

8. The above ritual shall complete two (رَكْعَتَيْنِ) (*rak`atayni*) prescribed for all the muslims in the Dawn / Morning *ṣalaatu* (praying to Allah for His mercy).
9. But at midday and after midday, there are two obligatory prayers consisting of four (رَكْعَاتٍ) (*rak`aatun*) and after the sunset, there is an obligatory prayer consisting of three (رَكْعَاتٍ) (*rak`aatun*) and after at least a hundred minutes there is an obligatory prayer consisting of four (رَكْعَاتٍ) (*rak`aatun*). When one offers them, one must, after reciting the *tashahhud*, stand erect, and complete the number of four or three ( رَكْعَاتٍ ) *rak`aatun* as the case may be, reciting only the *Faatiḥatulkitāb* in all of them and what has been given in 7 in the third or fourth *rak`at* as the case may be.

Thus *aṣṣalaatu* is an exercise (the performance of solemn observances as prescribed) quite different from pagan worship or Christian prayer. It is the noun of *ṣallaa yuṣallee* which occurs without ('*alaa*)

E I M A A N

Eimaan is generally translated by the words 'faith' or 'belief' into English. But they are misnomers and hence, misleading. *Eimaan* comprehends five essentials. Firstly, it means unqualified surrender of man's will to Allah. Secondly, it means subscribing wholly to the Great *Quraan* and the acceptance of all the other former scriptures revealed to the messengers of Islam from time to time since Adam (a.s.) to the Last Book revealed to the Greatest Messenger of Islam, Muḥammed (s.a.w.s.), who is, also, the Last. Thirdly, it means accepting Gabriel as the sole bringer or transmitter of the Great *Quraan* and other angels. Fourthly, it means accepting all the messengers from Adam (a.s.) to Muḥammed (s.a.w.s.) as the only true guides inspired by Allah. Fifthly, it means believing in the afterworld, when all the human beings shall be resurrected since Adam (a.s.) and they shall have to account for their actions and hence, reward or Heaven, punishment or Hell, shall be awarded to everyone according to one's deserts. None of the five essentials can, in any way, be modified or altered. Any such attempt will undermine the very structure of Islam for the entire system or edifice that Islam builds rests on them.

D E E N

The term '*addeen* or *deen* has been used in the Great *Quraan* in a complex variety of connotations and it has no equivalent in the English Language as noun or verb. The *Quraan* has used it to mean His sway and dominance emanating from Allah's sole sovereignty over the cosmos. Since He is the Sole Sovereign, all the creatures, sensate as well as insensate, must obey and be of service to Him alone and hence, *deen* connotes obedience to Him. Besides, the *Quraan* has used it to mean a system of life and values, a way of life lived by any people comprehending their laws, their traditions and their customs peculiar to them. It is in this sense that Islam has been presented in the *Quraan* as Allah's *Deen* __ a system of ideas, values,

commands, and prohibitions comprehending the entire existence of man in this world and the afterworld based on Allah's guidance. All other systems or ways of life that deviate from Allah's *Deen* may be *deens* but since they are not approved by Allah, they are various ways leading man astray from the true Islam __ Allah's *Deen*. In addition to the above, the *Quraan* uses it to mean the law of a king or Allah *fi deenilmalik* (12.76) and *fi deenillah* (24.2).

Besides, the *Quraan* has used it to mean the accountability of human actions in the afterworld __ the *Yaumaddeen*. According to the *Quraan*, all the human beings shall be resurrected after the Doomsday. And then, they shall have to account for all their actions performed in this world. Since the afterworld will be qualitatively different from our material world, human actions shall be weighed in scales. Those human beings whose actions will be heavy on a scales shall abide in the gardens of the Heaven. But those human beings whose actions will be light on a scales shall abide in the Hell. This process of reward and punishment has been called *deen* and it has no equivalent in any other language.

'I B A A D A T

It has, also, no equivalent in the English Language or any other language. It has far deeper and wider connotations than mere prayer, devotion or worship. *'Ibaadat* comprehends all the spheres of man's life. Since Allah is the Sole Sovereign, man must submit himself to Him unconditionally. When a man surrenders his will to Allah in all the spheres of his life and obeys His commands, His prohibitions and His guidance in his individual, social, moral, political, and economic life, he performs *'ibaadat* and he becomes His *'abd*. Man, as His creature, is His servant. Whosoever acknowledges it sincerely rises higher in the level of his belonging to Allah. Whosoever obeys Allah whole-heartedly, without seeking anyone else's mediation, keeping to the guidance revealed to the Last Messenger of Allah, Muḥammed (s.a.w.s.), performs *'ibaadat*. But whosoever deviates from it, performs the *'ibaadat* of the Devil, the discarded. Thus, the whole life of a man, if it is lived in obedience to Allah, is *'ibaadat* and such a man is *'abdallah*. All his actions, private and public, shall, then, be rewarded by Allah in the afterworld and he shall enjoy peace of mind in this world, well-contented to abide by Allah's will and His guidance.

T H E I N J E E L

I have retained the *Quraanic* word *Injeel* for the book revealed to Jesus Christ, instead of the words, the Gospel and the Bible which do not mean what the Great *Quraan* denotes by the word *Injeel*. While the Gospel means "the record of Christ's life and teaching in the first four books of the New Testament," the Bible means "the Christian scriptures consisting of the Old and New Testaments," whereas the Great *Quraan* uses the term *Injeel* to mean the book revealed to Jesus Christ. Hence, both, the Gospel and

the Bible, are misnomers for the *Injeel* revealed to Jesus Christ only. It is a matter of history that the *Injeel* revealed to Jesus Christ does not exist in its original form. The first four books of the New Testament are biographies of Jesus Christ written by his followers after about seventy years of his ascension. Even after being written, these biographies — the Gospel — underwent alterations and interpolations as the Encyclopedia Britannica 1946 amply shows. Hence, the term *Injeel* is a misnomer for them. Hence, when the *Quraan* affirms that it substantiates what was revealed before it (the *Quraan*), it does not mean that it (the *Quraan*) substantiates the present Gospel or the present Torah. The truth is far from it. The *Quraan* merely substantiates the revelation of the books, the Torah and the *Injeel*, to the messengers concerned as it does in the case of other scriptures, revealed to the messengers preceding them. It does not substantiate their contents or their text because when the *Quraan* was revealed, they had been lost. What the *Quraan* substantiates are the prophecies the *Injeel* and the Torah had made about the Last Messenger and they are still found in the Bible with Christ's reference, though greatly distorted and interpolated.

N A S A R A

The Great *Quraan* does not use the word "Christian" anywhere in its surahs (chapters). It uses the word *Nasara* which is the plural of *Nasra*. This word has been derived from "Nazareth" where Jesus Christ was born and, in the beginning, he used to be attributed to it. His followers, also, used to call him *Nasiri* and, after his ascension, his followers used to call themselves *Nasiri*, which they considered to be an honour rather than a dishonour. Hence, the *Quraan* uses *Nasara* in contradistinction to "Christian" invented by St. Paul who had, also, forged trinity along with naming his followers, "Christians." Nazarene is derived from Nazareth and Christ's followers, also, used to designate themselves as such. *Lisaanul`arab*, also, confirms that *Nasara* has been derived from *Nasira*, that is, Nazareth. *Hameeduddeen Farahi*, a noted scholar of the Holy *Quraan*, has, also, arrived at the same conclusion after his intensive research. Hence, I have done *Nasara* into "Nazarene" throughout the *Quraan* as it is the closest to the text.

R A B B

As Allah has no equivalent in the English Language or any other language, similarly *Rabb* has no equivalent in any language. In its signification, it is not limited to merely providing sustenance to His creatures. This *Quraanic* term is far vaster in connotations and comprehends a variety of meanings. By virtue of sustaining the entire universe, *Rabb* also means the ruler, the possessor, and the lord. *Rabb* is Allah's attributive name and His *Ruboobiyyat* is, not only, indivisible, but also, inapplicable to any other being, supposed or real, human or non-human. Allah is the *Rabb* and His *Ruboobiyyat* is not shared by any other being in the whole cosmos. Man's social, political, spiritual, moral, and physical spheres come directly under Him as He creates man from a mere spermatozoon in the semen. Hence, *Ruboobiyyat* belongs to Allah alone. He exercises it through a system of His own, little comprehended by man. He sustains the entire cosmos, the suns, the planets, the stars, and all the sensate and insensate creatures,

which submit to Him unquestionably in the physical sphere, man being the only exception in that he has both the spheres, the physical and the moral in which, to a large extent, he has been granted the power to exercise the freedom of choice as he has been gifted with a fertile mind unique in possession. The *Quraan* sums it up succinctly in 81.1-3. He guides them in the performance of their functions. They obey Him, never defying His commands. *Ruboobiyyat* is, thus, the emanation of Allah's sovereignty over the entire cosmos, His absolute power and sway and His supreme prerogative to be obeyed and prayed to in need.

RAHMAAN AND RAHEEM

Rahmaan and *Raheem* have been derived from *rahima* which connotes pity, commiseration, mercy, compassion, and tenderness. The term *Rahmaan*, an attribute of Allah *Subhanahu*, denotes, based on *fa'laan* (فَعَّلَان), the effusion, the expansiveness, and the overflowing of His *rahma*, *ruh*m, or *ruhmaa*, while the term *Raheem*, another attribute of Allah *Subhanahu*, denotes, based on *fa'eel* (فَعِيل), the deepening and the permanency of His *rahma*, *ruh*m, or *ruhmaa*. The *Quraan* uses both of them together as well as separately depending upon the context. Where permanent effusion and overflow of His *rahmaa* have been expressed, they occur together as in the *Suratulfaatiha* or in the *basmala* which is written in the beginning of every Surah, except the *Suratuttauba*, because the *Quraan* embodies His *rahma*. In English mercy is the only word that approaches *rahma* and merciful and gracious are, according to the Concise Oxford Dictionary, interchangeably used for God's mercy, gracious meaning merciful when applied to God. Hence, I have used both these terms for Allah. Besides, 'most' with both of them, expressess the permanence and profundity of His mercy. But they are, in no way, synonymous with *Rahmaan* and *Raheem* which connote far deeper meanings.

TAKDEEB

Takdeeb is yet another word that has no single equivalent in the English Language. It has been used in the Great *Quraan* as the very opposite of *Eimaan*. Anyone who rejects, refuses, belies, denies, or turns against any essential of *Eimaan* or the messengers or Allah's verses and signs is guilty of *takdeeb* which comprehends all the forms of rejections, refusals, belyings, and denials of Allah's verses, His *Deen*, His messengers, and His scriptures revealed from time to time. *Takdeeb* is derived from *kaddaba* which means *ankara wa jahada*. Hence, I have translated it into belie (reject as false) and deny (refuse to admit the truth of) wherever it occurs in the *Quraan*. *Takdeeb* is tantamount to *Kufr*, which is also without any equivalent in English Language.

Kufr is the opposite of Islam which means submission to Allah's will and peace within and without. *Kufr* is the defiance of Allah, His messengers, and His scriptures. *Kufr*, further, means thanklessness to Allah for His blessings. Since Islam results in *salaam* or peace, *kufr* results in *fasaad* or disruption of peace. Islam is peace and it guarantees it to all. *Fasaad*, being the result of defiance, disrupts peace and results in all round anarchy, violence, disturbance, and terror leading to rank exploitation of man by man. *Fasaad*, again, cannot be rendered into English except by a number of words that reflect it — disorder, corruption, damage, wrongdoing, and mischief. But any of them used

singly, will fail to convey the full significance or connotation of the word *fasaad* used in the Great *Quraan*.

TAQWAA

It has no equivalent in any language. Godly and pious are misnomers. God fearing is, also, a wrong term for it because '*taqwaa*', in Islamic terms, connotes 'fearing Allah and acting in obedience to Him' / guarding (watching over, defending, or protecting) one's self against sins, evils / Hellfire. *Taqwaa* is the noun of '*ittaqa*' which, connotes 'to guard against'. When it is used for 'Allah' it connotes 'to fear Allah'. But when it is used without reference to Allah, it connotes as given above, the context determining what is to be guarded from / against. It comes from '*waqaa*' which denotes 'to keep / preserve / protect' one's self from harm.

ZAKAAT

The term, *zakaat*, being one of the five fundamentals of Islam, has no equivalent in English or any language. *Zakaat* connotes growth and purity and has been referred to as '*sadaqaat*' in the *Suratuttauba* (9.60). *Zakaat* is the noun of *tazakkaa* (تَزَكَّى) which connotes, among other, to purify one's property by alms giving. It is taken from the rich as an obligatory annual levy on their savings and possessions and spent on the poor and *fi saabelillah* (for the cause of Allah). It is not, thus, merely a poor tax but an obligatory payment on the part of the rich to purify their possessions and divert a part of their savings to social growth.

HUROOF-I-MUQATTA'AAT

Huroof is the plural of *harf* meaning a letter and *muqatta'aat* is a plural noun from the verb (قَطَعَ) *qatta'a* which means 'to cut into pieces'. (حُرُوفٌ مُقَطَّعَاتٌ) '*Huroof-i-muqatta'aat* were used as a literary device in the 'Arabic poetry and rhetoric in the days before Islam. They are as follows:-

1. *Alif laam raa*__ occurring in the surahs (chapters) Yoonus (10), Hood (11), Yoosuf (12), Ibraaheem (14) and the Suratulhijr (15).
2. *Alif laam meem*__ occurring in the surahs, Baqara (2), Aal-i-Imraan (3), Suratulankaboot (29), Suraturroom (30), Surah Luqmaan (31) and Suratussajda (32).
3. *Aliflaam meem raa*__ occurring in the Suraturra'd (13) only.
4. *Aliflaam meem saad*__ occurring in the Suratulraaf (7) only.
5. *Haa meem*__ occurring in the Surahs, Ghaafir (40), Fuṣṣilat (41) and Suratulahaqaf (46).
6. *Haa meem 'Ayn seen qaaf*__ occurring in the Suratushshooraa (42) only.
7. *Saad*__ occurring in the Surah Saad (38) only.
8. *Taa seen*__ occurring in the Surattunnaml (27) only.
9. *Taa seen meem*__ occurring in the Suratushshu'araa' (26) and the Suratulqasas (28).
10. *Taa haa*__ occurring in the Surah Taa haa (20) only.

11. *Qaaf*__ occurring in the Surah Qaaf (50) only.
12. *Kaafhaayaa'ayn saad*__ occurring in the Surah Maryam (19) only.
13. *Noon*__ occurring in the Suratulqalam (68) only.
14. *Yaa seen*__ occurring in the Surah Yaa seen (36) only.

Poets and orators used to utter certain letters in a long drawn out sound with intonation before they started their recitations / orations with the intention of attracting the attention of the audience, mostly in fairs or annual *Hajj* assemblies. Apparently, these letters, after being uttered in a long drawn sound, served their purpose and did not relate to main burden of the poetry or the oration at the start of which they were used. As Islamic civilization took shape, the emphasis shifted to the utterance of Allah's name and His praise in the beginning of any oration and the practice of uttering such letters was given up for good and hence, they went out of use.

When the *Quraan* was being revealed, this practice was in vogue and hence, the Last Book made use of this device, for all the chapters of the *Quraan* were revealed as orations and some of them being very impassioned ones. In AD 632, when the *Quraan* was completed and, with the demise of the Last Messenger, the revelation ceased, the Islamic civilization was so well entrenched that '*alhamdulillah..... ammaa ba'd*' as the opening words in all addresses, speeches, lectures, and orations, came to prevail over it so exclusively as to be the universal norm because they were used by the Last Messenger and his illustrious companions as a matter of course.

Since the *huroof-i-muqatta'aat* were, simply taken to be a literary device, no significance or signification was, ever attached to them by the Last Messenger or his companions. No tradition, worth mentioning, unraveling the mystery, if any, of their connotations or relation to the text of the *Quraan*, has been brought to light by any scholar, ancient or modern. All their interpretations are either conjectural or suppositional and it is as it should be because these letters come under the purview of *mutashaabihaat*) not clearly intelligible because they deal with the *ghayb*__ the unseen__ 3.7). Their correct interpretation is known to Allah only.

Nevertheless, they signify and attest to the sincerity and faithfulness of the transmitters of the *Quraan* and bespeak their honesty that they did not hide even a letter, however insignificant it may appear to a modern reader of the Book. It is in itself an incontrovertible proof, if any proof is needed, of the flawlessness of what they used to transmit to anyone.

TRANSLITERATION

In transliterating `Arabic words, the long sound of 'a' poses the greatest problem. My view in this regard is given below:-

The long sound of 'a' occurs in many `Arabic words particularly, the *Quraan*. The word قُرْآن is variously spelled in English. It is based on (Fu'laan with two syllables, قُرْ (qur) and آَن (aan) derived from قَرَأَ (qara 'a) which means 'to read'. As فَعْلَان suggests exaggeration or abundance, قُرْآن means 'read most frequently'. But, when it comes to be spelled in English, confusion arises. قُرْ has a *pesh* (ع) on ق *qaaf* and it can only be written as *kur* or *qur*; not *kor* or *qor* which is phonetically incorrect because a single o does not sound like *pesh* (ع) which is best done by 'u' here or anywhere in writing an `Arabic word in English. The second syllable آَن has a long sound which cannot be spelled with 'an' because 'an' always sounds like can, ran, pan, man, or san. Hence, قُرْآن cannot be spelled as Kuran or Quran. The syllable آَن must have a long vowel sound which does not exist in English. Double vowels like ee or oo do exist but with varying sounds like good, food, and flood. English vocabulary does not have any word with a double a, i, or u. But, certain foreign nouns like aardvark, aardwolf and aasvogel are written in English with a double 'a' denoting a long sound which the Concise Oxford Dictionary does with ä: and the Webster with a, while Hans Wehr's Dictionary of Modern Written `Arabic does with a and the *Almawrid* by Dr. Rohi Baalbaki is content with 'the Koran'. Thus there is disagreement and confusion in transliterating آ where 'a' with a long sound is used in an `Arabic word. To avoid it, I have preferred a double 'a' wherever an `Arabic letter or word has been written in the Last Message with a long sound as in ح (haa) ت (taa) and ي (yaa). It is easier for the reader who is confused by the varying sound symbols of ä; ā, ē, and ah for a long sound. Hence, I have based the spelling of the word قُرْآن with a double 'a' for it is free from any confusion. Since ق does not exist in the English Language, q is, generally, preferred to k for ق and I have, therefore, spelled قُرْآن in English as *Quraan*. To my mind, it is the only correct spelling. Besides, after 'r' in the word *Quraan*, there is neither any sound nor any gap and hence, putting an apostrophe after the letter 'r' is also wrong. 'Qur'aan' would be possible, if there were (ayn) ع after 'r'. But there is none and hence, Koran, Quran, Qur'an and Qur'aan are incorrect spellings of the word, قُرْآن which can only be spelled as 'Quraan.'

Similarly, the spelling of the word, مُحَمَّد (sallallahu`alayhi wa sallam) in English, requires a critical examination. As submitted above, ‘m’ must be followed by ‘u’ as there is a *pesh* (م) on ‘m’. The other syllable ‘ham’ may, also, be written ‘hum’ as it is phonetically correct. But, since, there is a possibility of ‘u’ occurring twice in two different sounds, likely to be confused, ‘Muḥam’ may be preferred to ‘Muḥum’. But the third syllable mad or mud reflects on our Prophet and it is a disgrace and disrespect to him. Hence, ‘mad’ or ‘mud’ must be discarded in preference to ‘med’. In this way, the name of our Prophet must be spelled ‘Muḥammed’ (s.a.w.s.) as ‘a’ or ‘u’ after ‘m’ carries contempt.

Similarly, his other name, أَحْمَد (s.a.w.s.) must, also, be spelled ‘Aḥmed’ (s.a.w.s.) to avoid any disrespect to him. Other letters have been transliterated as given below:-

t	ت
th	ث
ḥ	ح
kh	خ
d	د
ḍ	ذ
sh	ش
dh	ض
ṭ	ط
ẓ	ظ
‘a	ع
gh	غ
q	ق

The spellings of nouns like ‘umra, Medina, Makka, Allah, Rabb, and Ka’ba have been taken from Hans Wehr’s Dictionary of Modern Written Arabic for they are both correct and current in common parlance. The Concise Oxford Dictionary, also, pronounces Allah as above and it has been accepted and approved universally. In spelling مدينه as Medina, I have replaced ‘a’ with ‘e’ for the same reason as done in the case of Muḥammed or Aḥmed (s.a.w.s.).

THE TITLES OF THE SURAHS

Most of the titles of the surahs (chapters) in the *Quraan* have hardly any symbolic or mystic significance. They are merely titles without any connotative meanings. These titles have been given to distinguish one surah from the other without, in any way, giving expression to their themes except, in the case of a few surahs like the *Surah Yoosuf*, the *Suratuttaghabun*, or the *Surah Nooh* where the themes of the surahs find expression through their titles. But, in most of the surahs, the titles are merely titles without expressing the themes like the *Suratulbaqara* or the *Suratulmaaida*. A translation of their titles is given below for fuller understanding of the readers:-

The Opening Of the Book - 1

The *Faatihatulkitaab* or the *Suratulfaatiha* has been given such a title because it opens the Book (the *Quraan*).

The Heifer - 2

This title has been taken from the sixty-seventh verse in which the children of Israel have been commanded to sacrifice a heifer without being the theme or subject of the Surah.

`Imraan's Family - 3

This title occurs in the thirty-third verse of the Surah without being its subject.

Women - 4

It finds mention in the third verse of the Surah. But, as a title, it is not its subject.

The Tray With Food - 5

The title of the Surah is his disciples' request to Jesus Christ for food as a miracle. It occurs in the one hundred and twelfth verse of the Surah without being its theme.

The Cattle - 6

The title occurs in the one hundred and thirty-ninth verse of the Surah, when the *Quraan* exposes the superstitions of the polytheists without being its subject.

The Heights - 7

The Heights, as the title of the Surah, occurs in the forty - seventh verse of the Surah while it gives an image of the afterworld. It is not the theme or subject of the Surah.

The Spoils - 8

The Spoils, as the title of the Surah, occurs in the very first verse of the Surah in reply to a query about it. It was revealed after the Battle of *Badr*.

Repentance - 9

Repentance, as its title, occurs in the one hundred and fourth verse of the Surah while Allah exhorts weak believers to be true to Him and the Messenger and act righteously.

Jonah - 10

Yoonus (Jonah) as its title occurs in the ninety-eighth verse of the Surah when the *Quraysh* are being exhorted to believe in the Messenger to prevent their punishment.

Hood - 11

Hood as its title occurs in the fiftieth verse of the Surah, when he is sent as the messenger to the *'Aad* to warn them of impending punishment. Hence, the Surah *Hood* warns the *Quraysh* of similar impending punishment if they conduct themselves like the *'Aad*.

Joseph- 12

His name, as its title, occurs in the fourth verse of the Surah which narrates his story. The Surah *Yosuf* is the most symbolic of all the surahs as brought out in its preamble.

Thunder - 13

The title of the Surah, 'thunder', occurs in its thirteenth verse where His signs are being mentioned to convince every disbeliever of His omnipotence and providence.

Abraham - 14

The title of the Surah has been taken from the name, *Ibraaheem* __ Abraham __ the Patriarch of the *Quraysh* who had deviated from his way of life. His name occurs in the thirty-fifth verse of the Surah, as the symbol of monotheism which is, again, being presented to them by the Last Messenger.

Hijr - 15

The title of the Surah has been taken from the word *Hijr*, the capital of the *Thamood* whom *Ṣaaliḥ* had been sent as a messenger to warn against their enormities as mentioned in its eightieth verse.

The Honey - 16

The title of the Surah has been taken from the example of the honey in its sixty-eighth verse.

The Nocturnal Journey - 17

The title of the Surah has been taken from the mention of the Messenger's nightly journey from the Holy Mosque to the Farthest Mosque referred to in its very first verse without the whole Surah devoting itself to it.

The Cave - 18

The word 'cave' which occurs in the ninth verse of the Surah has been taken as its title without, in any way, being its theme.

Mary - 19

Mary, the title of the Surah, has been mentioned in its sixteenth verse and her account has been given up to the twenty-ninth verse though the Surah starts with the account of *Zakariyya* and, after Mary's account, gives the accounts of other messengers. All of them had been treated most mercifully.

Ṭaa Haa - 20

The title of the Surah has been taken from its first verse which is an abbreviation the meaning of which is not known to anyone except Allah.

The Prophets - 21

The Surah has been given this title because many prophets have been mentioned in it. The title itself does not find mention in any of its verses.

The Ḥajj - 22

The Surah has been so titled because in its twenty-seventh verse Abraham has been enjoined to proclaim that the Ḥajj pilgrimage is obligatory, as the sublimest manifestation of monotheism.

Believers - 23

The title of the Surah has been taken from the word 'believers' occurring in the very first verse. Its significance has been given in the preamble to the Surah.

The Light - 24

The title of the Surah has been taken from the word 'light' occurring in the thirty-fifth verse in which Allah has been called the light of the entire cosmos.

The Criterion - 25

The title of the Surah has been taken from the word 'criterion' __ the *Quraan* __ occurring in its very first verse.

Poets - 26

The title of the Surah has been taken from the word poets occurring in its two hundred and twenty-fourth verse. It distinguishes inspiration of the messengers from poetry which the Makkan polytheists used to allege to the Last Messenger and the *Quraan*.

The Ants - 27

The title of the Surah has been taken from the word 'ants' occurring in its eighteenth verse without being its subject.

The Account - 28

The title of the Surah has been taken from the word 'account' (a narration of events), occurring in its twenty-fifth verse when Moses narrates how he has escaped from Pharaoh, before the father of the two sisters whose animals he had watered.

Spider - 29

The title of the Surah has been taken from the word 'spider' occurring in its forty-first verse in which polytheism has been equated with a spider's web and as such it shall collapse.

The Byzantine - 30

The title of the Surah has been taken from the word 'room' used in the very first verse. The Surah predicts their victory, symbolizing the victory of Islam simultaneously.

Luqmaan - 31

The title of the Surah has been taken from the name of an Arab sage, *Luqmaan*, who has been mentioned in its twelfth verse, tendering pearls of wisdom to his son and all of them negate polytheism because they are in accord with Islam.

Prostration - 32

The title of the Surah has been taken from the fifteenth verse the recitation of which makes prostration obligatory on anyone who recites it.

The Allied Forces - 33

The title of the Surah has been taken from the mention of the Allied Forces __ the *Quraysh* and the tribes who had besieged *Medina* in order to break the power of the nascent Islamic State for good. But, ironically enough, their own power was broken for good.

Saba - 34

The title of the Surah has been taken from the name of the country, Saba, mentioned in its fifteenth verse.

The Originator - 35

The title of the Surah has been taken from the word Originator, used for Allah, mentioned in the very first verse.

Yaa Seen - 36

The title of the Surah has been taken from the first verse which contains these abbreviated letters the meaning of which is known to Allah alone.

The Angels Arrayed - 37

The title of the Surah has been taken from its first verse which swears by the angels arrayed being witnesses of Allah's oneness.

Ṣaad - 38

The title of the Surah has been taken from the abbreviated letter '*ṣaad*' in the very beginning of its first verse.

The Troops - 39

The title of the Surah has been taken from the word, 'troops' occurring twice in its seventy-first verse and then, in its seventy-third verse firstly, for disbelievers and then, for believers.

The Forgiver - 40

This Surah has two title __ the Forgiver and the Believer. The first title, the Forgiver, has been taken from its third verse which starts with the word Forgiver, occurring as one of the attributes of Allah. The second title, the believer has been taken from the mention of the believing man in its twenty-eighth verse. He belonged to Pharaoh's family and advised him as well as his aristocracy not to kill Moses or they shall invite Allah's punishment.

Expounded - 41

The Surah has two titles. The first title, Expounded, has been taken from its second verse and it applies to the Book__ the *Quraan* whose verses have been expounded by Allah. The second title of the Surah has been taken from its first verse composed of two abbreviated letters, *haa* and *meem* along with *assajda* occurring in the thirty-seventh verse which forbids everyone to prostrate oneself to the Sun and the Moon and commands everyone to prostrate oneself to Allah only.

Consultation - 42

The title of the Surah has been taken from the word 'consultation', occurring in its thirty-eighth verse, being one of the hallmarks of the believers who trust in Allah.

Gold - 43

The title of the Surah has been taken from the word 'gold' occurring in the thirty-fifth verse without any reference to its subject.

The Smoke - 44

The title of the Surah has been taken from the word 'smoke' which occurs in its tenth verse, being a sign of the Doomsday.

Kneeling - 45

The title of the Surah has been taken from the word 'kneeling' which occurs in its twenty-eighth verse as the image of disbelievers' sheer desperation on the Judgement Day.

Aḥqaaf - 46

The Surah has been titled *Aḥqaaf* which means the region covered with long and winding tracts of sand (from `Oman to Yemen in the South `Arabia). This region was inhabited by the `Aad whom Hood had been sent as a messenger. It finds mention in its twenty-first verse.

Muḥammed - 47

The title of the Surah has been taken from the Last Messenger's name, Muḥammed (s.a.w.s.) mentioned in its second verse.

The Victory - 48

The Surah has been titled the Victory because the Treaty of *Ḥudaiybia* which has, in its very first verse, been called the victory, did prove to be the beginning of the end of polytheism and the harbinger of the Conquest of *Makka*. Its significance has been given in the preamble to the Surah.

The Apartments - 49

The title of the Surah has been taken from the word 'apartments' mentioned in its fourth verse. It symbolizes the sanctity of home life, particularly that of the Messenger.

Qaaf - 50

The Surah has been titled Qaaf from the letter *qaaf*, occurring in its very first verse, yet another abbreviation, the meaning of which is known to Allah alone.

Sweeping Winds Raising Dust - 51

The title of the Surah has been taken from the word *ḍariyaat* used for such winds in the very first verse. The significance of the winds has been given in the preamble to the Surah.

The Mount Sinai - 52

The title of the Surah has been taken from the word 'mount' occurring in its very first verse, being the symbol of the guidance and the deliverance of a persecuted people, children of Israel.

The Stars - 53

The title of the Surah has been taken from the mention and the oath of stars in its very first verse.

The Moon - 54

The Surah has been given the title, the Moon, to point up the miracle of the temporary splitting of the Moon recorded in its very first verse so as to draw the attention of polytheists to believe in what the Last Messenger affirms.

The Most Gracious - 55

The title of the Surah has been taken from its first verse which consists of a single word, the Most Gracious. The Surah turns to it thematically throughout to stress the abundance of His blessings and graces.

The Inevitable Event - 56

The title of the Surah has been taken from the word, *alwaaqi`a* (the inevitable) event, used for the Doomsday, the Resurrection and the Judgement, in its very first verse. The whole Surah turns to it thematically as shown in its preamble.

Iron - 57

The title of the Surah has been taken from the word, 'iron', used in the twenty-fifth verse. It has been used in the context of spending wealth for Allah and striving for Him to establish justice and equity in the human society. Hence, iron, as the symbol of power for their establishment and maintenance, comes out as its theme.

The Argument - 58

The title of the Surah has been taken from the noun *mujadala* of the verb *tujadilu* (arguing with) used in its very first verse. It is about a lady, *Khawla*, who was pleading with the Messenger about her hardship which Allah instantly solved through this Surah.

The Offensive - 59

The title of the Surah has been taken from the word 'offensive' (gathering for attack) against *Banu Nadheer* in its second verse.

The Examining (Surah) - 60

The title of the Surah has been taken from the verb *imtahinuhunna* enjoining the believers to examine women emigrating from the enemy region.

The Battle Array - 61

The title of the Surah has been taken from the word, (battle) array used in the fourth verse for the fighters of Islam.

The Friday Congregation - 62

The title of the Surah has been taken from the phrase *liṣṣalaati minyaumiljumu'ati* occurring in its tenth verse, which makes the Friday congregational prayer obligatory on every believer.

The Hypocrites - 63

The Surah has been so titled because it is, not only, its title but, also, its subject. It exposes the conduct of the hypocrites who acted as the fifth column, being the agents of the Jewish tribes.

The Ultimate Loss And the Ultimate Gain - 64

The title of the Surah has been taken from the word *taghaabun*. It is, not only, its title but, also, its subject which has been dealt with in the preamble to the Surah.

Divorce - 65

The Surah has been so titled because divorce is, not only, its title but, also, its subject. The title has been taken from the verb *tallaqa* used in its very first verse.

Holding Unlawful - 66

The title of the Surah has been derived from the verb *tuḥarrimu*, used in its very first verse. It is not merely a title but, also, stands for the subject which has been treated throughout the Surah. It has been brought out in its preamble.

Sovereignty - 67

The title of the Surah has been taken from its first verse. It is not merely a title, but, also, the subject of the Surah for Allah exercises His sovereignty over the entire cosmos.

The Pen - 68

The title of the Surah has been taken from the word, 'pen', used in its first verse. The pen stands for knowledge as well as revelation and the *Quraan* combines both in that it is revealed knowledge.

The Inevitable Happening - 69

The Surah takes its title from the first verse which refers to the Doomsday, the Resurrection and the Judgement which shall come to pass to establish absolute justice to be dispensed to all the human beings. It is its title as well its subject.

The Stairways - 70

The title of the Surah has been taken from the word 'stairways' occurring in its second verse without referring to its theme.

Noah - 71

The Surah has been titled 'Noah' as he is its title as well its subject to warn the *Quraysh* of punishment if they persist in the repudiation of their messenger like their predecessors.

Jinn - 72

The title of the Surah has been taken from the word 'jinn' occurring in its very first verse. It is its title as well as its subject to warn the *Quraysh* against their repudiation of the Messenger and the *Quraan*.

The Wrapped One - 73

The title of the Surah has been taken from the word 'the wrapped one' occurring in the very first verse to console the Messenger in his distress for his people who had repudiated him. He is advised to trust in Him and turn to Him in prayer.

The One Lying Wrapped In a Blanket - 74

Being the twin of the preceding surah, this Surah, in its very first verse, calls the Messenger with a very affectionate name which is its title and consoles him to be patient.

The Resurrection - 75

It is, not only, the title of the Surah but, also, its subject to warn, firstly, the *Quraysh* and then, human beings in general. The word 'resurrection' occurs in the very first verse.

Man or Time - 76

The title of the Surah occurs in its very first verse. It is not merely a title, but, also, persuades man to think of his having been created in time and see (discern) its purpose.

The Winds Conferring Benefits - 77

The title of the Surah has been taken from the first word in its first verse. The importance of winds has been brought out in the preambles to this surah and the *Suratuddariyaat*.

The (Great) News - 78

The title of the Surah has been taken from the word 'news' used in its second verse. It is about the Last Judgement which is, also, its subject.

The Angels Extracting the Lives Of the Wicked - 79

The title of the Surah has been taken from the first word used in its first verse. Its significance has been brought out in the preamble to the Surah.

Frowned (the Messenger) - 80

The title of the Surah has been taken from the first word which is a verb used for the Messenger in the very first verse. It is the title as well as the image of the Messenger's annoyance which has been dealt with in its preamble.

Rolling (Into Extinction) - 81

The title of the Surah has been taken from the noun of the verb *kawwara* used passively in the first verse to image the Sun's rolling into extinction on the Doomsday. The entire Surah has been devoted to portraying the scenario in vivid and hair-raising images.

The Splitting (Of Space) - 82

The title of the Surah has, again, been taken from the verb *infatara* used for the splitting of the space on the Doomsday in its very first verse. It is, not only, the title of the Surah but, also, images the entire scenario up to the Judgement.

Dealers In Short Measure And Deficient Balance - 83

It is not only the title of the Surah taken from its first verse but, also, its subject which has been brought out in its preamble.

The Bursting (Of Space) - 84

The title of the Surah has been taken from the verb *inshaqqa* used for the bursting of the space on the Doomsday in its very first verse. It is, not only, the title of the Surah but, also, an image of the afterworld.

The Celestial Bodies (Stars And Planets) - 85

The title of the Surah has been taken from the word *burooj* used in its first verse which is an oath sworn by Allah to bring home to persecuting disbelievers the indispensability of the Judgement.

The Shining Stars - 86

The title of the Surah has been taken from the word *tariq* occurring in its first verse which is an oath sworn by Allah to convince disbelievers that everyone is being watched over by an angel who keeps recording his actions to be produced before Allah for his accountability on the Judgement Day.

The Most High - 87

The title of the Surah has been taken from the epithet the Most High which occurs in its very first verse. It enjoins the Messenger to declare Allah, his *Rabb*, free from imperfections.

The Overwhelming Calamity - 88

The title of the Surah has been taken from the word *ghashia* occurring in its very first verse and refers to the Last Judgement which is, also, its subject.

The Dawn - 89

The title of the Surah has been taken from the word *fajr* __ the dawn __ occurring in its first verse in which Allah swears by the dawn. This oath is related to the other three oaths the significance of which has been brought out in its preamble.

The City (Makka) - 90

The title of the Surah has been taken from the word 'city' (*Makka*) occurring in its very first verse. Allah swears by this city __ the centre of eternal guidance. This oath is related to the other oaths in the third verse the thematic significance of which has been brought out in its preamble.

The Sun - 91

The title of the Surah has been taken from the word '*Sun*' by which Allah swears in its very first verse. This oath is related to the other oaths following it and its theme which have been brought out in its preamble.

The Night - 92

The title of the Surah has been taken from the word 'night' by which Allah swears in its very first verse. This oath is related to the other oaths following it and the theme of the Surah. Their significance has been brought out in its preamble.

Daylight - 93

The title of the Surah has been taken from the word 'daylight' by which Allah swears in its very first verse. This oath is related to the oath following it and its theme the significance of which have been brought out in its preamble.

The Enlightenment - 94

The title of the Surah, *ashsharh* (enlightenment), has been taken from the verb *nashrah* ___ 'We opened' (enlightened) ___ which occurs in its very first verse meant to console the Messenger in his deep distress for his people.

The Teen - 95

The Surah has been given the title *Teen* by which Allah swears in its first verse. As a symbol of guidance, it is related to the other oaths following it the significance of which has been brought out in its preamble.

The Embryo - 96

The title of the Surah has been taken from the word 'embryo' used in its second verse to bring home to man his humble beginning.

The Decree - 97

The title of the Surah has been taken from the word 'decree' used in its first verse to qualify (attribute a specified quality to) the night during which the *Quraan* was revealed.

The Clear Evidence - 98

The title of the Surah has been taken from the word 'clear evidence' occurring in its first verse to denote the Messenger reciting holy scriptures.

The Quaking - 99

The title of the Surah has been taken from the word 'quaking' which occurs in its very first verse to portray the violent convulsion of the Earth on the Doomsday after which Resurrection and Judgement shall follow.

The Chargers (Cavalry Horses) - 100

The title of the Surah has been taken from the word 'chargers' occurring in its first verse. Allah swears by them to contrast man's thanklessness with their faithfulness.

The Disaster - 101

The title of the Surah has been taken from the word 'disaster' occurring in its very first verse to connote the Doomsday, the Resurrection and the Judgement, following in quick sequence.

Vying For Excess - 102

The title of the Surah has been taken from the word *takaathur* occurring in its first verse. It is, not only, its title but, also, its subject which has been brought out in the preamble to the Surah.

Time - 103

The word 'time' by which Allah swears occurs in the first verse of the Surah as its title the full significance of which has been brought out in its preamble.

A Backbiter - 104

A backbiter, as the title of the Surah, has been taken from its very first verse and the rest of the Surah treats him and his greed as its subject which has been brought out in its preamble.

The Elephant - 105

The Surah has been titled 'the elephant' which occurs in its first verse and then, it proceeds to allude to the disaster *Abraha's* army had met to warn the *Quraysh* of a similar punishment if they persisted in repudiating the Messenger.

The Quraysh - 106

The Surah has the title *Quraysh*. It occurs in its first verse to remind them of the innumerable blessings bestowed on them in the form of the Holy House the *Rabb* of which they must, exclusively, serve.

Small Things Of Daily Use - 107

The Surah takes the last word of its last verse, *maa'oon*, as its title to symbolise the miserly conduct of exploiters belying and denying the Judgement.

The Abundance Of Excellence - 108

The title of the Surah has been derived from the last word of its first verse. It is a pivotal word round which the whole Surah revolves. It is its title as well as its subject the significance of which has been given in the preamble to it.

Disbelievers - 109

The title of the Surah has been taken from the last word of the first verse which, addressing all the disbelievers, declares that there can be no compromise between the two, the upholders of the Islamic way of life and those of the un-Islamic way of life.

The Help - 110

The title of the Surah has been taken from the word 'help' occurring in its first verse. Its significance has been brought out in the preamble to the Surah.

A Well Twisted Cord Of Fibres - 111

The Surah has two titles — *Lahab* occurring in its first verse and *masad* occurring in its fifth verse. It foredooms *Abu Lahab* as well as his wife, *Umm-i- Jameel*, to damnation for their being hostile to Islam, dealt with in the preamble.

The Dedication Of Unity Purely To Allah - 112

The title of the Surah has not been taken from any word occurring in it or anywhere in the *Quraan*. It is its title as well as its subject, dealt with in the preamble.

Daybreak / The Entire Creation - 113

The title of the Surah has been taken from the word *falaq* occurring in its first verse.

Humankind - 114

The title of the Surah has been taken from the word *annaas* occurring in its first verse and then, it recurs four times in the second, third, fifth and sixth verses, thereby signifying that the *Alkitaab* (the Book from Allah), a term for His guidance, occurring in the second verse of the *Suratulbaqara*, has been revealed, portion by portion, for the guidance of the entire humankind, thereby rounding off the *Quraan*.