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ISL3665

Textual Study of al-Qur'an - IV

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Textual Study of al-Qur'an - IV

Lecture Handouts

Prepared for the students of Virtual University of Pakistan

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1. Approaching the Qur'anic Text: 'Ulum al-Qur'an

LEARNING OBJECTIVES

- Define 'ulum al-Qur'an and its major branches
- Explain revelation (wahy), compilation and qira'at
- Describe the method of textual (tadabbur) study

'Ulum al-Qur'an (the sciences of the Qur'an) studies the revelation's history, transmission and interpretation: **asbab al-nuzul** (occasions of revelation - the events behind verses), **al-nasikh wa al-mansukh** (abrogating/abrogated rulings), **al-makki wa al-madani** (Meccan verses: short, focused on faith and the Hereafter; Medinan: longer, legislation and community), and **qira'at** (the canonical readings, e.g. Hafs 'an 'Asim - the reading used in Pakistan). The Qur'an was revealed over 23 years, memorized by the Companions, compiled under Abu Bakr and standardized under 'Uthman.

A **textual study** (dirasah nassiyah) works verse by verse: read the Arabic, study vocabulary (mufradat) and grammar, consult context and occasions of revelation, then draw theological, legal and moral lessons. The Qur'an itself commands **tadabbur** (deep reflection): 'Do they not reflect upon the Qur'an?' (4:82). This course continues that method through selected passages on faith, worship, character, society, prophetic stories and the Hereafter.

Tadabbur

Attentive, reflective pondering of the Qur'anic text aimed at understanding and action - distinct from mere recitation (tilawah).

SECTION SUMMARY

Textual study = Arabic text + vocabulary + context + lessons. Know the Meccan/Medinan distinction, the compilation history, and the command to reflect (tadabbur).

2. Surah al-Fatihah: The Opening

LEARNING OBJECTIVES

- Translate and explain al-Fatihah verse by verse
- Identify its names and status
- Extract its theological structure

Al-Fatihah ('The Opening') is also called **Umm al-Kitab** (Mother of the Book) and **al-Sab' al-Mathani** (the Seven Oft-Repeated, 15:87). Every rak'ah of salah is invalid without it (Bukhari, Muslim) - it is the daily covenant between the worshipper and Allah, repeated at least seventeen times a day.

بسم الله الرحمن الرحيم

'In the name of Allah, the Most Gracious, the Most Merciful.' The basmalah opens every surah (except al-Tawbah). **Al-Rahman** (the All-Merciful - mercy embracing all creation) and **al-Rahim** (the Especially Merciful - mercy specific to believers) are among Allah's greatest names.

الحمد لله رب العالمين

'All praise belongs to Allah, Lord of the worlds.' **Hamd** is praise with love and reverence (broader than shukr, which is for favors). **Rabb** combines Lordship, ownership and nurturing - Allah creates, owns and sustains every world ('alamin).

الرحمن الرحيم {٣} مالك يوم الدين

'The Most Gracious, the Most Merciful, Master of the Day of Judgment.' Mercy frames the surah, then **justice**: Allah owns the Day of Recompense - hope and fear balanced. The believer worships a Merciful Master and prepares for an inescapable Reckoning.

إياك نعبد وإياك نستعين

'You alone we worship, and from You alone we seek help.' The shift from third person (He) to second person (You) marks intimate address. **Iyyaka** placed first gives exclusivity: worship ('ibadah) and seeking help (isti'ana) belong to Allah alone - the practical essence of tawhid.

اهدنا الصراط المستقيم {٦} صراط الذين أنعمت عليهم غير المغضوب عليهم ولا الضالين

'Guide us along the Straight Path - the path of those You blessed, not of those who earned anger nor of those who went astray.' **Hidayah** (guidance) is the surah's supreme request - guidance to the path, on the path, increasing in guidance. The blessed: prophets, the truthful, martyrs, the righteous (4:69). The final verse teaches discernment: knowledge without action (anger-earned) and action without knowledge (astray) both miss the path.

■ VERY IMPORTANT

Al-Fatihah's structure is a favorite exam topic: it moves from theology (verses 1-4: who Allah is) to covenant (verse 5: our relationship) to supplication (verses 6-7: what we ask). Memorize the Arabic with translation.

SECTION SUMMARY

Al-Fatihah = praise of Allah (Rabb, Rahman, Rahim, Malik) + exclusive worship + the plea for guidance. It is the Qur'an's summary and every prayer's pillar.

3. Ayat al-Kursi: The Greatest Verse

LEARNING OBJECTIVES

- Translate Ayat al-Kursi (2:255)
- Explain its key divine attributes
- State its virtues from hadith

The Prophet (peace be upon him) called Ayat al-Kursi **the greatest verse of the Qur'an** (Muslim) - it contains the most complete description of Allah's majesty. It is recited after every obligatory prayer and before sleep for protection.

بشيء من علمه إلا بما شاء وسع كرسيه السماوات والأرض ولا يؤوده حفظهما وهو العلي العظيم وما في الأرض من ذا الذي يشفع عنده إلا بإذنه يعلم ما بين أيديهم وما خلفهم ولا يحيطون بالله لا إله إلا هو الحي القيوم لا تأخذه سنة ولا نوم له ما في السماوات

'Allah - there is no deity but He, the Ever-Living, the Sustainer of all. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and earth. Who can intercede with Him except by His permission? He knows what is before them and behind them; they encompass nothing of His knowledge except what He wills. His Kursi extends over the heavens and the earth, and guarding them does not tire Him. He is the Most High, the Supreme.'

- **Al-Hayy al-Qayyum:** the Ever-Living who gives life, the Self-Subsisting who sustains all - the two greatest names by which du'a is answered (hadith).
- **No sleep:** unlike creation, Allah never tires - absolute perfection of life and power.
- **Intercession only by permission:** refutes those who claim saints/angels intercede independently.
- **Kursi:** Allah's footstool/throne dominion encompassing all creation (Ibn 'Abbas) - the verse's name.
- **Al-'Aliyy al-'Azim:** the Most High above all, the Supreme in greatness - the closing seal.

SECTION SUMMARY

Ayat al-Kursi establishes Allah's exclusive divinity, perfect life, all-encompassing knowledge and effortless dominion - the Qur'an's greatest verse on tawhid.

4. True Faith: Belief and Righteousness

LEARNING OBJECTIVES

- Explain the Qur'anic definition of righteousness (2:177)
- Study Surah al-Ikhlās as the chapter of sincerity
- Connect belief to action

The Qur'an defines **birr** (true righteousness) not as ritual direction but as comprehensive faith-plus-action:

وجوهكم قبل المشرق والمغرب ولكن البر من آمن بالله واليوم الآخر والملائكة والكتاب والنبيين
ليس البر أن تولوا

'Righteousness is not turning your faces toward east or west, but righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book and the prophets...' (2:177).

The verse continues: giving wealth to relatives, orphans, the needy, travelers and beggars; freeing captives; establishing prayer; giving zakah; fulfilling promises; and patience in hardship -

'those are the truthful, and those are the God-conscious.' Faith (iman) and righteous deeds ('amal salih) are inseparable partners throughout the Qur'an.

قل هو الله أحد {١} الله الصمد {٢} لم يلد ولم يولد {٣} ولم يكن له كفوا أحد

'Say: He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.' (112:1-4). **Al-Samad**: the Eternal, the One to whom all turn for needs, who needs nothing. The surah - equal to one-third of the Qur'an in reward (Bukhari) - demolishes every form of shirk: plurality of gods, divine offspring, and anthropomorphic likeness.

SECTION SUMMARY

2:177 defines righteousness as belief + worship + social justice + patience. Al-Ikhlās defines Allah as uniquely One, Eternal, without offspring or equal - pure tawhid.

5. Worship: Salah, Zakah and Sawm

LEARNING OBJECTIVES

- Study the command to establish prayer and zakah
- Explain the verses of fasting (2:183-185)
- Extract the spirit behind ritual worship

وأقيموا الصلاة وآتوا الزكاة

'Establish prayer and give zakah.' (2:43). **Iqamah** (establishing) means performing prayer properly, consistently and communally - not merely 'doing' it. The pairing of salah (the believer's vertical bond) with zakah (the horizontal social duty) recurs dozens of times: worship of Allah and service to people are one fabric.

يا أيها الذين آمنوا كتب عليكم الصيام كما كتب على الذين من قبلكم لعلكم تتقون

'O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may attain taqwa.' (2:183). **Taqwa** (God-consciousness) is fasting's stated

purpose - hunger trains the soul to obey Allah against desire. Verses 184-185 detail concessions (the sick, travelers), the month of Ramadan, and the Qur'an's revelation in it: **'Allah intends ease for you, not hardship'** - the Shari'ah's merciful logic.

- **Salah** prevents immorality: 'Indeed prayer forbids indecency and evil' (29:45) - ritual with moral fruit.
- **Zakah** purifies wealth and the soul (9:103); its eight recipients are listed in 9:60.
- **Sawm** builds taqwa, empathy for the hungry, and self-mastery - the annual training of the will.

SECTION SUMMARY

Salah + zakah = the twin pillars of devotion and social duty. Fasting's purpose is taqwa; its law embodies ease. Rituals must bear moral fruit.

6. The Prophet Muhammad in the Qur'an

LEARNING OBJECTIVES

- Study key verses on the Prophet's status
- Explain his mercy and example
- Understand obedience to the Messenger

وما أرسلناك إلا رحمة للعالمين

'We sent you only as a mercy to the worlds.' (21:107). The Prophet's mission is universal (**lil-'alamin** - to all worlds, not one nation) and its essence is **mercy** - in teaching, in warfare ethics, in forgiveness (as at the conquest of Makkah: 'no blame upon you today').

لقد كان لكم في رسول الله أسوة حسنة

'There is for you in the Messenger of Allah an excellent example.' (33:21). **Uswah hasanah**: his character, worship, courage, honesty and compassion are the lived exegesis of the Qur'an ('his character was the Qur'an' - 'A'ishah).

وإنك لعلی خلق عظیم

'And indeed you are of a great moral character.' (68:4) - divine testimony to his character, revealed when opponents attacked him personally.

قل إن كنتم تحبون الله فاتبعوني يحببكم الله

'Say: If you love Allah, follow me - Allah will love you.' (3:31). Love of Allah is proven by **ittiba'** (following the Prophet) - the verse scholars call 'the test of love.' Obedience to the Messenger is obedience to Allah (4:80); **'whatever the Messenger gives you, take it'** (59:7) - the Qur'anic basis of the Sunnah's authority.

SECTION SUMMARY

The Qur'an presents the Prophet as universal mercy (21:107), perfect example (33:21), sublime character (68:4) - and makes following him the proof of loving Allah (3:31).

7. Patience, Gratitude and Forgiveness**LEARNING OBJECTIVES**

- Study the verses of sabr (patience)
- Explain shukr (gratitude) and its promise
- Learn the Qur'anic ethic of forgiveness

يا أيها الذين آمنوا استعينوا بالصبر والصلاة إن الله مع الصابرين

'O you who believe, seek help through patience and prayer. Indeed Allah is with the patient.' (2:153). **Sabr** - steadfast endurance in obedience, against sin, and in calamity - paired with salah as the believer's two supports. **'Allah is with the patient'**: divine companionship (ma'iyah) - the greatest comfort in trial.

إنما يوفى الصابرون أجرهم بغير حساب

'The patient will be given their reward without measure.' (39:10) - patience is the one deed whose reward is explicitly **uncountable**.

فاذكروني أذكركم واشكروا لي ولا تكفرون

'Remember Me, I will remember you; be grateful to Me and do not deny Me.' (2:152). **Dhikr** (remembrance) brings divine remembrance; **shukr** (gratitude) brings increase: 'If you are grateful, I will surely increase you' (14:7).

والكاظمين الغيظ والعافين عن الناس والله يحب المحسنين

'...those who restrain anger and pardon people - and Allah loves the doers of good.' (3:134). The verse describes paradise's heirs: they **swallow rage** and **forgive**. Higher still: **'Repel evil with what is better'** (41:34) - goodness that can turn an enemy into a close friend.

SECTION SUMMARY

Sabr brings Allah's companionship and unmeasured reward; shukr brings increase; forgiveness - restraining anger, pardoning, repelling evil with good - marks the God-conscious.

8. Social Ethics: Brotherhood and Justice

LEARNING OBJECTIVES

- Study the verses of brotherhood (49:10-13)
- Explain the Qur'anic command of justice
- Apply these ethics to society

إنما المؤمنون إخوة فأصلحوا بين أخويكم

'The believers are but brothers, so make peace between your brothers.' (49:10). Faith creates **brotherhood** transcending tribe and nation - with the duty of reconciliation. The following verses (49:11-12) forbid mockery, defamation, suspicion, spying and **backbiting** - 'would any of you like to eat the flesh of his dead brother?' - the charter of an honor-protecting society.

يا أيها الناس إنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم

'O mankind, We created you from male and female and made you peoples and tribes that you may know one another. The noblest of you before Allah is the most God-conscious.' (49:13). Diversity (**shu'ub wa qaba'il**) is for **mutual knowing (ta'aruf)**, not rivalry; nobility is by **taqwa**, not race or lineage - the Qur'an's charter of human equality, echoed in the Farewell Sermon.

إن الله يأمر بالعدل والإحسان

'Indeed Allah commands justice and excellence.' (16:90). **'Adl** (justice) is obligatory even toward enemies: **'Let not hatred of a people prevent you from being just'** (5:8). Witnesses must stand firm for justice **'even against yourselves or parents and relatives'** (4:135) - justice as a divine command, not tribal loyalty.

■ VERY IMPORTANT

49:13 (equality/ta'aruf) and 4:135 (justice even against kin) are the two most cited Qur'anic social-ethics verses - expect them in essay questions on Islam and society.

SECTION SUMMARY

Believers are brothers (49:10); humanity's diversity serves mutual knowing, nobility is by taqwa (49:13); justice is commanded absolutely, even against self-interest (4:135, 5:8, 16:90).

9. Family: Parents, Spouses and Children

LEARNING OBJECTIVES

- Study the verses of kindness to parents
- Explain the Qur'anic vision of marriage
- Learn Luqman's advice to his son

وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحسانا

'Your Lord has decreed: worship none but Him, and be excellent to parents.' (17:23).

Kindness to parents (**ihsan**) is placed immediately after tawhid - the second decree. The verses continue: never say '**uff**' (even a word of irritation) to them, lower the wing of humility, and pray:

'My Lord, have mercy on them as they raised me when small.' Gratitude to parents is paired with gratitude to Allah (31:14).

ومن آياته أن خلق لكم من أنفسكم أزواجا لتسكنوا إليها وجعل بينكم مودة ورحمة

'Among His signs: He created for you spouses from yourselves, that you may find tranquility in them, and He placed between you love and mercy.' (30:21). Marriage is a

divine sign (ayah); its purposes: **sakan** (tranquil dwelling), **mawaddah** (loving affection), **rahmah** (compassion). Spouses are '**garments for one another**' (2:187) - mutual protection, closeness and beautification.

Luqman's counsel (31:17-19) models parental advice: **'O my son, establish prayer, enjoin right and forbid wrong, and be patient over what befalls you... Do not turn your cheek from people in contempt, nor walk the earth arrogantly... Be moderate in pace and lower your voice - the harshest of sounds is the braying of donkeys.'** Worship, courage, humility, modesty - the whole character curriculum in a father's words.

SECTION SUMMARY

Parents: ihsan second only to tawhid (17:23). Marriage: tranquility, love, mercy (30:21). Parenting: Luqman's counsel blends worship, moral courage and humility (31:17-19).

10. Stories of the Prophets I: Adam and Ibrahim

LEARNING OBJECTIVES

- Study the Adam narrative (2:30-34)
- Learn Ibrahim's trial and supplications
- Extract lessons (ibrah) from the stories

Qur'anic stories (**qasas**) are told for '**ibrah** (lesson): **'In their stories is a lesson for people of understanding'** (12:111). They are not entertainment but guidance - comforting the Prophet, warning opponents, teaching theology through narrative.

وإذ قال ربك للملائكة إني جاعل في الأرض خليفة

'When your Lord said to the angels: I am placing a vicegerent on earth.' (2:30). Humanity's role: **khilafah** - Allah's trustee on earth, honored by taught knowledge (the names, 2:31-33) and the angels' prostration (2:34). Iblis's refusal - arrogance (**'I am better than him'**) - defines the root of all evil: pride against divine command.

Ibrahim's trial: commanded to sacrifice his son, both submit - **'You have fulfilled the vision'** (37:105) - and Allah ransoms the son: the origin of the 'Id al-Adha sacrifice, commemorating submission (**islam** in action). His supplications teach du'a: **'Our Lord, I have settled some of my offspring in an uncultivated valley near Your Sacred House... so incline hearts toward them and provide them fruits'** (14:37) - the founding prayer of Makkah, combining trust in Allah with practical concern.

SECTION SUMMARY

Adam: humanity as honored khalifah; Iblis as the archetype of arrogance. Ibrahim: perfect submission (the sacrifice) and the model supplicant (the prayer for Makkah).

11. Stories of the Prophets II: Musa, Yunus, Ayyub, Yusuf

LEARNING OBJECTIVES

- Learn the Musa-Khidr narrative's lessons
- Study Yunus's and Ayyub's supplications in distress
- Extract Yusuf's lessons in chastity and forgiveness

Musa and al-Khidr (18:60-82): Musa, despite being a prophet, must learn patience with divine wisdom beyond appearances - the damaged boat, the slain boy, the rebuilt wall each conceal mercy. Lesson: **trust Allah's wisdom when events seem unjust**; knowledge has ranks, and humility befits every learner.

Yunus in the darkness: swallowed by the great fish, he calls out in triple darkness: **'There is no deity but You; glory be to You; indeed I have been of the wrongdoers'** (21:87) - confession, glorification and repentance. **'So We answered him and saved him from distress - thus We save the believers'** (21:88): the du'a of distress for every believer. **Ayyub's** patient complaint - **'Harm has touched me, and You are the Most Merciful of the merciful'** (21:83) - models dignified, hope-filled supplication in illness.

Yusuf: beauty tested by seduction - **'Allah forbid! My master has treated me well'** (12:23) - chastity through God-consciousness; betrayed by brothers, he forgives: **'No blame upon you today; Allah will forgive you'** (12:92) - the model echoed by the Prophet at Makkah's conquest. His story's refrain: **'Allah does not waste the reward of the doers of good'** (12:90).

SECTION SUMMARY

Khidr: trust hidden wisdom. Yunus (21:87) and Ayyub (21:83): the supplications of distress. Yusuf: chastity under temptation, forgiveness after power - 'Allah does not waste the doers of good.'

12. The Parables (Amthal) of the Qur'an**LEARNING OBJECTIVES**

- Explain the purpose of Qur'anic parables
- Study the Light Verse (24:35)
- Study the parables of charity and the good word

Allah strikes parables (**amthal**) to make abstract truths vivid: **'Allah strikes parables for people, and Allah knows all things'** (24:35, closing). They teach through the familiar - light, agriculture, trade.

الله نور السماوات والأرض

'Allah is the Light of the heavens and the earth.' (24:35). The verse's parable: His light is like a niche with a lamp in glass, **'as if a brilliant star,'** lit from a blessed olive tree - **'light upon light.'** Scholars explain: Allah guides creation as light guides the traveler; the believer's heart is the niche holding revelation's lamp. The verse ends: **'Allah guides to His light whom He wills.'**

مثل الذين ينفقون أموالهم في سبيل الله كمثل حبة أنبتت سبع سنابل في كل سنبلة مائة حبة

'The example of those who spend their wealth in Allah's way is like a seed that grows seven ears, in each ear a hundred grains.' (2:261) - charity multiplied **seven hundred times, 'and Allah multiplies for whom He wills.'** The following verses warn: charity must not be spoiled by reminders of generosity or hurt (2:264) - sincerity conditions acceptance.

ألم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في السماء

'Do you not see how Allah strikes the parable of the good word: like a good tree, its root firm, its branches in the sky.' (14:24). **Kalimah tayyibah** (the testimony of faith, every good word): firmly rooted (in the heart), towering (in influence), **'yielding its fruit at all times'** (14:25) - while the evil word is an uprooted, unstable tree (14:26).

SECTION SUMMARY

Parables illuminate: Allah's light guiding hearts (24:35), charity's 700-fold growth (2:261), the good word as the fruitful firm tree (14:24-25).

13. The Hereafter: Accountability and the Final Abodes

LEARNING OBJECTIVES

- Study the verses of precise accountability
- Describe the qualities of the successful (23:1-11)
- Study the servants of the Merciful (25:63-76)

فمن يعمل مثقال ذرة خيراً يره {٧} ومن يعمل مثقال ذرة شراً يره

'Whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.' (99:7-8). **Mithqal dharrah** (an atom's weight): divine justice misses **nothing** - the Qur'an's most concise statement of accountability, and the Prophet called these two verses comprehensive (Bukhari).

قد أفلح المؤمنون {١} الذين هم في صلاتهم خاشعون

'Successful indeed are the believers: those humble in their prayers...' (23:1-2). The passage lists the heirs of Paradise (**Firdaws**): humility in salah, avoiding vain talk, giving zakah, guarding chastity, keeping trusts and promises, guarding prayers - **those are the inheritors who will inherit Firdaws, abiding therein eternally**' (23:10-11).

'**Ibad al-Rahman** (25:63-76): the Servants of the Merciful walk the earth humbly; answer ignorance with **'peace'**; spend nights in prayer; beg **'avert from us the punishment of Hell'**; spend neither wastefully nor stingily; avoid killing, adultery and false witness; repent sincerely. Their reward: **'the high chamber'** of Paradise and the greeting of **peace**. The passage is a complete portrait of the ideal believer's day and night.

SECTION SUMMARY

Accountability is atomic in precision (99:7-8). Success = the humble, chaste, trustworthy worshippers (23:1-11); the Servants of the Merciful (25:63-76) model the full believing character.

14. Knowledge, Da'wah and Exam Pointers

LEARNING OBJECTIVES

- Study the Qur'anic esteem for knowledge
- Learn the method of da'wah (16:125)
- Consolidate exam preparation

اقرأ باسم ربك الذي خلق

'Read, in the name of your Lord who created.' (96:1). The **first revealed word** is a command to **read** - knowledge seeking is Islam's inaugural duty, and it is **'in the name of your Lord'**: learning anchored in divine purpose, not divorced from it. **'My Lord, increase me in knowledge'** (20:114) is the Qur'an's own du'a for students.

هل يستوي الذين يعلمون والذين لا يعلمون

'Are those who know equal to those who do not know?' (39:9) - rhetorical: knowledge elevates. **'Allah raises those who believe among you and those given knowledge in ranks'** (58:11).

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة وجادلهم بالتتي هي أحسن

'Invite to your Lord's way with wisdom and good counsel, and debate them in the best manner.' (16:125). **Hikmah** (wisdom - right words, right time, right audience), **maw'izah hasanah** (beautiful exhortation), and gracious dialogue - the Qur'an's threefold da'wah method. The Muslim community's mission: **'You are the best community raised for people: you enjoin right, forbid wrong, and believe in Allah'** (3:110) - with **no compulsion in religion** (2:256): invitation, never coercion.

High-yield exam pointers

- Memorize with translation: al-Fatihah, Ayat al-Kursi, al-Ikhlās (112:1-4), 2:152, 2:255 key phrases, 49:13, 4:135, 17:23, 99:7-8, 96:1, 16:125.
- Occasions/context: Meccan vs Medinan character; asbab al-nuzul concept; compilation under Abu Bakr/'Uthman; Hafs 'an 'Asim reading.
- Key terms: tawhid, shirk, taqwa, sabr, shukr, ihsan, 'adl, khilafah, tadabbur, uswah hasanah, kalimah tayyibah, mithqal dharrah.
- Essay frames: Qur'an on social justice (16:90, 4:135, 49:13); on family (17:23, 30:21, 31:17-19); purpose of stories (12:111); parables' function.
- Structure answers: Arabic text -> translation -> vocabulary/context -> lessons. Examiners reward textual precision plus derived lessons.

SECTION SUMMARY

The Qur'an's first word commands reading (96:1); knowledge elevates (39:9, 58:11); da'wah proceeds by wisdom and beautiful counsel (16:125). Study textually: verse -> translation -> context -> lesson.