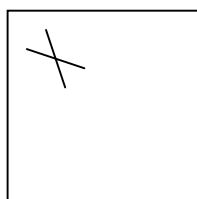


THE COW

In the name of Allah, the Beneficent, the Merciful.

1 Alif Lam Mim.

2 This Book, there is no **doubt** in it, is a **guide** to those who **guard (against evil)**.

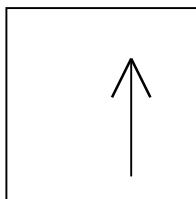


*Conflicting and closed because of the high resonant term “no **doubt**” that makes it absolute.*

3 Those who **believe** in the unseen and keep up **prayer** and spend out of what We have given them.

4 And who **believe** in that which has been revealed to you and that which was revealed before you and they are **sure** of the hereafter.

5 These are on a **right** course from their Lord and these it is that **shall** be **successful**.



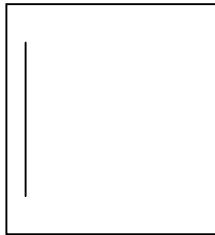
*Open and unifying in the sense that if we do what is right, like **pray** and **believe** in God, then we will be **successful**.*

6 *Surely* those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

7 Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a *great* punishment for them.

8 And there are some people who say: We believe in Allah and the last day; and they are *not at all* believers.

9 They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

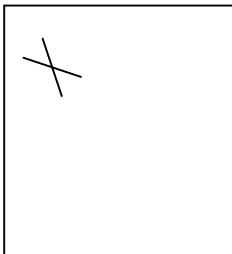


Conflicting to isolating because of the disbelievers who will never believe therefore they are deceiving themselves.

10 There is a disease in their hearts, so Allah added to their disease and they *shall* have a painful chastisement because they lied.

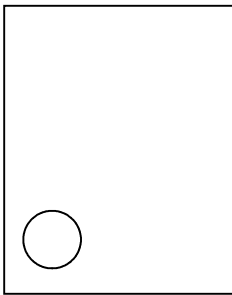
11 And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.

12 Now *surely* they *themselves* are the mischief makers, but they do *not perceive*.



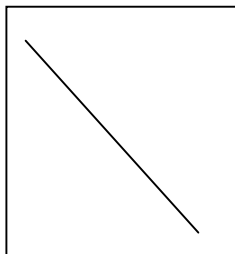
Conflicting in the sense that these people are (peace-makers) think they are peacemakers, yet in actuality they are not in the eyes of God. Because the statement says, Allah says that “they themselves are the mischief makers”

13 And when it is said to them: **Believe** as the people **believe** they say: *Shall* we **believe** as the **fools believe**? Now *surely* they themselves are the **fools**, but they do not *know*.



*Closed and isolated because they **believe** they should not follow **fools** and become **fools** themselves. There fore they are isolating themselves from the right path to take.*

14 And when they meet those who **believe**, they say: We **believe**; and when they are *alone* with their **Shaitans**, they say: *Surely* we are with you, we were *only mocking*.



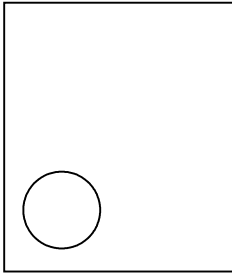
*Conflicting to coexisting because they start off saying they also **believe**, but in actuality they are **lying**. Yet, they Perceive themselves to be coexisting with others.*

15 Allah *shall* pay them back their *mockery*, and He leaves them *alone* in their inordinacy, **blindly wandering on.**

16 These are they who buy **error** for the **right** direction, so their bargain *shall* **bring no gain, nor are they the followers of the right direction.**

17 Their parable is like the parable of one who kindled a **fire** but when it had illumined all around him, Allah took away their **light**, **and left them in utter darkness**---**they do not see.**

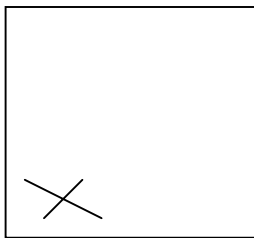
18 Deaf, dumb (and) blind, so they will not turn back.



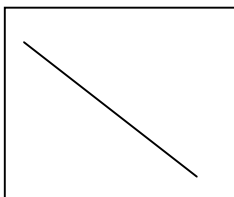
*Closed and isolated because they will never be in the right direction, and Allah has left them isolated in the dark, “**Deaf, dumb (and) blind,**”*

19 Or like abundant rain from the cloud in which is **utter darkness and thunder and lightning**; they put their fingers into their ears because of the thunder peal, **for fear of death**, and Allah encompasses the **unbelievers.**

*This is completely isolated because of the negative tense used, **unbelievers.***



20 The **lightning** almost takes away their **sight**; whenever it shines on them they walk in it, and when it becomes **dark** to them they stand still; and if Allah had **pleased** He would **certainly** have **taken away their hearing and their sight**; **surely** Allah has power over all things.

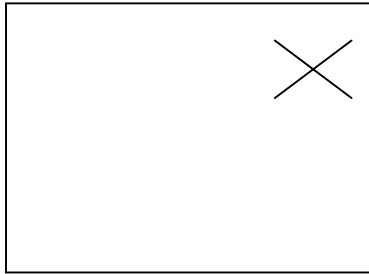


*This is conflicting because Allah struck **darkness** and **lightning** on the **unbelievers.** It goes to coexisting because he could have*

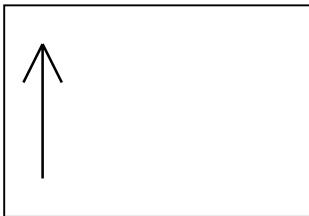
*taken their hearing and sight if he wanted ,
but he didn't.*

21 O men! serve your Lord Who **created** you and those before you so that you may **guard (against evil)**.

*High resonance, and positive wording
making it unifying.*



22 Who made the **earth a resting place** for you and the **heaven** a canopy and (Who) **sends down rain** from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up **rivals** to Allah while you know.



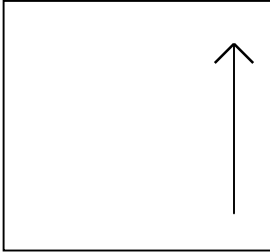
*Conflicting because there is a little of each
color in this verse. This combination causes
all of the chaos.*

23 And if you are in **doubt** as to that which We have **revealed** to Our servant, then **produce** a chapter like it and call on **your witnesses** besides Allah if you are **truthful**.

24 But if you do (it) not and never **shall** you do (it), then be on your guard against the fire of which men and stones are the fuel; **it is prepared for the unbelievers.**

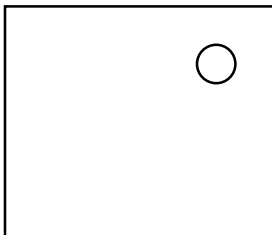
25 And convey **good** news to those who **believe** and do **good** deeds, that they shall have gardens in which rivers flow; whenever they shall be **given** a portion of the fruit thereof, they **shall** say: This is what was given to us before; and they shall be

given the like of it, and they *shall* have *pure* mates in them, and in them, they shall *abide*.



*It is unifying because it is showing what Allah is doing to **guide** and **guard** the **believers**. It goes to conflicting because if they do not do as Allah asks they will be **punished**.*

26 *Surely* Allah is not *ashamed* to set forth any parable---(that of) a gnat or any thing above that; then as for those who *believe*, they know that it is the **truth** from their Lord, and as for those who **disbelieve**, they say: What is it that Allah means by this parable: He causes many to *err* by it and *many* He leads **aright** by it! but He does not cause to *err* by it (any) except the transgressors,

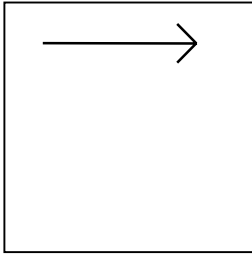


*This is unifying because of the high resonance. There is a good and bad side to this , “He causes many to **err** by it and **many** He leads **aright** by it!” Therefore it can go both ways, but He does it for the good, to unify His people.*

27 Who break the covenant of Allah after its *confirmation* and cut asunder what Allah has ordered to be **joined**, and make **mischief** in the land; these it is that are the **losers**.

28 How do you **deny** Allah and you were **dead** and He gave you **life**? *Again* He will cause you to **die** and *again* bring you to **life**, then you *shall* be brought back to Him.

29 He it is Who **created** for you all that is in the earth, and He directed Himself to the **heaven**, so He made them *complete* seven **heavens**, and **He knows all things**.

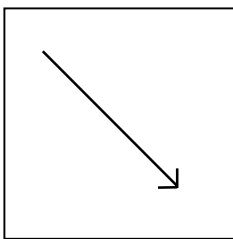


It is conflicting because "it is that are the losers". Allah is saying that he will cause them death if they don' t obey him but then it is unifying because Allah says that he will bring them life if they do obey him.

30 And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as **shall** make **mischief** in it and **shed blood**, and we **celebrate** Thy **praise** and extol Thy holiness? He said: *Surely* I know what *you do not know*.

31 And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are **right**.

32 They said: Glory be to Thee! we have *no knowledge* but that which Thou hast **taught us; surely Thou art the Knowing, the Wise**.



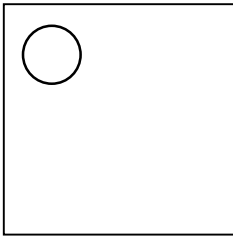
*It goes from being conflicting because of the shedding blood, then to coexisting because as long a they following Allah **the Wise**, there will be a coming together.*

33 He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I *surely* know what is ghaib in the **heavens** and the earth and (that) I know what you manifest and *what you hide*?

34 And when We said to the angels: Make **obeisance** to Adam they did obeisance,

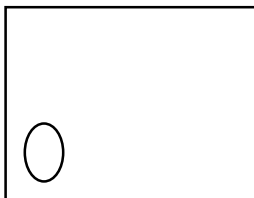
but Iblis (did it not). He **refused** and he was **proud**, and he was one of the **unbelievers**.

35 And We said: O Adam! Dwell you and your wife in the garden and eat from it a **plenteous** (food) wherever you wish and do **not approach** this tree, **for then you will be of the unjust**.



*This exert is conflicting because they cannot eat from the tree so He is **forbidding** them. There is high resonance occurring between these few verses.*

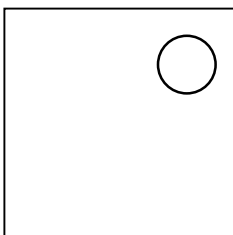
36 But the **Shaitan** made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the **enemies** of others, and there is for you in the earth an abode and a provision for a time.



*Isolated because it talks of the **shaitan** who had control over them.*

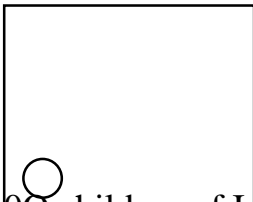
37 Then Adam received (some) words from his Lord, so He turned to him **mercifully; surely** He is Oft-returning (to mercy), the **Merciful**.

38 We said: Go forth from this (state) all; so **surely** there will come to you a **guidance** from Me, then whoever follows **My guidance, no fear shall come upon them, nor shall they grieve**.



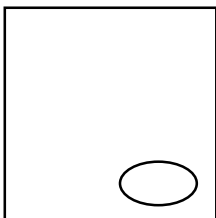
Uunifying, because He tells them, with My guidance you will be fine.

39 And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they *shall* abide.



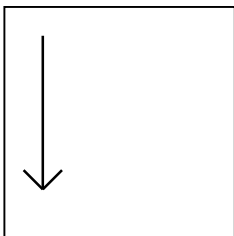
Completely isolated because of the negative connotation.

40 O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be *afraid*.



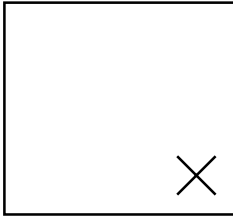
Coexisting because of the positive connotation, faithful.

41 And believe in what I have *revealed*, verifying that which is with you, and be not the first to *deny* it, neither take a mean price in exchange for My communications; and Me, Me *alone* should you fear.



This is an isolated square because there is a lot of power displayed that must not be rejected, only feared. There is a lot of low resonance occurring in these verses which increase the isolation. This is the only clear area that there is any low resonance in.

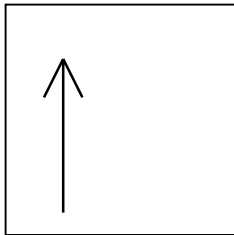
42 And keep up **prayer and pay the poor-rate and bow down with those who bow down.**



Coexisting because there is nothing but positive meanings between these lines.

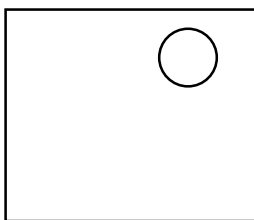
43 And do not mix up the **truth** with the **falsehood**, *nor hide* the **truth** while you know (it).

44 What! do you enjoin men to be **good** and **neglect** your own souls while you read the Book; have you then **no sense**?



*Conflicting because it says the must pray, yet it calls those who don't pray and read the book **senseless**.*

45 And seek **assistance** through **patience** and **prayer**, and most **surely** it is a hard thing except for the humble ones,



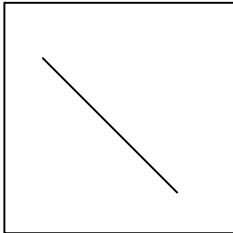
*This is a very unifying statement because it contains mostly positive words that are high in resonance, **assistance, patience, prayer**.*

46 Who know that they **shall** meet their Lord and that they **shall** return to Him.



There is no explanation.

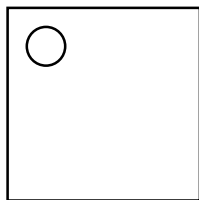
47 O children of Israel! call to mind My **favor** which I bestowed on you and that I made you excel the nations.



*This brings a closure to what is being said and is inclusive of all, “**I made you excel the nations.**” Therefore, it is more coexisting.*

48 And be on your **guard against** a day when one soul **shall** not avail another in the least, neither **shall** intercession on its behalf be **accepted**, nor **shall** any compensation be taken from it, nor **shall** they be helped.

49 And when We **delivered** you from Firon's people, who subjected you to severe torment, **killing** your sons and **sparing** your women, and in this there was a **great** trial from your Lord.

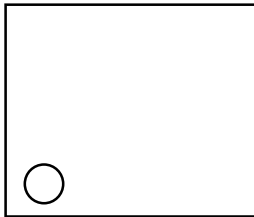


*This is strictly conflicting because of the negative meanings, and the high resonance, “**nor shall they be helped.**”*

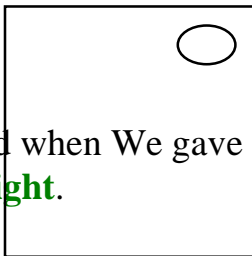
50 And when We parted the sea for you, so We **saved** you and **drowned** the followers of Firon and you watched by.

51 And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

Isolated because of the degree of the negative terms, “you were unjust.”

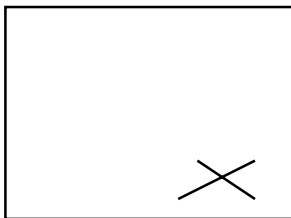


52 Then We **pardoned** you after that so that you might **give thanks**.



53 And when We gave Musa the Book and the distinction that you might walk **aright**.

This is highly unifying with positive terms, it is very clear.

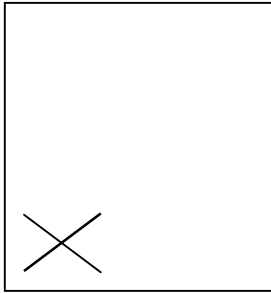


Coexisting because of the slight positive connotation.

54 And when Musa said to his people: O my people! you have **surely** been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is **best** for you with your Creator: so He turned to you (mercifully), for **surely** He is the Oft-returning (to mercy), the **Merciful**.

55 And when you said: O Musa! we will **not believe** in you until we see Allah manifestly, so the punishment overtook you while you looked on.

56Then We **raised** you up after your **death** that you may give **thanks**.

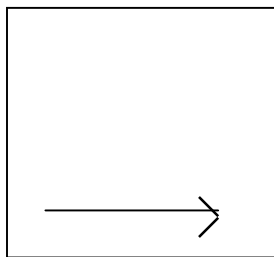


*Isolated because of negative words, “**unjust**,” there is a lot of deceit and avoidance happening.*

57And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the **good** things that We have **given** you; and they did not do Us any **harm**, but they made their own souls **suffer the loss**.

58And when We said: Enter this city, then eat from it a **plenteous** (food) wherever you wish, and enter the gate making obeisance, and say, **forgiveness**. We will **forgive** you your **wrongs** and **give** more to those who do **good** (to others).

59But those who were **unjust** changed it for a saying other than that which had been spoken to them, so We sent upon those who were **unjust** a pestilence from **heaven**, because they transgressed.

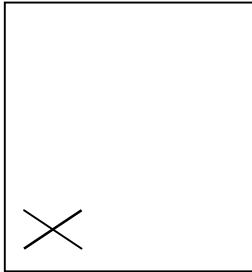


*Coexisting because the square is more open, “we will forgive your **wrongs**”, but there is still some closedness, “**those who were unjust**.”*

60And when Musa **prayed** for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and **do not act corruptly** in the land, making **mischief**.

61And when you said: O Musa! we cannot bear with one food, therefore **pray** Lord on our behalf to **bring** forth for us out of what the earth **grows**, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you

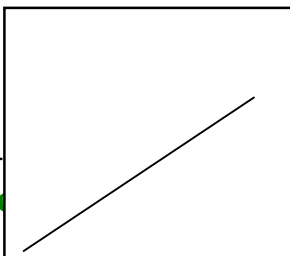
exchange that which is **better** for that which is **worse**? Enter a city, so you will have what you ask for. And **abasement** and **humiliation** were brought **down** upon them, and they became **deserving** of Allah's wrath; this was so because they **disbelieved** in the communications of Allah and **killed the prophets unjustly**; this was so because they **disobeyed and exceeded the limits**.



*These verses are closed because the words are negative and uncooperative, “making mischief.” Giving this isolated square more negative terms is, “**abasement** and **humiliation** were brought **down** upon them.”*

62 Surely those who **believe**, and those who are Jews, and the Christians, and the Sabians, whoever **believes** in Allah and the Last day and does **good**, they **shall** have their **reward** from their Lord, and there is **no fear** for them, nor **shall** they **grieve**.

63 And when We took a **promise** from you and lifted the mountain over you: Take hold of the law (Taurat) We have given you with firmness and bear in mind what is in it, so that you may **guard** (against evil).

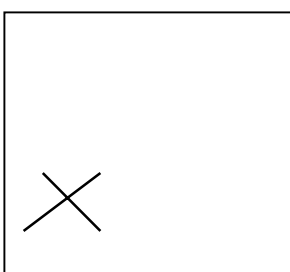


*Unifying because there is many positive words, “**reward, good, promise**” and high resonance.*

64 **me**ck after that; so were it not for the grace of Allah and His could **certainly** have been among the **losers**.

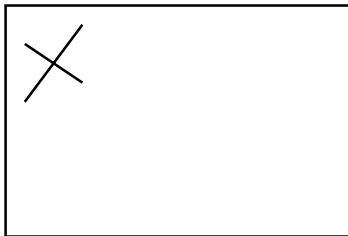
65 And certainly you have known those among you who **exceeded** the limits of the Sabbath, so We said to them: Be (as) apes, **despised** and **hated**.

66 So We made them an example to those who witnessed it and those who came after it, and an admonition to those who **guard** (against evil).



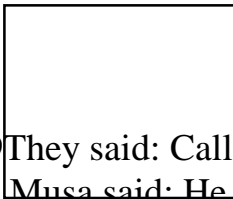
*Isolated because many negative words, “**hated, despised, losers**” and low resonance.*

67 And when Musa said to his people: Surely Allah commands you that you should **sacrifice** a cow; they said: Do you **ridicule** us? He said: I seek the protection of Allah from being one of the **ignorant**.



Conflicting because of the negative connotation that is being addressed and the high resonance.

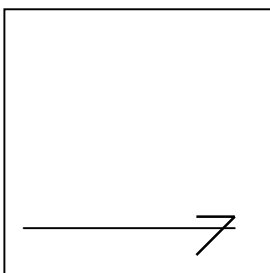
68 They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, **Surely** she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.



No explanation possible.

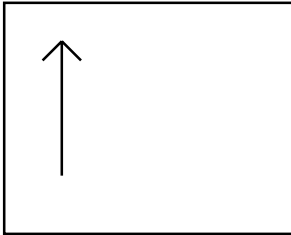
69 They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, **Surely** she is a yellow cow; her color is **intensely** yellow, giving **delight** to the beholders.

70 They said: Call on your Lord for our sake to make it plain to us what she is, for **surely** to us the cows are all alike, and if Allah **please** we **shall surely** be **guided** aright



*Coexisting because there are positive words, giving **delight**, and **guided** and openness, but some confusion still.*

71Musa said: He says, *Surely* she is a cow not made submissive that she should plough the land, nor does she irrigate the tith; sound, without a **blemish** in her. They said: Now you have **brought** the **truth**; so they sacrificed her, though they had not the mind to do (it).



Conflicting because of the high resonance and the negative and positive connotations.

72And when you **killed a man**, then you **disagreed** with **respect** to that, and Allah was to bring forth that which you were going to **hide**.

73So We said: **Strike the (dead body)** with part of the (Sacrificed cow), thus Allah brings the **dead** to **life**, and He shows you His signs so that you may **understand**.

74Then your hearts **hardened** after that, so that they were like rocks, rather **worse** in **hardness**; and *surely* there are some rocks from which streams burst forth, and *surely* there are some of them which split asunder so water issues out of them, and *surely* there are some of them which fall **down** for **fear** of Allah, and Allah is not at all heedless of what you do.



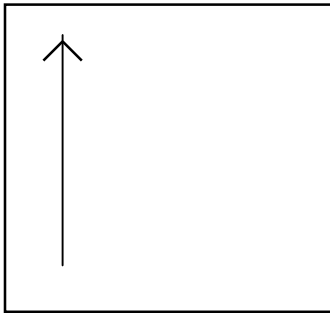
*High in resonance and isolation due to the negative connotation, "**dead, hardened, fear.**"*

75Do you then **hope** that they would **believe** in you, and a party from among them *indeed* used to hear the Word of Allah, **then altered it** after they had **understood** it, and they know (this).

76And when they meet those who **believe** they say: We **believe**, and when they are

alone one with another they say: Do you talk to them of what Allah has **disclosed** to you that they may **contend** with you by this before your Lord? *Do you not then understand?*

77Do they not know that Allah knows what they keep secret and what they make known?

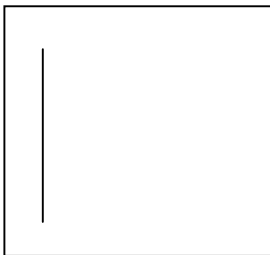


*There is high conflicting interest between believers and non believers. The non believers are creating the conflicting words, because they have **altered** the words.*

78And there are among them **illiterates** who know not the Book but *only* **lies**, and they do but conjecture.

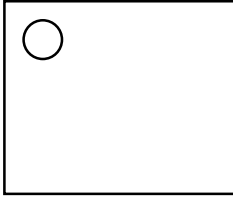
79Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they **earn**.

80And they say: **Fire shall** not touch us but for a few days. Say: Have you received a **promise** from Allah, then Allah will not **fail** to perform His **promise**, or do you speak **against** Allah what *you do not know*?



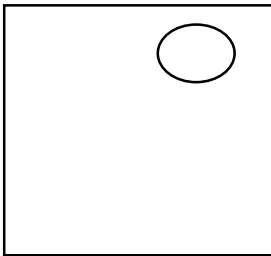
*Conflicting because there is confusion between the illiterates and the believers, Allah wants the **promise** to be received by all, and not to **fail**.*

81 Yea! whoever earns **evil** and his **sins** beset him on every side, these are the **inmates** of the **fire**; in it they **shall** abide.



*This is absolute conflicting with high resonance, **“evil, sins, fire.”***

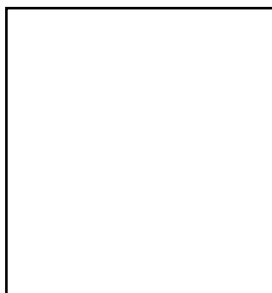
82 And (as for) those who **believe** and do **good deeds**, these are the dwellers of the garden; in it they **shall** abide.



Unifying because of the positive meaning and high resonance.

83 And when We made a covenant with the children of Israel: You **shall** not serve any but Allah and (you **shall** do) **good** to (your) parents, and to the near of kin and to the **orphans and the needy**, and you **shall** speak to men **good** words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

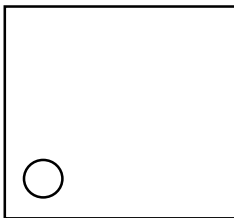
84 And when We made a covenant with you: You **shall** not shed your **blood** and you **shall** not turn your people out of your cities; then you gave a **promise** while you witnessed.



*There are a lot of positive words moving it into the coexisting side, **“good deeds.”** **“You shall not serve any but Allah,”** this line displays the isolation, because they have no choice.*



85 Yet you it is who **slay** your people and turn a party from among you out of their homes, backing each other up **against** them **unlawfully** and **exceeding** the limits; and if they should come to you, as **captives** you would **ransom** them---while their very turning out was **unlawful** for you. Do you then **believe** in a part of the Book and **disbelieve** in the other? What then is the **re ward** of such among you as do this but **disgrace** in the **life** of this world, and on the day of resurrection they shall be sent back to the most **grievous chastisement**, and Allah is not at all heedless of what you do.

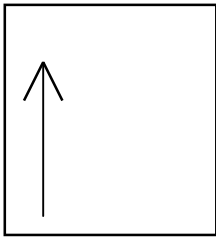


*This is extremely isolated because there is a large number of negative words and connotation. **“Against, unlawfully, ransom, captives, disbelieve, etc.”** Even the positive words reflect the negative words in context.*

86 These are they who buy the **life** of this world for the hereafter, so their chastisement **shall** not be lightened **nor shall they be helped**.

87 And **most certainly** We gave Musa the Book and We sent apostles after him one after another; and We gave Isa, the son of Marium, **clear arguments** and **strengthened** him with the holy spirit, What! whenever then an apostle came to you with that which your souls did **not desire**, you were insolent so you called

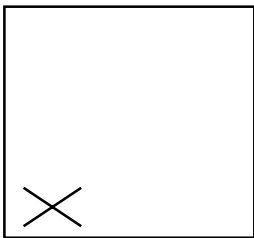
some liars and some you slew.



Conflicting in the sense that the people could no longer be helped, they were given directions, and did not want to follow them, “your souls did not desire.”

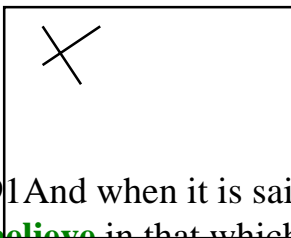
88And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.

89And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did *not recognize*, they disbelieved in him; so Allah's curse is on the unbelievers.



Isolated because they refused the Prophet, they wanted no part in this, “they did not recognize, they disbelieved in him.”

90Evil is that for which they have *sold their souls*---that they should deny what Allah has revealed, out of envy that Allah should send *down* of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.



Conflicting because there is a combination of all resonances and meanings.

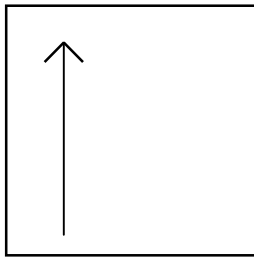
91And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that,

while it is the **truth verifying** that which they have. Say: Why then did you **kill** Allah's Prophets before if you were **indeed believers**?

92And **most certainly** Musa came to you with **clear arguments**, then you took the calf (for a god) in his absence and you were **unjust**.

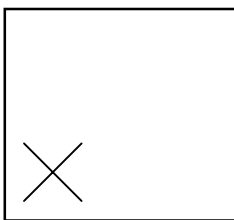
93And when We made a covenant with you and raised the mountain over you: Take hold of what We have **given** you with **firmness** and be **obedient**. They said: We hear and **disobey**. And they were made to imbibe (the love of) the calf into their hearts on account of their **unbelief** Say: **Evil** is that which your **belief** bids you if you are **believers**.

94Say: If the **future** abode with Allah is **specially** for you to the exclusion of the people, then invoke **death** if you are **truthful**.



*Conflicting and has many negative words, **“invoke death if you are truthful.”** There is high competition and assertiveness among the nonbelievers.*

95And they will **never** invoke it on account of what their hands have sent before, and Allah knows the **unjust**.



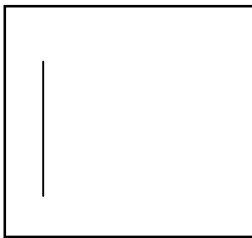
*This is composed on completely negative words, such as **never** and **unjust**.*

96And you will **most certainly** find them the **greediest** of men for **life** (greedier) than even those who are polytheists; every one of them **loves** that he should be

granted a life of a thousand years, and his being **granted a long life** will in no way remove him further off from the chastisement, and Allah sees what they do.

97Say: Whoever is the **enemy** of Jibreel---for **surely** he **revealed** it to your heart by Allah's command, **verifying** that which is before it and **guidance** and **good news** for the **believers**.

98Whoever is the **enemy** of Allah and His **angels** and His apostles and Jibreel and Mikaeel, so **surely** Allah is the **enemy of the unbelievers.**



*There is high resonance because of the uneasiness between the **unbelievers** and Allah. **Enemy** is repeated many times, increasing the amount of times a negative word is seen.*

99What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do **not believe**.



There is no explanation , only resonance.

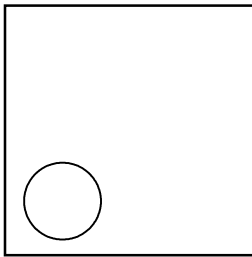
100And **certainly** We have **revealed** to you **clear** communications and none **disbelieve** in them **except** the transgressors.

101And when there came to them an Apostle from Allah **verifying** that which they have, a party of those who were **given** the Book threw the Book of Allah behind their backs as if they knew **nothing**.

102And they followed what the **Shaitans** chanted of sorcery in the reign of Sulaiman, and ***Sulaiman was not an unbeliever***, but the **Shaitans disbelieved**, they taught men sorcery and that was sent **down** to the two **angels** at Babel, Harut and Marut, yet these two **taught** no man until they had said, "Surely we are only a trial, therefore do not be a **disbeliever.**" Even then men **learned** from these two,

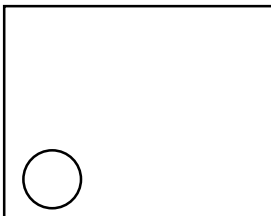
magic by which they might cause a separation between a man and his wife; and they *cannot hurt* with it any one *except* with Allah's permission, and they learned what harmed them and did *not profit* them, and *certainly* they **know** that he who bought it should have *no share* of **good** in the hereafter and evil was the price for which they sold their souls, had they but known this.

103And if they had **believed** and **guarded** themselves (against evil), **reward** from Allah would *certainly* have been **better**; had they but known (this).



Isolated, there is a lot of avoidance and repetition of the word “enemy” and “evil.” It is very closed and undetermined.

104O you who **believe!** do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.



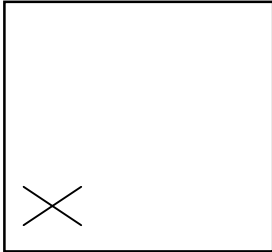
Isolated because of unbelievers and painful chastisement.

105Those who disbelieve from among the **followers** of the Book *do not like*, nor do the polytheists, that the **good** should be sent *down* to you from your Lord, and Allah chooses *especially* whom He **pleases** for His **mercy**, and Allah is the Lord of *mighty grace*.

106Whatever communications We abrogate or *cause* to be *forgotten*, We bring one **better** than it or like it. Do you *not know* that Allah has **power** over all things?

107Do you *not know* that Allah's is the **kingdom** of the **heavens** and the earth, and that besides Allah you have *no guardian or helper*?

108 Rather you wish to put questions to your Apostle, as Musa was questioned before; and whoever adopts **unbelief** instead of **faith**, he **indeed** has **lost** the **right** direction of the way.

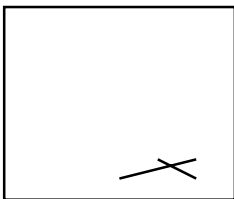


*Isolated because the **disbelievers** are causing a lot of confusion with their closedmindedness.*

109 **Many** of the **followers** of the Book **wish** that they could turn you back into **unbelievers** after your faith, out of **envy** from themselves, (even) after the truth has become manifest to them; but **pardon and forgive**, so that Allah should bring about His command; **surely** Allah has **power** over all things.

110 And keep up **prayer** and pay the poor-rate and whatever **good** you send before for yourselves, you **shall** find it with Allah; **surely** Allah sees what you do.

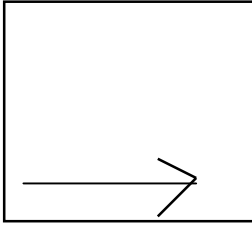
111 And they say: None **shall** enter the garden (or **paradise**) except he who is a Jew or a Christian. These are their vain **desires**. Say: Bring your **proof** if you are **truthful**.



*Coexisting because of the positive words **prayer, truthful, etc.***

112 Yes! whoever **submits himself entirely** to Allah and he is the doer of **good** (to others) he has his **reward** from his Lord, and there is **no fear** for him nor **shall** he **grieve**.

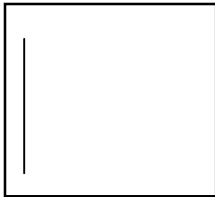
This is moving to coexisting because it is becoming more open and the nonbelievers are understanding what



*has to be done, “**whoever submits himself entirely to Allah and he is the doer of good.**”*

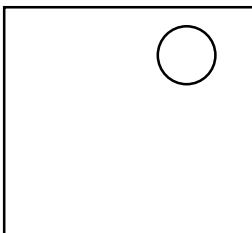
113And the Jews say: The Christians do **not follow** anything (**good**) and the Christians say: The Jews do **not follow** anything (**good**) while they recite the (same) Book. Even thus say those who have **no knowledge**, like to what they say; so Allah **shall** judge between them on the day of resurrection in what they differ.

114And who is more **unjust** than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and **strives** to **ruin** them? (As for) these, it was **not proper** for them that they should have entered them **except** in **fear**; they **shall** meet with **disgrace** in this world, and they **shall** have **great chastisement** in the hereafter.



*Conflicting in the sense that there is high resolution and competition between the different religions, “**the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book.**”*

115And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; **surely** Allah is **Ample giving, Knowing**.

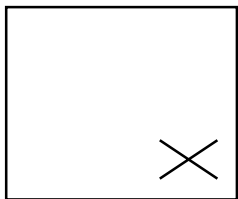


Unifying because of the high resonance and the positive connotations.

116 And they say: Allah has **taken** to himself a son. **Glory** be to Him; rather, whatever is in the **heavens** and the earth is His; all are **obedient** to Him.

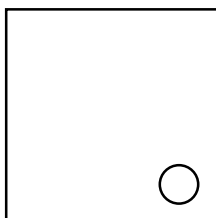
117 **Wonderful** Originator of the **heavens** and the earth, and when He decrees an affair, He only says to it, Be, so there it is.

This is coexisting because of the positive words, heaven, wonderful, and obedient.



118 And those who have **no knowledge** say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications **clear** for a people who are **sure**.

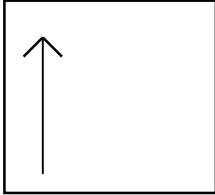
119 **Surely** We have sent you with the **truth** as a bearer of **good** news and as a warner, and you **shall** not be called upon to answer for the companions of the **flaming fire**.



*Coexisting because if you do as asked and have the truth with you, there will be accommodation, “We have sent you with the **truth** as a bearer of **good news**.”*

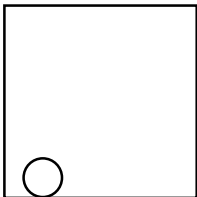
120 And the Jews will not be **pleased** with you, nor the Christians until you follow their religion. Say: **Surely** Allah's **guidance**, that is the **(true) guidance**. And if

you follow their **desires** after the **knowledge** that has come to you, you shall have **no guardian** from Allah, nor any helper.



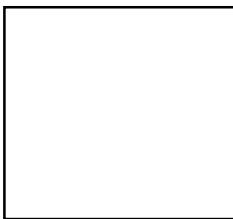
*This is conflicting because Allah is showing them his guidance, and what good they can get from it, but if you go with another religion, “you shall have **no guardian** from Allah, nor any helper.”*

121 Those to whom We have **given** the Book read it as it ought to be read. These **believe** in it; and whoever **disbelieves** in it, these it is that are the **losers**.



Isolated because of the words and that are used there is confusion.

122 O children of Israel, call to mind My favor which I bestowed on you and that I made you **excel** the nations.

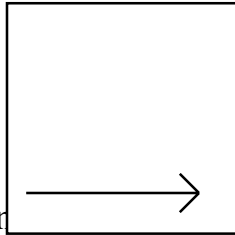


No explanation.

123 And be on your **guard against** a day when **no soul shall** avail another in the least, neither **shall** any compensation be **accepted** from it, nor **shall** intercession profit it, **nor shall** they be **helped**.

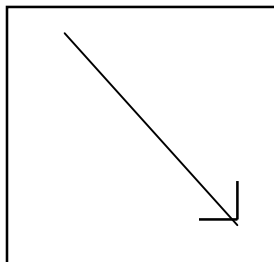
124 And when his Lord tried Ibrahim with **certain** words, he **fulfilled** them. He

said: **Surely** I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the **unjust**, said He.



125And We made the House a **pilgrimage** for men and a (place of) **security**, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: **Purify** My House for those who visit (it) and those who abide (in it) for **devotion** and those who bow **down** (and) those who prostrate themselves.

126And when Ibrahim said: My Lord, make it a **secure** town and provide its people with fruits, such of them as **believe** in Allah and the last day. He said: And whoever **disbelieves**, I will **grant** him **enjoyment** for a short while, then I will drive him to the **chastisement of the fire**; and it is an **evil** destination.



*Isolated because there is no cooperation, “**nor shall they be helped.**” yet coexisting because Allah is open, if the people listen to him.*

*Coexisting in openness, “**Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.**” goes to conflicting because the **disbelievers**, “**I will drive him to the chastisement of the fire; and it is an evil destination.**”*

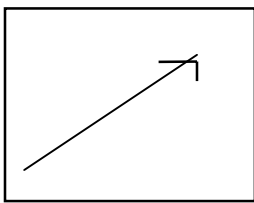
127And when Ibrahim and Ismail **raised** the foundations of the House: Our Lord! **accept** from us; **surely** Thou art the **Hearing, the Knowing**:

128Our Lord! and make us both **submissive** to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of **devotion** and turn to us

(**mercifully**), **surely** Thou art the Oft-returning (to **mercy**), **the Merciful**.

129Our Lord! and **raise** up in them an Apostle from among them who **shall** recite to them Thy communications and **teach** them the Book and **the wisdom, and purify** them; **surely** Thou art the **Mighty**, the **Wise**.

130And who forsakes the religion of Ibrahim but he who makes himself a **fool**, and most **certainly** We chose him in this world, and in the hereafter he is most **surely** among the righteous.



*Unifying because the above lines have high resonance and positive words, **teach accept, purify, wisdom.***

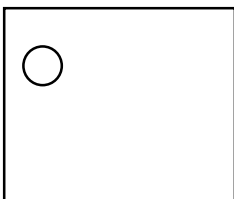
131When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.



This verse has no explanation

132And the same did Ibrahim **enjoin** on his sons and (so did) Yaqoub. O my sons! **surely** Allah has chosen for you (this) faith, therefore **die** not unless you are Muslims.

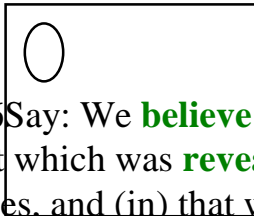
133Nay! were you witnesses when **death** visited Yaqoub, when he said to his sons: What will you **serve** after me? They said: We will **serve** your God and the God of your fathers, Ibrahim and Ismail and Ishaq, one God only, and to Him do we submit.



Isolated because of the combination of both negative and positive words.

134 This is a people that have passed away; they *shall* have what they **earned** and you *shall* have what you **earn**, and you *shall* not be called upon to **answer** for what they did.

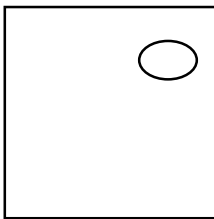
135 And they say: Be Jews or Christians, you will be on the **right** course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.



Coexisting because of the positive words, yet the connotation of the verses is still a bit negative.

136 Say: We **believe** in Allah and (in) that which had been **revealed** to us, and (in) that which was **revealed** to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was **given** to Musa and Isa, and (in) that which was **given** to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

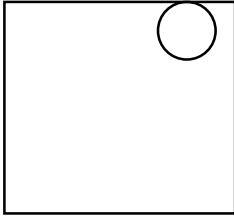
137 If then they **believe** as you **believe** in Him, they are indeed on the **right** course, and if they turn back, then they are only in **great opposition**, so Allah will suffice you **against** them, and He is the **Hearing, the Knowing**.



Unifying in the terms of these verses because of the collaboration, " we do not make any distinction between any of them, and to Him do we submit."

138 (Receive) the baptism of Allah, and who is **better** than Allah in baptising? and Him do we **serve**.

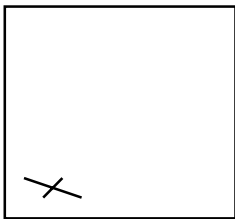
*This verse is unifying because of the positive words and high resonance, **better**.*



139 Say: Do you **dispute** with us about Allah, and He is our Lord and your Lord, and we **shall** have our deeds and you **shall** have your deeds, and we are **sincere** to Him.

140 Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you **better knowing** or Allah? And who is more **unjust** than he who **conceals** a testimony that he has from Allah? And Allah is not at all heedless of what you do.

141 This is a people that have **passed away**; they **shall** have what they **earned** and you **shall** have what you **earn**, and you **shall** not be called upon to **answer** for what they did.

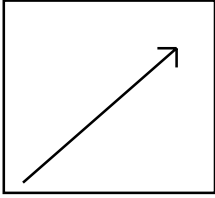


*Extremely isolated because they are going to show the unbelievers in the end what they did wrong, and they will be sorry, “Do you **dispute** with us about Allah.”*

142 The **fools** among the people will say: What has **turned them from** their qiblah which they had? Say: The East and the West belong only to Allah; He **guides** whom He likes to the **right** path.

143 And thus We have **made** you a medium (just) nation that you may be the bearers of witness to the people and (that) the Apostle may be a bearer of witness to you; and We did **not make** that which you would have to be the qiblah but that We might distinguish him who follows the Apostle from him who turns back upon his heels, and this was **surely hard except** for those whom Allah has **guided**

aright; and Allah was *not going* to make your faith to be fruitless; most **surely**
Allah is **Affectionate, Merciful to the people.**



*Isolated because of the confusion of
believing or not believing, moves to
unifying because it sums up the good
Allah is doing for the followers,
“Allah Affectionate, Merciful to the
people.”*