

التدبر

*Between the Lines*

*A Course on Tadabbur*

Taught by  
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*Swiss Muslim Events*  
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## The Qur'ān: Regaining Our Lost Glory

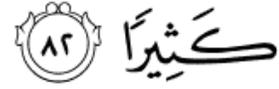
**"Allah surely raises some people by this book and by it He lowers others."**  
(Muslim)

**"The Qur'ān is a proof: for you or against you."** (Muslim)

## Tadabbur? Who Me?

YES YOU!

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا  
كَثِيرًا



“Will they not then reflect on the Qur'an? If it had been from other than Allah they would have found much inconsistency in it.” [4:82]

# THE MEANING OF TADABBUR

التدبر: هو النظر في عاقبة الأمر وما تؤول إليه

- Reflect over the consequences/results ('āqibah) of a matter and to ponder over it.
- used to refer to the end/back of something
- Tadabbur is interactive

*Its main function is to perceive what lies behind the intended meaning in terms of guidance and instruction.*

**Reflect on the meanings, where do they lead you?**

## Tafsir (Explaining the Qur'an)

### Meaning

- to clarify and elucidate the meaning of something
- to expose or uncover

*The science by which the Qur'ān is understood, its meaning explained and its rulings derived.*

### Elements of tafsir

1. Meaning of the Word
2. Structure and Style of the Verse
3. Context of the Verse (Textual, Temporal)

## EXAMPLE OF TADABBUR

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أُولِي الْأَمْرِ مِنْكُمْ

### TAFSIR:

*O you who have believed, obey Allah and obey the Messenger and those in authority among you. [Sūrah al-Nisā' (4):59]*

Why did Allah mention the word obey with Himself and His messenger but not for people in authority?

### TADABBUR:

Obedience to the authority is contingent on obedience to Allah and His Prophet.

# THE DIFFERENCES BETWEEN TAFSIR & TADABBUR

Tafsīr	Tadabbur
The aim of it is to know the intended meaning of a verse. (What)	It is to perceive what lies behind the intended meaning in terms of guidance and instruction. (Why)
The objective of the mufassir is to know the meaning of verses	The objective of the mutadabbir is to benefit from the verses, act upon them, believe in them and to be spiritually uplifted by them
It is done by highly trained scholars who have spent years studying its requisite sciences	All people are in need of it in general on condition the meaning of the verses is understood by the reader
It is a foundation for tadabbur.	It is the reason why the Qur'ān was sent down

# THE IMPORTANCE OF TADABBUR

كُنْتُ أَنْزَلْتُهُ إِلَيْكَ مُبْرَكٌ لِيَدَّبَرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو  
الْأَلْبَابِ ﴿٢٩﴾

"[This is] a blessed book which we have revealed to you [O Muḥammad], that they might reflect upon its verses and that those of understanding would be reminded." (38:29)

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا ﴿٢٤﴾

"Then do they not reflect upon the Qur'ān, or are there locks upon [their] hearts?" [47;24]

Ali (may Allah be pleased with him): "There is no good in worship in which there is no knowledge, and there is no knowledge in which there is no understanding, and there is no recitation in which there is no reflection in it."

# GUIDELINES FOR TADABBUR

- (1) It should not contradict the Tafsir of the verse
- (2) It should have basis in the wording of the Ayah
- (3) Does it have a relationship to the textual context of the verse?
- (4) It should not contradict the Qur'an and Sunnah

## LEGISLATED MATTERS THAT FACILITATE TADABBUR

(1) Seeking refuge in Allāh (swt) from Shaytan and reciting the basmalah:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

“So when you recite the Qur'an, [first] seek refuge in Allah from Satan, the expelled [from His mercy].” (al Nahl, 16:98)

(2) Recite the Qur'ān beautifully and recite it slowly and deliberately:

أَوْزِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

“Or add to it, and recite the Qur'an with measured recitation.” (al Muzzammil, 73:4)

(3) Attentive listening:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ، وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

“So when the Qur'an is recited, then listen to it and pay attention that you may receive mercy.” (al A'raf, 7:204)

(4) Praying at night:

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ﴿٦﴾

“Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.” [73:6]



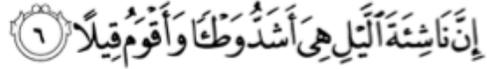
# NO TADABBUR WITHOUT TAFSIR

***Tafsir (Translation)*** = “What’s the meaning of this?”

***Tadabbur*** = “Reflect on the meaning, where does it lead you?”

**\*\* *Translation*** is a form of ***Tafsir***

# READING TRANSLATION AND TAFSIR



*Yusuf Ali*

Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).

*Pickthall*

Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.

*Muhsin Khan*

Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).

*Sahih International*

Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words.

*Bewleys*

Certainly rising at night has a stronger effect and is more conducive to concentration.

*Abdel Haleem*

Night prayer makes a deeper impression and sharpens words.

*Jalalayn (Tr. Feras Hamza):*

Assuredly rising in the night, to wake up after [having been in] sleep, is firmer in tread, [more] conducive to [establishing] harmony between the hearing and the heart for the purpose of comprehending the Qur'ān, and

more upright in respect to speech, clearer for utterance [of devotions].  
*Taken from Tafsir.com*

Syed Qutb, *In the Shade of the Qur'ān*

*“The night hours that are strongest of tread and most upright of speech.”*  
(Verse 6) The night hours referred to here are those that follow the *Isha* Prayer. This verse describes these hours as ‘*strongest of tread*’, which means more physically exhausting, and ‘*most upright of speech*’, which means better rewarding, [according to Mujāhid]. To overcome the appeal of bed after a long day is exhausting, but it declares the triumph of the spirit in response to God’s instructions. Since the person spending these hours in worship prefers to be in contact with God, these hours are most upright of speech, because they give a special taste to God’s glorification. They make prayer more enlightening, and supplication more transparent. They fill the heart with light and happiness that may not be felt in day prayers. God, who created man and his heart, knows how it responds, what it takes in, how it opens to callers, and at which times it is more responsive and better prepared.

When God wanted to prepare His servant and Messenger, Muḥammad (peace be upon him), for his weighty message, He chose for him night worship because the night hours are the ones that are strongest of tread, producing the most profound impression, and most upright of speech. God knows that during the day he had to attend to different tasks that took up much of his energy. *“During the day you have a long chain of things to attend to.”* (Verse 7) Let him, then, do whatever he needs to do during the day, putting in whatever effort was necessary. When the night comes, however, he should devote himself to his Lord, offering prayer and glorifying Him: *“Therefore, remember your Lord’s name and devote yourself wholeheartedly to Him.”* (Verse 8)

Mufti Shafi Usmani, *Ma'arif al-Qur'an*

**Sūrah Al-Muzzammil: 73 : 1 - 20**

**617**

إِنَّا سُنُلِقَىٰ عَلَيْكَ قَوْلًا ثَقِيلًا ('We are going to send down to you a weighty discourse... 73:5) The word *thaqīl* means 'heavy' and the phrase 'weighty discourse' refers to the Qur'an, because the Qur'anic teachings of lawful and unlawful are permanently binding and carrying them out is the weightiest task for human nature, except those for whom Allah makes it easier. According to oft-quoted *Aḥādīth*, whenever a revelation descended upon the Holy Prophet ﷺ, he went into a trance and felt a peculiar sensation, so that even on an extremely cold day drops of sweat fell from his forehead, and he felt his body has become heavier. The Qur'anic revelation being 'a weighty discourse', his paroxysm was due to this sensation. If the Holy Prophet ﷺ received revelation while he was on his riding animal, it would begin to move the bottom of its neck intensely. [Bukhārī and others].

The verse under comment prescribes *tahajjud* prayer on man, so that he may become accustomed to the difficulty of waking at night. This is a struggle against excess sleep and comfort of the carnal self. This exercise will make it easier to abide by the injunctions contained in the 'weighty discourse', that is, the Holy Qur'an.

إِنَّ نَاشِئَةَ اللَّيْلِ ('Truly, rising by night [for prayer of *tahajjud*] is the most effective way to subdue (one's self) and to make speech more upright.... 73:6). The word *nāshi'ah*, on the grammatical measure of *'āfiyah*, is an infinitive noun which signifies 'to rise by night for prayer'. Sayyidah 'Ā'ishah رضي الله عنها said that *nāshi'at-ul-lail* means 'to rise by night for night-prayer after sleeping'. According to this definition, *nāshi'at-ul-lail* refers to *tahajjud* prayer. Furthermore, the word *tahajjud* itself, literally, means 'to sleep at night and then wake up to perform the prayer'. Ibn Kaisān رحمه الله تعالى has said that prayer at the later part of the night is called *nāshi'at-ul-lail*. Ibn Zaid رحمه الله تعالى says that performing prayer at any part of the night is *nāshi'at-ul-lail*. Ḥasan al-Baṣrī رحمه الله تعالى says that any prayer after the 'Ishā' prayer is *nāshi'at-ul-lail*. Ibn Abī Mulaikah رحمه الله تعالى says that he asked Sayyidnā Ibn 'Abbās and Ibn Zubair رضي الله عنهما about the meaning of *nāshi'at-ul-lail*, they replied as follows: اللَّيْلُ كُلُّهَا نَاشِئَةٌ ('The entire night is *nāshi'ah*.' - Mazḥarī)

There is no conflict in these interpretations. The point is that the terms *nāshi'ah* of the night and *qiyām* of the night are general, and may refer to any hour of night. Thus the two terms apply equally to

performing night-prayer in any part of the night, especially the one performed after 'Ishā' prayer as explained by Sayyidnā Ḥasan al-Baṣrī رحمه الله تعالى. However, the constant practice of the Holy Prophet ﷺ, that of the overwhelming majority of the Companions and their pupils, and that of the righteous predecessors of the 'Ummah was that they performed this prayer in the later part of the night after waking from sleep, and therefore it is more virtuous, more meritorious and attracts more blessings. Performing any *nafl* [voluntary] prayer after 'Ishā' prayer fulfills the *sunnah* requirement of *nashi'ah* of the night and *qiyām* of the night.

هِيَ أَشَدُّ وَطْأً (...is the most effective way to subdue (one's self) and to make speech more upright... 73:6). The word *waṭ'an*, with the letter *waw* carrying *fath* [=a], is an infinitive which means 'to subdue' or 'to suppress'. Given this meaning, the sense is that this time of night helps one to suppress his evil desires and keep them under control. This meaning is adopted by Maulānā Ashraf Alī Thānawī رحمه الله تعالى, and the translation of the text is based on this interpretation. In another *qirā'ah* (version), however, the word is pronounced '*wiṭā'an*'. It is an infinitive that means 'to conform'. On another occasion in the Qur'ān, we come across the following verse wherein a verb derived from this root is contained. The word in that verse is used in the same sense, thus:

لِيُؤَاطِفُوا عِدَّةَ مَا حَرَّمَ اللَّهُ

'...so that they may conform (only) to the number of what Allah has sanctified - [9:37]'

Leading authorities on Tafsīr, like Ibn Zaid and Ibn 'Abbās رضي الله عنهما, have interpreted the word in the same sense here. Ibn Zaid رضي الله عنه said that getting up in the night for prayer is the most effective means of making the heart, eye, ear and tongue to mutually correspond and conform. Ibn 'Abbās رضي الله عنه said that the phrase means that during this time there is the closest degree of conformity and harmony between the ear and the heart. This is because there is no noise at the time of night when most people are asleep and one will not be disturbed as one is during the daytime. At night time when the tongue recites the Qur'ān, the ears will be conducive to listening to the recitation with due concentration, and the heart will be conducive to understanding and considering its meaning and message .

وَأَقْوَمُ قِيلاً (And to make speech more upright - 73:6) The word *aqwām* means 'more upright'. The verse signifies that the recitation of the Qur'an is more upright and concentrated, because during the night there are no noises and commotion to distract the heart or the mind.

In sum, the purport of the verse is to put forward the wisdom underlying the injunction of the 'night-prayer' for the common people. The preceding verse put forward its wisdom for the Holy Prophet ﷺ:

إِنَّا سُنُّنَا عَلَىكَ قَوْلًا ثَقِيلًا

'We are going to send down to you a weighty discourse.[73:5]'

The 'weighty discourse' was concerned specifically with the Holy Prophet ﷺ as it was revealed to him. But for common people, Night-Prayer has two characteristics: [1] bringing harmony between the heart and the tongue; and [2] peace of mind - making it easier to recite the Qur'an.

### Ibn Kathir, *Tafsīr al-Qur'ān al-'Azīm*

﴿إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً﴾

(Verily, rising (Nashi'ah) at night is better for understanding and more suitable for speech (recitation).) `Umar, Ibn `Abbas and Ibn Zubayr, all said, "The entire night is Nashi'ah." Mujahid and others said the same. It is said "Nasha'a" when a person stands at night to pray. In one narration from Mujahid he said, "(It is) after `Isha' (prayer)." This was also said by Abu Mijlaz, Qatadah, Salim, Abu Hazim and Muhammad bin Al-Munkadir. The point is that Nashi'ah of the night refers to its hours and its times, every hour of it is called Nashi'ah, so it refers to the periods of time. The purpose of this is that standing at night (for prayer) is better for training the heart and the tongue, and more conducive to recitation. Thus, Allah says,

﴿هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً﴾

(is better for understanding and more suitable for speech (recitation).) meaning, more comprehensive for the matter of performing the recitation and better for understanding it than in the recitation of the day. This is because the daytime is the time for people to disperse and move about, to raise voices and be lively. Al-Hafiz Abu Ya`la Al-Mawsili said, "Ibrahim bin Sa`id Al-Jawhari told us that Abu Usamah told us that Al-A`mash informed us that Anas bin Malik recited this Ayah as: ( **إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَأَصْوَبُ** ) ( **قِيْلًا** ) ('Verily, rising at night is better for understanding and more correct for the speech.') So a man said to him, 'We recite it;

﴿ **وَأَقْوَمُ قِيْلًا** ﴾

(more suitable for speech).' So Anas said to him, 'Most correct (Aswab), most suitable (Aqwam), the best for preparation (Ahya') and similar words are all the same (in meaning).'"

# STATEMENTS OF IMPORTANCE OF TADABBUR

## Little is Better than a Lot

Al-Ajurri (d.360): “Little study of the Quran with contemplation is more beloved to me than reciting a lot without reflection. And the apparent meaning of the Quran points to this, so does the Sunnah and the statement of the Imams of the Muslims.”

## One Verse is better than the Quran

“If a person reads it with contemplation and comes across a verse he is in need of to treat his heart, he repeats it even if it were a hundred times, even if it were for the whole night. For reading one Aayah with contemplation and understanding is better than completing the whole Qur’an without contemplation and understanding, it is more beneficial to the heart and closer to increasing Iman and experiencing the sweetness of the Qur’an.” (Miftah Dar al-Sa’adah)

# METHODS AND TOOLS TO PONDER OVER THE QURAN

- (1) Imagine *you* are the one who is being addressed.
- (2) Read the Sīrah and the Biographies of the Prophets. Try and relive the events and circumstances of the Sīrah.
- (3) Understand the reason of revelation (*sabab al-nuzūl*)
- (4) Understand the circumstances of revelation (*tārīkh al-nuzūl*) (*aḥwāl al-nuzūl*)
- (5) Live the verses
- (6) Explore the relationship between the verses (*'Ilm al-Munāsabāt*)
- (7) Explore the Maqāsid (verse, surah). Make sure to look at the verses in context.
- (8) Stop at the end of each verse to reflect
- (9) Repeat the verses continuously
- (10) Seek out universal principles in the Qur'ān. Let them shape your way of life.
- (11) Apply the verses. What ramifications do they have for you, your family, your community, for the Ummah today?

# REFLECTING ON THE QUR'AN'S LANGUAGE

## Word Level:

1. Is there a connection between the way this surah begins and the way that other surahs begin?
2. Is it definite or indefinite?
3. Is the word a verb or a noun?
4. Is the word singular or plural?
5. Why is it mentioned in this order?
6. Why is one word used instead of another word which has a similar meaning?

## **Sentence Level:**

1. How does the sentence begin?
2. Which person (iltifat) is it in?
3. Is there an ayah that is similar elsewhere in the Quran – what are the differences and contexts?
4. Verses will often end with mention of Allāh's Names, or with a general hukm.

## **Paragraph Level:**

1. Why is there a change in theme/story and what is the connection?
2. Is there a connection between one ayah and the next?

## **Surah Level:**

1. Is there a connection between this surah and the one before?
2. How do the words in the surah relate to the Surah being Makki or Madani?
3. What connection does this Surah have with when it was revealed? (What was the Prophet going through at the point of revelation)
4. If the Sūrah tells a story, how does it relate to the other subjects covered in the surah? Is it mentioned elsewhere in the Qur'ān? If so compare how it is told in the different places.

## THE QUR'AN IS FOR ACTING ON

Ibn Mas'ūd said, "When one of us would learn ten verses of the Qur'ān, he would not go beyond them till he learned their meanings and how to act on them."

- (1) **Hidāyāt Imānīyyah:** "What is your feeling/emotion/perception when you read this verse..."
- (2) **Hidāyāt 'Amalīyyah:** "How can I put the meanings in verse X into action? What does Allāh want me to do about this?"

## SUGGESTED EXERCISES

- (1) Outline a *surah*. Look for internal structural clues (e.g. "O so-and-so"), shifts in rhyme schemes, repeated words and themes.
- (2) Compare translations (particularly the Bewleys' translation as it is based on Qira'at Warsh, not the more widely used Hafs).
- (3) Try rendering the translation of the Qur'ān in verse.
- (4) Study a word's usage in different places (use a concordance or search engine)
- (5) Read *surahs* chronologically. Try reading the Makkan *sūrah*s first and then the Madīnan *sūrah*s.
- (6) Examine expressions or verses revealed later than the rest of the *surah*. How does the *surah* read before the additions.

# Mudārasa: A Neglected Sunnah

**"No group of people gather in one of Allāh's Houses, reciting Allāh's Book, and studying it among themselves, except that tranquillity descends upon them, mercy envelops them, the angels surround them, and Allāh mentions them (in praise) to those in His Presence." (Muslim)**

Anas b. Mālik reports: "A group of people came to the Prophet (صلى الله عليه وسلم) and said, 'Send some men with us to teach us the Qur'ān and Sunnah.' He sent them a group of the Ansar known as *al-Qurrā'*. They would recite the Qur'ān and study it among themselves by night, engaging in learning." (Muslim)

Ibn Zayd reports:

ʿUmar used to pray his voluntary prayer. When he would finish, he would enter a courtyard of his and send for some youths who had memorized Qur'ān, among them ibn 'Abbas and the nephew Uyaynah. They would come and recite Qur'ān and study it (يتدارسونه) until midday, and then he would depart.

# SURAH AL-FATIHA

- (1) Praise belongs to God, Lord of the Worlds,
- (2) the Lord of Mercy, the Giver of Mercy,
- (3) Master of the Day of Judgement.
- (4) It is You we worship; it is You we ask for help.
- (5) Guide us to the straight path:
- (6) the path of those You have blessed,
- (7) Not those who incur anger nor those who have gone astray.

## VERSES FROM SURAH AL-BAQARAH

(67) Remember when Moses said to his people, ‘God commands you to sacrifice a cow.’ They said, ‘Are you making fun of us?’ He answered, ‘God forbid that I should be so ignorant.’

(68) They said, ‘Call on your Lord for us, to show us what sort of cow it should be.’ He answered, ‘God says it should be neither too old nor too young but in between, so do as you are commanded.’

(69) They said, ‘Call on your Lord for us, to show us what colour it should be.’ He answered, ‘God says it should be a bright yellow cow, pleasing to the eye.’

(70) They said, ‘Call on your Lord for us, to show us [exactly] what it is: all cows are more or less alike to us. With God’s will, we shall be guided.’

(71) He replied, ‘It is a perfect and unblemished cow, not trained to till the earth or water the fields.’ They said, ‘Now you have brought the truth,’ and so they slaughtered it, though they almost failed to do so.

(72) Then, when you [Israelites] killed someone and started to blame one another— although God was to bring what you had concealed to light—

(73) We said, ‘Strike the [body] with a part of [the cow]’: thus God brings the dead to life and shows His signs so that you may understand.





# ENGLISH RESOURCES

## Translations

- (1) Yusuf Ali
- (2) Pickthall
- (3) Abdel-Haleem
- (4) The Beweleys (this translation is based on Warsh, not Hafs)
- (5) Quran.com, islamawakened.com and other websites allow you to compare translations

## Eng. Tafsirs

- Ibn Kathir
- *Ma'arif al-Qur'an*, Usmani
- *In the Shade of the Qur'an*, Syed Qutb (very good for surah themes and the circumstances of revelation)
- *Tafheem al-Qur'an*, Mawdudi
- *Tafsīr al-Jalālayn*, translated by Feras Hamza and also Ayesha Bewley
- Incomplete translation of Ṭabarī and Qurṭubī

**Lectures:** Nouman Ali Khan, Abdul-Nasir Jangda, and other speakers

"Qur'an Intensive" by Asif Uddin; this gives a global overview of all the *sūrah*s of the Qur'ān and their themes.

## Sīrah

- *The Sealed Nectar*
- Ibn Kathir (4 vols.)
- *Al-Shama'il al-Muhammadiyah: A Commentary on the Depiction of the Prophet Muhammad* صلى الله عليه وسلم (Dar al-Arqam)
- *Life of the Prophet Muhammad: Highlights and Lessons*, Mustafa al-Siba'i
- *Revelation: The Story of Muhammad*, Meraj Mohiuddin (forthcoming publication)

- *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*, tr. Guillaume (this is actually *Sirat ibn Hisham*, which is summarized from ibn Ishaq)

Lecture series by Yasir Qadhi, Abdul-Nasir Jangda, Hisham al-Awadi and others.

"Life of Omar" TV Serial (with subtitles)

### **Qur'ānic Studies**

- *Introduction to the Principles of Tafsīr (Uṣūl al-Tafsīr)*, ibn Taymiyyah; published with ibn Uthaymin's comments
- *Ulum al-Qur'an*, Ahmad Von Denffer
- *Sciences of the Qur'an*, Yasir Qadhi
- *Al-Itqan*, Suyuti (1 vol. translated; to be completed in four)
- *Way to the Qur'an*, Khurram Murad
- *Introduction to the Qur'an*, M. A. Draz (absolutely phenomenal book)

### **Dictionaries**

- Lane's Arabic-English Lexicon (monumental work based on major classical Arabic dictionaries)
- *Arabic-English Dictionary of Qur'anic Usage*, Badawi and Abdel Haleem
- *Verbal Idioms of the Qur'an*, Mustansir Mir
- Etjaal.net/aa/

### **Miscellaneous**

- *Arabic Rhetoric: A Pragmatic Analysis*, Hussein Abdul-Raof

### **\*\*\*The Major Classical Works in Tafsīr**

- Al-Ṭabarī
- Al-Tha'labī
- Al-Wāḥidī
- Al-Zamakhsharī
- Ibn Atiyyah
- Al-Razī
- Al-Qurṭubī

- Abu Ḥayyān
- Ibn Kathir
- Al-Alusi
- Ibn Ashur
- Syed Qutb

## **A General Overview of the Intents and Objectives of the Sections (Ajza') and Chapters (Suwar) of the Noble Qur'an:**

**Al-Fatihah (Surah 1) to al-Tawbah (Surah 9):** Appointing mankind as successors and tasking them with responsibilities, namely, implementing the methodology of Allāh, beginning with sound belief, then preaching the Message and establishing Allāh's Law, and ending with Jihad for the Sake of Allāh.

**Yunus (Surah 10) to Luqman (Surah 31):** Presenting the means and tools that help in implementation of the manhaj, namely: correcting concepts, deepening creedal, moral, behavioral, and societal education, to confront trials and tribulations that are expected and faced along the way.

**Al-Sajdah (Surah 32) to al-Zumar (Surah 39):** Emphasizing the notion that must obligatorily be firmly engrossed within the soul while implementing the manhaj, namely, submission to Allāh the Exalted through obedience, humility, and entrustment, while being sincere in worship, movements, and still moments.

**Ghafir (Surah 40) to al-Ahqaf (Surah 46):** Notes regarding the transitional stage from proselytization (Surah Ghafir) to confrontation and fighting (Surah Muhammad), namely, obligations and pitfalls on the path of proselytization.

**Muhammad (Surah 47) to al-Hujurat (Surah 49):** Obedience to and respect of the Messenger, peace and blessings of Allāh be on him, as well as his companions, may Allāh be pleased with them, as in, the only path to acceptance and success.

**Qaf (Surah 50) to al-Hadid (Surah 57):** O mankind, choose the path of guidance and paradise or the path of misguidance and hellfire for yourself.

**Al-Mujadilah (Surah 58) to al-Tahrim (Surah 66):** Educating Muslims to be loyal towards Islam and Muslims and to disavow disbelief and disbelievers.

**Al-Mulk (Surah 67) to al-Mursalat (Surah 77):** Be a successful caller to Allāh through your knowledge, character, and worship.

**Al-Naba' (Surah 78) to al-Nas (Surah 114):** Correct your creed, heart, and actions, and you will correct your ending and hereafter.

## Brief Sūrah Overviews

### Surahs 1-9

(1) Al-Fātiḥa – This *sūrah* was likely revealed early in Makkah. One of its names is *Umm al-Qur'ān*, indicating it is a summary and epitome of the Qur'ānic message. It particularly seems to revolve around becoming a complete servant and worshipper of Allāh.

(2) Al-Baqara – This *surah* dates back to the early Madani period. Most of it was revealed within two years of the Qur'ān's revelation but some of it much later, as it also includes some of the last verses to be revealed. It seeks to prepare the *Ummah* to inherit the earth and to carry the Divine Message after the *Ahl al-Kitāb* failed to do so before them. Therefore, it lays out the essential beliefs of Islām and the fundamentals of the *Sharī'ah*. The *surah* has been named after the story of the Israelites with the cow. It serves as a reminder of the need to rush to carry out Allāh's Commands without procrastination or resistance.

(3) Āl 'Imrān – It is a Madanī *sūrah*, probably revealed after the Battle of Uhud in 3 AH. This *sūrah* highlights the theme of remaining firm and steadfast on Islām after one has been guided. It also responds to the doubts of the *Ahl al-Kitāb*, particularly the Christians.

(4) Al-Nisā' – It is a Madanī *sūrah*, probably revealed after Āl 'Imrān over a period of time between 3 AH and 5 AH. This *sūrah* deals with the social and financial order of Islamic society, on the basis of justice and protection of the rights of the weak, part. women and children.

(5) Al-Mā'idah – This is a Madanī *sūrah*, the last long *sūrah* to be revealed and one of the last to be revealed altogether. In this *sūrah*, Allāh declares the momentous completion of the religion and its teaching in v. 5. It is thus fitting that this *sūrah* commands the believers to fulfill their covenants, starting with their covenant to Allāh to obey His Commands and to carry on His Message after the Messenger (صلى الله عليه وسلم). It closes with the poignant story of 'Isā (عليه السلام) and his last interaction with his followers before Allāh lifted him up from this world.

(6) Al-An'ām – It is a Makkī *sūrah*, probably from the middle of the Makkan era. Whereas the previous *sūrahs* directed their arguments towards *Ahl al-Kitāb*, this *sūrah* responds to the Makkans, clarifying the rational evidences for Tawhid – and also Resurrection and Prophethood - and rebutting their polytheistic beliefs. This belief system forms the foundation for a complete way of life.

(7) Al-A'rāf – It is a Makkī *sūrah*, perhaps revealed after *al-An'ām*. It is a *Sunnah* of Allāh – or in other words, a Natural Law of the Universe – that there will always be a struggle between truth and falsehood, between faith and disbelief, as has been the case since Iblīs drove our parents out of Paradise. The outcome of this struggle is seen in the stories of the Prophets. The mention of *Aṣḥāb al-A'rāf* is an allusion to the fact that one cannot afford to sit on the fence in this struggle! Every believer must stand up for the truth as the magicians did against Fir'awn.

(8) al-Anfāl – This is a Madanī *sūrah*, revealed after the Battle of Badr which took place in Ramadan 2 AH. This *sūrah* lays out the *aḥkām* of *Jihād* and explains the causes of victory and defeat in light of the lessons that can be learned from the Battle of Badr.

(9) Al-Tawbah – This *sūrah* was revealed between the years 8 and 10 AH on various occasions. This *sūrah* declares disavowal of the disbelievers and exposes the hypocrites. It highlights the need for the believers to repent from their sins and the need to be truthful to their faith and sincere. This is one of the last *sūrahs* revealed and so it focuses on judging decisively between these different parties: the believers, the disbelievers and the hypocrites.

### Surahs 10-31

(10) Yūnus – This *sūrah* is from the middle of the Makkī period. This *sūrah* addresses those who deny Revelation. Allāh sends messengers because all His actions demonstrate justice, wisdom and truth. After that, it is for mankind to choose their fate. If they repent their evil ways and follow guidance, they can attain salvation as the people of Yūnus did. This *sūrah* calls on the disbelievers to accept the Message of Islām, giving them glad tidings if they do and warning of punishment if they do not.

(11) Hūd – This *sūrah* is a Makkī *sūrah*. It lays out the methodology of the Prophets in facing the disbelief and rejection of their people. It demonstrates the great resolve they demonstrated in the face of adversity, thereby providing comfort to the Prophet Muḥammad (صلى الله عليه وسلم) and an encouragement to stay firm, and likewise every caller to the truth after him.

(12) Yūsuf – This is a Makkan *sūrah* probably revealed after *Hūd* around the Year of Sorrow, when Abū Ṭālīb and Khadījah, the Prophet's two greatest supporters, both died. Very sadly, Abū Ṭālīb died knowing Islām was the truth yet refusing to accept it. This *sūrah* tells the story of the Prophet Yūsuf (عليه السلام) and the great challenges he faced. The patience of Yūsuf and his father in the face of great sorrows must have been a great comfort and encouragement to our Prophet and the Companions in facing their own grave sorrows. Years later, at the Conquest of Makkah, the Prophet would follow the example of Yūsuf and forgive his enemies as Yūsuf forgave his brothers.

(13) Al-Ra'd – It is a Makkan *sūrah*, perhaps revealed after *Yūsuf*. The truth is strong and deep-rooted, even if at times it does not appear as such. Falsehood is weak and defeated; even if at times it seems apparent and inflated. However, in reality, it is weak and has no worth; therefore, beware of being deceived by falsehood and of running behind its false notions for all affairs are in Allāh's Hands and He can change this apparent state of affairs when His Wisdom dictates.

(14) Ibrāhīm – It is a Makkan *Sūrah*, revealed probably around the time when the Muslims were facing great persecution and torture. It probably pertains to the time of *Hijrah* to Abyssinia. This *sūrah* clarifies the duty of the messengers and their keenness to bring their people out of the

Darkness of *Shirk* into the Light of *Tawhīd*. Yet, their people turn away. It encourage the Prophet (صلى الله عليه وسلم) to stay firm and warns the wrongdoers of the doom that awaits them. It also reminds that the greatest favor a person has is faith and the greatest calamity is disbelief. Ibrāhīm is presented as the epitome of the believer who realizes the greatness of this blessing.

(15) Al-Ḥijr: It is from the middle of the Makkan period, probably revealed before *Ibrāhīm* and *Hūd*. It strengthens the Prophet, peace and blessings of Allāh be on him, his companions, and all proselytizers while they are in the severest of difficulties in terms of the mocking, jest, and attacks of their enemies. Allāh the Exalted will preserve His religion, and you are preserved by the protection of Allāh, therefore, do not be awestruck due to the strength of the enemies; rather, persist and do not weaken.

(16) Al-Naḥl: It is a Makkan *sūrah*, probably revealed after the migration to Abyssinia. It presents the many different blessings of Allāh. These blessings are from Allāh, so you must not use them in disobedience to Him; rather, it is obligatory to give your due thanks to Allāh the Exalted for these blessings.

(17) Al-Isrā': This Makkan *sūrah* was revealed after the momentous occasion of the Prophet's Night Journey and Ascent to Heaven. This occurred in the year 11 AH. In this *sūrah*, the responsibility to bear the scripture is passed from one nation to another, where it settled with the nation of the Prophet (صلى الله عليه وسلم). As they are the final nation and no new messages will be sent, they must be conscious of the great rank of the Qur'an and its responsibilities, and be always keep to study it, implement it, and call to its teachings. Note that no other *sūrah* discusses the Qur'ān as much as this one

(18) Al-Kahf: It is a Makkan *sūrah* and was most likely revealed in the last stage of the Makkan era. This *sūrah* deals with the types of trials and tribulations that the believer must face, and the way to rid oneself of them. Reciting its verses is also a protection from al-Dajjāl, the greatest trial that Allāh will ever send on the believers in the history of mankind.

(19) Maryam: The manifestations of Allāh's Mercy to His believing slaves – such as granting a righteous child - are highlighted in this *sūrah*. It also highlights the role of righteous children in carrying on the legacy of righteous parents. As for Allāh, He is in need of no one, and so ascribing a child to Him is unthinkable.

(20) Ṭāhā: This is a Makkan *sūrah*. It was revealed in the year 5 AH or the end of 4 AH, before 'Umar b. al-Khaṭṭāb accepted Islām. This *sūrah* highlights the story of Mūsā (عليه السلام) and how Allāh took care of him and looked out for his affairs until he gained victory over Fir'awn. Likewise, Allāh is taking care of the Prophet Muḥammad (صلى الله عليه وسلم) and his mission shall similarly have eventual success however improbable that may seem now.

(21) Al-Anbiya': It is a Makkan *sūrah*, probably from the last stage of the Makkan period as v. 3 indicates the disbelievers were now concerned about the growing number of people being

drawn to the message of Islam. This *sūrah* shows that all the Prophets had a single message: to worship Allāh alone. Likewise, they are role models that the believers must strive to emulate.

(22) Al-Hajj: There is considerable dispute as to when this *sūrah* was revealed. Most scholars are of the view that it was revealed in various parts beginning in the Makkan era and carrying on into the Madīnan era. It is also possible that its revelation began shortly after the start of the Madīnan era. Allāh knows best. *Hajj* is a ritual that builds an Ummah of deep faith in servitude to Allāh and in the Resurrection, united by their faith in spite of their diversity in language and race. The *Hajj* itself is a powerful reminder of the great gathering of humanity that shall occur on the Day of Judgment.

(23) Al-Mu'minūn: This Makkan *sūrah* was probably revealed in the middle stage of the Makkan period. The reality of faith and the qualities of true believers are laid out in this *sūrah*, so that one can compare themselves to these qualities and know where they stand in respect to them. The consequences of rejecting faith have also been explained. Thus, the *sūrah* begins with a declaration that the believers shall be successful and concludes with a declaration that there is no success for the disbelievers.

(24) Al-Nūr: This is a Madīnan *sūrah* that was revealed gradually over a long period of time. The first of its verses to be revealed were probably in the end of 1 AH or early 2 AH. The story of the Slander (*al-Ifk*) occurred in the year 4 AH. The verses pertaining to *Li'ān* were revealed in the year 9 AH after the Expedition of Tabūk. This *sūrah* focuses on maintaining chastity and protecting it from the causes of adultery and sin and from the plots of the hypocrites to encourage immorality.

(25) Al-Furqān: This is a Makkan *Sūrah*, perhaps from the end of the Makkan period, as it declares the Prophet (صلى الله عليه وسلم) to all of mankind and jinn, the '*ālamīn*. This *sūrah* comes to the defense of the Prophet (صلى الله عليه وسلم) after the many slanders of the disbelievers against him. A great doom awaits them if they carry on disbelieving in him. The Qur'ān has been given to him as the ultimate criterion for judging truth and falsehood, and therefore, one must always be weary of ignoring or neglecting it.

(26) Al-Shu'arā': This is a Makkan *sūrah*, likely revealed as the first stage of the Makkan period was nearing a close, probably before *Sūrat Lahab*. The requirement on those who proselytize is to convey Allāh's Message using the most effective and suitable means available to them, and to engage their people in the way most likely to impact them. This is seen in the example of the Prophets and is indicated by the title of the *sūrah*, as poetry was a deeply influential medium of communication in Arab society, and a number of the Prophet's Companions defended and promoted the message of Islām through their poetry.

(27) Al-Naml: This is a Makkan *sūrah*, perhaps revealed after *al-Shu'arā'*. Piety is not mere actions of worship and rituals, but also striving in developing civilization, gaining knowledge, economic power and using these things to aid Islam. Many great kingdoms have been

mentioned in this *sūrah*, including the kingdom of Sulaymān and Dāwūd, and the kingdom of ants is symbolic for it is a superior civilization in the animal kingdom. This *sūrah* is a hint that just as Sulayman was given a great kingdom, likewise the Muslims shall be given a great kingdom.

(28) Al-Qaṣaṣ: This is a late Makkan *sūrah*, probably revealed after *al-Naml*. It is said v. 85 of this *sūrah* was revealed during the *Hijrah*, while the Prophet (صلى الله عليه وسلم) was on his way to al-Madīnah. It expounds the real scales to measure strength by showing Allāh's Power and His *Sunnah* of aiding the weak and destroying the arrogant.

(29) Al-ʿAnkabūt: This is a Makkan *sūrah* and it was probably revealed in the last year before *Hijrah*. *Al-Muṭaffifīn* is probably the only Makkan *sūrah* to be revealed after it. Trials and tribulations have always been the way of life in this world. It is these trials that show the true believer from the weak. In the face of trials, the believer must remain steadfast and exercise patience.

(30) Al-Rūm: This *sūrah* was revealed in the year 1 BH, probably before *al-ʿAnkabūt*. The signs of Allāh are obvious to the eyes and are apparent in the horizons. They show the existence of the One Truth who has complete control of all affairs. So, how do they still not believe?

(31) Luqmān: It is a Makkan *sūrah* probably revealed sometime before *al-ʿAnkabūt*, when the polytheists were compelling their children to stick to their old religion. This *sūrah* highlights that wisdom agrees with the teachings of Islām, as exemplified in the story of the great wise man Luqmān. It is far better to follow one's own insight and common sense which will lead him to Tawḥīd than to follow the ways of one's forefathers. Luqmān is also a role model for a father seeking to raise his children in a wise fashion.

### **Sūrahs 32-39**

(32) Al-Sajdah: It is a Makkan *sūrah*, perhaps revealed in the middle period of the Makkan era. This *sūrah* focuses on submission to Allāh the Exalted as a choice in this life, as well as adhering to the path of those who submit themselves through their free choice, and keeping away from the path of those who are arrogant.

(33) Al-Aḥzāb: This is a Madīnan *sūrah* revealed in either 4 or 5 AH. This *sūrah* shows Allāh's care for His Prophet and defends him against the slander of the hypocrites. Also, it shows submission to the command of Allāh and His Messenger is required even in difficult situations.

(34) Saba': Submission, obedience, and thankfulness to Allāh for His favors leads to cultural progress and prosperity. In contrast, arrogance, rebellion, and haughtiness lead to cultural weakness and downfall, as well as punishment in the hereafter. **(Makkī)**

(35) Fāṭir: Submission to Allāh the Exalted is not just a path to paradise in the hereafter, but also a cause for honor and might in this life. **(Makkī)**

(36) Yāsīn: This is a Makkan *sūrah*, probably from the end of the middle Makkan period. Submission to Allāh the Exalted occurs by continuing on the path of proselytization, regardless of whether people accept the faith or not. This *sūrah* seeks to wake up the heedless so that they may worry about their salvation. It is for this purpose the Prophet (صلى الله عليه وسلم) was sent. **(Makkī)**

(37) Al-Şāffat: This is a Makkan *sūrah*, probably from the middle period of the Makkan era. In this *sūrah*, Allāh exalts Himself from all that the polytheists falsely ascribe to Him, and He refutes their false claims about the angels and jinn. Also, this *sūrah* highlights that submission to Allāh must be complete, without placing any conditions or restrictions on it, and even when the wisdom is not clear. This is particularly exemplified in the story of Ibrāhīm and his son. **(Makkī)**

(38) Şād: This is a Makkan *sūrah*. It was probably revealed about three years before the *Hijrah*. Submission to Allāh the Exalted also occurs by the believer submitting to the truth at time of dispute and coming back to it quickly. As for those who carry on defending falsehood, their fate is made clear.

(39) Al-Zumar: The foundation of submission to Allāh is sincerity to Allāh in all acts of worship and in all one's life. Sincerity and devotion is the path of those whose repentance and all inward and outward actions are accepted. **(Makkī)**

**Surahs 40-46: The *sūrahs* of this section – all of which begin with حم and all of which are Makkan - share a common theme but each has its own character. The Muslim Ummah has been charged with carrying the Divine Message after its responsibility was passed from Banī Isra'īl to them:**

(40) Ghāfir: This *sūrah* shows calling to Allāh is the most important individual and communal obligation. The caller should entrust his affairs to Allāh, and do not fear the difficulties of the path, because Allāh the Exalted will protect him.

(41) Fuşşilat: This *sūrah* clarifies that one should deal with those who turn away from the Qur'ān gently by explaining that this Qur'ān is the truth and the consequences of ignoring it.

(42) Al-Shūrā: This *sūrah* deals with one of the pitfalls on the path of calling to Allāh: falling into division and disagreement. The solution is to seek to always follow Allāh's Command and to maintain consultation with your fellow Muslims.

(43) Al-Zukhruf: Calling to Allāh necessitates that you beware of the materialistic phenomena that many people are dazzled by, causing the message to be lost.

(44) Al-Dukhān: This *sūrah* deals with another material phenomenon: authority and power.

(45) Al-Jāthiyah: Calling to Allāh necessitates that you beware of another pitfall which prevents acceptance of the message, namely, arrogance, which leads to rejection of the truth.

(46) Al-Ahqaf: In spite of all the guidance the Qur'ān provides, the caller to Allāh will still find people refusing to reflect or ponder on Allāh's natural signs and his revelation. This *sūrah* addresses such people.

**Sūrahs 47-49** (all three are Makkan):

(47) Muḥammad: This *sūrah* shows that obedience to Muḥammad, peace and blessings of Allāh be on him, is the gauge with which one can measure the accepted or rejected nature of any action. The hardest test for those who follow and obey Muhammad, peace and blessings of Allāh be on him, is Jihad, which is the highest level of truthfulness.

(48) Al-Faḥ: This *sūrah* gives glad tidings to the Prophet, peace and blessings of Allāh be on him, and the Companions of the victory and prosperity that lies in wait for them.

(49) Al-Ḥujurāt: This is a Madīnan *sūrah* revealed in the year 9 AH. After the Conquest of Makkah, many of the Arabs – some of them Bedouins – started entering into Islām. They were not accustomed to the high standard of character typically found in the Companions, and the Bedouins were particularly known for their rough manners. For that reason, this *sūrah* came to clarify the features of that moral character which is the bedrock of Islāmic society.

**Sūrahs 50-57** (All are Makkan except 55, 57)

(50) Qāf: This *sūrah* seeks to wake up those with heedless hearts to the realities of the Hereafter.

(51) Al-Dhāriyat: This *sūrah* reminds mankind that their sustenance is in Allāh's Hands so that they can turn to Him and worship Him.

(52) Al-Ṭūr: This *sūrah* declares that the news which the Prophet is giving about Resurrection is a fact which will inevitably come to pass.

(53) Al-Najm: This *sūrah* explains that the source of correct knowledge and cognizance is revelation, and the source of falsehood, delusions, and superstitions is conjecture, whims, and false hopes. Therefore, be with the truth, not the falsehood.

(54) Al-Qamar: This *sūrah* introduces the reader to Allāh through the manifestations of His wrath. Therefore, choose the path of wrath or the path of favors for yourself.

(55) Al-Raḥman: This *sūrah* introduces the reader to Allāh the Exalted through His favors. Therefore, choose the path of favors and paradise. Otherwise, the path of wrath and hellfire shall be your fate.

(56) Al-Wāqī`ah: This *sūrah* explains that mankind are of three categories: those who are close to Allāh, the Companions of the Right Hand, or the disbeliever. Where will you be?

(57) Al-Ḥadīd: This *sūrah* seeks to bring a balance between the two extremes of pure materialism and monasticism. The believer should strive to attain both material and spiritual strength to support his religion.

**Sūrahs 58-66** (All are Madinan)

(58) Al-Mujādilah: Loyalty to and love for Islam and Muslims is one of the fundamentals of this religion. This necessitates affiliation, connection, and unity between the believers. This unity requires that the family and house also be unified and functional.

(59) Al-Ḥashr: Loyalty to Islam and Muslims necessitates disavowal from disbelief and disbelievers. It is the hypocrites who give loyalty to disbelievers over Muslims.

(58) Al-Mumtaḥinah: Loyalty to Islam and Muslims necessitates that one have the feeling of affiliation towards this religion, alliance towards Allāh and His Messenger, peace and blessings of Allāh be on him, disavowal from disbelief and its people, and favoritism, love, and support of the believers. Therefore, test yourself, O believer; do you have these feelings? If not, you have a problem in your faith.

(59) Al-Ṣaff: Loyalty to Islam and the Muslims necessitates that the believer aids and supports their religion by striving in the Sake of Allāh, standing all together in one row.

(60) Al-Jumu`ah: In this *sūrah*, Allāh reminds the believers of the great blessing of guiding them through this Prophet and the duty to obey him. They are also warned against resembling the Jews who failed to implement the teachings of the Torah.

(61) Al-Munāfiqūn: In this *sūrah*, the qualities of the hypocrites, their true feelings about Islām and their scheming has been exposed. The believer should beware of resembling their evil qualities.

(62) Al-Taghābun: This *sūrah* shows the great loss the disbelievers will be in on the Day of Resurrection, so that the reader can beware of sharing their fate.

(63) Al-Ṭalāq: In this *sūrah*, the gravity of divorce and some of its laws are laid out. In the event that divorce should take place, all parties must continue to obey Allāh's commands in the way they deal with one another.

(64) Al-Taḥrīm: This *sūrah* provides instruction for reform of members of the Prophet's household so they can be a role model for family and society.

**Sūrahs 67-77** (All are Makkan except 76)

(67) Al-Mulk: This *sūrah* highlights the perfection of Allāh's Dominion and Power, so that one may fear Him and avoid His Punishment.

(68) Al-Qalam: This *sūrah* highlights the great knowledge and lofty character of the Prophet ( صلى الله عليه وسلم ), defending him against the slander of the polytheists. He is the role model for the caller to Allāh.

(69) Al-Hāqqah: According to this *sūrah*, the Day of Judgment is inevitable. On that day, believers will be joyous while disbelievers will be remorseful.

(70) Al-Ma`ārij: This *sūrah* shows that punishment will be the fate of the disbelievers and bliss the fate of believers.

(71) Nūh: An example of a caller to Allāh from the humans.

(72) Al-Jinn: An example of jinn calling to Allāh.

(73) Al-Muzzammil: This *sūrah* highlights the spiritual provisions needed by the caller to Allāh.

(74) Al-Muddathir: The Prophet ( صلى الله عليه وسلم ) is commanded to take up the mission of calling to Allāh and those who disbelieve in him are warned of their fate.

(75) Al-Qiyamah: O proselytizer: Remind them of death and what comes after death, and then leave the matter to Allāh the Exalted.

(76) Al-Insan: This *sūrah* reminds man of his beginning, the wisdom behind his creation, and fate in this life and the next.

(77) Al-Mursalāt: This *sūrah* seeks to establish evidence of the Resurrection, coupled with stern warnings who persist in disbelieving.

## **Sūrahs 78-114**

Al-Naba' to al-Nas: O mankind, be connected to your Lord, obey Him, and carry His message. Also, think of the following:

- The first creation.
- The spectacles of Resurrection.
- Cosmic signs.
- The scenes of the Day of Resurrection.
- Signs of the human soul.
- The evil fate of the disbelievers and those who remain with the evildoers.

Or, we could say: Tawhid – resurrection – the message. **(These *sūrahs* are all Makkan except 98-Bayyinah and 99-Zalzalah)**