

The

Quran

Chronicle

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Translation

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Introduction

The word Quran appears about 70 times in the Quran itself, assuming various meanings. It is a verbal noun of the Arabic verb Qara'a meaning "he read" or "he recited..

Moslems regard the Quran as the main miracle of Mohammad, the proof of his prophethood.

The Quran is a collection of 6236 ayat meaning verses (ayat is the Arabic word for evidence or sign), revealed to Prophet. The number varies if the "bismillah" (in the name of Allah) are counted separately. The word *ayah* is also used to refer to the verses of the Bible by Arab Christians and Christians in countries where Arabic words are used for religious terms

Quran is regarded widely as the finest piece of literature in the Arabic language. It is divided into 114 Chapters (suras) of unequal length, which are classified either as Makki (from Makkah) or Medini (from Medineh) depending upon their place and time of revelation.

Moslems believe Quran to be verbally revealed through angel Jibrīl (Gabriel) from Allah to Mohammad gradually over a period of approximately 23 years beginning in 610 CE, when Mohammad was 40, and concluding in 632 CE, the year of his death.

Mohammad was born in 570 in the Arabian city of Makkah. He was orphaned at an early age and brought up under the care of

his uncle Abu Talib (Ali's father). He later worked mostly as a merchant, as well as a shepherd, and was first married by age 25 to richest woman in Arabia, Khadijah, who was 15 years older than him.

Discontented with life in Makkah, he retreated to a cave in the surrounding mountains for meditation and reflection.

According to Islamic beliefs it was here, at age 40, in the month of Ramadan, where he received his first revelation from God.

Three years after this event Mohammad started preaching these revelations publicly, proclaiming that "God is One", that complete "surrender" to Him is the only way acceptable to God, and that he himself was a prophet and messenger of God, in the same vein as other Islamic prophets.

Mohammad gained few followers early on, and was met with hostility from some Makkahn tribes; he and his followers were treated harshly. To escape persecution, Mohammad sent some of his followers to Abyssinia before he and his remaining followers in Makkah migrated to Medinah (then known as Yathrib) in the year 622.

This event, the Hijra, marks the beginning of the Islamic calendar, which is also known as the Hijri Calendar.

In Medinah, Mohammad united the conflicting Arab tribes, and after eight years of fighting with the Makkahn tribes, his followers, who by then had grown to 10,000, conquered Makkah.

In 632. A few months after returning to Medinah from his Farewell Pilgrimage, Mohammad fell ill and died.

By the time of his death, most of the Arabian Peninsula had converted to Islam, and he had united the tribes of Arabia into a single Moslem religious polity.

The Quran is the primary source of information for Islam. It is the central religious text of Islam and Moslems believe it represents the words of God revealed to Mohammad through Gabriel. Although it mentions Mohammad directly only four times, there are verses which can be interpreted as allusions to Mohammad's life. Or his biography could be seen between the lines of Quran!

In addition, the "hadith" collections are accounts of the verbal and physical traditions of Mohammad that date from several generations after his death. Hadith compilations are records of the traditions or sayings of Mohammad. They might be defined as the biography of Mohammad perpetuated by the long memory of his community for their exemplification and obedience.

In Islamic terminology, the term *hadith* refers to reports of statements or actions of Mohammad, or of his tacit approval or criticism of something said or done in his presence.

The Arabian Peninsula was largely arid and volcanic, making agriculture difficult except near oases or springs. The landscape was thus dotted with towns and cities, two prominent ones being Makkah and Medinah. Medinah was a large flourishing agricultural settlement, while Makkah was an

important financial center for many surrounding tribes. Communal life was essential for survival in the desert conditions, as people needed support against the harsh environment and lifestyle. Tribal grouping was encouraged by the need to act as a unit, this unity being based on the bond of kinship by blood. Indigenous Arabs were either nomadic or sedentary, the former constantly traveling from one place to another seeking water and pasture for their flocks, while the latter settled and focused on trade and agriculture. Nomadic survival was also dependent on raiding caravans or oases, the nomads not viewing this as a crime.

In pre-Islamic Arabia, gods or goddesses were viewed as protectors of individual tribes, their spirits being associated with sacred trees, stones, springs and wells.

As well as being the site of an annual pilgrimage, the Kaaba shrine in Makkah housed 360 idol statues of tribal patron deities.

Aside from these gods, the Arabs shared a common belief in a supreme deity called Allah (literally "the god"), who was remote from their everyday concerns and thus not the object of cult or ritual. Three goddesses were associated with Allah as his daughters: Al-lāt, Manāt and al-‘Uzzá.

Monotheistic communities existed in Arabia, including Christians, Jews and Zoroastrians.

Hanifs – native pre-Islamic Arab monotheists – are also sometimes listed alongside Jews and Christians in pre-Islamic Arabia, although their historicity is disputed amongst scholars.

According to Moslem tradition, Mohammad himself was a Hanif and one of the descendants of Ishmael, son of Abraham.

Beginnings of the Quran, at some point Mohammad adopted the practice of meditating alone for several weeks every year in a cave on Mount Hira near Makkah. Islamic tradition holds that during one of his visits to Mount Hira, the angel Gabriel appeared to him in the year 610 and commanded Mohammad to recite the following verses:

***“Proclaim! (or read!) in the name of thy Lord and Cherisher,
Who created-***

Created man, out of a (mere) clot of congealed blood:

Proclaim! And thy Lord is Most Bountiful,-

He Who taught (the use of) the pen,-

Taught man that which he knew not.”

—Quran, sura 96 (Al-Alaq), ayat 1-5

After returning home, Mohammad was consoled and reassured by Khadijah and her Christian cousin, Waraqah ibn Nawfal. Upon receiving his first revelations, he was deeply distressed and resolved to commit suicide. He also feared that others would dismiss his claims as being possessed. Shi'a tradition maintains that Mohammad was neither surprised nor frightened at the appearance of Gabriel but rather welcomed him as if he had been expecting him. The initial revelation was followed by a pause of three years during which Mohammad further gave

himself to prayers and spiritual practices. When the revelations resumed he was reassured and commanded to begin preaching:

"Thy Guardian-Lord hath not forsaken thee, nor is He displeased."

Sahih Bukhari narrates Mohammad describing the revelations as, "Sometimes it is (revealed) like the ringing of a bell" and Aisha reported, "I saw the Prophet being inspired Divinely on a very cold day and noticed the sweat dropping from his forehead (as the Inspiration was over)".

According to Welch these revelations were accompanied by mysterious seizures, and the reports are unlikely to have been forged by later Moslems. Mohammad was confident that he could distinguish his own thoughts from these messages.

According to the Quran, one of the main roles of Mohammad is to warn the unbelievers of their eschatological punishment (Quran 38:70, Quran 6:19). Sometimes the Quran does not explicitly refer to the Judgment day but provides examples from the history of some extinct communities and warns Mohammad's contemporaries of similar calamities (Quran 41:13–16). Mohammad is not only a warner to those who reject God's revelation, but also a bearer of good news for those who abandon evil, listen to the divine word, and serve God.

Mohammad's mission also involves preaching monotheism:

The Quran commands Mohammad to proclaim and praise the

name of his Lord and instructs him not to worship idols or associate other deities with God.

The last ayah from the sura An-Najm in the Quran:

"So prostrate to Allah and worship [Him]."

The key themes of the early Quranic verses (Medini) included the responsibility of man towards his creator; the resurrection of the dead, God's final judgment, followed by vivid descriptions of the tortures in hell and pleasures in Paradise, and the signs of God in all aspects of life.

Religious duties required of the believers at this time were few: belief in God, asking for forgiveness of sins, offering frequent prayers, assisting others—particularly those in need, rejecting cheating and the love of wealth (considered to be significant in the commercial life of Makkah), being chaste, and not killing newborn girls.

At 622 AD, after immigrating to Medinah, among the first things Mohammad did to settle down the longstanding grievances among the tribes of Medinah, was the drafting of a document known as the Constitution of Medinah; "establishing a kind of alliance or federation" among the eight Medinah tribes and Moslem emigrants from Makkah, which specified the rights and duties of all citizens, and the relationship of the different communities in Medinah (including that of the Moslem community to other communities, specifically the Jews and other "Peoples of the Book"). The community

defined in the Constitution of Medinah, *Ummah*, had a religious outlook but was also shaped by practical considerations and substantially preserved the legal forms of the old Arab tribes. It effectively established the first Islamic state.

For Jews and Christians in Medinah, the 86 Makki suras of the Quran, which included many Bible stories, and which praised Jews as chosen people with the most sublime Arabic poetry, was a valuable gift, so they welcomed and embraced Mohammad.

Several ordinances were proclaimed to win over the numerous and wealthy Jewish population. But these were soon rescinded as the Jews insisted on preserving the entire Mosaic law, and did not recognize Mohammad as a prophet because he was not of the race of David.

The first group of pagan converts to Islam in Medinah were the clans who had not produced great leaders for themselves but had suffered from warlike leaders from other clans. This was followed by the general acceptance of Islam by the pagan population of Medinah, apart from some exceptions.

According to Ibn Ishaq, this was influenced by the conversion of Sa'd ibn Mu'adh (a prominent Medinah leader) to Islam. Those Medinahns who converted to Islam and helped the Moslem emigrants find shelter became known as the *ansar*

(supporters). Then Mohammad instituted brotherhood between the emigrants and the supporters and he chose Ali as his own brother.

Following the emigration, the Makkahns seized the properties of the Moslem emigrants in Makkah. Economically uprooted and with no available profession, the Moslem migrants turned to raiding Makkahn caravans, initiating armed conflict with Makkah.

Mohammad delivered Qur'anic verses permitting the Moslems to fight the Makkahns (see sura Al-Hajj, Qur'an 22:39–40). These attacks allowed the migrants to acquire wealth, power and prestige while working towards their ultimate goal of conquering Makkah.

On 11 February 624 according to the traditional account, while praying in the Masjid al-Qiblatain in Medinah, Mohammad received a revelation from Allah that he should be facing Makkah rather than Jerusalem during prayer.

As he adjusted himself, so did his companions praying with him, beginning the tradition of facing Makkah during prayer. According to Watt, the change may have been less sudden and definite than the story suggests – the related Quranic verses (2:136–2:147) appear to have been revealed at different times – and correlates with changes in Mohammad's political support base, symbolizing his turning away from Jews and adopting a more Arabian outlook.

In March 624, Mohammad led some three hundred warriors in a raid on a Makkahn merchant caravan. The Moslems set an

ambush for them at Badr. Moslems won the battle, killing at least forty-five Makkahns with only fourteen Moslems dead. They also succeeded in killing many Makkahn leaders, including Abu Jahl. Seventy prisoners had been acquired, many of whom were soon ransomed in return for wealth or freed. Mohammad and his followers saw in the victory a confirmation of their faith, as Mohammad ascribed the victory to the assistance of an invisible host of angels.

The Qur'anic verses of this period, unlike the Makki ones, dealt with practical problems of government and issues like the distribution of spoils.

The victory strengthened Mohammad's position in Medinah and dispelled earlier doubts among his followers. As a result the opposition to him became less vocal. Pagans who had not yet converted were very bitter about the advance of Islam. Two pagans, Asma bint Marwan and Abu 'Afak, had composed verses taunting and insulting the Moslems. They were killed by people belonging to their own or related clans and no blood-feud followed.

Mohammad expelled from Medinah the Banu Qaynuqa, one of three main Jewish tribes. Although Mohammad wanted them executed, Abd-Allah ibn Ubaiy chief of the Khazraj tribe did not agree and they were expelled to Syria but without their property. Following the Battle of Badr, Mohammad also made mutual-aid alliances with a number of Bedouin tribes to protect his community from attacks from the northern part of Hijaz.

The Makkahns were now anxious to avenge their defeat. To maintain their economic prosperity, the Makkahns needed to restore their prestige, which had been lost at Badr. In the ensuing months, the Makkahns sent ambush parties on Medinah while Mohammad led expeditions on tribes allied with Makkah and sent out a raid on a Makkahn caravan. Abu Sufyan subsequently gathered an army of three thousand men and set out for an attack on Medinah.

A scout alerted Mohammad of the Makkahn army's presence and numbers a day later. The next morning, at the Moslem conference of war, there was dispute over how best to repel the Makkahns. Mohammad and many senior figures suggested that it would be safer to fight within Medinah and take advantage of its heavily fortified strongholds. Younger Moslems argued that the Makkahns were destroying their crops, and that huddling in the strongholds would destroy Moslem prestige. Mohammad eventually conceded to the wishes of the latter, and readied the Moslem force for battle. Thus, Mohammad led his force outside to the mountain of Uhud (where the Makkahns had camped) and fought the Battle of Uhud on March 23.

Although the Moslem army had the best of the early encounters, indiscipline on the part of strategically placed archers led to a Moslem defeat, with 75 Moslems killed including Hamza, Mohammad's uncle and one of the best known martyrs in the Moslem tradition.

The Makkahns did not pursue the Moslems further, but marched back to Makkah declaring victory. This is probably because Mohammad was wounded and thought to be dead.

When they knew this on their way back, they did not return back because of false information about new forces coming to his aid. They were not entirely successful, however, as they had failed to achieve their aim of completely destroying the Moslems. The Moslems buried the dead, and returned to Medinah that evening.

Questions accumulated as to the reasons for the loss, and Mohammad subsequently delivered Qur'anic verses 3:152 which indicated that their defeat was partly a punishment for disobedience and partly a test for steadfastness.

Abu Sufyan now directed his efforts towards another attack on Medinah. He attracted the support of nomadic tribes to the north and east of Medinah, using propaganda about Mohammad's weakness, promises of booty, memories of the prestige of the Quraysh and use of bribes.

Mohammad's policy was now to prevent alliances against him as much as he could. Whenever alliances of tribesmen against Medinah were formed, he sent out an expedition to break them up. When Mohammad heard of men massing with hostile intentions against Medinah, he reacted with severity.

One example is the assassination of Ka'b ibn al-Ashraf, a chieftain of the Jewish tribe of Banu Nadir who had gone to Makkah and written poems that helped rouse the Makkahns' grief, anger and desire for revenge after the Battle of Badr.

Around a year later, Mohammad expelled the Jewish tribe of Banu Nadir from Medinah to Syria allowing them to take some of their possessions because he was unable to subdue them in their strongholds. The rest of their property was claimed by

Mohammad in the name of God because it was not gained with bloodshed.

With the help of the exiled Banu Nadir, the Quraysh military leader Abu Sufyan had mustered a force of 10,000 men.

Mohammad prepared a force of about 3,000 men and adopted a new form of defense unknown in Arabia at that time: the Moslems dug a trench wherever Medinah lay open to cavalry attack.

The idea is credited to a Persian convert to Islam, Salman e Parsi (Salman the Persian).

Salman was a Mazdki (an old Persian religion with distinct similarity to Communism), who escaped prosecution in Iran and found sanctuary among Jewish tribes. Salman became the closest confidant of Mohammad, and was declared family (Ahl-e-Bayt). After the fall of Iran he became the Governor of Tisfun, capital city of Persia, adjacent to the village of Baghdad.

The siege of Medinah began on March 31, 627 and lasted for two weeks. Abu Sufyan's troops were unprepared for the fortifications they were confronted with, and after an ineffectual siege lasting several weeks, the coalition decided to go home.

The Qur'an discusses this battle in sura Al-Ahzab, ayat (verses) 9-27, 33:9-27. During the battle, the Jewish tribe of Banu Qurayza, located at the south of Medinah, had entered into negotiations with Makkahn forces to revolt against

Mohammad. Although they were swayed by suggestions that Mohammad was sure to be overwhelmed, they desired reassurance in case the confederacy was unable to destroy him. No agreement was reached after the prolonged negotiations, in part due to sabotage attempts by Mohammad's scouts. After the coalition's retreat, the Moslems accused the Banu Qurayza of treachery and besieged them in their forts for 25 days. The Banu Qurayza eventually surrendered; according to Ibn Ishaq, all the 800 men apart from a few who converted to Islam were beheaded by Ali in one day, while the women and children were enslaved.

Following the Battle of the Trench, Mohammad made two expeditions to the north which ended without any fighting. While returning from one of these (or some years earlier according to other early accounts), an accusation of adultery was made against Aisha, Mohammad's most beautiful wife. Aisha was exonerated from the accusations when Mohammad announced that he had received a revelation confirming Aisha's innocence and directing that charges of adultery be supported by four eyewitnesses (sura 24, An-Nur).

Although Mohammad had already delivered Qur'anic verses commanding the Hajj, the Moslems had not performed it due to the enmity of the Quraysh.

In the month of Shawwal 628, Mohammad ordered his followers to obtain sacrificial animals and to make preparations for a pilgrimage (*umrah*) to Makkah, saying that Allah had

promised him the fulfillment of this goal in a vision where he was shaving his head after the completion of the Hajj. Upon hearing of the approaching 1,400 Moslems, the Quraysh sent out a force of 200 cavalry to halt them.

Mohammad evaded them by taking a more difficult route, thereby reaching al-Hudaybiyya, just outside of Makkah.

According to Watt, although Mohammad's decision to make the pilgrimage was based on his dream, he was at the same time demonstrating to the pagan Makkahns that Islam does not threaten the prestige of their sanctuary, and that Islam was an Arabian religion.

Negotiations commenced with emissaries going to and from Makkah. While these continued, rumors spread that one of the Moslem negotiators, Uthman bin al-Affan, had been killed by the Quraysh. Mohammad responded by calling upon the pilgrims to make a pledge not to flee (or to stick with Mohammad, whatever decision he made) if the situation descended into war with Makkah. This pledge became known as the "Pledge of Acceptance", and a treaty scheduled to last ten years was eventually signed between the Moslems and Quraysh. The main points of the treaty included the cessation of hostilities; the deferral of Mohammad's pilgrimage to the following year; and an agreement to send back any Makkahn who had gone to Medinah without the permission of their protector.

Many Moslems were not satisfied with the terms of the treaty. However, the Qur'anic sura "Al-Fath" (The Victory) (Qur'an 48:1–29) assured the Moslems that the expedition from which

they were now returning must be considered a victorious one. It was only later that Mohammad's followers would realize the benefit behind this treaty. These benefits included the inducing of the Makkahns to recognize Mohammad as an equal; a cessation of military activity posing well for the future; and gaining the admiration of Makkahns who were impressed by the incorporation of the pilgrimage rituals.

After signing the truce, Mohammad made an expedition against the Jewish oasis of Khaybar, known as the Battle of Khaybar.

This was possibly due to it housing the Banu Nadir, who were inciting hostilities against Mohammad, or to regain some prestige to deflect from what appeared to some Moslems as the inconclusive result of the truce of Hdaybiyya.

According to Moslem tradition, Mohammad also sent letters to many rulers of the world, asking them to convert to Islam (the exact date is given variously in the sources). Hence he sent messengers (with letters) to Heraclitus of the Byzantine Empire (the eastern Roman Empire), Khosrau of Persia, the chief of Yemen and to some others. In the years following the truce of Hdaybiyya, Mohammad sent his forces against the Arabs on Trans-Jordanian Byzantine soil in the Battle of Mu'tah, in which the Moslems were defeated.

The tribe of Banu Khuza'a had good relations with Mohammad, whereas their enemies, the Banu Bakr, had an alliance with the Makkahns. A clan of the Bakr made a night raid against the Khuza'a, killing a few of them. The Makkahns

helped the Banu Bakr with weapons and, according to some sources, a few Makkahns also took part in the fighting. After this event, Mohammad sent a message to Makkah with three conditions, asking them to accept one of them. These were that either the Makkahns paid blood money for those slain among the Khuza'ah tribe; or, that they should disavow themselves of the Banu Bakr; or, that they should declare the truce of Hdaybiyyah null.

The Makkahns replied that they would accept only the last condition. However, soon they realized their mistake and sent Abu Sufyan to renew the Hdaybiyyah treaty, but now his request was declined by Mohammad.

Mohammad began to prepare for a campaign. In 630, Mohammad marched on Makkah with an enormous force, said to number more than ten thousand men. With minimal casualties, Mohammad took control of Makkah.

He declared an amnesty for past offenses, except for ten men and women who had mocked and ridiculed him in songs and verses. Most Makkahns converted to Islam and Mohammad subsequently destroyed all the statues of Arabian gods in and around the Kaaba. The Qur'an discusses the conquest of Makkah, Conquest of Arabia.

Soon after the conquest of Makkah, Mohammad was alarmed by a military threat from the confederate tribes of Hawazin who were collecting an army twice the size of Mohammad's. The Banu Hawazin were old enemies of the Makkahns. They were joined by the Banu Thaqif (inhabiting the city of Ta'if)

who adopted an anti-Makkahn policy due to the decline of the prestige of Makkahns. Mohammad defeated the Hawazin and Thaqif tribes in the Battle of Hunayn.

In the same year, Mohammad made the expedition of Tabuk against northern Arabia because of their previous defeat at the Battle of Mu'tah as well as reports of the hostile attitude adopted against Moslems. With the greatest difficulty he collected thirty thousand men, half of whom, however, on the second day after their departure from Makkah, returned with Abd-Allah ibn Ubayy, untroubled by the damning verses which Mohammad hurled at them. Although Mohammad did not make contact with hostile forces at Tabuk, he received the submission of some local chiefs of the region.

A year after the Battle of Tabuk, the Banu Thaqif sent emissaries to Medinah to surrender to Mohammad and adopt Islam.

Many bedouins (those in the desert) submitted to Mohammad to be safe against his attacks and to benefit from the booties of the wars.

However, the bedouins were alien to the system of Islam and wanted to maintain their independence, their established code of virtue and their ancestral traditions. Mohammad thus required of them a military and political agreement according to which they "acknowledge the suzerainty of Medinah, to refrain from attack on the Moslems and their allies, and to pay the Zakat, the Moslem religious levy."

In 632, at the end of the tenth year after the migration to Medinah, Mohammad carried through his first truly Islamic

pilgrimage, thereby teaching his followers the rites of the annual Great Pilgrimage (Hajj). After completing the pilgrimage, Mohammad delivered a famous speech known as The Farewell Sermon, at Mount Arafat east of Makkah. In this sermon, Mohammad advised his followers not to follow certain pre-Islamic customs. He declared that an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. He abolished all old blood feuds and disputes based on the former tribal system and asked for all old pledges to be returned as implications of the creation of the new Islamic community. Commenting on the vulnerability of women in his society, Muhammed asked his male followers to “Be good to women; for they are powerless captives (*awan*) in your households. You took them in God’s trust, and legitimated your sexual relations with the Word of God, so come to your senses people, and hear my words ...” He told them that they were entitled to discipline their wives but should do so with kindness. He addressed the issue of inheritance by forbidding false claims of paternity or of a client relationship to the deceased, and forbade his followers to leave their wealth to a testamentary heir. He also upheld the sacredness of four lunar months in each year. According to Sunni tafsir, the following Qur'anic verse was delivered during this event: ***“Today I have perfected your religion, and completed my favours for you and chosen Islam as a religion for you.”(Qur'an 5:3)***

According to Shia “tafsir” explaining, it refers to the appointment of Ali ibn Abi Talib at the pond of Khumm (Ghadir e Khom) as Mohammad's successor, this occurring a few days later when Moslems were returning from Makkah to Medinah.

A few months after the farewell pilgrimage, Mohammad fell ill and suffered for several days with a fever, head pain, and weakness.

He died on Monday, June 8, 632, in Medinah, at the age of 63, in the house of his wife Aisha. With his head resting on Aisha's lap he murmured his final words soon after asking her to dispose of his last worldly goods, which were seven coins:

Rather, God on High and paradise.

—Mohammad

He is buried where he died, in Aisha's house which is today within the Mosque of the Prophet in the city of Medinah. Next to Mohammad's tomb, there is another empty tomb that Moslems believe awaits Jesus.

Conquests of Mohammad and the Rashidun:

Mohammad united the tribes of Arabia into a single Arab Moslem religious polity in the last years of his life. With Mohammad's death, Umar ibn al-Khattab, a prominent companion of Mohammad, nominated Abu Bakr, Mohammad's friend and collaborator. Others added their support and unanimously Abu Bakr was made the first caliph.

However, this choice, century or more later, was disputed by Shia, who held that Ali ibn Abi Talib, his cousin and son-in-law, should have been designated the successor by Mohammad at Ghadir e Khumm.

Abu Bakr's immediate task was to make an expedition against the Byzantine (or Eastern Roman Empire) forces because of the previous defeat, although he first had to put down a rebellion by Arab tribes in an episode referred to by later Moslem historians as the "Ridda Wars", or "Wars of Apostasy."

The pre-Islamic Middle East was dominated by the Byzantine and Sassanian Persian Empires. The Roman-Persian Wars between the two had devastated the region, making the empires unpopular amongst local tribes. Furthermore, in the lands that would be conquered by Moslems, many Christians (Nestorians, Monophysites, Jacobites and Copts) were disaffected from the Christian Orthodoxy which deemed them heretics. Within only a decade, Moslems conquered Persia, Roman Syria and Roman Egypt and established the Rashidun Empire.

According to William Montgomery Watt, for Mohammad, religion was not a private and individual matter but rather "the total response of his personality to the total situation in which he found himself. He was responding [not only]... to the religious and intellectual aspects of the situation but also to the economic, social, and political pressures to which contemporary Makkah was subject." Bernard Lewis says that there are two important political traditions in Islam – one that

views Mohammad as a statesman in Medinah, and another that views him as a rebel in Makkah. He sees Islam itself as a type of revolution that greatly changed the societies into which the new religion was brought.

Historians generally agree that Islamic social reforms in areas such as social security, family structure, slavery and the rights of women and children improved on the status quo of Arab society. For example, according to Lewis, Islam "from the first denounced aristocratic privilege, rejected hierarchy, and adopted a formula of the career open to the talents".

Mohammad's message transformed the society and moral order of life in the Arabian Peninsula through reorientation of society as regards to identity, world view, and the hierarchy of values. Economic reforms addressed the plight of the poor, which was becoming an issue in pre-Islamic Makkah. The Qur'an requires payment of an alms tax (zakat) for the benefit of the poor, and as Mohammad's position grew in power he demanded that those tribes who wanted to ally with him implement the zakat in particular.

Judaism has no special or particular view of Mohammad, and very few texts in Judaism directly refer to or take note of Mohammad. Judaism rejects his self-proclamation of receiving divine revelations from God and labels him instead as a false prophet.

Bahá'ís venerate Mohammad as one of a number of prophets or "Manifestations of God," but consider his teachings to have

been superseded by those of Bahá'u'lláh, the founder of the Bahai faith. Mohammad is regarded as one of the Saints of Ecclesia Gnostica Catholica.

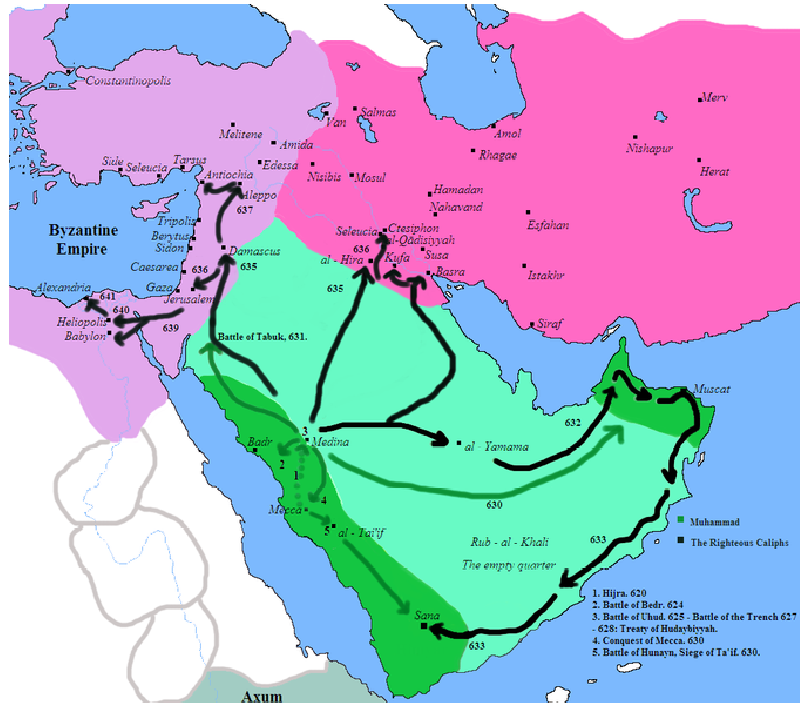
The Church of Jesus Christ of Latter-day Saints neither regards Mohammad as a prophet nor accepts the Qur'an as a book of scripture. However, it does respect Mohammad as one who taught moral truths which can enlighten nations and bring a higher level of understanding to individuals.

Conquests of Islam:

Mohammad, 623 – 632, Arabian Peninsula

The Rashidun Caliphs, 632 – 661, Byzantine & Persian Empire

Umayyad Caliphate, 661 – 750, North Africa and Spain



During Umayyad Caliphate comes Mutazilah, which is an Islamic school of speculative theology that flourished in the cities of Basra and Baghdad, both in present-day Iraq, by the 8th–10th centuries.

The adherents of the Mu'tazili school are best known for their having asserted that, because of the perfect unity and eternal nature of God, the Qur'an must therefore have been created, as it could not be co-eternal with God. From this premise, the Mu'tazili school of "Kalam" meaning speech proceeded to posit that the injunctions of God are accessible to rational thought and inquiry: because knowledge is derived from reason, reason is the "final arbiter" in distinguishing right from wrong.

It follows, in Mu'tazili reasoning; that "sacred precedent" is not an effective means of determining what is just, as what is obligatory in religion is only obligatory by virtue of reason. Mohammad and his early companions, the Sahabah, always insisted on the concept of the Sovereignty of Allah, and the freedom of human will, based on the doctrine that man would be judged by his actions.

These teachings were uppermost in the subsequent early Islamic empire.

However, due to public hatred after the Battle of Karbala, the sack of Medinah, and many political blunders committed by the Umayyad Caliphate, they were in need of a theory of Predestination, fatalism (jabr), that "a man is not responsible

for his actions which proceed from God". So with their help a school of thought was emerged and was called "JABRIA". The founder of this school of thought was Jahm bin Safwan. He maintained "that man is not responsible for any of his actions which proceed entirely from God".

The Arabs of pre-Islamic days also believed in this concept, so it was easy for them to accept these ideas.

The Argument continues until 21st Century. And now:

“Mohammad is the creator of the Quran”

That is what well-known Iranian reformer Abdolkarim Soroush says.

In an interview with Zemzem, he gives the following opinion: How can we make sense of something like ‘revelation’ in our disenchanted modern world?

Revelation is ‘inspiration’. It is the same experience as that of poets and mystics, although prophets are on a higher level. In our modern age we can understand revelation by using the metaphor of poetry. As one Moslem philosopher has put it: revelation is higher poetry. Poetry is a means of knowledge that works differently from science or philosophy. The poet feels that he is informed by a source external to him; that he receives something. And poetry, just like revelation, is a talent: A poet can open new horizons for people; he can make them view the world in a different way.

The Koran, in your view, should be understood as a product of its time. Does this also imply that the person of the Prophet played an active and even constituent role in the production of the text?

According to the traditional account, the Prophet was only an instrument; he merely conveyed a message passed to him by Jibril. In my view, however, the Prophet played a pivotal role in the production of the Koran.

So the Koran has a human side. Does this mean that the Koran is fallible?

In the traditional view, the revelation is infallible. But nowadays there are more and more interpreters who think that the revelation is infallible only in purely religious matters such as the attributes of God, life after death and the rules for worship.

Who is Abdolkarim Soroush:

Born Hosein Haj Faraj Dabbagh (1945), is an Iranian thinker, reformer, Rumi scholar and a former professor at the University of Tehran. Professor Soroush is currently a visiting scholar at the University of Maryland in College Park, MD. After the 1979 Iranian Revolution, he then went to Tehran's Teacher Training College where he was appointed the Director of the newly established Islamic Culture Group. A year later,

all universities were shut down, and a new body was formed by the name of the Cultural Revolution Institute comprising seven members, including Abdulkarim Soroush, all of whom were appointed directly by Ayatollah Khomeini. In the following three-year period of the shut down of the Iranian Universities, also known as Iranian Cultural Revolution (1980–1983) a total restructuring of the syllabi based on the idea of Islamization of Universities took place.

Soroush played an active role in the decisions made by this committee which particularly involved expulsion of a significant number of academics and students from universities that were felt anti-revolutionary or non-religious.

Among direct and indirect consequences of the Institute's activities were arrest, imprisonment and execution of many Iranian scholars, forced exile of university professors; and "a major blow to Iran's cultural and intellectual life and achievement," continued today.

So far, the information are quotes from different Islamic scholars, copied from WIKIPEDIA, the Free Encyclopedia.

Reasons for chronicle:

Judging the truth is possible if the Quran is read in it chronological order as indicated in the Quran itself; *well-arranged stages, gradually and the best explanation:*

(surah 25, verses 32 – 33)

32; Those who reject Faith say: "Why is not the Quran revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually. 33; And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).

(surah 17, verses 106 –107)

106; (It is) a Quran which We have divided (into parts from time to time), in order that thou mightiest recite it to men at intervals: We have revealed it by stages. 107; Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration.

However, thirty years after Prophet Mohammad's death, during the Othman Caliphate, it was decided to rearrange chapters of the Quran.

Below shows how each Chapter (surah) has been rearranged and read for fourteen centuries. The first chapter, which was revealed at year 610, is Surah 96 in Quran.

Chronicle order/Surah#,

1st /96, 2nd /68, 3rd /73, 4th /74, 5th /1, 6/111, 7/81, 8/87,
9/92, 10/89, 11/93, 12/94, 13/103, 14/100, 15/108, 16/102,
17/107, 18/109, 19/105, 20/113, 21/114, 22/112, 23/53,
24/80, 25/97, 26/91, 27/85, 28/95, 29/106, 30/101, 31/75,
32/104, 33/77, 34/50, 35/90, 36/86, 37/54, 38/38, 39/7,
40/72, 41/36, 42/25, 43/35, 44/19, 45/20, 46/56, 47/26,
48/27, 49/28, 50/17, 51/10, 52/11, 53/12, 54/15, 55/6,
56/37, 57/31, 58/34, 59/39, 60/40, 61/41, 62/42, 63/43,
64/44, 65/45, 66/46, 67/51, 68/88, 69/18, 70/16, 71/71,
72/14, 73/21, 74/23, 75/32, 76/52, 77/67, 78/69, 79/70,
80/78, 81/79, 82/82, 83/84, 84/30, 85/29, 86/83,

Year 622, Journey from Makkah to Medinah (Hejra)

87/2, 88/8, 89/3, 90/33, 91/60, 92/4, 93/99, 94/57, 95/47,
96/13, 97/55, 98/76, 99/65, 100/98, 101/59, 102/24,
103/22, 104/63, 105/58, 106/49, 107/66, 108/64, 109/61,
110/62, 111/48, 112/5, 113/9, last surah, 114th /110

Year 632, end of revelation.

These 114 Chapters, which were revealed in 23 years—like the Old and New Testaments, one can separate these chapters into two parts:

In the 86 Chapters, which are almost half the Quran, one will see a distinct similarity to the New Testament.

The word “Jihad” has been used only once, and its Arabic interpretation here is to “struggle, and trying hard” to be a good person.

However, the word “love”, which is frequently used in the New Testament, has never been used in Quran, as if this word does not exist in the Arabic vocabulary. Instead, fear from God and punishments are unimaginable when explaining life after death, even for those who *doubt* Allah and disobey his commands. Fear of God in the Quran occurs as often as Love of God is written in the New Testament.

In Makki Surahs, heaven is described mostly with trees, springs and rivers, which are waiting for believers.

But in Medini Surahs it describes more often the Hell and its consequence for unbelievers, and even those who have doubt in Allah.

For example, in Surah “Nesa”, it describes Hell as a place where your skin will be burned and new skin will be grown on your body and burned all over again forever.

Chapter 2, “Baghara”, which means cow in Arabic, is the longest chapter in the Quran and the first one written in Medinah.

From this chapter to the end of the Quran, the word “jihad” is used forty times, and means fighting and killing non-Moslems. Jihad is an important religious duty for Moslems. A minority among the Sunni scholars sometimes refer to this duty as the

sixth pillar of Islam, though it occupies no such official status. In Shi'a, however, Jihad is one of the 10 Practices of the Religion.

According to the authoritative *Dictionary of Islam*, jihad is defined as: "A religious war with those who are unbelievers in the mission of Mohammad ... enjoined especially for the purpose of advancing Islam and repelling evil from Moslems."

The change of tone in Makki and Medani chapters was questioned by many of the new converts.

There are verses indicating these new verses overrule the old ones.

One cannot understand which commandments have been overruled unless Quran is read in its chronological order.

For example: surah 22, verse 52 (about those verses which Satan influenced) is placed at the beginning of the Quran, whereas this surah must be read at its right chronological place, which is 103, almost at the end of Quran.

Furthermore, on one occasion, there is a verse indicating that it was influenced by the devil (Satan). These verses for many centuries have been mentioned and argued among Moslem writers as abrogation and abolished (Nasekh & Mansookh) or even as satanic verses.

If the Quran is read with chronological sequence of its revelation, not only a 23-year biography of Prophet Mohammad will be apparent, but many unanswered questions could be explained very easily.

If we look at a few chapters in their chronological order, it will be more evident how it will reflect twenty-three years of Prophet Mohammad's life. In the next few pages we will examine some chapters with chronological order:

Summary:

1st (Sura 96 – Blood-clot “Al-Alag”)

This surah was first recited to Khadijah, Prophet’s wife who was Hanifi and his wife’s cousin who was Christian and the first person who had translated the Bible into Arabic and Aramaic:

1; Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- 2; Created man, out of a (mere) clot of congealed blood: 3; Proclaim! And thy Lord is Most Bountiful,- 4; He Who taught (the use of) the pen,- 5; Taught man that which he knew not. 6; Day, but man doth transgress all bounds,.....

2nd (Sura 68 – The Pen “Al-Qalam”)

It is believed; Prophet Mohammad started his invitation to Islam, only with his closest family and friends for three years, until the 11th (sura 93).

5th (Sura 1 – The Opening “Al-Faatiha”)

This surah, together with the 22nd (surah 112) are part of the daily prayer of Moslems and also are read during funerals and many other occasions. It is like “Hymn Song” for Moslems:

***1; In the name of Allah, Most Gracious, Most Merciful.
2; Praise be to Allah, the Cherisher and Sustainer of the
worlds; 3; Most Gracious, Most Merciful; 4; Master of the
Day of Judgment. 5; Thee do we worship, and Thine aid we
seek. 6; Show us the straight way, 7; The way of those on
whom Thou hast bestowed Thy Grace, those whose (portion)
is not wrath, and who go not astray.***

6th (Sura 111 – Flame “Al-Masad”)

Abu Lahab was Prophet Mohammad’s uncle and son-in-law of Abu Sufyan. Abu Lahab used to walk behind Mohammad and ridicule him. This surah is a response to these ridicules:

***1; Perish the hands of the Father of Flame ! Perish he! 2; No
profit to him from all his wealth, and all his gains! 3; Burnt
soon will he be in a Fire of Blazing Flame! 4; His wife shall
carry the (crackling) wood - As fuel!- 5; A twisted rope of
palm-leaf fibre round her (own) neck!***

15th (Sura 108 – Abundance “Al-Kaafiroon”)

Abundance is reference to Kowsar , a river in heaven.

Mohammad lost his only son, Ghasem, probably in the fourth year of his prophecy and he was ridiculed as an “abtar,” meaning he will not have a successor, which is an Arabic tradition. This surah is a response to that:

1; To thee have We granted the Fount (of Abundance).

2; Therefore to thy Lord turn in Prayer and Sacrifice. 3; For he who hateth thee, he will be cut off (from Future Hope).

19th (Sura 105 – Elephant “Al-Pheel”)

The same year Mohammad was born, 570 AD, the King of “Habashah” Ethiopia attacked Makkah with elephants, and Makkians believed the sand storm, which bowled towards elephants, saved Makkah from destruction, and was the work of God, and this surah is a reminder of His Almighty power:

1; Seest thou not how thy Lord dealt with the Companions of the Elephant? 2; Did He not make their treacherous plan go astray? 3; And He sent against them Flights of Birds, 4; Striking them with stones of baked clay. 5; Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

22nd (Sura 112 – Unity “Al-Ikclass”)

This sura usually is recited after surah 5 and is frequently recited in the daily prayers and in religious ceremonies.

1; Say: He is Allah, the One and Only; 2; Allah, the Eternal, Absolute; 3; He begetteth not, nor is He begotten; 4; And there is none like unto Him.

23rd (Sura 53 – The Pleiades “Al-Najm”)

This surah is a reference to a meeting between the Prophet and leaders Quraish in “Gharanigh.” Verses 19 - 22 is an indication about their argument, but there is a missing verse, which for centuries has been argued among opponents of the Quran claiming that verse has been eliminated, where Mohammad approved Lat and Uzza here. But later in Surah Osara, verses 73 and 75 indicate that Satan put those words in his mouth.

19; Have ye seen Lat. and ‘Uzza, 20; And another, the third (goddess), Manat? 21; What! for you the male sex, and for Him, the female? 22; Behold, such would be indeed a division most unfair!

24th (Sura 80 – He Frowned “Abasa”)

This is when Mohammad ignored a blind man and later expressed his sorrow by this surah:

1; (The Prophet) frowned and turned away, 2; Because there came to him the blind man (interrupting). 3; But what could tell thee but that perchance he might grow (in spiritual understanding)? 4; Or that he might receive admonition, and the teaching might profit him?.....

27th (Sura 85 – Constellations “Al-Burooj”)

Although the surah is about constellations, there is an indication of the King of Yemen who converted to Judaism and burned all those Christians who did not convert.

44th (Sura 19 – Mary “Maryam”)

This is about Mary, which regards Jesus as Allah’s prophet, a fundamental difference with Christianity.

45th (Sura 20 – Taa Haa “Taa Haa”)

This is about Moses.

48th (Sura 27 – The Ant “Al-Naml”)

This is about Moses and Solomon:

7; Behold! Moses said to his family: "I perceive a fire; soon will I bring you from there some information, or I will bring you a burning brand to light our fuel, that ye may warm yourselves. 8; But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds. 9; "O Moses! verily, I am Allah, the exalted in might, the wise!....

15; We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!" 16; And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)" 17; And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks....

49th (Sura 28 – The Narration “Al-Qasas”)

This is stories about some of the Bible stories, primarily about Moses:

1; Ta. Sin. Mim. 2; These are Verses of the Book that makes (things) clear. 3; We rehearse to thee some of the story of Moses and Pharaoh in Truth, for people who believe.

50th (Sura 17 – The Night Journey “Al-Israa”)

This is mostly about children of Israel and Jacob, and also the story of Mohammad Meraj from Al-Agsa Mosque. Some critics argue that at the time of revelation of this surah, Al-Agsa Mosque did not exist, so why does the verse use this name as starting point of Mohammad's journey to heaven? (Al-Agsa was built during Omar's conquest of Jerusalem, more that thirty years later).

Verses 73-75 are about those verses 21-23 in Surah 53, and most importantly a clear indication that the Quran is revealed in its sequential dates and must be read in chronicle form:

1; Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things). 2; We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs." 3; O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.....

73; And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend! 74; And had We not given thee strength, thou wouldst nearly have inclined to them a little. 75; In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us! 76; Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while.

51st (Sura 10 – Jonah “Yoonus”)

This is about Jonah the prophet for the people of Neynava.

52nd (Sura 11 – Hood “Hood”)

This is about the people of Ad and their prophet:

50; To the 'Ad People (We sent) Hud, one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent! 51; "O my people! I ask of you no reward for this

*(Message). My reward is from none but Him who created me:
Will ye not then understand?*

53rd (Sura 12 – Joseph “Yoosuf”)

This is about Joseph, the son of Jacob:

4; Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" 5; Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!

54th (Sura 15 – The Rocky Tract “Al-Hijr”)

About people of Hijr and the prophet Saaleh:

75; Behold! in this are Signs for those who by tokens do understand. 76; And the (cities were) right on the high-road. 77; Behold! in this is a sign for those who believed. 78; And the Companions of the Wood were also wrong-doers; 79; So We exacted retribution from them. They were both on an open highway, plain to see. 80; The Companions of the Rocky Tract also rejected the messengers: 81; We sent them Our Signs, but they persisted in turning away from them.....

58th (Sura 34 – Sheba “Saba”)

This is about Solomon:

12; And to Solomon (We made) the Wind (obedient): Its early morning (stride) was a month’s (journey), and its evening (stride) was a month’s (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him, by the leave of his Lord, and if any of them turned aside from our command, We made him taste of the Penalty of the Blazing Fire.....

60th (Sura 40 – The Believer “Al-Mo’min”)

This is about a man who helped Moses:

28; A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah' ?- when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!

62nd (Sura 42 – The Counsel “Al-Shuraa”)

This is mostly regarding consultation about Moslem immigration to Taef, a city south of Makkah. The elders of the tribes agreed at first, but later they change their mind:

7; Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.

23; That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).....

65th (Sura 45 – Kneeling Down “Al-Jaathiya”)

The significant verses in this chapter are those about Bani Israel and clear indication that they are chosen people:

16; We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and We favoured them above the nations.....

66th (Sura 46 – The Sandy Plains “Al-Ahqaaf”)

This is an indication that the Quran has no contradiction with the Bible, and his wife’s cousin, who is a Christian scholar, has approved it:

10; Say: "See ye? If (this teaching) be from Allah, and ye reject it, and a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not a people unjust."

70th (Sura 16 – The Bees “Al-Nahl”)

There was a knowledgeable storekeeper who was not an Arab and Mohammad used to spend a lot of time with him. People accusing Mohammad that the poetry of the Quran is from this storekeeper. Mohammad replies that “the Quran is in Arabic, can’t you see this?”

103; We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear. 104; Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.....

71st (Sura 71 – Noah “nooh”)

This is about Noah:

1; We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty." 2; He said: "O my People! I am to you a Warner, clear and open: 3; "That ye should worship Allah, fear Him and obey me:.....

72nd (Sura 14 – Abraham “Ibraaheem”)

This is about Abraham, indicating that people used to ridicule the prophets before you, and God send the Torah to good people:

4; We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.

9; Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah. To them came messengers with Clear

(Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."

35; Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.

39; "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!.....

84th (Sura 30 – The Romans “Al-Room”)

An indication of the defeat of the Romans from Persians at 613 AD:

1; A. L. M. 2; The Roman Empire has been defeated- 3; In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious- 4; Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice- 5; With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.

85th (Sura 29 – The Spider “Al-Ankabood”)

In this surah, for the first time the Arabic word “jihad” is used, meaning strive; saying those who struggle have tried for their

own benefit, because God does not need anybody. Those who like anything but Allah, are like a spider who makes a very loose house:

6; And if any strive (with might and main), they do so for their own souls: for Allah is free of all needs from all creation. 7; Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds.....

41; The parable of those who take protectors other than Allah is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house;- if they but knew.....

86th (Sura 83–The Defrauders “Al-Mutaf-fafeen”)

The last surah revealed in Makkah:

22; Truly the Righteous will be in Bliss: 23; On Thrones (of Dignity) will they command a sight (of all things): 24; Thou wilt recognise in their faces the beaming brightness of Bliss. 25; Their thirst will be slaked with Pure Wine sealed: 26; The seal thereof will be Musk: And for this let those aspire, who have aspirations: 27; With it will be (given) a mixture of Tasnim: 28; A spring, from (the waters) whereof drink those

Nearest to Allah. 29; Those in sin used to laugh at those who believed,

Year 622 AD Prophet Mohammad immigrates to Medinah after 13 years inviting people to Islam and reading 86 Makki Chapters of the Quran to them.

87th (Sura 2 – The Cow “Al-Bagara”)

This is the first surah revealed to Mohammad in Medinah and the longest in the Quran, which probably took about two years to write. Comparing this surah with those 86 Makki surahs, the change of tone could be seen clearly.

The most significant point in this surah is the reference to the first religious war in history, “Badr.”

Change of “Ghebleh” from Al-Agsa Mosque to Kabba in Makkah, and relations with Jewish tribes.

Naturally it would raise some questions even for those new Moslems who knew the Prophet and his thought for the last

thirteen years, and cause one to wonder why all these change of attitude have taken place.

Verses revealed that these new verses do not reject the previous ones, but are only better ones (2-106).

There are 286 verses in this surah:

6; As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

7; Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).

18; Deaf, dumb, and blind, they will not return (to the path).

40; O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

47; Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message). 48; Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

64; But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

65; And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them:

"Be ye apes, despised and rejected." 66; So We made it an

example to their own time and to their posterity, and a lesson to those who fear Allah.

78; And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.

87; We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!

89; And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.

92; There came to you Moses with clear (Signs); yet ye worshipped the calf (Even) after that, and ye did behave wrongfully.

101; And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!

105; It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

106; None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar:

Knowest thou not that Allah Hath power over all things?

144; We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred

Mosque: Wherever ye are, turn your faces in that direction.

The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.

154; And say not of those who are slain in the way of Allah:

"They are dead." Nay, they are living, though ye perceive (it) not.

171; The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.

179; In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.

190; Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.

191; And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

192; But if they cease, Allah is Oft-forgiving, Most Merciful.

193; And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in

Allah; but if they cease, Let there be no hostility except to those who practise oppression.

216; Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not. 217; They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein

223; Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

244; Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.

246; Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not

fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

88th (Sura 8 – The Spoils “Al-Anfaal”)

This is primarily about distribution of war booties:

1; They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."

12; Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

15; O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them. 16; If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!

39; And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah

altogether and everywhere; but if they cease, verily Allah doth see all that they do.

41; And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.

45; O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

55; For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.

65; O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding. 66; For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere. 67; It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise. 68; Had it

not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took. 69; But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.

73; The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief. 74; Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous. 75; And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.

89th (Sura 3 _ The House of Imran “Aali Imraan”)

This is primarily more warnings to Jews and Christians:

19; The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.

28; Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.

67; Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.

69; It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (Not you), but themselves, and they do not perceive! 70; Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses?

71; Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?

82; If any turn back after this, they are perverted transgressors.

84; Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."

85; If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good). 86; How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear

Signs had come unto them? but Allah guides not a people unjust.

90; But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

95; Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans." 96; The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:

98; Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"

146; How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast.

152; Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy,-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.

157; And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.

158; And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.

168; (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth." 169; Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

172; Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward;-

200; O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

90th (Sura 33 – The Confederates “Al-Ahzaab”)

This is mostly about jihad, but there are some indications to the prophet's wife, and also reference to the prophet's marriage, with wife of his adopted son:

16; Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"

18; Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.

26; And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.

27; And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.

32; O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.

37; Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled. 38; There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old

that have passed away. And the command of Allah is a decree determined.

50; O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.

52; It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.

92nd (Sura 4 – The Women “Al-Nissa”)

This surah, more than being about women, is more about war and Jews, when one of their tribe was forced to leave Medinah. 4-59 is the verse by which caliphs and leaders of the Islamic government regard themselves as successors of the Prophet:

47; O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out.

52; They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.

53; Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men? 54; Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom. 55;

Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire. 56;

Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.

59; O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.

66; If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been

best for them, and would have gone farthest to strengthen their (faith);

76; Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.

84; Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.

96th (Sura 47 – Mohammad “Mohammad”)

Although the name “Mohammad” is in the first verse, the other name of this surah is “Killing” or “Fighting.” The surah contains more about jihad:

4; Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.

8; But those who reject (Allah),- for them is destruction, and (Allah) will render their deeds astray (from their mark).

20; Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-

101st (Sura 59 – The Gathering “Al-Hashr”)

This is reference to the Bani Nazir Jewish tribe, who were forced to leave Medinah and have their wealth was confiscated. Since there was no war, their wealth belongs to the Prophet alone:

2; It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)! 3; And had it not been that Allah had decreed banishment for them, He would certainly have punished them

in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire.

6; What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.

7; What Allah has bestowed on His Messenger (and taken away) from the people of the townships,- belongs to Allah,- to His Messenger and to kindred and orphans, the needy and the wayfarer; In order that it may not (merely) make a circuit between the wealthy among you. So take what the Messenger assigns to you, and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment.

102nd (Sura 24 – The Light “Al-Noor”)

This surah is about accusing Ayasheh of adultery, when on their way back from Honanie to Medinah she and a man left the caravan for a few days:

11; Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.

12; Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their

own minds and say, "This (charge) is an obvious lie"? 13; Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!

19; Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

23; Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty,-

103rd (Sura 22 – The Pilgrimage “Al-Hajj”)

This is more about some Makki verses, which are abrogated and abolished (Nasekh and Mansookh), including those about Lat and Uzza in Sura Najm:

52; Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom: 53; That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth): 78; And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has

imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!

107th (Sura 66 – The Prohibition “Al-Tahreen”)

For some reason the Prophet forbade himself to have more wives (90th 33-52). But this surah will be revealed as telling him that he should not forbid himself his right just for making his other wives happy:

1; O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving, Most Merciful. 2; Allah has already ordained for you, (O men), the dissolution of your oaths (in some cases): and Allah is your Protector, and He is Full of Knowledge and Wisdom. 3; When the Prophet disclosed a matter in confidence to one of his consorts, and she then divulged it (to another), and Allah made it known to him, he confirmed part thereof and repudiated a part. Then when he told her thereof, she said, "Who told thee this?" He said, "He told me Who knows and is well-acquainted (with all things)."

9; O Prophet! Strive hard against the Unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge (indeed).

111th (Sura 48 – The Victory “Al-Fatah”)

After the “Hodabeh Agreement”, Moslems were not happy. To keep Moslems calm, they invaded the Jewish tribe of Khaybar. The booties was so large, disputes rose among them and this surah is mostly about distribution of booties:

1; Verily We have granted thee a manifest Victory: 2; That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;

16; Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."

18; Allah’s Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory; 19; And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom. 20; Allah has promised you many gains that

ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path; 21; And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things. 22; If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper. 28; It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.

113th (Sura 9 – Repentance “Al-Taubah”)

Altogether, the Prophet Mohammad participated in 27 wars. This surah mostly refers to the last three wars: Honain, Taef, and Tabouk.

Furthermore, verses 97 and 101 show his anger at Arabs. These verses, 100 years later, were used by Iranians to fight back with the racist Arab caliphates:

1; A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:-

5; But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem

(of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

14; Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,

23; O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.

25; Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.

28; O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. 29; Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued. 30; The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!

34; O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-

38; O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter. 39; Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.

41; Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.

44; Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.

73; O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.

. 81; Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth

in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!

83; If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) with those who lag behind."

86; When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."

88; But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

90; And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.

97; The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.

101; Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We

know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.

111; Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.

117; Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.

123; O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.

Finally, the last sura:

114th (Sura 110 – Victory “Al-Nasr”)

1; When comes the Help of Allah, and Victory, 2; And thou dost see the people enter Allah's Religion in crowds, 3; Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).