project and considered as maghfirah and divine protection. A similar process has been described in 24/55 and 22/25.

**Chapter 49 (Al-Hujurat)**

1 CH 49 begins with a single verse passage to those who have believed. In this sense, it echoes CH 5 which is the peak of the system. In this verse, those who have believed in the collective instructions are told to not put themselves between the ‘two hands’ of Allah (his capacity to elevate and destroy) and his messenger. This is followed by vs 2–5 about lowering one’s voice in the presence of the prophet who is identified as the
messenger of Allah (mentioned in 48/29 as *muhammad*). The messenger is constantly within the believers (49/7).

2 CH 49 Vs 10–11 are both single verse passages. Both these passages call the believers attention to personal conduct in their lives. These instructions complement their adherence to the messenger of Allah.

3 CH 49 Vs 13 is an iconic verse which addresses humankind in total. Humankind are told to recognise each other’s different lineages and currencies. Vs 14–15 speak of those who react to this call to humankind. 49/13 should be noted as the final call to humankind in Quran.

**Position Notes: Ch 50 to 56**

These are the last set of ‘loosely bound’ chapters in Quran. Although QG sees CH 54 and 55 as twins, the other chapters do not seem very structurally related. They are perhaps ‘bridging chapters’, designed to take us to the final chapter before the summaries begin, CH 56. We see the chapters related as follows:

- CH 50 has a focus on Quran itself with various verses on judgement.
- CH 51 talks about the forces which bring about *deen*.
- CH 52 talks one’s own destiny to the safe state, the fertilised house.
- CH 53 talks about revelation, it’s conceptual role and application.
- CH 54 is a series of narratives interweaved with a particular statement for rhetorical effect.
- CH 55 is a series of Allah’s bounties interweaved with a particular statement for the same effect (making it twins with CH 56)
- CH 56 is the final chapter of Quran before it goes on to the summary stage of its text. It speaks about the afterlife for most of its content.
Chapter 50 (Qaf)

Chapter 50 begins a new phase in Quran as it starts a different tone from the hard chapters of 47, 48, and 49. It begins with Quran itself and talks about it being founded (majeed). This refers to its presence. A similar sentiment is echoed in 85/21–22. The response to its foundedness is in vs 2 in those who reject its presence are amazed that a warner has come to them. vs 3 expresses their concern which may be talking about a resurrection in life or after a physical death.

CH 50 VS 12–14 mentions various groups of people including the people of *nuh*, *hud*, *salih*, *lut* and *musa* but also less mentioned groups such ‘ashab ar-rass’, ashab al-aykah and the people of tuba’. These groups should in this chapter be seen as people who reject the presence of revelation as per the beginning of this chapter.

CH 50 VS 16–35 gives a scenario of death leading up to the time of judgement. 50/16 is the famous ‘Allah is closer to man than his jugular vein’ verse. vs 17–18 speak of those who record our deeds on the left and right. vs 19 speaks of the intoxication of death. vs 20–21 speak of the blowing of the form (reforming of creation) which is the promised time and the coming of every soul. Those with bad judgements said to be negligent, disbelieving, obstinate, preventer of choicefulness, transgressor and doubter and who made another god with Allah. Those with food judgements are said to be focussed on Ar-rahman unseen and with a returning heart (qalbin muneeb).

CH 50 VS 45 returns to the subject matter back to Quran with saying that we should vivify what we can from our current reading without being a compeller. This would in turn precipitate Allah’s promise.
Chapter 51 (Adh-Dhariyat)

1 CH 51 Vs 1–6 is about the coming of ad-deen. Vs 1–4 are about the various processes which need to be realised (such as scattering and dispersing). Vs 5–6 speak of the promise and the coming of ad-deen.

2 CH 51 Vs 20–21 is about signs on the earth and within our souls. This is in contrast with 41/53 which speaks of signs in the horizon and within our souls. Vs 22 speaks of the ‘heavens’ in which is our promised provisions. Vs 23 speaks of the surety of this promise.

3 CH 51 has a unique combination of stories such as the story of *ibrah-im* (Vs 24–37). The same messengers sent to the people of *luth* are mentioned but interestingly, *luth* himself is not. Rather *ibrah-im* and his wife is mentioned with the messengers giving him news of a child. The story of *musa* and the destruction of *firaun* is mentioned in (Vs 38–40). The stories of *hud*, *saleh* and *nuh* come next with a unique arrangement since it’s usually *nuh* then.

   *hud* and *saleh*. These combinations will contribute to the elucidate the message. Vs 47 which comes right after these stories speak of the metaphorical ‘heavens’ once again.

4 CH 51 Vs 56 is an iconic verse in the Quran about Allah creating us for the sole purpose of worship. However, a greater understanding can be had by reading from Vs 55 which mentions the beneficial vivification for believers, hence worshipping Allah is the response or the goal is shown in vs 56.. Vs 57 then speaks about consumption and bounties. Vs 58 about Allah the provider and the end of the chapter reminds us of the promise.
Chapter 52 (At-Toor)

1. CH 52 vs. 1-8 starts with talking about at-toor, which we understand as 'the destiny.' It goes on to describe the inscribed book (one's life story), an unfolding scroll and a house which is lived or cultivated. This may refer to our life story and destiny. vs 5-6 may refer to our effect upon the world. vs 7-8 may be a change of tone showing that after we fulfil our destiny, we await the fact of death. This passage should be compared with 51/1-6.

2. CH 52 vs. 33-34 mentions those who accuse the Reader of forging (taqawwalah instead of aftarah) revelation. The response is to bring a hadith (instead of 'sura') like it. This refers to an event instead of a qawl or saying. This shows that philosophy can be verified with actual events.

3. CH 52 vs. 48-49 tells the Reader to be patient with the decisions of his Lord and to keep working harmoniously with a state of joy and relief. This should also happen when there is no light in one's life during the retreat of the stars or the beacons in one's life.

Chapter 53 (An-Najm)

1. CH 53 vs. 1-10 starts with the najm or star, possibly referring to one of the stars mentioned in 52/49. This star however is descending instead of retreating. This may refer to events in one's life which radiates light or guidance. vs 2 speaks of 'your companion' which refers to the soul (despite pronoun differences, the Quran after all is feminine in 80/11). Your companion isn't astray nor mislead. Rather, it is a revelation taught by Allah. This revelation brings Allah into one's life (as he is close).

2. CH 53 vs. 11-18 is a measure of the revelation which was received. The revelation cannot be falsified by the mind and will be consistent in its delivery. It will also be at its conceptual limits and able to be visually demonstrated in life.
3 CH 53 Vs 19–23 mentions al-lat, al-uzza and manaat which respectively symbolise ‘iffiness’ (the what if syndrome), honour and glory and sexually motivated desires. These are the detractors from revelation and they were empowered by the tahwaa an-nafs (the process in which the soul constructs a false reality). The opposite of these is true progress given by Allah.

4 CH 53 has a number of personalities mentioned such as *musa* (vs 36). *musa* is mentioned with his pages referring to his stories in the Quran. Also mentioned is *ibrahim (vs 37) who is said to be ‘waffa’, fulfilling his obligations or perhaps fulfilling his ‘words’ (2/124–125 confirms this). The people of *ad*, *thamud* and the people of *nuh* (vs 50–52) are mentioned in that order, echoing the order in CH 51.

5 CH 53 ends in the same way as CH 56 which is about serving and prostrating to Allah. 53/59 talks about ‘this hadith’, referring to the fullness of events of revelation which the Quran speaks of just like 56/81. 53/60–61 refers talks about unproductive responses to the Quran and lastly, 53/62 speaks of submitting fully to Allah and serving him. CH 53 and 56 may form a ‘chapter bracket’ which houses CH 54 and 55.

**Chapter 54 (Al-Qamar)**

1 CH 54 uniquely mentions the splitting of the moon which symbolises the destruction of major social institutions that reflect the source of light in society (vs 1). Some people see this sign and turn away and claim that it is mere magic (vs 2) meaning that it is a delusionary trick these structures have split. They therefore denied and followed their own delusions (vs 3) which is the opposite of following the application of the Quran with truth (as per 5/48). This is even though there has come to them from the prophetic news (vs 4) which is ever-reaching wisdom, meaning its principles extend endlessly in application (vs 5).
CH 54 has a number of stories such as the story of the people *nuh* (vs 9–17), the people of *'ad* (vs 18–22), the people of *thamud* (vs 23–32), the people of *luth* (vs 33–40), *firaun* (vs 41–46). The stories in this chapter are focussed on the people who reject rather than the personalities whom they reject. The splitting of the moon should be seen as a symbol of this rejection and the wisdom mentioned in vs 5 the solution to their dystopia.

CH 54 repeats the verse word for word ‘We have made the Quran easy for vivification. Is there any who will remember’ in vs 17,22,32 and 40. The vivification here refers to the activities of the personalities of the stories in response to the negative social conditions they had to bear.

CH 54 VS 52 speaks of ‘zubur’ which are constructions or institutions made by those failed systems. These zubur will record the details of those institutions. The correct zubur are that built upon adh-dhikr (21/105) which is the vivification of Allah.

Chapter 55 (Ar-Rahmaan)

CH 55 VS 1–6 link the Ar-Rahmaan (the aspect of Allah showing His in relation to evolution) with our readings of Quran. Each reading helps evolve insan/the weaker aspect of man and teaches him actualisation (where he becomes bayan or a clear entity). In this process of bayan, the social structures will be in measured time and the events and disputes will be in submission to that reading.

CH 55 famously has the most repeated aya in Quran which occurs 30 times: So which of your Lord’s bounties will you two deconfirm (stop from happening). This statement occurs after descriptions of various bounties given by Allah. This relates back to the beginning of the chapter which shows that the correct reading of the Quran will bring us to this state.
Chapter 55 (Al-Mulk)

3 CH 55 mentions both ‘jinn’ and ‘ins’ which refer to two aspects of the human. The jinn is the more potent while the ins is more easily influenced. They can be also be symbolically seen as the ‘sun’ and the ‘moon’ in vs 5. These jinn and ins may refer to the dual pronouns mentioned in the most repeated verse. The correct and pure harmony of the sun and the moon is what would take to bring about the bounties of Allah.

4 CH 55 ends with vs 78 which mentions the blessedness of Allah’s name which possesses majesty and honour (dhal jalali wal ikram). It is the realisation of Allah’s names which should be related back to our readings of the Quran and allow us to act accordingly. The phrase ‘dhal jalali wal ikram’ only appears twice in Quran, both times in this chapter (55/27 and 78).

Chapter 56 (Al-Waqiah)

1 CH 56 vs 1–6 mentions the inevitable occurrence, what must come to pass. This speaks of the destruction of the world (or indeed any society or system). This is when its foundations (earth) are shaken and its mountains are pulverised.

2 CH 56 vs 7–10 speaks of the three classes, the companions of the right, the companions of the left and the forerunners who are the one’s closest to Allah (muqarribeen). vs 11–26 speak of these forerunners. vs 27- 40 speak of the companions of the right and vs 41–56 are for the companions of the left.

3 CH 56 vs 75–81 presents yet another principle in understanding Quran. vs 75 tells us not to divide the positions of the stars which refers to events in life. vs 76 tells us that this division is a very severe one. vs 77 talks about revelation being an honoured reading vs 78 says this is reading is in a guarded book which as vs 79 says, none may touch except the purified. This shows that each revelation requires higher and higher levels of
perhaps conceptual purity. vs 80 tells us that this is tanzeel (a descent) from the lord of the worlds and vs 81 says it’s an entire, all consuming event which people are indifferent to.

4 CH 56 vs 95–96 ends the chapter mentioning the truth of certainty (haqq al-yaqeen). This echoes the end of ch 15 (which also talks about the eventuality of our interpretation and ultimately application) and then, as mentioned before, we are told to work harmoniously with the name of Allah which is great. This closes a chapter bracket from CH 53 to 56.

5 CH 56 is the final full chapter exposition in Quran before it moves on to summaries captured in shorter chapters. Its description of the final day and also life after death seems fitting in that capacity.

**Position Notes: The Tasbeeh Block and the Nabi’s Chapters**

QG posits that there are three layers of summaries in Quran. The Tasbeeh Block begins the first layer of summaries alongside the Nabi’s Chapters. These are chapters 57–64 for the Tasbeeh Block and chapters 65–66 for the Nabi’s Chapters. Essentially, these chapters give the final mentioning of the project of islam captured in brief. Their themes can be seen as follows:

CH 57 Metaphysical facts (about Allah), obeying Allah and the messenger, Quranic personalities.
CH 58 Oppression, Allah declaring victory for the messengers.
CH 59 Economic management of Allah and the messenger’s system. metaphysical facts (again about Allah).
CH 60 Response to extreme oppressors, *ibraham* and his people as beautiful examples.
CH 61 *musa* and *isa* and their links to the system.
CH 62 the activation of the system (tawraat) and the period of gathering.
CH 63 the people with less faith in the system.
CH 64  emphasis on obedience to Allah and the messenger.
CH 65  the nabi’s organisation of the believers.
CH 66  the nabi’s management of believer’s conflicts, the development of believers.

Chapter 57 (Al-Hadeed)

1 CH 57 begins the ‘Tasbeeh Nlock’, a block of chapters the majority of which start with the concept of ‘tasbeeh’, the harmonious condition in which one is ‘moving towards Allah’. CH 57, 59 and 61 start with the word ‘sabbaha’ which means ‘to cause to be working in harmony’. Everything in the ‘heavens and the earth’ does this.

2 CH 57 VS 2–5 opens and ends with the affirmation that to Allah belong the dominion of the heavens and the earth. VS 2 focuses on Allah giving life and death and that he has potential over all things whilst VS 5 states that Allah is where all affairs return. The iconic VS 3 (He is the First, the Last, the Hidden, the Manifest..) is within this verse bracket.

3 CH 57 VS 7–21 is a passage to those who have believed in the opening of this chapter. In this passage, believers are reminded why they need to be part of the system of Allah and his messenger. A notable verse in this passage is verse 16 which asks if the time hasn’t come for believers to soften their hearts for the vivification of Allah.

4 CH 57 VS 25–27 mentions the role of the messengers who have been given the book, the balance of justice and the limiters (hadeed) which will enforce that justice. VS 25 mentions personalities of *nuh* and *ibrahim* showing a focus on these personalities in terms of the theological ayat in the early part of this chapter. VS 27 shows a great emphasis on *isa* and his followers and mentions the state of injeel which brings softness, a state of evolution and the ability to terrify their enemy. They produced this state on their own and but were not able to harness it.
Chapter 58 (Al-Mujadilah)

1. CH 58 vs 1–5 begins with the chapter that Allah has listened to the plea of one who is oppressed by her companion. VS 2 speaks of the overwhelming of these people who lag behind and Allah affirming that these people who lag are not capable of independence just yet. VS 3–4 gives the punishment for those who are guilty of this oppression. VS 5 finally equivocates this with limiting (yuhaadu) Allah and his messenger a phrase which appears three time in this chapter and only once elsewhere (9/63).

2. CH 58 has a few calls to those who believe. VS 9 calls those who believe to set about the business of salvation with immunity and self-preservation and not debilitation and animosity (echoing 5/2). VS 11 tells them to make space (very related to the oppression of the nisa, the people who lag behind) and is a single verse passage. VS 12 tells them about bringing the messenger to life by doing acts of confirmation. Overall this chapter seems to focus on this crucial element in the Allah and messenger system.

3. CH 58 has a strong affirmation in VS 21 which says that Allah and his messengers will attain victory, showing support for the system of truth and justice. This echoes 30/47 and 40/51.

4. CH 58 ends with VS 22 speaking of people who believe in Allah and the period of outcome who will not love those who oppose the system of Allah and his messenger which is the system of peace. It mentions them as the party of Allah and it is they who will achieve growth (echoing the beginning of CH 2 and the end of CH 3). As we can see, CH 58 presents several ideas from earlier chapters albeit in different aspects.

Chapter 59 (Al-Hashr)

1. CH 59 vs 1 is the same as CH 57 vs 1 but VS 2–4 differs from CH 57 completely. CH 59/2–4 speak of people connected to a particular circle.
Although these people were ostensibly be secure, Allah expelled them from their lands because they dissented from the system of peace and justice, enshrined in the system of Allah and messenger.

2 CH 59 VS 5–10 is about the conduct of the system of Allah and messenger in terms of economic distribution. VS 5 tells them about the conduct they should have towards economic resources. VS 6–8 speaks about the role of the messenger and the distribution channels of these resources.

3 CH 59 VS 18–19 talks about the soul. VS 18 speaks of what we must do for it, to send forth deeds for the morrow. VS 19 mentions those who forget Allah (who is our ultimate goal) and for that, He made them forget their own souls which is their development and will change the course of their lives.

4 CH 59 VS 21–24 is the perfect way to act as a bracket along with CH 57. VS 21 speaks about descending Quran upon a mountain and seeing it humbled and coming apart due to focus for Allah. VS 22 speaks of Allah as knower of the hidden and perceivable and is one of the few non-Verse Zero verses to use the phrase ‘ar-rahman ar-raheem’. VS 23–24 close the chapter with rarely found verses solely describing the attributes of Allah. These attributes are be found here due to their intimate connection with the theme of this chapter.

**Chapter 60 (Al-Mumtahanah)**

1 CH 60 starts with a call those who believed. This belief may be in the system already set forth in CH 57–59 before that. 60/1 starts with taking Allah’s enemies as allies defined as those who have expelled the messenger for taking Allah as their Lord (meaning they adopted the system of Allah). VS 2–3 shows the severity of this act. Two other chapters start with this call to those who have believed, CH 5 an 49.
CH 60 VS 4–6 has a unique passage. VS 4 and 6 mention taking *ibrahim* and those with him as beautiful examples. Ibrahim and his people disowned their folks for not taking Allah alone as lord (thus taking a system of oppression). The double emphasis of vs 4 and 6 shows the importance of taking them examples. They act as a bracket to vs 5 in which the prayer is not for oneself to become a trial for disbelievers. VS 5 also has the prayer asking for maghfirah, showing that the path of ibrahim is the way to that divine protection.

CH 60 VS 8–9 tells believers that unless a particular people fight them or expel them from their homes, they are not forbidden from acting justly with them.

CH 60 VS 10–13 has a special focus. VS 10–11 is aimed at the believers who are already associated with a divine system of peace and justice. These believers are to examine believers who emigrate into their spaces. VS 12 is directed to the nabi, the newsbearer who administrates over the system (CH 65 and 66). The nabi is given pledges and they would obey him in several areas and in what is universally recognised. VS 12 is a single verse passage as is VS 13, directed to those who believed in this. VS 13 repeats the same instruction not to take those on whom is the anger of Allah as allies. This repetition shows the link to the pure deen of *ibrahim* mentioned in the earlier part of this chapter.

**Chapter 61 (As-Saff)**

CH 61 VS 4 mentions those who fight in the cause of Allah like a well cemented structure. This links back to VS 1–3 which shows that the process of sabbaha is linked to habitual actions and must be in concordance with one’s philosophy.

CH 61 VS 5 is the only verse mentioning *musa*. *musa* asks his people why they take liberties with him. This shows that the system of *musa*
in Quran must not be interrupted in order to activate the system of the tasbeeh block. *musa* here is identified as ‘rasul Allah’ like *muhammad* in 48/29.

3 CH 61 Vs 6–9 is the first mention of *isa* in this chapter. vs 6 talks about *isa*’s call to his people, that he confirmed the tawraat (actions designed to bring about hukmullah, the decision of Allah—5/43) and brings the news of a messenger after him whose essence is ‘ahmad’ meaning greatest hamd/feeling of joy than the previous state. This is the system of injeel which is mentioned in 48/29. In this state, the system reaches full maturity and the divine protection is actualised. vs 7 shows the opposite of this to deconfirm the reality of Allah while one is being called to an attainment of peace. vs 8 equates this with the light of Allah and finally vs 9 shows the presence of Allah which elevates this system above all others.

4 CH 61 Vs 14 is the second referral to *isa*. In this single verse passage, *isa* speaks to his followers, the hawariyoon (it should be noted that the followers of *isa* are the only followers who are given an actual name of their own, denoting their attributes). and asks them who will be his helpers toward Allah. They then volunteered themselves as the helpers of Allah and He gave them victory over the portion of bani *israil* who disbelieved. This echoes CH 3 VS 52–55.

**Chapter 62 (Al-Jumu’ah)**

1 CH 62 begins the second phase in the Tasbeeh Block. It is a new phase because CH 62 and 64 start with ‘yusabbihu’ instead of ‘sabbaha’ like CH 57,59 and 61. ‘yusabbihu’ is to be in a passive and continuous state of harmony working with the universe.

2 CH 62 VS 2–3 speaks of a messenger being sent about those who follow a ‘mother’ (al-ummiyeen) referring to a social institution, perhaps. He is a reflection of the signs of Allah, he grows them and teaches them the
system and the wisdom which underpins it (vs 2). This is considered to be the preference of Allah (fadhl Allah—vs 3). 62/2 is very similar to 2/129, 2/151 and 3/164, showing the link between this chapter and CH 2 and 3.

CH 62 VS 4 shows another angle to the concept of ‘at-tawraat’. It describes those who have been made to carry ‘at-tawraat’, referring to the generated system already mentioned in 62/2. Tawraat is the rehearsal or reflection of signs, the practice of the system and the wisdom that underpins and the evolution which takes places. This corroborates with 48/29 which also mentions at-tawraat and its effects. It should also be noted that just in the previous chapter, 61/6, *isa* mentions confirming at-tawraat.

CH 62 VS 9–11 is the only place which mentions ‘as-salaat min yawm al-jumu’ah’. Believers are instructed to gather for salat from the period of gathering so they can vivify Allah (vs 9). When this gathering which facilitates connections is finished, believers are instructed in vs 10 to go forth and seeking the preference of Allah, the same phrase used in vs 3. VS 11 interestingly mentions trade and that Allah is the best of providers. This suggests that the connective gathering is to organise the believers in terms of economic development as well.

**Chapter 63 (Al-Munafiqoon)**

1 CH 63 starts a verse about the ‘hypocrites’ coming to the Reader and bearing witness that he is the messenger of Allah. Allah responds and declares that they are liars. This shows that the act of bearing witness itself is not the problem but that the hypocrites did not actually bear witness as there is no concordance between their hearts and words.

2 CH 63 VS 2–4 describes the ‘hypocrites’ in the system which has been constructed thus far. VS 2 declares that they only use their oaths (in vs 1) as a shield to distract others from the path of Allah (that which leads to the sanctified system, masjid al-haram). The reason for this, according to vs 3
is that they believed, then disbelieved and so their hearts were sealed. vs 4 mentions the characteristics of the ‘hypocrites’. 

3 CH 63 vs 5–8 talks about seeking divine protection. The ‘hypocrites’ turn away from this task and Allah does not afford them this divine protection as does not guide the iniquitous. vs 7–8 exposes their attitude to spending and seeking power and glory for themselves. It should be noted here that al-madeenah is mentioned here, showing that there is an active space where deen is in practice.

4 CH 63 vs 9–11 presents the solution to this problem of ‘hypocrisy’. We are told not to let our wealth and favourites divert us from the vivification of Allah (vs 9). Rather, think of our death and the fact that it cannot be delayed (vs 10–11). This existential exercise will help us see that clinging onto the ephemeral things in life will not do us any good unless we vivify Allah in our lives.

Chapter 64 (Al-Taghaboon)

1 CH 64 like the beginning of CH 57, starts out with an exposition about Allah. This goes a long way to show that there is an opening and closing of themes in the Tasbeeh Block (CH 57- CH 64). vs 1 speaks about the tasbeeh to Allah like 62/1. This shows that may be two phases to the Tasbeeh Block, one is the ‘sabbaha’ phase and the other the ‘yusabbihu’ phase.

2 CH 64 vs 8 presents a solution to the disbelief in the resurrection mentioned in vs 7. Quite unusually, it mentions obedience to Allah and the messenger and the light which Allah sent down. This may show that revelation towards this end goal is form of enlightenment experience.

3 CH 64 vs 12 reminds that the duty of the messenger is the ‘clear reaching’. At this point, it may show that the messenger’s duty is the realisation of the message. The duty of the believers is to obey and follow this system.
**Chapter 65 (At-Talaq)**

1. CH 65 and 66 are the last chapters in the 28th part (out of 30 parts) of Quran. CH 67–114 which are the following parts, 29 and 30, of the Quran are like the 28th part in that they summarise Quran’s ideas as well as provide formulae for remembrances.

2. CH 65 and 66 both represent the peak of Allah’s system which come after the Tasbeeh Block. Both chapters start with a call to the nabi, the news-bearing leader of the community. In this way, these two chapters are like CH 33 which also starts with a call to the nabi. These two chapters may be summations of the nabi’s command and system expounded in CH 33.

3. CH 65 vs 1–4 speaks of the nabi’s role as arbiter of those who are just coming into the system. He is to impart them (talaqtum) in the interest of their preparation (‘iddah). Once they are in the correct positions, he cannot turn them out unless they commit a clear injustice (vs 1). Once they have been fully prepared, they are to be either retained or sent away to establish their own systems (vs 2). These people will be provided for by Allah (vs 3) and are not expected to be in a low state and will be given a testing period to deliver their responsibilities (vs 4).

4. CH 65 vs 6 tells nabi to place these new people into the correct places and not to trouble them during this redeployment. And for those carrying burdens, allow them to deliver their burdens safely. If they are nourishing others, ensure that they receive full compensation for their work.
CH 65 VS 7 mentions those given amplified means and how they should spend. In this context, it may refer to the development of the nisa or folks lagging behind mentioned in 65/1–4. Allah promises to bring ease after hardship in this path.

CH 65 VS 11 mentions messengers who practise clarifying signs who bring those who believe in them and act righteously to bring them out of the darkness into the light. Whoever does this will enter the garden forever (signifying this to be the afterlife) and perfecting his provision.

Chapter 66 (At-Tahreem)

CH 66 VS 1–3 speaks to the nabi and in his haste to please his companions, inadvertently made sanctified what was already emancipated to him (VS 1). VS 2 explains that this emancipation is in his oaths, perhaps to harbour these companions. VS 3 explains why this emancipation had to take place, that these companions were not trustworthy. This passage shows the intricate nature of the nabi-led structure of the believers.

CH 66 VS 10 mentions the ‘wives’ of nuh and lut, symbolistically reminding us to two elements in the nabi-led structures which were not in line with the orientation of the project. So even though they were close to the structure, their betrayal meant they would not be saved from the fire.

CH 66 VS 11 speaks of the ‘wife’ of *firaun*. In her case, it is the opposite. Although she is tied to firaun’s system of oppression, she was staunchly against it. She asked for a house for her in the garden, referring to a system to fight *firaun* and his forces. It is possible that 10/87 with the houses of *musa* was the answer to her call.

CH 66 finally speaks of *maryam* in VS 12. *maryam* is said to have protected her chastity and so Allah breathed into ‘her’ a spirit and she confirmed with words and her lords systems or commands. This was from
her essence as a qanit (one whose devotion is to the level of *ibrahim*). *maryam* is mentioned here because she is the starting point in the creation of this system outlined in CH 65 and 66. She gives birth to *isa* who takes it to the peak of the system. It is no coincidence that *isa* is the main feature of CH 61 above.

**Position Notes: Juz Tabarak (Ch 67–77)**

Juz Tabarak’s name is given from the first word of CH 67. This section represents the second layer of summaries of ideas outlayed up till CH 56. Unlike the Tasbeeh Block and the Nabi Chapters, Juz Tabarak is much more personal-oriented and softer in nature. It is training the individual to vivify Allah in his life. The progression of themes of Juz Tabarak is as follows:

CH 67  metaphysical concepts such as Allah and His role in bringing revelation.
CH 68  the creation of the system symbolised by gardens and writing of one’s own destiny.
CH 69  a number of narratives and their connection with revelation.
CH 70  the means of ascent to Allah and its relationship with establishing salah.
CH 71  a summary on the story of *nuh*.
CH 72  on the jinn and their role in building the ultimate systems.
CH 73–74  on two aspects of personal development.
CH 75–76  on the closeness of revelation, action and the goals of the garden to the insane, weaker aspects of man.
CH 77  the coming of the vivification and its effects.
Chapter 67 (Al-Mulk)

1. Ch 67 appears after a long series of hard (instructional-centred) chapters. This chapter represents the second layer of summaries. These summaries are crucial for the Reader to allow the messages of Quran to hit home. As the length of chapters become progressively smaller, the messages become more and more condensed. This should emphasise the importance of the B2B reading which is reading from basmalah to basmalah.

2. Ch 67 opens by reminding readers of Allah in whose capacity is dominion (mulk) and that he potentialises all things (vs 1). This should be taken as the opening theme of the chapter series. The potential which Allah infuses us bears fruit in Ch 77 which is the end of this layer of summaries.

3. Ch 67 then continues with the phrase ‘that he may test you which of you works in the way which the most beautiful of deeds’. (liyabluwakum ayyuku-kum ahsanu ‘amala—67/2). This phrase is a crucial phrase as a goal-setting phrase for Q (much like 99/7–8). Through this phrase, the Reader can come to understand that all application must lead to this state of the elevation of Allah’s names (which is the reflection of that beauty).

4. Chapter 67 also has four occurrences of the main name of Allah—Ar-Rahmaan. This shows that the chapter’s emphasis is personal rather than communal (since 17/110 mentions the singular invocation of Ar-Rahmaan). The final occurrence of Ar-Rahman in the whole Quran is in vs 29. That means the huwiyyah (being) of Ar-Rahmaan and the importance of achieving security with it.

5. Ch 67 ends with a unique statement about water (representing the water of life and revelation). If this water were to become sunken and unobtainable, who could bring it back except Ar-Rahman? It is only Ar-Rahman who could make the water flow like springs (ma’in). This ma’in (from the word ‘awan meaning to be at the peak of something) is our direct
access to Ar-Rahman,. This brings to a close a chapter which opened with capacity, dominion and potential.

Chapter 68 (Al-Qalam)

1 CH 68 starts with Noon—By the pen which they inscribe (vs 1). This could be referring to the Reader’s standing in society. The Reader is told that he is not with those taken by jinn (vs 2) showing his capacities have reached a level beyond that of the jinn. He is told that for him is an unending reward (vs 3) and that his creation is great or well-founded (vs 4). This begins the tone of the chapter.

2 CH 68 vs 17–33 speaks of the metaphor of the people of the garden. This metaphor represents a productive society in all aspects. However, these people have cut the fruits of this garden without exception. That is to say, they made no reservation of their fruits for the future (whether materially or spiritually). They did not care for the stagnant ones in society (miskeen) and as a result, they were shut out from the fruits of their own labour. They became losers in this life and in the next.

3 CH 68 vs 34—35 speaks of the preservant ones (the ones who are aware of the current situation and thus work against stagnation). For them are gardens of pleasure. These people are also muslimeen in that they work towards wholeness and soundness of society. Those who work against them are considered criminals (mujrimeen).

4 CH 68 vs 36–38 speaks of ‘kitab’ which is Allah’s eternal system explicated by Quran (10/37). The context of this shows that kitab’s essential teaching is summarised by the goal of entering gardens of pleasure (jannatun na’im—vs 34) and we are told that we must be of the preservant ones (muttaqeen) and workers of wholeness and soundness (muslimeen). Any other kitab would be simply upholding the desires or choices or people.
Chapter 68 ends with vs 51–52 which seals the nature of Quran’s existence. Quran is something heard and it is vivified in the worlds. This shows Quran is essentially a recitation and protected through this institution of dhikr (orally memorised recitation).

**Chapter 69 (Al-Haqqah)**

1 CH 69 is the only chapter to start with the notion of al-haqqah (vs 1–3). Al-haqqah is the manifestation of truth (al-haqq). It seems to be the energy aspect of truth, the aspect which causes physical changes in the world.

2 CH 69 then goes on to mention various communities and states of being. They begin with the *thamood* and *’ad* (vs 4). *firaun* is also mentioned (vs 9) and the people of *nuh* are implicated (vs 11). This shows that they experience the force of the truth when their hour arrived.

3 CH 69 vs 15 speaks of the time of judgement. As always, those who receive their book with their right hands will have salvation. What is also interesting here is that vs 33–34 mentions believing continuously and encouraging the nourishment of stagnant people. This shows another summation of the programme of Quran as with CH 68.

4 CH 69 vs 38–48 speaks about receiving personal revelation. When one receives personal revelation, one is to remain dedicated to it and not forge other philosophies after it. Anyone who does this will be seized by Allah and his revelation ended.

5 CH 69 vs 49–52 tells us about those on whom revelation brings grief due to the fact that they do not confirm it through their action. Allah confirms that the revelation is truthful certainty and the correct response is to work towards bringing about Allah’s name, the most great.
Chapter 70 (Al-Ma’arij)

1. CH 70 starts with a unique statement about the questioner asking about the punishment which will come to pass (vs 1). For those who reject there is no defence or averting this penalty (vs 2). Interestingly, the next statement mentions Allah as ‘possessors of ascents’ (dhi al-ma’arij in vs 3), a unique phrase in Quran. The angels and spirit ascend towards Allah, as vs 4 tells us. The mention of the angels and spirit shows the means for us to achieve this ascent and is repeated in CH 97.

2. CH 70 mentions the destruction of the skies (vs 8) and the mountains (vs 9). This is a metaphorical destruction of our lives when the inevitable comes. This relates back to the beginning of the chapter about the inevitable event.

3. CH 70 vs 19–22 presents a unique statement about insan, the weaker-aspect of man. Insan is said to be anxious (vs 19). When bad touches him, he is impatient (vs 20). When good touches him, he withholds (vs 21). Except al-musalleen (vs 22), which are people who are in focus towards the inevitable event (due to context).

4. CH 70 vs 23–35 outlines the system of salah. In this system, those whose lifeblood is salah (vs 23) are described as follows: These people’s wealth have a recognised right (vs 24) for those who can ask and for those prevented (vs 25). These people are those who confirm the period of deen (vs 26) which is the period in which Allah brings about his pleasure to the system. These people in salah fear the punishment of their lord (vs 27) from which no one is safe (vs 28). These people guard their loins (vs 29) except from those connected to them (vs 30) and those who go beyond that are transgressors (vs 31). These people are protective and nurturing over their covenants (vs 32). They uphold their testimonies (vs 33). These are the people said to be guarding their salah (vs 34) and will be in honoured gardens (vs 35). This ‘salah bracket’ is rarely found in Quran, the
other passage like this being in CH 23 VS 1–11. They are excellent examples of the bracketing effect.

5 CH 70 ends with the period in which the dead will come out of their graves (ajdath instead of qubur which is the usual word used). The dead will be utterly focussed on the judgement at hand which they had been promised (VS 43–44). This links back to the opening VS which talks about the inevitable judgement.

Chapter 71 (Nuh)

1 CH 71 is one of the few chapters dedicated to a particular personalities. Other chapters includes CH 12 (Yusuf) and 20 (Taha). In fact, this is the last chapter which such an emphasis. *nuh* is not mentioned again after this chapter, showing the apex of his system happens here.

2 CH 71 VS 3–11 gives us a summary of *nuh*'s message which is to serve Allah and to obey him. Allah will then confer divine protection and from the skies water. This water is a metaphor for the divine energy which instigates growth.

3 CH 71 VS 14–17 speaks of Allah creating us in a collection of destinies, showing our paths are diverse. The creation of the layers of the skies as well as the sun and the moon are mentioned, showing a metaphorical import. We are then likened to the growth of plants (much like 48/29). This gives an organic metaphor to *nuh*'s message.

4 CH 71 VS 23 mentions uniquely the five false gods of the people of *nuh*. These gods represent the attitudes and authorities to which the people of *nuh* are devoted. These gods are ‘wadda’ (attachment), su’a (moments and big events), yaghuth (constantly seeking aid), ya'qu (constantly placing obstacles), nasra (vulturism, preying upon the weak).
Chapter 72 (Al-Jinn)

1. CH 72 is the only chapter to start with the command to say, it has been inspired to me (The Reader) about a party of the jinn. The position of this chapter (after CH 71) shows that the jinn are linked to the people who constructed the ship of *nuh*. Also its position (before CH 73 and CH 74) shows that the jinn are linked with highly capable people (muzammil and mudaththir, explained in the notes for CH 73 and CH 74 respectively).

2. CH 72 is about the jinn whom as mentioned, are thought to be highly capable individuals. These individuals come to understand Quran as amazing (which is a unique phrase to this chapter), showing that Quran speaks to our potentials capacities. No other personality calls Quran this. Their understanding of the essence of Quran is that he has no companion or favourite and that we should not commit shirk.

3. CH 72 VS 6 tells us that the rijal min al ins (independent folks from the weaker aspects of man) sought protection from the independent of the jinn but only increased them in folly. This shows that these jinn who heard Quran preferred for everyone to develop their own potential rather than be dependent upon the capacities of others.

4. CH 72 VS 11 tells us that the jinn are divided into the salihoon (people who seek to reconcile Allah’s law bringing a fertile environment) and those other than that. They are also divided into muslimoon (those who bring about wholeness and soundness) and qaasitoon (those who distribute resource according to their own whims and fancies). This again shows the capacities of the jinn.
CH 72 vs 17–20 links these jinn with the vivification his lord and the creation of the system of Allah (masajid Allah). These systems in which Allah’s laws are followed are actualised by ‘abdullah (servant of Allah) and by not associating the system with any other values. Once again, our capacities are required to bring about such a condition.

Chapter 73 (Al-Muzammil)

CH 73 has the only occurrence of the word ‘muzammil’ which is is related to the ability to carry loads. Not only that, it is implied that a muzammil is able to balance loads well and lead convoys which also carry loads. Metaphorically speaking, it refers to people who are able to balance their loads in life and thus able to undertake the mission for peace.

CH 73 treats the muzammil as the Reader is told to establish the night. Not all night but rather measures of the night, sometimes more and sometimes less (vs 2). This is in relation with our fluctuating energy levels. The muzammil is also told to read Quran meticulously according to arrangement (vs 4) When he does all this, Allah emphasises to throw upon him a weighty saying (vs 5), meaning Quran will be open to him on a deeper level.

CH 73 vs 8 summarises the process of the early part of the chapter. It is about vivification of Allah’s name and to be detached (from the results or from the world, perhaps). This word ‘tabattal’ (detachment) is also uniquely used.

CH 73 vs 15–16 mentions *firaun* and his rejection of the messenger. His fate is also mentioned due to his rejection. Why mention *firaun* here? Perhaps the duty of the *muzammil* is akin to the duty of *musa* and thus *musa*’s training is the same as the muzammil’s.
Chapter 74 (Al-Mudaththir)

1. Chapter 74 has the word ‘mudaththir’ which is unique to this chapter. It refers to a person who is able to care for his home and transport. This person has therefore managed his living needs well.

2. Chapter 74 V2 tells the mudaththir establish himself and inspire pledges from people. He is told to magnify his lord (by establishing the system of peace and justice—V3) and to keep his image pure by moving away from dirt. He should not do this to increase wealth and should be patient for the sake of his Lord.

3. Chapter 74 V11–35, a person is mentioned. This person has been extremely careless with his duties to Allah but is rather concerned with wealth and children. The chapter then uses the almost unique word ‘saqar’ (only used once in Ch 54 before). This person will be branded by the saqar which shows the changing conditions around this person. This is symbolised by the moon, the night and the morning.

4. Chapter 74 V42–48 asks why these people entered saqar. It was because they did not focus (V43), they did not nourish the stagnant (V44), they used to enter vain discourse (V45), they used to stop the period of Allah’s system of peace and justice from taking place (V46) until certainty comes to them (V47). These acts are the intercessors for those who do them (V48).

5. Chapter 74 ends with those who follow revelation and vivify them in their lives (V54–55). V56 uses a very unique phraseology by saying Allah is
connected (ahl) of preservation (taqwa) and connected to divine protection (ahl al-maghfirah). The mudaththir’s task is to invoke this state by following the instruction at the beginning of the chapter.

Chapter 75 (Al-Qiyamah)

1. CH 75 uniquely begins with the statement by Allah that He does not divide between the period of resurrection (both in this life and the next) and the blameworthy soul. This shows that the soul must constantly look for its own faults in order to resurrect itself. Allah tells the insan that he can even assemble their bones and tips of their fingers (vs 1–4).

2. CH 75 vs 16–19 presents a solution to the human condition. He is to not manipulate his tongue to rush revelation and the presence of Allah to hasten revelation to him. Allah will bring revelation together and declare it to him. He is to follow it and allow Allah to make it clear for him.

3. CH 75 vs 20–21 however, laments that insan prefer the quick and leave that which eventually comes. This coheres with earlier chapters (like 8/9) where people refuse to stay with the struggle of the messenger.

4. CH 75 vs 31–33 speaks of what insan needs to do. They are to confirm revelation (by acting upon it) and focus on it (salla). Instead, they deny it and ally themselves elsewhere. They then go to their members with arrogance.

5. CH 75 vs 37–40 speaks about insan being created from a drop emitted. He was just a clinging clot and Allah created him into male and female. This is proof how Allah gives life to the dead. This ties back to the beginning of the chapter which shows our resurrection and knowledge of it is possible through introspection.
Chapter 76 (Al-Insaan)

1 CH 76 begins with a similar sentiment as one from CH 75, that of the insan (mentioned a lot in CH 75 too). The insan should remember that he was once not even a thing mentioned but rather a drop of the sexual fluid. He should consider his origins and that he was guided thus be grateful for it.

2 CH 76 Vs 5 uses a rarely found word, abrar (those with immunity). They will drink something called ‘kafura’ which gushes forth in abundance. This is due to their fulfilment of their vows and fear evil. They also feed and nourish even over their love of it the stagnant, the solitary and the captives. They do so to seek the countenance of Allah. (vs 6–8).

3 CH 76 Vs 20 mentions the reward of paradise which is a pleasure and great dominion (mulukan kabeera—a rarely used phrase). vs 22 tells us that this is due to striving and that the striving is appreciated (mashkura).

4 CH 76 Vs 23 mentions the descent of a measure of Quran to the Reader. This descent is doubly emphasised (nazzalnahu tanzeela) to show the power of the process. vs 24 tells him to persist with the decision of his lord (reminding us of ayatun muhkamat—3/7) and not to obey the debilitators and concealers.

5 CH 76 Vs 30 which is towards the end, gives another unique command, not to will except as Allah wills. This points to the great ‘river’ of Allah’s will and how we are to contribute to it rather than oppose it as the oppressors do. Only then, we may enter a state of evolution (vs 31).

Chapter 77 (Al-Mursalat)

1 CH 77 begins with a series of ‘movements’. It starts with those sent forth with something recognised (vs 1). Then it mentions violent winds which spreads (vs 2). Next comes that which separates (vs 4). This movements
culminate in us meeting with the dhikr (vs 5) which is the clear Quran (36/69). This shows that the beginning of this chapter is about the proliferation of Quran and its message of peace with spreads.

2 **CH 77 VS 8 onwards speaks of the effect of the dhikr. This includes the obliteration of the stars (the luminaries in an oppressive societies) and the opening of the heavens (perhaps signalling a tremendous change in ideas) and the blowing away of the mountains (perhaps signalling the obliteration of oppressive institutions). This is considered to be fulfilment of the messengers’ time (vs 11)**

3 **CH 77 VS 13 tells us that this period is a period of classification. Therefore, it is vital to movement mentioned in the earlier part of this chapter to spread the dhikr in all forms. It then says for the first time ‘woe to the deconfirmers’ (vs 15), those who stop the spread of justice from happening. This particular line is repeated nine times in this chapter for emphasis.**

4 **CH 77 VS 44 mentions Allah rewarding the muhsineen (good doers). This particular line is mentioned five times in CH 37. This perhaps shows a link between CH 37 and CH 77 in terms of summation.**

5 **CH 77 ends with the emphasis that these deconfirmers are those who do not ruku’ (bow) when told to do so. Ruku’ is first mentioned to be with ‘those who ruku’ This shows that it is collective action being implied here. vs 50 then tells us about believing in a hadith after this, showing that the fertilisation of the dhikr is the biggest proof of Quranic truth.**

**Position Notes: Juz ‘Amma**

We now come to the final layer of summaries in Quran—the Juz ‘Amma. It is named thus due to the first word in CH 78 which is ‘amma’ (about what). This final part of Quran contains the shortest chapters and should
be seen as formulae. They are relatively easy to memorise and if so, can be used to recite at any time.

They are also more easily seen as pairs or triplets:

- **CH 78 and 79** are clearly twin chapters, exposing on the topics of the final hour.
- **CH 80** is about the spreading of the message and seems to connect **CH 78 and 79** with **CH 81 and 82**, which is about the upheaval of society when peace and justice arrive.
- **CH 83** is about being just in one’s dealings yet self-actualising. It connects to **CH 84 and 85**
- **CH 84 and 85** are the final times Quran is mention and relates reality to the use of Quran.
- **CH 86** is similar to the beginnings of **CH 84 and 85** but talks about the soul and the decisive saying.
- **CH 87** is the last chapter on ‘tasbeeh’ and explains the process.
- **CH 88** talks about the overwhelming event and vivification.
- **CH 89** talks about the dawn of revelation and the soul.
- **CH 90** is a preamble chapter which talks about the economics goals of Quran.
- **CH 91, 92 and 93** are a triplet set of chapters which talk about the realisation of these goals.
- **CH 94** talks about the personal projection which begins the project.
- **CH 95** is about ideal conditions and how to achieve it.
- **CH 96** is about revelation and reactions toward it.
- **CH 97** is about the descent of revelation and the bringing of peace.
- **CH 98** talks about clarifications from Allah and our responses.
- **CH 99** talks about the fruition of our deeds when the hour arrives.
- **CH 100** talks about the high energy penetration of reality.
- **CH 101** talks about destruction as contemplation.
- **CH 102** talks about attaining certainty through contemplating death.
- **CH 103** talks about the pressures of time and the solution.
- **CH 104** talks about the destruction of society from within.
- CH 105 talks about unstoppable forces and their ultimate destruction.
- CH 106 talks about stability through earnings and growth.
- CH 107 talks about creation of an ideal society through social action.
- CH 108 talks about the fount of abundance and how to achieve it.
- CH 109 talks about those who reject the rahmah of Allah.
- CH 110 talks about the help of Allah and how to achieve it.
- CH 111 talks about the cause of destruction after that help.
- CH 112 is the peak of tawheed and how Allah manifests in that peak.
- CH 113 is seeking protection of Allah from various external evils.
- CH 114 is seeking protection of Allah from internal evils.

**Chapter 78 (An-Naba)**

1 CH 78 has a unique beginning with vs 1–5. It begins with what people question each other and answers about the great news. This discussion is about the point of life or what is the greatest news in life. Allah answers that soon they will know. This corresponds well with CH 102.

2 CH 78 Vs 6–16 takes our attention to natural phenomena. This is because through these phenomena, we may be able to resonate with our primordial selves and thus achieve a realisation about the great news.

3 CH 78 Vs 27–28 tells us of the people in hell. They were not inclining towards judgement and used to deconfirm the signs of Allah with a strong deconfirmation. This is yet another formulation of failure in Quran.

4 CH 78 Vs 31 then talks about the muttaqeen, those who are preservant and in this context about confirming the signs of Allah.

5 CH 78 Vs 38 mentions the ‘establishment’ of the angels and the spirit. This echoes CH 70 as well as CH 97 showing that this event is the coming of the forces of truth and justice. The spirit echoes the coming of truth as per 16/101 and 26/192. This is considered to be the period of truth (yawm
This is considered to be a means of returning towards his lord (showing that this is not judgement day).

Chapter 79 (An-Naziat)

1 CH 79 vs 1–5 is about a series of forces. It begins with those who extract by drowning. It then mentions those who draw out gently. Next comes those who ‘swim’ and finally those who press forward in a race. These forces run the system of Allah and may refer to the system of truth and justice.

2 CH 79 vs 6–14 speaks of an end point. This point could refer to the end of the world itself or to the death of an individual. This links to vs 1–5 by showing us that this is the process of life and death.

3 CH 79 vs 15–20 gives us the final formulation of the story of *musa* (although he is mentioned in CH 87 for the final time). In this formulation, he is told that his lord called him with the state of lowness. He is told to go to *firaun* who has exceeded boundaries. Musa tells firaun to evolve (tazakka) and to focus on his Lord. He then showed *firaun* the greatest sign of his lord.

4 CH 79 contains the last exposition of the story of firaun which comes straight after in vs 22–35. Firaun is said to deconfirmed and rebelled. He then turned his back and strived against it. He told his people that he was their lord but Allah seized him and ended his life.

5 CH 79 ends with people asking about the coming of the hour (vs 42). Allah replies that they are in no position to ask but rather to know that to Allah is the final destination and it would be as if they remained in the world for but a single morning!
Chapter 80 (Abasa)

1 CH 80 has a unique beginning. The Reader is said to ‘frown and turn away’. When comes to him a blind man. In this context, this seems to be a spiritual blindness given that dhikr is mentioned next. The blind man may still benefit from the dhikr. It is also worth mentioning that in vs 1–2, the Reader is mentioned as a third person denoting his distance from Allah. Only from reading vs 3 that we may infer that it is the Reader being talked about.

2 CH 80 vs 5–7 speaks of one who seeks to become self-sufficient in knowledge. Ironically, the Reader pays attention to him (even though he is already on the path). The Reader is reminded it is not upon him if this person does not evolve.

3 CH 80 vs 8–10 finally tells us that for the one striving (ostensibly for knowledge) and is focused (on his lord), the Reader is distracted.

4 CH 80 vs 11–16 tells us that the dhikr (clear Quran 36/69) is a reminder for those who will, will vivify and be vivified. It is in honoured pages (as Quran is), raised high and purified. Carried by the hands of travellers who are honoured and immune. This shows the ‘existentiality’ of Quran, it is founded in the world.

5 CH 80 vs 17 up till the end of this chapter focuses on the insan, the weaker aspect of man. vs 17 tells us how insan is neutralised due to his hiding of the dhikr. He forgets his origins. Allah once again reminds him of his need for sustenance. He therefore needs to be connected back to the dhikr as it addresses our existence on a fundamental level.
Chapter 81 (At-Takwir)

1. **CH 81 VS 1–5** indicates the destruction of the system. **VS 1** speaks of how the source of the system folds up. **VS 2** talks about the luminaries of society falling without lustre. **VS 3** talks about the immovable institutions move away. **VS 4** talks about how society is neglected and finally **VS 5** talks about what is thrown away is gathered. **VS 6** refers to the energy of society which is boiling to critical point.

2. **CH 81 VS 7** mentions the souls being grouped according to what attracts them. This could refer to how the souls are attracted to ideologies and people of their own propensities.

3. **CH 81 VS 8–9** talks about those who are moderate or sedate. They will be asked why they are neutralised, thus showing the extremism rising in society.

4. **CH 81 VS 15** begins a connection with some natural phenomena with revelation. **VS 15** mentions those which retreat, **VS 16** mentions those that run their course and disappear. **VS 17** mentions the night which potentialises. **VS 18** mentions the dawn which actualises.

5. **CH 81 VS 19–29** is an echoing of a few other chapters. **VS 19** mentions that revelation that is saying of the honoured messenger (like 69/40). **VS 23** echoes early **CH 53**. **VS 27** echoes 68/52 and finally the final two verses echoes 76/30 which speaks of willing as Allah's will. This final section gives the solution for the social upheaval mentioned in the early part of this chapter.

Chapter 82 (Al-Infitaar)

1. **CH 82** is like **CH 81**, the early verses start with natural phenomena symbolising social upheavals. **VS 1** speaks of the skies breaking apart. **VS 2** speaks
the planets falling in a scattered manner. vs 3 speaks of the oceans burst-
ing forth. vs 4 speaks of graves overspilling.

2 CH 82 vs 6 contains one of the few calls to insan, the weaker aspect of
man. Insan are asked what deluded them away from Allah.

3 CH 82 vs 9 formulates our failures as deconfirming ad-deen. This shows
that bringing and confirming ad-deen with Allah is the way to prevent
this. This echoes CH 107 which begins with the same sentiment.

4 CH 82 vs 13–14 mentions two lesser mentioned characteristics, al-abrar
(those who have achieved immunity) and al-fujjar (those who have
allowed distintegration). Abrar also appears in 76/5.

5 CH 82 ends with the coming of yawm ad-deen (vs 17–19). This is the
period in which Allah’s command is in operation. No soul has power over
another soul during this period and all affairs will return to Allah. This
shows a state of perfect justice. This relates to the end of CH 81 previously
as revelation will bring about this state.

Chapter 83 (Al-Mutaffifeen)

1 CH 83 begins with ‘woe’ (wailun) and is one of the only two chapters to do
so (the other being CH 104, Al-Humazah).

2 CH 83 contains the word ‘muthaffifeen’ refers to one who is deficient and
in vs 1–3 describes one who extracts full measure from the one with
whom he transacts but refuses to give full measure on his part. The uni-
versality of this trait is apparent in all walks of life. This word is only used
once in Quran.

3 CH 83 vs 7 mentions ‘al-fujjar’ (rarely used term referring to those who
let things disintegrate) and mentions that they used to deconfirm yawm
ad-deen (the period of perfect justice). This time, it is also mentioned that when signs are reflected upon them, they take them as stories of the past (83/13).

4 **CH 83 VS 18** mentions al-abrar (those who have achieved immunity), another rarely used term. **VS 25** mentions that they would be given to drink the sealed nectar (raheeqin makthoom) which is for the ‘mutanafison’ (those who strive for self-actualisation). This is another unique term in Quran.

5 **CH 83 VS 36** asks if those who cause rejection (kuffar) will be rewarded for their deeds. This ties back to the beginning of the chapter which shows that we are to give our best for the sake of Allah (as per 9/111).

**Chapter 84 (Al-Inshiqaq)**

1 **CH 84 VS 1–5** uses natural phenomena to describe the period which comes the command of Allah. **VS 1** mentions the sky splitting open symbolising the split in social ideas. **VS 2** mentions that it is permitting for it’s Lord. **VS 3** talks about society increasing its influence. **VS 4** continues that it was expelling from itself as it was demanded by its Lord.

2 **CH 84 VS 6** is another rare call to the insaan, the weaker aspects of man. Insaan is toiling towards his lord and will meet Him. He will given his record in either his right hand or his back, symbolising how acceptable he is.

3 **CH 84 VS 16–19** mentions various natural phenomena which connects to the insaan being moved stage by stage. These stages are towards the meeting with Allah, as per the earlier part of this chapter.

4 **CH 84 VS 20** mentions that despite this obvious stage by stage movement, they do not believe. **VS 21** continues that when al-quran (their current
reading) is brought together for them (producing a significant meaning) they do not believe. This is the final time the proper noun ‘al-quran’ is mentioned in the whole Quran.

CH 84 ends with vs 25 which reinterates, that those who believe (in their current fruitful reading) and act to make such a situation fertile, for them in an unending recompense.

Chapter 85 (Al-Buruj)

1 CH 85 vs 1–2 speaks metaphorically of the skies possessing beautifications or constellations. This symbolises the fabric of society which places humankind in a trance.

2 CH 85 vs 4 mentions neutralisation to the people of ‘khudud’ which refer to people who stratify society into classes. They are considered to be fuel of the fire.

3 CH 85 vs 10–11 mentions those who cause fitna (captivations) to those who believe. They will be fuel for the fire. However those who believed and act for fertility will have the highest attainment (due to overcoming the fitna).

4 CH 85 vs 17–19 mentions the event of the soldiers, of *firaun* and *thamood*. They are considered to be those who concealed and deconfirmed the system of Allah.

5 CH 85 vs 20–22 which ends the chapter shows the existentiality of Quran. Allah first declares that He encompasses them, the aforementioned rejectors. He then declares the foundedness of Quran and it is in lawhin mahfuzh which symbolises its protection in the hearts of men. It is memorised and proliferated and only needs to be extracted to overcome oppression. This is the final time the word Quran is mentioned in any form.
Chapter 86 (At-Taariq)

1. CH 86 vs 1–3 begins the chapter with some symbolism. vs 1 speaks of the skies, symbolising the fabric of society and the ‘taariq’. Taariq or path shows that something is making its way in the idea of society. vs 3 explains the taariq something illuminating and piercing.

2. CH 86 vs 4 says that every nafs has a guardian (hafizh). This shows that each nafs must find its own path and blaze a trail of illumination and pierce its way in the world.

3. CH 86 vs 13 speaks of revelation being ‘qawlu fasl’ (a saying which elucidates, clearly categorises). This is a phrase which only appears here. It shows that revelation will be what saves us on the day. CH 86 may therefore be seen as another way to phrase the processes of CH 84 and 85 which summarises the process of Quran itself. Quran brings about ‘qawlu fasl’.

Chapter 87 (Al-A’laa)

1. CH 87 is the last chapter in Quran and the first since the ‘Tasbeeh Block’ (CH 57–64) to start with the word ‘sabbih’ (causing tasbeeh). vs 1 tells us to bring about tasbeeh (rotation and realisation) of the name of Allah, the high. This echoes 2/138

2. CH 87 vs 2–5 tells us about the effect of the name of our lord. He evolves and equilibrates us (vs 2). He potentialises and guides us (vs 3). vs 4 likens this process to the evolution of a pasture and vs 5 talks about the ending of that pasture, symbolising human life.

3. CH 87 vs 6–7 speaks about Allah announcing the Reader by bringing together his work and being fruitful. Through this announcement, he would not forget except as Allah wills.
Chapter 87 ends with the mentioning of the pages of the early ones. The pages of *ibrahim* and *musa* showing that these two personalities are most connected to the contents of this chapter. These are the final times *musa* and *ibrahim* are mentioned in Quran. The mention of these two personalities together in this way are also present in CH 53 VS 36–37.

Chapter 88 (Al-Ghashiyah)

1 CH 88 begins uniquely with the overwhelming event (hadithul ghashiyah). This event will cause everyone's ‘faces’ (symbolising their expressions in life) to be focussed and toiling hard to erect something. These are obviously describing the unprepared.

2 CH 88 VS 8–10 speaks of faces who on the day would be in bounties, This is due to the efforts which are met with good pleasure. They will be in an elevated garden. I believe this refers to once again, the coming of peace and justice.

3 VS 21–22 presents the solution which is to fertilise and vivify (Allah) because the Reader is a vivifier (mudhakkir). However, he is not one who can pressure the others to do as he bids (echoing 50/45).

Chapter 89 (Al-Fajr)

1 CH 89 VS 1–5 speaks of a particular process. It begins with the dawn. This dawn expels the social darkness which existed. It then urges us to understand intercession (shaf’i) or being solitary (watr) to understand how to expel this social darkness.

2 CH 89 VS 6–12 mentions a series of societies which failed in accepting the message. VS 6 mentions the *‘ad* people who are uniquely mentioned as ‘possessing’ pillars. The *‘ad* are said to be unprecedented in the land
showing their supremacy. **Vs** 9 mentions the *thamood*, also uniquely described as ‘carving in the valley’. **Vs** 10–12 mentions *firaun*, uniquely described as possessor of the stakes.

3 **CH 89** ends with the soul at rest (an-nafs al-mutmainnah—**Vs** 27). This is the state of the soul which at peace with its connection with Allah (13/28). In this state, it is commanded to return to the lord with good pleasure and in a state of pleasure. It is to enter Allah’s own garden as His own servants. This is another unique passage in Quran.

**Chapter 90 (Al-Balad)**

1 **CH 90** begins uniquely, with Allah saying he does not divide with ‘this land’, referring to the totality of the earth. **Vs** 2 affirms this by saying to the reader that he is free in this land. **Vs** 3 reminds us of the parent and child, referring to how we may be free, that is, by nurturing each other.

2 **CH 90 VS 11–17** describes ‘al-aqabah’ (the eventuality) referring to the ultimate outcome. This eventuality will for those who give freedom to one under rule. Or feeding/nourishing people while he himself is in difficulty to solitary people who are close to him. Or to stagnant people who are like dust (unactualised). In doing so, we come those who have believed in the aqabah and exhort with endurance and a means to evolution. They are companions of the right.

3 **CH 90 VS 19–20** mentions those who conceal with Allah’s signs (thus not acting upon what the previous people did). Upon them is the fire closing in, referring to the loss of the freedom in the beginning of the chapter.
Chapter 91 (Ash-Shams)

1. CH 91 is a densely packed chapter which starts with the sun, the moon, the day, the night, the sky and the earth (vs 1–6). These may refer to the various elements in society. The sun represents the source of the society (the authority) and the moon the institution which reflects this source, as examples.

2. CH 91 vs 7–10 then switches to the soul. This is a unique passage in Quran as there is no description of the nafs (soul)’s processes anywhere else. The soul and its equilibrium is mentioned. Its preservation and disintegration. In order to succeed, one must evolve it (through following Allah’s system). This passage relates to the beginning of the chapter and its natural phenomena.

3. CH 91 vs 11–15 mentions the people of *thamood* and their messenger. Their messenger brought to them the she-camel of Allah (naqatallah) which needed to drink. This symbolises the organic system of Allah which they curtailed (through selfishness and destruction of their souls). Hence, they suffered the consequences.

Chapter 92 (Al-Layl)

1. CH 92 also starts with natural phenomena, this time beginning with the night which covers. It then proceeds to the day when it appears. Then it mentions the evolution of male and female. This refers to the state of stillness (night) and action (day) which we experience as well as the state of fertilisation (male) and being fertilised (female).

2. CH 92 vs 5–7 states for those who give and are preservant. They confirm with the virtues echoing the names of Allah. Allah will make easy for them the path of ease. This is a very unique passage and phrasing in Quran.
CH 92 VS 18–21 talks about how to achieve good pleasure. By giving one’s belongings in the interest of growth. It is also to seek the countenance or perhaps the presence of Allah. These people will soon achieve good pleasure.

Chapter 93 (Adh-Dhuha)

1 CH 93 uniquely begins with a consolation to the Reader. It talks of the brightness (of the sun) and the night when it passes (vs 1–2). It then talks about His Lord not abandoning him, that his end will be better than his erstwhile state and soon he will be pleased (like the end of CH 92).

2 CH 93 VS 6–8 reminds the Reader of the blessings He already received. He was first solitary and he was given shelter. His Lord found him in misguidance and guided Him. He Lord found him poor and made him self-sufficient.

3 CH 93 VS 9–11 gives him the formula on how to achieve this or how to act because he received this. He is to treat the solitary well but not overwhelming them or subjugating. For those who ask, he is not to go past them. In other words, he is to keep renewing the bounties of His Lord.

Chapter 94 (Al-Inshirah)

1 CH 94 begins with a reminder to the Reader that Allah opened for him his projection in the world (vs 1). Allah delivered the Reader’s burden fruitfully (vs 2). And raised for the Reader his vivification in the minds of others or in society (vs 4). The Reader is to remember this.

2 CH 94 VS 5–6 mentions The Reader who is then reminded twice that with the difficulties he faces there is ease. This connects back to the gains he will make earlier.
3 CH 94 VS 7–8 formulates that therefore, when he was completed a task, he is to set about building something else. This is seen longing or desire for His Lord.

Chapter 95 (At-Tiin)

1 CH 95 VS 1–2 mentions entions at-teen (full and ripeness), az-zaitoon (a symbol of relish and vitality), toor (a state of flight and destiny) and sineen (well-formedness). It then mentions this safe land (Vs 3), referring to the signs which comes before (vs 1–2).

2 CH 95 then connects the above subject to the insan who is created in the best of moulds. However, Allah returns him to the worst of debased states. However, if he believed in his destiny (to be in the best moulds) and acts to realise it, he will have an unending reward.

3 CH 95 VS 7–8 then rhetorically asks the Reader, what would they deconfirm after the deen (referring to action to return to the best state). This trade off makes Allah the most judicious of judges.

Chapter 96 (Al-‘Alaq)

1 CH 96 VS 1–5 talks about the insan, the weaker aspect of man, and his destiny. He is to bring together aspects of his life productively (iqra’) with the essence of Lord who evolves (vs 1). He evolves insaan from a precarious state (vs 2). In doing this, his Lord will show Himself to be most honoured and will inform him by writing his destiny (vs 4).

2 CH 96 VS 9 onwards interestingly points the Reader’s attention towards one who prevents a servant who is establishing a connection. This person who prevents will not be upon guidance. He also does not administrate
with a sense of preservation. He would thus be one who deconfirms and turns away.

3 CH 96 vs 15 to end focuses on the end of this individual. If he does not desist, Allah will seize him by his forelock which makes him deconfirm. The end of the chapter calls the Reader not to obey him but rather to submit to Allah and to draw near to Him (by referring to the philosophy of the early part of the chapter).

Chapter 97 (Al-Qadr)

1 CH 97 vs 1 begins with the descent of revelation divine energy in the night of potential. vs 2 rhetorically asks what would make us reach this night? The hint comes in vs 3 saying that the night of potential has more benefits than an obvious state of integration (perhaps referring to the integrity of the self).

2 CH 97 mentions that in this right, there is the descent of the angels and the spirit. The angels denote the descent of cosmic forces to the earthly realm and the spirit denotes the movement of the human being towards evolution. This is vs 4 which echoes 44/1–5.

3 CH 97 vs 5 finally mentions the result of this descent is salaamun hiya (a state of fertile peace) until the time past the dawn of a new era when the effect is probably lost.

Chapter 98 (Al-Bayyinah)

1 CH 98 vs 1–3 describes a situation where clarity (bayyinat) comes. There are various reactions to the clarity. Those who have rejected it from among those connected to the obligations it brings and those who associate it with other values will depart. The sign of this clarity will come with
a messenger from Allah (rather than of Allah) who reflects off the purified pages. In these purified pages are books which are self-established (referring to the chapters of Quran).

2 CH 98 vs 5 basically sums up every clarification and rule in Quran—that they command us to serve Allah in a manner that exclusivises our deen for Him alone in flexible way (hunafa). This is considered to be establishing a connection with Allah and achieving growth. And finally, this deen is considered to be that which establishes (qayyimah).

3 CH 98 vs 7–8 reformulates vs 5 by saying that those who believed in the clarification and rule at hand and act in order to make it happen are the best of creatures. Their reward will be the garden of fulfilment and they will be dwelling in it for eternity. That is for those who are focussed on their lord.

Chapter 99 (Al-Zalzalah)

1 CH 99 vs 1–5 symbolically shows the state of society when is shaken by its own violent shaking. Society is thus discharging its burdens. Insaan, the weaker aspect of man will wonder what is wrong with it? This is due to society actualising/realising its current state upon the inspiration of its Lord.

2 CH 99 vs 6–8. In that period, the people will be able to see their erstwhile deeds. Whoever does even an atom of good will see it and whoever does an atom of bad will see it as well.

Chapter 100 (Al-ʻAdiyat)

1 CH 100 vs 1–5 gives a feeling of great energy and movement. vs 1 speaks about those who overstep with a soaring speed. vs 2 corroborates this
by declaring that in doing so, they are igniting sparks. vs 3 declares that they are instigators of change which comes early with a new dawn. vs 4 says that in doing so, their charges create a great effect. vs 5 sums it up by saying that this entire process transforms society into a ‘wasat’ society (balanced and foremost) for the collective. This entire process is about energy and momentum towards self and social transformation.

2 CH 100 vs 6–11 however talks about why this process doesn’t happen. The weaker aspects of man is ungrateful to his lord. In that ungratefulness, he is witness against himself. He displays his in his intense love of choicefulness. However, there will be a time when what is buried will be spilled forth. During that time, our projections will be obtained. Indeed our Lord is well aware this will happen.

Chapter 101 (Al-Qari’ah)

1 CH 100 vs 1–5 deals with ‘qari’ah’. vs 1 throws at us this word and vs 2 rhetorically asks what it is. vs 3 further asks what will make it reach us? vs 4–5 describes it a state in which the essence of mankind will be like couches spread out (flat and unmoving). The institutions will be like carded wool, i.e. powerless and easily removed.

2 CH 100 vs 6–9 formulates what would happen. Those who kept a heavy balance (kept a balance in many aspects of their lives) will a life of ease and good pleasure. The others will be in an abyss. vs 10–11 formulates this as a fire, intensely hot.

Chapter 102 (At-Takathoor)

1 CH 102 vs 1–2 speaks of the distraction of increasing or piling up (of wealth, status symbols). This distraction ends when we visit graves i.e. when we see what is our end.
CH 102 VS 3 to the end tells us how to see this. We shall know through the knowledge of certainty (*musa* mentions this as rabubiyah/lordship of everything to *firaun* in 26/23–24). When we have achieved this knowledge, we can then achieve the vision the fountain of certainty (through actualisation of that rabubiyah). Then death comes and we will be questioned about the bounty that that fountain of certainty brings.

**Chapter 103 (Al-‘Asr)**

1 CH 103 VS 1–2 mentions al-‘asr which is the squeezing of time. Time squeezes the life of us so we need to make the most of it. Insaan however is in a state of loss as they do not pay attention.

2 CH 103 VS 3 mentions the exception which is those who believe in this and who act to make things right. They also exhort each with truth and endurance.

**Chapter 104 (Al-Humazah)**

1 CH 104 is one of the few chapters to start with ‘wayl’ (woe). This time is to every repeller (humazah) and slanderer (lumazah). They do so in their piling up of wealth perhaps subconsciously thinking their wealth will make them last forever (VS 1–3)

2 CH 104 VS 6–7 They will be thrown into the hutamah (the crusher). This crusher is the fire of Allah which rises and consumes the mind (so they are unable to develop and rationalise). The fire will then close upon then in extended columns (VS 8–9).
**Chapter 105 (Al-Feel)**

1. CH 105 VS 1 starts us off by asking us to see the companions of the elephant. This refers to the gargantuan machinery which threatens to destroy and enslave mankind. VS 2 however says that Allah places them upon a misdirection.

2. CH 105 VS 3 states Allah sends upon them birds which are skilful. This refers to highly evolved people who are able to navigate their own destiny. These ‘birds’ throw upon the companions of the elephant stones from hell (which is fiery). Despite their superior size and power, they are then consumed. The same language is used for the destruction of the people of *lut* in 15/74.

**Chapter 106 (Al-Quraish)**

1. CH 106 VS 1 starts with the coming together, stabilisation, wholeness of the people who are gathering (wealth). VS 2 mentions that they run caravans (showing travel, work, movement) during the winter and summer, symbolising easier and more difficult times.

2. CH 106 VS 3–4 tell us that They are then to serve the Lord of ‘this house’ symbolising the entire earth which can be a system of sustenance. The Lord gives them security from fear and satisfaction from hunger.

**Chapter 107 (Al-Ma’un)**

1. CH 107 VS 1–3 speaks to those who deny ad-deen (the power relationship with Allah which in this context deals with basmalah). These are the people who repel those who are solitary. Also ones who refuse to nourish people who are stagnant.
CH 107 VS 4 till the end tells us that these people are musalleen (people with focuses in life). However, their focuses are misdirected (since they’re not in accordance with the deen). Instead, their focuses (and consequent works) are only for show. They fail to bring about an optimum state (al-ma’un).

Chapter 108 (Al-Kawthar)

CH 108 VS 1 speaks to the Reader and tells him that Allah has given him the fountain of abundance referring to the dual aspects of rahmah which come with the basmalah. This is given to all mankind.

CH 108 VS 2–3 tells us that in order to achieve this, the Reader is instructed to focus on His Lord and form a connection with Him. Whoever then opposes or dislikes him will then be cut off.

Chapter 109 (Al-Kaafiroon)

CH 109 is directed at those who reject the dual aspects of rahmah which is enshrined in the basmalah formula. When this happens, they are addressed by the the Reader in VS 1.

CH 109 VS 2–6 The rest of the chapter focuses on the absolute dissociation between the Reader and these rejectors. The Reader simply does not share any aspect of ibadah/worship with these rejectors at all. The end verse tells that there is a complete dissociation of deen.

Chapter 110 (An-Nasr)

CH 110 VS 1 speaks of ‘nasrullah’ (the ultimate form of Allah’s help) and the opening. When this happens, the victory is so convincing that the
Reader would see people entering deenillah (the highest form of deen) by the droves.

2 CH 110 VS 3 tells us that in order to make this happen, the Reader is told to work harmoniously with the positivity of his Lord and seek divine protection. Allah is essentially one who facilitates return to this primordial state.

**Chapter 111 (Al-Masad)**

1 CH 111 starts with the proclamation that the two hands of *abu lahab* (father of lust or flame) perishes. There is a double emphasis here to the perishing. His wealth nor his earnings will not avail him due to this lust (vs 2). He will be burned by the internal fire which is the essence of that lust (vs 3)

2 The ones who are tied to the father of flame will carry the firewood to keep this flame going. This symbolises those who are tied to lust and keep feeding it (vs 4). Their necks are tied by twisting ropes to this habit (vs 5), symbolising that they are trapped by this and need to get away before it’s too late.

**Chapter 112 (Al-Ikhlas)**

1 CH 112 is the final chapter explaining attributes of Allah. Starts with Allah’s oneness (*uhudiyyah*) which is related to the flow of His being (*huwiyyah* as in *qul huwa Allahu ahad*). This in turn is followed by his *samadiyyah*, his absoluteness of existence.

2 CH 112 then mentions that he does not take favourites nor he is a favourite of any Lord. This feeds into his uhudiyyah above. His oneness is one of sufficiency and power. Finally, it says that no one has the being which
reaches him (lam yakun lahu). He is sufficient in his oneness of being (kufwan ahad).

**Chapter 113 (Al-Falaq)**

1. CH 113 starts with taking protection with the Lord of al-falaq. Falaq refers to the bursting forth of the rahmaan and raheem aspects of Allah enshrined in the basmalah. This bursting forth will eradicate the evils explicated in the following verses.

2. CH 113 tells us that the evils explicated in the rest of this chapter are that from what Allah himself created (vs 2). From the coldness of darkness when it sets in (vs 3) referring to the lack of fire of guidance and light (vs 3). From blowing on knots (vs 4) referring to causing any stirrings on human relationships and contracts. Finally from the envious when they envy (vs 5), the double of emphasis showing the prevailing evil of envy. All these should be eradicated with the bursting forth of Rahmaan and Raheem.

**Chapter 114 (An-Naas)**

1. CH 114 also begins with seeking protection but this time from the Lord of humankind. It starts with Lordship (rabubiyah) because everyone no matter their belief has to subscribe to it. It then moves on to His Kingship (mulukiyyah). Although he is the king, not everyone recognises His dominion and thus his law. Finally, his divine status is mentioned (uluhiyyah). He is god of mankind but few recognise this as well.

2. CH 114 VS 4–5 tells us that what we need protection from is the source of all evil. The evil of the whisperer who retreats as soon as he whispers. The manifestations of whispers appear in our projections in the world. The source of these whispers are the potential psychic forces we have as well as other members of the human race.