QURAN OUTLINE

based on 'tafseer' (exegisis) by MAULANA AMIN AHSAN ISLAHI…

…known as 'TADABBUR-E-QURAN' (Pondering the Quran)



Rendered by

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Dear Readers,

It started as an endeavor out of curiosity to know more about the works of Maulana Amin Ahsan Islahi (1904-97), revered by many notable contemporaries of Islam predominantly from Indo-Pak region (South Asia). Although the contemporaries are well-known for fiercely criticizing one another, yet they seemed to acknowledge and reference his works as part of their own remarkable discourse which is now followed by millions globally.

Maulana Islahi is best known for his masterpiece titled/transliterated as "*Tadabbur-e-Quran*", meaning "Pondering the Quran". Available in nine volumes, it is highly recommended to go through this exegesis or "*tafseer*" authored in the Urdu language. Its unique impact is primarily because it teleports the reader in a way, to grasp significance of the chronological events during the times of Quranic revelations while simultaneously providing an effective structure (in the exegesis/*tafseer*) to appreciate the wisdom from a linguistic perspective as well, for the current sequence in the Quran which was revealed upon the final recipient in the series of chosen Messengers of God i.e. Prophet Mohammed (peace be upon him). This objective is achieved by adopting a unique format in the exegesis/*tafseer* which is as follows:

- a preceding outline/context titled as "*Aagay ka mazmoon*",
- followed by a block of verses as per Quranic sequence,
- and subsequent commentary by the author.
- *<repeat>*

Hence it encourages the reader to acknowledge the coherence between verses, groups of verses, chapters and even groups of chapters (also indicated via Table of Contents' format on subsequent pages).

Personally, the above-mentioned approach focusing on Quranic coherence was an eye-opener. For those who may not be aware, it is worth mentioning here that the current/Quranic sequence is not chronological but rather a re-arrangement of all revelations, as decreed during the final phase of the Prophethood of the last Messenger, Mohammed (peace be upon him). Hence an exegesis which also explains the beauty of this re-sequencing for future readers certainly leads one to acknowledge that the Quran is certainly a living miracle! By the way, the exegesis also provides a unique understanding on the repercussions for those direct recipients of miracle(s) during the times of the decreed Messengers of God (peace be upon them) i.e. an ultimate risk or reward mechanism was triggered based on the subsequent actions chosen by these recipients.

This outline is just an attempt to provide the gist of the exegesis in the form of a preceding outline, such that if it is read in conjunction with any available translation to the readers, it ensures continuous realignment with the fundamental message. Moreover, the current generation of audience is well-familiar with the concept of seasons and episodes, as well as online tools and subscriptions facilitating sequential communication of a block of verses on a regular basis. Therefore, the aim God-willing, is to relay the true meaning and context for committed learners who endeavor to spare some time from their daily commitments for Quranic insights, one-step at a time. The outline is divided into 502 sections which means that it could approximately take 17 months @ 1 section per day or 25 days @ 20 sections per day.

The first version is being issued as draft to welcome expert feedback via Reply@QuranOutline.com

Thank you.

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Chapter No.	From Verse	Till Verse	Outline
1	1	7	• The opening chapter (Al-Fatihah) is structured as a prayer, inspiring the approach for expressing gratitude and seeking guidance from God. • The initial section indicates that the establishment of the Day of Judgement is indeed a manifestation of God's Mercy (as it provides the final verdict for all commendable deeds and past injustices). • The concluding section highlights the importance of remaining vigilant against any form of misguidance (by implying the historical deviations of previous Abrahamic communities i.e. Jews [who provoked ire] and Christians [who went astray], whose specific paths are detailed in the next consecutive chapters [Al-Baqarah and Aal-Imran] respectively).
2	1	5	• The theme of this chapter (Al-Baqarah) is revival of the true religion of Prophet Abraham while criticizing Jewish misinterpretation of the original teachings. • Note the correlation between the previous chapter (Al-Fatihah) which ends with a prayer to seek guidance from God whereas the initial section of this chapter (Al-Baqarah) is a reassurance that Quran is indeed a guide for those who strive to meet certain requisites.
2	6	7	• One caveat: those who disbelieved (without applying their human faculties) will not benefit from the Quran.
2	8	16	• This section depicts the real extent of mockery/deception for a subset of disbelievers who apparently acknowledged the common tenets of faith but condescendingly ridiculed Muslims in reality.

2	17	20	• This section uses analogies to explain the nuances of disbelief (mentioned in consecutive sections above) that originate from:
			  ○ a state of denial which prohibits from looking into the message of Quran.
			  ○ a complex of self-superiority which instigates bias for looking down upon the Muslims.

2	21	29	• Apart from this chapter's overall theme criticizing the Jews for their earlier digressions from teachings of Prophet Moses, this section is redirected towards the original recipients (the descendants of Prophet Ishmael), summarizing the key message into following subsections:
			  ○ Oneness of God (verses 21 – 22)
			  ○ Prophethood of Mohammed / authenticity of Quran (verses 23 – 27)
			  ○ Certainty of the coming Day of Judgement (verses 28 – 29)

Chapter No.	From Verse	Till Verse	Outline
2	30	39	• After addressing the descendants of Prophet Ishmael (the first son of Prophet Abraham) and criticizing the envious Jews (descendants of Prophet Isaac / the second son of Prophet Abraham) in earlier sections of this chapter (Al-Baqarah), this section indicates the similarities in their resistance to a decree of God during the time of creation of the first human i.e. Prophet Adam! • The devil/Satan (created from Fire) rebelled out of envy and superiority complex over humankind whereas the other Angels (created from Light) accepted the decree of God upon receiving further guidance!
2	40	46	• This section marks the completion of the earlier introductory sections of this chapter (Al-Baqarah). • The following verses now directly address the Jews to remind them of the true blessings, teachings and prophecies which were also prescribed in their own source of reference i.e. Torah (given by God to Prophet Moses).
2	47	62	• This section reminds the Jews/Israelites (descendants of Prophet Isaac) of known historical events to summarize the following key facts: o The immense blessings of God upon them were not merely a birthright to be proud of but rather a mandate to uphold the teachings of the Prophets. o Every transgression resulted in a terrible punishment as they earned the wrath of God. o Eternal redemption is not based on lineage but on upholding the right set of beliefs.
2	63	82	• This section further reminded the Jews of their earlier transgressions including adulteration of the original message based on whimsical beliefs. • Like the positive note in the final verse of the previous section, this section also ends by reiterating the basic principle for those who would still qualify for Paradise!
2	83	96	• This section further reminded the Jews of the various promises that they could not keep and hence earned God's ire due to: o Their lack of determination to fully embrace His commandments (including internal divisions that had led to extreme sectarianism). o Their superiority bias over other lineages. o Their obsession with worldly desires even to the extent of manipulating the teachings of the earlier Prophets.

Chapter No.	From Verse	Till Verse	Outline
2	97	103	• This section highlighted the following reasons behind the Jews' animosity which was geared towards the Book (Quran) being revealed upon Prophet Mohammed: ○ Lack of reverence for all Angels/Messengers specified by God. ○ Refusal to accept that the prophesized Messenger mentioned in Torah, who could be from another lineage of Prophet Abraham. ○ Lack of willpower to embrace God's revelations/guidance by preferring pursuit of evil temptations/witchcraft instead.
2	104	121	• This section primarily rebuked the Jews for aligning with other factions and sowing doubts (listed below) among Christians and the idolators of Makkah, aimed at weakening the resolve of Muslims. ○ The necessity of God's final decree (Quran) to override previous revelations (including the Torah and the Bible). ○ The exclusive claim to Paradise by certain groups, despite the irony that Jews and Christians had historically destroyed each other's places of worship and even disputed the correct prayer direction (east or west of Al-Aqsa Mosque in Jerusalem). ○ The idea of merging with existing factions (Judaism, Christianity, or Polytheism) rather than returning to the original monotheistic faith of all Messengers, which categorically rejected attributing sons or daughters to God (as believed by certain Christians and Pagans respectively). ○ The demand by Makkah's idolators for direct interaction with God (mirroring the same obstinate attitude once displayed by the Jews during the era of Prophet Moses). • This section also recommends the right approach for the believers to withstand such reservations (listed above) and lastly commends even those people within the Jews and Christians who still rightfully recited the earlier revelations and were expected to believe in Quran eventually!

Chapter No.	From Verse	Till Verse	Outline
2	122	141	• The previous sections criticized the Jewish claims rooted in their belief of being the only rightful heirs of the Prophets, and hence this section marks the culmination of this chapter (Al- Baqarah) by underlining the following principles of Abrahamic faith: o The real blessing (or guidance) is not granted merely by way of inheritance but rather requires unwavering faithfulness as exemplified by Prophet Abraham who excelled in all trials and tribulations. o God indeed had commanded Prophet Abraham and his offspring to establish the central house of worship in Makkah (Ka'aba) for all mankind. o Earlier Prophets such as Jacob (revered by Jews) also believed that the mission of both sons of Prophet Abraham (Isaac and Ishmael) was essentially the same i.e. submission to One God (or being 'Muslim'). o The teachings of all Prophets sent by God were indeed shades of Islam and it is foolishness to sanctify factions by other names.
2	142	162	• After elaborating (in the previous sections) on the heedless behavior of the Jews that led to deposing them from the stature blessed by God, this section now reaffirms the role of Muslims for all mankind. • This section further decreed the change in prayer direction (from Al Aqsa Mosque, Jerusalem) to Ka'aba / Al-Haram Mosque (in Makkah) i.e. sanctification of the first place of worship built by Prophet Abraham. • This section sanctified the status of specific locations in Makkah - Safaa and Marwah (where Prophet Abraham had exemplified the true spirit of sacrifice), and cursed those (Jews) who deliberately concealed this fact (by falsely associating this historical sacrificial event with Prophet Isaac instead of Prophet Ishmael).
2	163	176	• The previous sections of this chapter (Al-Baqarah) ended by deposing the Jews and declaring Prophet Mohammed and his followers as the rightful Muslims; hence this section lists certain rulings for the newly entrusted community. • This section begins with an emphasis on Oneness of God i.e. the essence of Islam and then clarifies certain rulings that had turned into wicked rituals due to baseless following of forefathers or adulterated scripts.
2	177	177	• This section further explains the noble qualities expected from a loyal believer to avoid mere association with rituals only (while also alluding to Jews and Christians who had fiercely disputed in the past about the prayer-direction being East or West).

Chapter No.	From Verse	Till Verse	Outline
2	178	179	• After defining the expected loyalty (in the previous section), the next consecutive sections establish certain 'ground rules' for Muslims. • This section emphasizes on ensuring the sanctity of human life.
2	180	182	• This section emphasizes on ensuring the sanctity of an individual's belongings and lawful distribution of inheritance instead of distorting the defined will (generally by the powerful against the weak/orphaned heirs).
2	183	187	• This section highlights the importance of fasting (which in a way helps nurture the qualities required to uphold the sanctity of life mentioned in earlier sections and shun greedy temptations described in the next sections).
2	188	188	• Like the preceding section emphasizing on refraining from devouring anyone's belongings (verses 180-182) transitions into directives related to fasting, the following section (verse 188) also reiterates to abstain from bribery (thus highlighting the need to discipline oneself through fasting).
2	189	203	• Following the earlier sections about Fasting (which instills self-restraint), this section comments on various aspects of Hajj-related rituals i.e. the Pilgrimage (to the Holy Mosque in Makkah) to revive the true spirit of yet another religious duty that also symbolizes patience and self-sacrifice. • Since it was the first Pilgrimage commanded for Muslims (in a time when Makkah was reigned by their opponents and retaliation was expected), this section also explains preconditions for suspending the known sanctity of Pilgrimage-months and the city's periphery, in order to prioritize a greater cause i.e. to reinstate the Holy Mosque as the center of Monotheism (Oneness of God).
2	204	214	• The previous section also cautioned people from solely focusing on worldly gains during the Pilgrimage, whereas this section further elaborates the traits of hypocrites and the attitude expected from faithful Muslims (to counter hypocritical inclinations).
2	215	221	• This section further elaborated on Q&As (Questions and Answers) related to Hajj, holy wars (Jihad) and almsgiving. • This section also explains the rationale behind prohibition of drinking and gambling, that their negative moral impact far outweighs their perceived benefits (because in pre-Islamic times, such acts historically generated charity from nobles during famines).

Chapter No.	From Verse	Till Verse	Outline
2	222	231	• Note the transition of the earlier sections from Hajj, to striving for a holy cause (Jihad), to endeavoring for charitable causes while forbidding drinking/gambling, and finally about the issues arising from marrying widowed mothers with the intention to support their orphaned children. • Consequently, this section further elaborates on issues related to marriage/divorce and its link with rulings related to menstruation.
2	232	237	• This section further explains the rulings related to marriage and divorce.
2	238	242	• This section serves as a concluding remark for the related sections above starting from verse 163 onwards i.e. predominantly rulings related to various tenets of faith. • The all-encompassing importance of daily prayers has been emphasized i.e. being mindful even in times of danger! • An addendum (as termed in verse 242) highlighted the rights of widowed or divorced for further guidance, particularly in times prior to the Quranic revelations about inheritance-related rulings (in Chapter 4 / Al-Nisa).
2	243	253	• This section reconnects with the main topic about the spirit of war and almsgiving i.e. after advising on interconnected issues of orphans & widows, marriage & divorce etc. • This section highlights the importance of fostering faithful endurance in the wake of oppression, while implying to the Muslims who had migrated from Makkah to Medina to be further prepared for looming wars (e.g. Battle of Badr), by learning from the struggles and achievements of the earlier Abrahamic followers who eventually fought Goliath / 'Jaaloot' (to regain the 'Ark of Covenant' which was akin to 'Qiblah' because the ark served as the direction of prayer for the Jews). • This section reassured Prophet Mohammed that the purpose of referring to this historical event was not mere storytelling, but rather to inspire the faithful believers for the upcoming challenges (and also to share the true account since the version considered by Jews varied in this regard).
2	254	256	• This section further encourages the believers to spend a fraction of what they have been blessed with by their One & Only Creator, without digressing into worshiping deities etc. • Like the final verses in the previous section, it is reemphasized that free-will is indeed bestowed as per the will of God.

Chapter No.	From Verse	Till Verse	Outline
2	257	260	• Following the principle of 'no compulsion in religion' mentioned earlier, this section narrates three examples contrasting the type of wrong-headed attitude that leads one to a blind alley, with the thoughtful aptitude that strengthens the relationship with God.
2	261	274	• This section reconnects to the main theme earlier I.e. the significance of being charitable in the name of God. • This section assures immense blessings earned by those who donate with the right intentions, whereas the reluctant ones are warned about the futility of their earnings in the long term!
2	275	283	• This section discourages usury and declares the act of taking interest on top of a loaned sum of money as a curse (which in a way is contrary to the blessed spirit of helping via alms/charity that has been encouraged in earlier sections). • Moreover, recommendations have been provided for related issues such as documentation of debt and security deeds.
2	284	286	• The final section of chapter 2 (al Baqarah) summarizes the fact that all creations indeed belong to God's dominion. • This section further highlights the fact that true believers even acknowledge the earlier sources of guidance revealed by God without any bias. • Finally, the chapter ends with a prayer which reflects the responsibility conferred by God upon the believers based on their potential.
3	1	6	• The overall theme of this chapter (Al-e-Imran) complements the previous one (Al Baqarah); the former highlighting the characteristics of faith whereas the latter describing the features of Islam. • Moreover, both chapters directly address the earlier People of the Book i.e. Jews (in the previous chapter / Al Baqarah) and Christians (in the current chapter / Ale-Imran). • This chapter (Ale-Imran) has two main segments; the initial segment highlights the attributes of God and the anomalies in the Christian understanding, whereas the final segment cautions the Muslims from going astray.

Chapter No.	From Verse	Till Verse	Outline

3	7	17	• This section highlights two contrasting attitudes towards Quran i.e.:
			  ○ those who digress into misquoting various similes due to their inner mischief, and on the other hand,
			  ○ those who acknowledge the symbolic depictions as well as strive to embrace the Quranic commandments, even based on their limited but sound knowledge.
			• This section then warns the disbelievers about the fateful end of similar nations in the past, and refers to their defeat (in the Battle of Badr) as a clear reminder.
			• Finally, this section reminds the believers that while the inclination towards worldly desires is engraved in human nature, they should strive to groom certain noble qualities for eternal success.

3	18	22	• This section sets a clear reminder that the true religion that has been sent throughout to all Messengers was indeed Islam, and the differences that erupted (Judaism, Christianity etc) are merely a result of unjust attitudes.
3	23	27	• This section expresses disappointment that the very people (Jews/Christians) who were earlier blessed with similar revelations (Torah/Bible) have irresponsibly turned away from Quran, based on their self-concocted belief/pride that Hellfire is but a temporary affair even if they err! • This section then refers to God Almighty's authority to ascend/descend whomsoever He decrees, just like transforming day into night or barren into living, and vice versa (thus implying that upholding the Message of God has now been bestowed upon Muslims who must consider it as a blessing i.e. not as a source of pride based on any prerogative like the ones concocted by past nations).
3	28	32	• The previous section depicted the plunge into darkness (of the recipients of earlier revelations/Torah/Bible who ignored Quran) and the rise from the barren lands (of Muslims from Arabia), whereas this section cautioned the enlightened/believers to abstain from bonding with the infidels who were already scheming against the Muslims. • This section advised Muslims to cleanse their hearts even from the thought that such relationships (with infidels) can coexist with the love of God and His Messenger (Prophet Mohammed).

Chapter No.	From Verse	Till Verse	Outline
3	33	44	• Following the earlier introductory segment, this section launches into the main topic of the Chapter (Aal-e-Imran), focusing on criticizing Christian theological inventions that deviate from the true teachings of Jesus. • This section provides a background of the chain of noble Prophets or forefathers of Prophet Mary, implying the fact that none were supernatural beings (which was a belief concocted by many Christians about Prophet Jesus only). • This section further mentions the unusual circumstances in which Prophet John/Yahya was born around the same time as Prophet Jesus, thus emphasizing the fact that such events should be considered a miracle of God rather than exaggerating the qualities of the blessed individual.
3	45	63	• This section relays the main message of this chapter by clarifying the following for the Christians in particular: o The first three verses highlight the similarity between miraculous birth of Prophet Jesus and Prophet John (Yahya) i.e. both born via Divine decree in unusual circumstances (and hence considering anyone as God's offspring is baseless). o The next four verses highlight the miracles and mandate bestowed by God upon Prophet Jesus. o The next two verses indicate that it was actually laymen who embraced the message of Prophet Jesus (and turned into disciples) while the Jewish scholars/rabbis had rejected it. o The next four verses is about a plan of God that the followers of Jesus will dominate those who rejected him. • The final six verses addressed to Prophet Mohammed state that the miracle of Jesus' birth is also comparable to the miracle of creation of Adam (the first of humans), and whosever now ignores the truth (after the facts mentioned above have been clarified) is akin to inviting the wrath of God.

Chapter No.	From Verse	Till Verse	Outline
3	64	71	• After elaborating on the stature of Prophet Jesus in the light of Quran, this section now reiterates for the followers of the earlier Books (Jews and Christians) to agree on the commonality with Muslims i.e. to believe in the oneness of God. • This section further cites Prophet Abraham (revered by all) as an exemplary Muslim, thus highlighting the fact that terming someone as Christian or Jew was never advised by God. • Finally, this section cautions Muslims to be wary of those who could go even to the extent of self-destruction to lead them astray from Islam.
3	72	76	• This section cautions Muslims about cunning tactics of certain Jews rooted in a self-concocted belief that: o none other than themselves are entitled to receiving guidance from God, and, o everything is fair when dealing with a non-Jew (gentile).
3	77	80	• This section exposes the following strategies by which 'People of the Book' i.e. Jews/Christians were eventually led astray from within: o Some (Jews) were bent upon twisting the words of Torah to their own liking (e.g. remove references to mount of Marwa of Makkah by calling it Moriah, Moriyya etc). o Some (Christians) were bent upon equating certain Prophets and Angels to the likes of God although this was a complete deviation from the Message sent upon the earlier chain of Prophets (since Prophet Adam)!
3	81	91	• This section reminded the Jews/Christians of the historical pledge (by their forefathers) about embracing the prophesized Prophet, and warned of ultimate failure in the Hereafter if they knowingly denied the truth. • Likewise, this section also advises the followers of Prophet Mohammed to believe in all Prophets i.e. even the ones sent earlier by God, which in essence is the spirit of being a Muslim.

Chapter No.	From Verse	Till Verse	Outline
3	92	99	• In context of the theme earlier/above (where Jews/Christians claimed of being on the true Abrahamic path), this section explains that religion is not merely customary traditions but rather demands the spirit of sacrifice for what is dear! • Moreover, in context of the Jewish claim of being the true custodians of Abrahamic teachings by alleging that Prophet Mohammed allowed eating prohibited things (e.g. camel meat), this section clarifies that it was never forbidden, but was rather a personal choice of Prophet Jacob/Yaqoob/Israel based on his liking/disliking (and later creeped into Torah). • Subsequently, this section also highlights the sanctity of Makkah since the times of Prophet Abraham by specifically referring to its earlier name 'Bakkah' (which might have been adulterated in Torah/Psalm84 as 'Baca' to assume a 'valley of weeping' elsewhere in order to diminish its significance when compared to the holy city of Jerusalem which was naturally dearer to the Jews). • Finally, the last two verses reminded the Jews/Christians that they were actually resisting the revival of Abrahamic faith by rejecting Prophet Mohammed (merely due to pride/bias against the other lineage).
3	100	109	• After commenting on the need for the Jews/Christians to holistically review their beliefs, the section cautions Muslims to remain vigilant from conforming with those groups who could still mislead them back to the dark ages (to meet the same fate as of earlier nations). • This section further advises the Muslims on the ways to counter such misleading attempts, on individual and collective levels.
3	110	120	• This section sums up the fact that the nations blessed earlier with Torah and Bible were no more to be regarded as the torchbearers of truth, since their majority is unwilling to uphold the covenant with God. • Nevertheless, this section praised those from within the 'People of the Book' who honestly practiced their faith to the best of their knowledge, but it also warned the Muslims that there are others whose apparent hatred is just the tip of the iceberg!

Chapter No.	From Verse	Till Verse	Outline
3	121	129	• The 'Battle of Uhud' had a demoralizing impact on the Muslims whereas it led the opponents to assume that further aggression could entirely extinguish Islam! • Moreover, in context of the previous section which begins by appreciating the Muslims as "the best of communities", this section (on the other hand) comforts the faithful who were weakened by the damage suffered during Uhud, and provides guidance that patience and trust in God is the key to eternal success!
3	130	143	• In light of Jihad (Battle of Uhud) discussed earlier, this section urges the believers to generously contribute towards the Islamic mission, while shunning all traces of earnings from 'riba' i.e. interest-based profiteering. • Since the believers were saddened by losses during the Battle of Uhud, they were urged to remain steadfast while contemplating on the 'grand scheme of things' in this regard.
3	144	148	• Prophet Mohammed was even inflicted with wounds during the Battle of Uhud which exacerbated into a rumor that he was martyred; hence it was necessary to inculcate in the believers that the Messengers of God also go through tribulations which should not weaken the belief of the steadfast.
3	149	155	• This section further highlights the inner weaknesses that became evident during the Battle of Uhud (for contemplation). • This section counsels the believers that victory should not be taken for granted, and indicates the need to strengthen core beliefs to withstand trials and tribulations.
3	156	189	• This section comments on additional issues and notions that had surfaced as an outcome of the Battle of Uhud.
3	190	200	• Similar to the final section of the previous chapter (al Baqarah), this Surah (Aal-e-Imran) also ends with a prayer while emphasizing on mankind to kindle the ability of contemplating upon wonders of the Universe created by God. • Moreover, this section commends the upright attitude and sacrifices of those Muslims who went through daunting trials and tribulations. • The final commendation is for those People of the Book (Jews/Christians) who also/eventually embraced the Quran due to their right attitude towards the call of Prophet Mohammed.

Chapter No.	From Verse	Till Verse	Outline
4	1	1	• This chapter (Al-Nisa) continues with the message for the Muslims in the final verse of the previous chapter (Aal-e-Imran) i.e. to strengthen their internal ties at an individual and collective level (as an outcome of being mindful of God). • The chapter begins with an acknowledgment of the stature of man and woman, and the subsequent sections provide guidance on their rights/entitlements (in various roles), while cautioning about the internal enemies (hypocrites) who remained connected with external miscreants.
4	2	10	• Continuing with the emphasis on being God-fearing and upholding family ties, this section advises on ways to protects the rights of orphans.
4	11	14	• Continuing with the emphasis on being God-fearing and upholding family ties, this section further decrees the law of inheritance including the ratio of distribution between male and female heirs.
4	15	18	• The previous sections advised on issues originating from one's desire to accumulate wealth whereas this section provides preliminary guidelines to counter lustful behaviors, as both aspects are harmful for family/social relationships (emphasized since the beginning of the chapter).
4	19	22	• This section further highlights the rights and stature of women, while forbidding the practice of mistreating them as transferable commodity!
4	23	25	• In continuation of the theme emphasizing the sanctity of family ties, this section provides comprehensive guidance about those relatives that cannot be considered for marriage. • For those who could not afford a wedding, this section suggests an alternative (which also paved the way for elevating the stature of slave-women) while reiterating that a firm marriage contract should still be in place anyway.
4	26	28	• This section re-emphasizes the intent of these rulings as follows: ○ to advise responsibilities which in a way counter the historical weaknesses within mankind. ○ to caution about continued resistance from those who prefer their own desires.
4	29	33	• This section reconnects with the initial theme and highlights the importance of ensuring sanctity of the decreed boundaries.
4	34	35	• Building on the earlier reminder to recognize the distinct responsibilities of men and women, this section further elaborates on the expectations placed on both (as husband and wife) within the family unit.

Chapter No.	From Verse	Till Verse	Outline
4	36	43	• The first segment/theme of this chapter (Al-Nisa) which began by emphasizing on being mindful of God and strengthening societal bonds, now ends here by guiding on related ways of worship while cautioning to abstain from sins which nullify good deeds such as ascribing partners to God, disobeying the Prophet (Mohammed) or discouraging generosity (for noble causes).
4	44	57	• The initial theme of this Chapter (Al Nisa) decreeing social reforms ended on the previous Verse (No. 43) whereas this section criticizes those who rebuffed the Quranic revelations. • Firstly, those Jews who minced words upon hearing the Quran are reminded of a historical punishment, their existing deviant beliefs and their continued preference to team up with polytheists over those who were calling towards monotheism! • Subsequently, it is reaffirmed that another lineage of Prophet Abraham (i.e. Ishmael to Mohammed) has now been sanctioned with ultimate blessings, and hence those who accept will be recompensed whereas those who reject shall bear the Hell-fire.
4	58	70	• After declaring the transition of prophethood/responsibility to another Abrahamic lineage (Prophet Muhammed), this section advises the Muslims about the guiding principles for governance. • This section also cautions to beware of hypocrites within the ranks who continued to look elsewhere for guidance due to personal inclinations.
4	71	76	• This section commands the Muslims to wage wars as deemed fit strategically, and to eliminate persecution against the helpless. • This section continues to criticize the hypocrites who even looked at wars based on probable material gains.
4	77	85	• This section continues to expose the contradictory attitudes of the hypocrites and warns them of negative consequences for every deceitful tactic. • This section also highlights the importance of quashing rumors via established authorities within the Muslim community.

Chapter No.	From Verse	Till Verse	Outline
4	86	100	• This section emphasizes on Muslims to maintain certain ground rules within the community (instead of potentially varied response/extremes expected while reacting to the hypocritical elements discussed earlier), such as: ○ The extent of greetings to be returned politely. ○ The extent of help to be extended to those who apparently seem to be stuck in hostile, neutral or allied tribes. ○ The extent of penalties for manslaughter even in case of the victim being from hostile tribes. • Finally, this section also encourages the Muslims to strive against persecution to the extent possible via relocation or Jihad (based on the situation).
4	101	104	• This section advises the relaxations in daily/mandatory prayers that can be availed during Jihad or in times of danger (which also implies the significance of this mandatory form of worship).
4	105	115	• This section reconnects with the earlier topic which had warned Muslims from considering any compromises with detractors or hypocrites. • This section reiterates that true believers will indeed continuously uphold the Quran as the yardstick of guidance.
4	116	126	• Following the stern warnings for detractors and their facilitators, this section further warns that ascribing deities to God is an unforgivable sin which is basically a wicked act propagandized by Satan. • This section reassures the believers of the promised Paradise, while reminding the evildoers of a punishment irrespective of their assumed self-holiness based on noble lineages etc. • Finally, this section commends the Muslims for following the true spirit of Abrahamic teachings.

Chapter No.	From Verse	Till Verse	Outline
4	127	134	• Following guidance on various aspects of an Islamic society, the subsequent/final sections are like FAQ (Frequently Asked Questions) beginning with the first topic of this chapter. • This section addresses the issues arising from personal inclinations and atypical circumstances in marriages. • This section also reminds Muslims of the People who erred in the past, and hence being mindful of God is indeed the way for embracing true guidance.
4	135	152	• This section emphasizes upon Muslims to justly adhere to the revealed responsibilities, while also reminding them of the shortcomings of the earlier People of the Book (Jews/Christians). • This section cautions Muslims about the various tactics of hypocrites while warning such detractors of the inevitable punishment.
4	153	162	• To sternly warn those Jews and Christians who stubbornly demanded the mode of revelations specifically to be as per their own expectations, this section cites similar deviations by their vast majority in the past, though they were bestowed with miraculous leaders/Prophets.
4	163	176	• In addition to criticism of those who demanded a holy book descending from the Heavens, this section further provides reassurance to Prophet Mohammed that the current mode of revelations is not unknown to these skeptics who were blessed with many Prophets in the past but to no avail. • This section criticizes the Christians for concocting the concept of Trinity, a notion originating from pride and exaggeration that Prophet Jesus was above all (and hence bowed to none even unlike the earlier Messengers)!
4	177	177	• Like 'frequently asked questions' at the end of a chapter, this section further elaborated on inheritance scenarios which were mainly explained in the initial sections.
5	1	5	• The previous chapters highlighted the gross violations committed by the earlier recipients of guidance from God (which resulted in dethroning them as the beacon of light), whereas this chapter (Al Maida) commands the Muslims to adhere to the various rules being clarified/emphasized (to avoid the same pitfalls committed by earlier nations). • The first section advises certain rules related to sanctity of the House of God (Ka'aba), the hunted food and matrimonial issues.

Chapter No.	From Verse	Till Verse	Outline
5	6	11	• The previous section outlined the guidelines for purifying hunted food and regulating matrimonial relationships, whereas this section instructs the cleansing requirements for daily prayers and associated concessions. • This section also emphasized on the Muslims to remain just even with adversaries and to put their trust in God, rather than taking His blessings for granted (like the disbelievers).
5	12	14	• This section further cautions Muslims by reminding them of the broken covenants by most of the Jews and Christians, who chose to deviate by selectively embracing the guidance sent upon the earlier Messengers of God i.e. Prophet Moses and Jesus.
5	15	19	• This section cautions the Jews and Christians from lurking any further into darkness, which is due to their intentional misinterpretation of the earlier Books and baseless claims of exemption from eternal punishments. • This section enjoined the Jews/Christians to embrace the guidance revealed upon Prophet Mohammed or be reminded that God who reigns power over all matters shall deem further digressions as futile efforts!
5	20	26	• This section refers to the earlier transgressions of the Jews while Prophet Moses was amongst them, to remind them of the penalties instantly levied upon them due to their own actions even though they were bestowed with numerous blessings by God.
5	27	31	• This section narrates the account of the first murder in history (which is also mentioned in Torah / Genesis 4:1-12 but the lessons to be learned seem to have been gradually lost in its narration by the earlier recipients, listed below): o Looking inward for attaining righteousness rather than feeling jealous of someone else's success, which could lead to irreparable losses. o Staying on the right path doesn't justify committing unjust reactions even against enemies, but rather it is expected to uphold the truth (also like the two men 'Joshua & Kalib' - indirectly referenced in the previous section i.e. when Prophet Moses ordered his followers but only a pair stood up without fearing for their lives). o Ethics and being mindful of God have been embedded within mankind since its inception, rather than being a product of societal evolution only (which is presumed by certain philosophies).

Chapter No.	From Verse	Till Verse	Outline
5	32	34	• Since the society has always been a mix of people ranging from forbearingly just (like Cain/Habeel) to enviously cruel (like Abel/Qabeel) mentioned earlier, this section emphasizes on enforcing security measures for establishing a peaceful community (which the Jews had repeatedly violated by even killing the Prophets in the past).
5	35	40	• This section reiterates to the Muslims that the essence of ultimate success is being mindful of God, whereas those who reject the Truth await an inescapable punishment. • This section also declares the punishment for thieves, with a hope for the ones who repent because the inescapable punishment awaits the evildoers in the Hereafter (even if they dodge accountability in this world).
5	41	50	• For those (including Jews) who hypocritically sought rulings from Prophet Mohammed for the sake of manipulating judgments, this section consoles the Prophet by allowing to either refuse intervention in such cases or continue to impart justice without grieving for the miscreants.
5	51	66	• This section warns those within Muslims' ranks obsessed with steady worldly gains (as an ulterior motive) to persistently bond with those Jews, Christians or even polytheists who not only indulged in disrespecting Islamic practices but had a history of making a mockery out of the guidance from earlier Prophets as well!
5	67	86	• This section cautions Prophet Mohammed from compromising with those elements who continue to flout even the earlier commandments revealed upon them (Torah/Bible), because they: o arrogantly rejected the message of Quran simply because it has been revealed upon an 'outsider' apparently, or; o irrationally concocted polytheistic beliefs (Trinity) that were never preached by the Prophets. • Moreover, this section reminds the People of the Book about the stern warnings by the earlier Prophets for consistently deviating from the Abrahamic way. • Finally, this section commends those People of the Book who humbly acknowledged the fact that Truth that was being revealed upon Prophet Mohammed (in line with the earlier guidance).

Chapter No.	From Verse	Till Verse	Outline
5	87	120	• This is the final section of the chapter (Al-Maidah), which is basically comprised of responses to various questions being asked by the people, while cautioning them from overburdening themselves via excessive queries which have no relevance. • Just like the emphasis in the beginning of this chapter for the believers to ensure balanced stance (verse 8), this chapter ends with a reminder about how the Prophets (like Jesus) will justly bear witness to have conveyed the message of Oneness of God!
6	1	11	• The previous chapters mainly addressed the People of the Book (Jews/Christians), whereas the next set of chapters addressed the People of Makkah (Quraish), broadly with the following themes: ○ Chapter 6 (Al-An'aam) - the concepts of Oneness of God, Prophethood and the true Abrahamic path (which the Meccans claimed to be their religion but had adulterated with polytheistic concoctions). ○ Chapter 7 (Aa'raaf) - the fateful outcome for nations who reject the Messenger of God once truth has been made clear to them. ○ Chapter 8 (Al-Anfaal) - emphasis on preparedness for Muslims (Jihad) to reclaim Kaaba as the true heir of the Abrahamic path. ○ Chapter 9 (Bara't) - the final ultimatum for the Meccans (Quraish) to either accept Islam or face the consequences like those who reject the Messenger of God. • The chapter begins by affirming the majesty and attributes of the Creator, while reminding the fate that befell earlier nations, who rejected further miracles once revealed upon the Messengers in the past. • This section also comforts Prophet Mohammed that irrelevant demands of Meccans are mere excuses, who fail to acknowledge God's Mercy and Wisdom, because such clear signs if revealed (e.g. seeing an angel) also result in immediate retribution for those who persist in denial.
6	12	32	• This section further exposes the flawed presumptions of the disbelievers about God and His Messenger, with a portrayal of subsequent outcomes in the Hereafter.

Chapter No.	From Verse	Till Verse	Outline
6	33	50	• This section consoled/advised the Prophet to ignore any pre-conditions set by the disbelievers for acceptance i.e. presumably upon seeing physical miracles (without learning from historical consequences for earlier nations who continued to disbelieve even after such clear signs were revealed). • This section reiterates the principle deemed by God for the recipients of the Quranic message i.e. to ponder upon the guidance revealed on Prophet Mohammed (instead of seeking physical miracles).
6	51	55	• After criticizing the attitude of the disbelievers (in section above), this section cautions Prophet Mohammed from being too inclined for enlightenment of their notables at the expense of common people who had embraced Islam, and hence were more worthy of the Prophet's counseling because worldly stature is just another means of trials and tribulations.
6	56	67	• In continuation of the underlying theme to warn the people, this section begins with a proclamation about the boundaries decreed by God even for Prophet Mohammed. • This section then calls upon humankind to reflect on the daily rehearsal of life and death which occurs in a way through the sleep-wake cycle, a process continuing until a designated time decreed by God, the Ultimate Reckoner of the minutest details. • This section finally advises humankind to abstain from having a fickle belief cycle driven by external highs & lows of life (because of lack of inner faith in God and His wisdom behind trials and tribulations).
6	68	73	• This section sets certain ground rules when inviting people to Islam (as a relaxation for Muslims) i.e. to avoid engaging in an environment where the only purpose of the invitees is to belittle and disrespect religion. • This section warns the disbelievers of a painful Hereafter and reiterates the call to belief in Oneness of the Creator, with a glimpse of His Supremacy.

Chapter No.	From Verse	Till Verse	Outline
6	74	90	• The arguments since the beginning of this chapter have reached its highest point in this section, wherein it has been highlighted that this was indeed the mission of all the earlier Prophets as well i.e. call to Oneness of God without associating any deities. • Just like various aspects of true Abrahamic religion were highlighted in earlier chapters, Al Baqarah and Al-e-Imran, for the Jews and Christians respectively, the defiance of Prophet Abraham to shun idolatry has been highlighted here, in particular for the disbelievers of Makkah (because idol-worship was rampant).
6	91	94	• The earlier sections elaborated that in essence, the Quranic message is a continuation of the call to Oneness of God, which was proclaimed by all righteous Prophets/Messengers throughout human history. • In this context, this section negates the deceptive opinion of the Jews, aimed at misleading the Meccan leaders (Quraish) by discrediting the mode of Quranic revelations, without even considering the fact that it is similar to how Torah was revealed earlier upon Prophet Moses.
6	95	108	• This section now rephrases the importance of pondering upon the numerous natural wonders/creations within the ecosystem around humankind. • This section criticizes the illogical thought process of those Meccans who presumed certain creations as sons/daughters of God but nevertheless, the wisdom behind refraining Muslims from insulting these false deities is also explained. • This section continues to console the Prophet that his duty was only to relay the message i.e. he need not grieve about those bent upon denial.
6	109	117	• After highlighting the natural wonders in the previous section, those who still demanded seeing further miracles were criticized in this section. • This section also provides insight into a decree of God to let such opponents plunder pointlessly for an appointed term, and meanwhile simultaneously test the believers who remain upright.

Chapter No.	From Verse	Till Verse	Outline
6	118	140	• Following the preachings of Prophet Mohammed to abrogate certain customs which were based on polytheism or paganism, the Meccan disbelievers (especially the nobles) alleged that it was a direct attack on their traditions and values (which they presumed were inherited from their forefathers including Prophet Abraham and Prophet Ishmael). • In this context, this section not only rejected the above-mentioned presumption but also reiterated the need to ponder upon the insulting, baseless and illogical nature of certain customs (because all Prophets essentially preached Oneness of God without associating any deities).
6	141	165	• This section further criticized the unfounded traditions by highlighting the following aspects: o To be thankful of the blessings which were due to the various shades of creations by the Almighty, instead of fabricating myths originating from wasteful tendencies incited by the deceiving Satan. o To acknowledge that certain restrictions previously applicable on Jews were due to their own transgressions and were now lifted (as foretold in their Scriptures as well). • This is the final section of the chapter (Al-An'aam) and it reiterates the following for the Meccans/Quraish: o To be thankful that guidance (Quran) has been revealed upon them to revive the Abrahamic religion, negating all digressions fabricated by earlier recipients who broke into factions (Jews/Christians). o To acknowledge that they are not the first nation to be blessed with guidance, and hence learn from the fateful end of those who arrogantly looked down upon it while flaunting their attained clout.
7	1	9	• The previous chapter (Al-An'aam) called upon Meccans to embrace Islam as a blessing because a Prophet from amongst them (Mohammed) aimed at revival of the true monotheistic traditions/mission of their forefathers (Prophet Abraham/Ishmael). • This chapter (Al-Araaf) further warned the Meccans of an impending punishment as proven historically as well i.e. when the recipients persist in disbelief even after being blessed with a Messenger from God.
7	10	25	• This section begins with reminding the Quraish of the immense blessings by God in the form of geopolitical stature and food security in an apparently barren land i.e. Makkah. • Similar to the narration of Prophet Adam's account for the Jews in chapter 2 (Al-Baqarah), this section now addresses the Quraish to beware of an evil reality that grudgingly continues to derail humankind from realizing the true monotheistic path.

Chapter No.	From Verse	Till Verse	Outline
7	26	43	• Given the cultural significance of unforgiving animosities passed on through generations in Meccan/tribal society, this section is a reminder to beware of the first enemy of their forefathers/humankind (at least with the same zeal/intensity). • This section further alerted to shun satanic customs i.e. rituals based on obscenity, polytheistic beliefs or wasteful/unjust abuse of resources.
7	44	53	• To further emphasize on taking cognizance of realities of the future i.e. Paradise and Hell, this section portrays the varied experiences (accomplishments/regrets/surprises) of the masses in the Hereafter, depending solely on the deeds earned by each individual.
7	54	58	• The earlier sections mainly criticized the baseless nature of polytheism, whereas this section portrays the divine marvel by the One and Only Creator. • This section further uses the example of rain to portray: ○ How dead will be lifted again on Judgment Day. ○ The relationship between one's characteristics (akin to a recipient land) and the varied outcomes (akin to its yield/produce) upon being blessed with Quranic revelations (akin to rainfall).
7	59	93	• This section specifically highlights the fateful end of those nations from the past which were well-known to the dwellers of the Arabian Peninsula. • The common theme (for the Meccans/Quraish) within the account of different Prophets referred in this section reiterated that once a Messenger is decreed by God, its people can either repent/embrace the preachings or brace for a fateful end.
7	94	102	• This section further summarized the key lessons based on the historical accounts narrated earlier i.e. Quraish/Meccans: ○ should not be carried away by temporary relief from seasonal calamities. ○ must be mindful of the fact that their chosen actions will directly result either in eternal blessings or disastrous end.

Chapter No.	From Verse	Till Verse	Outline
7	103	171	• As per chronological order, Prophet Moses was appointed after Prophet Shoaib (who was mentioned in the previous section). • This section provides a comprehensive account of the rise and fall of the followers of Prophet Moses i.e. the Israelites (Jews), with the following key takeaways: o The Pharaoh and his followers met the same fateful end which is slapped on those who deny the appointed Messengers of God i.e. Prophet Moses in this case (similar to Prophet Noah till Shoaib discussed previously). o Although the Israelites were later blessed with an appointed Messenger and hassle-free food/subsistence, yet they were inclined upon denial which directly led to painful consequences whenever they disobeyed the assigned Messenger of God. o The Meccans/Quraish i.e. Ishmaelites had now been blessed with a Messenger of God (Prophet Mohammed) and hence should carefully choose to either embrace the Truth or brace for the inevitable punishment!
7	172	206	• This is the final section of the chapter (Al-Araaf), and it continues to emphasize upon the Quraish/Meccans to acknowledge that the blessings and warnings have now been revealed upon them in the form of Quran via Messenger of God (Prophet Mohammed). • The previous sections presented an overall reminder by referring to the fateful end of those familiar nations (in recent history) who rejected their appointed Messengers, as well as a deep-dive into the account of one nation in particular (Israelites) which chose to let down on numerous occasions by repetitively disobeying the guidance bestowed upon them (in the form of Prophet Moses and the Scripture/Torah), in spite of the respite from tyrannical rulers and other God-gifted blessings. • This section now refers to the first pledge to God of humankind at the time of its inception, which in a way rejects the notion that idolatry had always been practiced by ancestors/forefathers, and hence calls upon deducing from 'first principles' for contemplation rather than associating situational deities! • Finally, this section commended Prophet Mohammed for embodying the 'roles and responsibilities' of a Messenger and advised him the means to remain steadfast while ignoring those who expected a paranormal fortuneteller (instead of exemplary guidance on the message of Quran).

Chapter No.	From Verse	Till Verse	Outline
8	1	8	• The disapproval in the preceding consecutive chapters (Al-Anaam & Al-Araaf) exposed the fundamental weaknesses within the beliefs and character of the Quraish, whereas this chapter (Al-Anfaal) advised the Muslims on the expected level of faith and discipline in the wake of increased confrontations. • This section highlights the governing principles upon Muslims in matters related to proceeds of war, as well as for choosing battles by focusing on the ultimate cause rather than worldly temptations, while giving due importance to upholding faith, unity and obedience to Prophet Mohammed for achieving these goals.
8	9	19	• The previous section cautioned Muslims from choosing battles based on worldly temptations, whereas this section strengthened their morale by reminding them of the blessings bestowed by God once they embrace the right cause. • This section also portrays the various types of divine help showered upon Muslims (during Battle of Badr) to highlight a decree of God i.e. the unavoidable destruction of those who reject the Messenger assigned to them (Prophet Mohammed in this case).
8	20	28	• This section continues to advise the Muslims to strive for cleansing of their hearts, while criticizing the Jews who failed to put words into action i.e. not only to lend ears but to lead by example by wholly embracing the teachings of the assigned Prophet! • This section also highlights the importance of striving collectively against social ills (not just by mitigation measures at an individual level) because of the potential threat of mischief unfolding upon good and bad alike.
8	29	40	• This section encourages Muslims to stay strong during persecution, while reminding them of the new pathways (migration) that are eased for them in such situations. • Moreover, this section indicated the timeline for the disbelievers to re-think their stance following the migration of Prophet Mohammed (to Yathrib/Medina), because the continued presence of His Messenger around them was the sole reason for the interval granted by God to the persecutors to either repent or face the ultimate punishment. • This section also warned the Quraish from deliberately corrupting the Abrahamic practices within the Sacred Mosque (Ka'aba) by considering themselves aloof from any consequences.

Chapter No.	From Verse	Till Verse	Outline
8	41	49	• After advising Muslims on certain areas for reformation, this section reconnects with the first topic of the chapter i.e. proceeds of war, by decreeing a quantitative basis of distribution (which subsequently nullified pre-Islamic tribal disbursement mechanisms as well). • This section further advises Muslims on the expected attitude during times of war i.e. seeking strength from God, internal discipline and shunning arrogance.
8	50	58	• This section portrays the punishments in the Afterlife that will doom upon those disbelievers who persisted in treachery instead of repenting via guidance bestowed through the Messengers of God, and moreover decrees Muslims to take firm action against such miscreants.
8	59	66	• This section advises Muslims to always ensure military readiness, while acknowledging the fact that being mindful of God is indeed the key to strengthening internal unity against external enemies. • This section further advises Muslims on the appropriate ratio when facing an outnumbered army, indicating that 1:10 ratio was acceptable during earlier days of Islam (which mostly included pioneering Muslims who championed the cause of Islam) versus a subsequent ratio of 1:2 during later era (when diverse populations had joined the Islamic circle). *Note the magnificent sequencing of related revelations from earlier and later phases of the Prophet's era, which remain as consecutive versus in the final Quranic sequence!*
8	67	71	• This section is a rebuttal of the accusations by Quraish (after the Battle of Badr) that the Muslims benefited from the proceeds of war unlike religious missionaries. • This section further warns the Quraish to consider this relaxation (of redeeming prisoners of war) as a warning though they deserved total destruction for challenging the Messenger of God (Prophet Mohammed).

Chapter No.	From Verse	Till Verse	Outline

8	72	75	• The final section of this chapter outlined the following principles to consider during the emigration:
			  ○ strengthening the brotherhood within the newly formed Muslim community in Medina instead of remaining behind in Makkah due to ancestral roots.
			  ○ honoring any existing pacts even while facilitating those who wish to emigrate.
			  ○ continue to abide by laws of inheritance which remain intact.
			
			• This section emphasized on strengthening the foundations of the newly formed Islamic society in Medina because:
			  ○ It was essential for readiness against enemies (as advised in earlier sections within this chapter).
			  ○ It was critical prior to denouncing the disbelievers in the next chapter (Al-Taubah)!

9	1	28	• This is the final chapter (Al-Taubah) of the second group, which clearly announced the ultimatum for Jihad, following the earlier chapter (Al-Anfaal) which advised on readiness requirements. • This section declared certain misused agreements as null and void, provides deadlines for action, while advising the Muslims to continue honoring those pacts with non-Muslims (till the end of term) which had not been violated. • This section further highlights the relative importance of Jihad even when compared to noblest of deeds, and commands Muslims to accept this challenge rather than prioritizing worldly assets.
9	29	35	• The beginning of this chapter decreed Prophet Mohammed to issue an ultimatum of war against the idolators of Arabia, whereas this section commanded action against the Jews & Christians, while indicating the similarities in their corrupted beliefs i.e. associating deities/intercessors to God.
9	36	37	• This section reiterated the importance of ensuring the sanctity of those months when wars are forbidden (until provoked). • Moreover, the pagans were criticized for concocting a lunisolar calendar (‘Nasi’) which was used to manipulate the timing of sacred months to coincide with most favorable season for commercial activities. • Note that this act of Nasi used to offset the true lunar cycle by 33 years and the realignment took place during the year of ‘Farewell Pilgrimage’ by Prophet Mohammed, where ‘Nasi’ was declared as un-Islamic.

Chapter No.	From Verse	Till Verse	Outline
9	38	42	• The earlier sections of this chapter (Al-Taubah) were directed towards the polytheists and the 'People of the Book' i.e. Jews/Christians, whereas the following sections aimed towards the hypocrites within the Muslims. • This section served as a final reminder for those who claimed to be Muslims but were shying away from putting words into action, whenever Prophet Mohammed declared preparations for war (as decreed by God).
9	43	60	• This section exposed those hypocrites who made various excuses for relieving themselves from participation in Jihad (holy wars) decreed by God and His Messenger (Prophet Mohammed), whereas the blessings in disguise due to their non-participation have also been highlighted. • This section further warned the apparently well-off hypocrites that such cowardly excuses nullify other deeds (charity/prayers), whereas the deserving recipients of alms are also explained to discourage those opportunists who were eyeing on an undue share from the campaigns.
9	61	72	• This section further censured the hypocrites for their disdainful remarks about Prophet Mohammed (i.e. taking him lightly within gatherings in his absence), which was worsened by their subsequent approach of justifying such transgressions instead of self-correction! • This section further outlines the differentiating characteristics between hypocritical and faithful groups of people within the Muslims.
9	73	80	• This section equates the hypocrites within Muslims to the disbelievers, and commands Prophet Mohammed to toughen stance against such miscreants due to the following: ○ Their miserly approach in giving back alms even though they had been bestowed with bountiful blessings by God. ○ Their taunting behavior against generous Muslims and the lack of respect even for the Messenger of God (Mohammed) which was evident in their private gatherings.
9	81	89	• This section was a damning verdict against those hypocrites who made excuses for staying behind during prescribed Jihad (Battle of Tabuk).
9	90	99	• This section further expanded the decree to even warn the half-hearted Muslims within the adjacent rural communities of Medina i.e. an unjustified excuse is the same as surrendering to disbelief, once the call to Jihad (holy war) has been announced by the Messenger of God (Prophet Mohammed).

Chapter No.	From Verse	Till Verse	Outline
9	100	112	• This section commends those believers who upheld the cause of Islam, reaffirming the ultimate reward awaiting in the Hereafter for their steadfast perseverance despite the challenges. • This section also outlines the process for repentance for those Muslims who had realized their shortcomings after the expedition of Tabuk. • This section condemned the hypocrites who orchestrated conspiracies under the pretense of establishing a mosque.
9	113	129	• This is the final section of the chapter (Al-Taubah) which commands Muslims to give utmost importance to the belief in Oneness of God, even when seeking forgiveness for their closest family members. • This section also provided hope for those who had sought repentance (after their unjustified absence from the Expedition of Tabuk, as discussed in earlier sections). • This section urges Muslims to deepen their understanding of Islam, while recognizing the profound blessings granted to humanity by bestowal of Prophet Mohammed as the Messenger of God.
10	1	10	• The third group of chapters begins from chapter 10 (Yunis) till chapter 24 (Al-Noor), with a common theme of glad tidings for the steadfast believers (of ultimate success) and warnings for the wilful disbelievers (of looming punishment), while highlighting the rationales embedded within the magnificent Universe (to negate the notion of atheistic coincidences). • This chapter begins with criticism of those who snubbed at the fact that a known personality from within them has been chosen for Prophethood (instead of recognizing it as a blessing). • This section further highlights the phased development of the Universe and the embedded benefits for mankind, to reiterate that the Creator has also decreed a Hereafter for the Recompense.

Chapter No.	From Verse	Till Verse	Outline
10	11	19	• For those (within Quraish) who insisted upon bringing on the punishments being foretold, this section explains the following: o It is indeed decreed as per design intent of the creation by the All-Merciful God, to let go of any transgressions (for repentance) till an appointed time, which was even evident based on the historical account of past nations (known to the dwellers of Mecca). o Prophet Mohammed, who was already known to the community, had been appointed as the Messenger of God for relaying the guidance without any whimsical adulterations wished by the disbelievers. o It was rather polytheism which was unheard of during the initial era of mankind, and hence the Meccans are being blessed with an opportunity for rectification rather than considering the Message (Quran) as a challenge.
10	20	27	• This section clarifies further that the mandate decreed by God for His Messenger (Prophet Mohammed) was to dutifully warn rather than to invoke fateful consequences, while history is replete with instances where people soon forget lessons even from trials and tribulations. • This section also indicates that a well-flourishing locality is not to be taken as a criterion of true blessings, but rather it is the belief of its inhabitants that defines whether they will be eternally blessed (due to submission to God) or doomed (due to sheer arrogance).
10	28	36	• This section urged the polytheists to realize the baselessness of their mythological beliefs, and portrayed the impending disappointment that awaits in the Hereafter, for banking on mere conjectures.
10	37	70	• In the backdrop of irrational demands by the disbelievers to amend the Quran such that it is acceptable for all parties, this section reiterates: o the sanctity of the Message directly revealed as per God's command. o the accountability of each soul. o the decreed timing of punishment even if anyone hastens for it. o the severity of the ultimate punishment for those who fabricate baseless and polytheistic misconceptions about God.
10	71	93	• This section shares the account of challenges faced by Prophet Noah and Prophet Moses, and subsequent punishment for the disbelievers. • In light of the Message in earlier sections, the narration of these historical accounts consoled the believers/Muslims to remain steadfast and warned the infidels of the plight in sight due to their atrocities.

Chapter No.	From Verse	Till Verse	Outline
10	94	109	• The final section of this chapter (Yunis) advises Prophet Mohammed to not be disheartened by those who hasten towards disbelief/destruction. • The historical account of Prophet Yunis has been referred to indicate an exception from the past i.e. a nation which finally benefited from the relief period!
11	1	24	• This chapter (Hud) further elaborates on the topics mentioned in previous chapter Yunis; note that both start with Arabic letters 'Alif-Laam-Raa'. • This section reiterates that the criteria for success in worldly affairs should not be assumed as a reflection of ultimate redemption in the Hereafter. • This section criticized those who blindly rejected the Messenger (Prophet Mohammed) without contemplating and correlating the Message (Quran) with earlier Revelations (Torah).
11	25	49	• The next sections (till verse 99) shared the historical account of specific Messengers of God to indicate: o The initial persecution from the majority, and an advisory for Prophet Mohammed to remain steadfast. o The fateful end of those who rejected the ultimatum, and a warning for the Quraish/Meccans to not fool themselves by assuming that they were an exception. • Note: This section has been further split into sub-sections, starting from the account of Prophet Noah.
11	50	60	• This sub-section highlighted the account of Prophet Hud.
11	61	68	• This sub-section highlighted the account of Prophet Saleh.
11	69	83	• This sub-section highlighted the account of Prophet Lot and emphasized that the decreed punishment for the transgressors remained inevitable, despite Prophet Abraham's compassionate plea (who dwelt in an adjacent region at that time).
11	84	95	• This sub-section highlighted the account of Prophet Shoaib.

Chapter No.	From Verse	Till Verse	Outline
11	96	99	• This sub-section highlighted the account of Prophet Moses. • Note: The previous chapter (Yunis) provides a detailed account of Prophet Moses with brief references to other Prophets, whereas this chapter (Hud) offers a detailed account of the other Prophets with a brief mention of the account of Prophet Moses.
11	100	123	• The final section highlights the facts previously emphasized through the accounts of earlier prophets. • This section summarized the need to reflect, reform and repent especially for those still in doubt, while urging Prophet Mohammed and the believers to continue to remain steadfast, embracing the fact that the timing of the Hour of Judgment rests exclusively within God's discretion.
12	1	6	• This chapter (Yusuf) shares a common theme with the preceding consecutive chapters (Yunis & Hud) i.e. steadfastness of the Prophets despite the challenges, and their success in spite of the fierce opposition which is eventually subdued as per the timeline decreed by God! Note that these chapters begin with the same phrase 'Alif-Laam-Raa'. • The account of Prophet Yusuf has many similarities to the life of Prophet Mohammed; particularly upon the final conquest of Makkah when Prophet Mohammed announced general amnesty just like Prophet Yusuf had pardoned his kinsmen (even after being blessed with full authority).
12	7	22	• Following the introduction (above), this section narrates the account of Prophet Yusuf and the animosity he faced during his early days. • Note that the section begins by implying that the account of Prophet Yusuf had lessons for those who doubted the ultimate success decreed by God for Prophet Mohammed, in the wake of fierce opposition by tribal elders within Quraish (who plotted a similar conspiracy just before his Emigration to Medina).
12	23	34	• This section narrates another trial which Prophet Yusuf endured successfully, with the blessing of God.
12	35	53	• This section narrates the account of another trial of Prophet Yusuf, as he was subsequently confined in jail without charges. • Despite the hardship, this period proved to be a 'blessing in disguise' by serving as a launchpad for recognition of his ability to forecast/interpret dreams, and ultimate acknowledgment of his innocence by the kingdom.

Chapter No.	From Verse	Till Verse	Outline
12	54	101	• This section narrates the next phase in the life of Prophet Yusuf, whereby he is not only cleared of all allegations but is virtually enthroned to manage the production affairs of the kingdom for countering the looming famine. • Ironically, the stepbrothers of Prophet Yusuf also reached out (to the kingdom) for subsidized ration, which provided an opportunity for him to devise a strategy to gradually move his entire family alongside him. • Finally, the truth is revealed for all, and Prophet Yusuf witnessed the reality of another dream which he had experienced during his childhood (mentioned in verse 4 of this chapter)!
12	102	111	• The final section now addressed Prophet Mohammed, providing reassurances of ultimate success even though the Meccans (or the tribal elders of Quraish) were bent upon scheming against him. • This section also warned the disbelievers to either learn from these historical accounts or brace for similar consequences!
13	1	13	• This chapter (Al Raad) is based on the same theme as the previous one (Yusuf) i.e. the constant battle of good vs evil which finally culminates in triumph of truth; although the rationale was based on the historical account of Prophet Yusuf previously, whereas this chapter (Al Raad) is based on the marvels of nature highlighted by God. • This section indicates the underlying beauty of singularity behind the multiple varieties of produce dear to mankind, and also alerts that victory is just like a distant mirage for the polytheists! • Prophet Mohammed is reassured that the bestowed responsibility is to relay the Message of Quran (which confirms a mechanism of accountability and resurrection), whereas the timing of the final judgement between good and evil is the sole discretion of God.
13	14	16	• This section reiterates the significance of belief in Oneness of God, and the insignificance of blindly assuming a mirage of deities.
13	17	26	• This section advised contemplation on the various refinement processes that even exist around in nature, to warn about the futility of all endeavors of those who chose to thrive in a bubble of disbelief. • This section indicated that the clash between good and evil due to the revelation of Quran shall culminate in victory for the truthful and relegation of falsehood.

Chapter No.	From Verse	Till Verse	Outline
13	27	32	• In response to the demand by disbelievers to unleash a prophetic miracle, this section implies that the message of Quran was indeed sufficient in that case, but only for those who really had the potential to repent.
13	33	37	• Following the response to those who demanded unnatural miracles as a pretext for not accepting Islam, this section highlighted the completely groundless and concocted structure of polytheistic beliefs. • This section also provided reassurance to Prophet Mohammed to remain steadfast, while the message of Quran was being acknowledged as glad tidings by a segment within the earlier recipients of Holy Books i.e. Jews / Christians.
13	38	43	• The final section of the chapter comforted Prophet Mohammed from being disheartened due to baseless wish-lists of those who had not only turned a blind eye towards the Message of Quran but also failed to realize the gradual change unfolding in their vicinity. • This section further emphasized the fact that the knowledgeable ones within recipients of the previous Books were indeed able to relate between miracles in the past and the divine signs decreed by God via the message of Quran.
14	1	4	• The previous chapter hinted at the change that had already begun in the surroundings of Quraish/Meccans, whereas this chapter (Ibrahim) further implied the looming fate of the polytheists of Makkah via example of an apparently spread-out plant without roots, which can be pulled straight away (when decreed by God)! • The first section summarized the aims and objectives of the Message of Quran for its direct recipients (during the time of Prophet Mohammed).
14	5	8	• As a reminder, this section recalled the mandate bestowed upon an earlier nation i.e. the Jewish community regarding the consequential blessings and hardships which was even explained by their revered Prophet Moses (but they chose to side with the opposing polytheists of Quraish during the time of Prophet Mohammed).
14	9	17	• This section addressed the Muslims to educate them about the pattern of trials that have been historically experienced by those who have steadfastly upheld the message of God, with a reassurance that the long-term suffering is unescapable for their persecutors.
14	18	23	• This section portrayed the sheer disappointment that awaits the disbelievers in the Hereafter, coupled with the final realization of the hollow promises they had been banking on, while those who put their trust in God will be richly compensated.

Chapter No.	From Verse	Till Verse	Outline
14	24	27	• The previous section portrayed/compared the varied/eventual outcomes of disbelief/belief, whereas this section shared a parable of a tree with strong foundation and a weak shrub (to indicate the type of characteristics that lead either to success or collapse in the long-term).
14	28	34	• This section spelled out the verdict for the opposing Quraish (leadership) i.e. they were really opting damnation instead of living up to the bestowed blessings. • On the other hand, this section directed the Muslims to strive for continuous improvement (till the Appointed Hour), while highlighting the embedded blessings in nature that continually aid humanity.
14	35	41	• This section rejected the claim of Quraish that they were the rightful followers of the religion preached by their forefathers i.e. Prophet Abraham and Ishmael. • This section further reminded the Quraish that the blessings bestowed upon them were a direct outcome of the prayers of their forefather (Prophet Abraham), who continuously strived for a world without polytheism!
14	42	52	• The last section finally forewarned the disbelievers by portraying the shock and awe of the Judgment Day when they will eventually yearn for another chance, but it would be of no use i.e. after the Appointed Hour has been decreed by God.
15	1	15	• This chapter (Al-Hijr) comforted Prophet Mohammed that God decreed marvels of Quran as the ultimate guidance for contemplation, and hence the demands for supernatural miracles are mere excuses by disbelievers, given the atrocities that Prophets still had to face in the past. • This section also implied for the skeptics 'to be careful what you wish for', because historically, the appearance of Angels was to unleash the final penalty (for disobedience) decreed upon those who rebuffed even after witnessing various supernatural miracles!
15	16	25	• After highlighting the decreed theme via Quranic guidance i.e. continuous contemplation rather than sporadic miracles, this section further draws attention to the beautiful wonders of the Universe embedded by God.
15	26	48	• From a historical context (synonymous to the irreverent attitude of the disbelievers even after being blessed with Quranic guidance), this section recalled the prideful rancour of the Satan who rejected a clear commandment and ironically chose to sway the transgressors within humankind.

Chapter No.	From Verse	Till Verse	Outline
15	49	77	• Reconnecting with an earlier mention (whereby those demanding Angels were cautioned), this section further narrated a lesson to be learned from the final destruction of a known city (Sodom) which was unleashed by the decreed Angels.
15	78	96	• The final section provides high-level references to other apparently similar calamities unleashed in the past (in the vicinity of Arabia) to convey the following message: o Warning for the disbelievers i.e. to repent (instead of looking for the Angels). o Appreciation for the believers to remain resolute (for the eternal reward sanctioned anyway for them, Here or the Hereafter).
16	1	9	• This chapter (Al-Nahl), in continuation of the common theme of preceding Chapters (from 'Yunus' onwards), declared ultimate success for the believers and warned disbelievers of the looming defeat. • This chapter begins with continued criticism of those disbelievers who irreverently hastened for the final punishment (out of disbelief), rather than contemplating on the merciful blessings surrounding their daily lives.
16	10	23	• This section further highlights the diverse creations that simultaneously serve humanity, urging individuals to recognize these synchronized blessings as the graceful work of the One & Only Creator, while cautioning those who would arrogantly attribute such harmony to fabricated deities.
16	24	32	• This section warned of a compounding punishment for those who arrogantly connived to distort the public opinion (by belittling the Quranic Message to maintain their hegemony). • This section also gave glad tidings to those individuals who accepted Islam nevertheless (without prejudice).
16	33	47	• This section further condemned the whimsical beliefs of the arrogant disbelievers, while advising the faithful believers to remain steadfast for eternal success.
16	48	60	• This section metaphorically portrayed the courtesy even reflected by earthly creations visible in daily lives (as opposed to polytheistic beliefs of worshipping the Sun as deity). • Moreover, this section condemned the association of perverted beliefs towards God, such as considering daughters as a curse for oneself, which even contradicted with the myth fabricated by the polytheists about holiness of certain female-gendered deities (i.e. Angels)!

Chapter No.	From Verse	Till Verse	Outline
16	61	64	• This section reiterated that it is indeed a blessing of God that He decreed a defined timespan for deliberation and repentance for humankind, instead of dooming them with immediate consequences for every transgression!
16	65	83	• This section points out the various aspects of the ecosystem blessed by the One & Only Creator for the benefit of mankind i.e. to encourage people/Meccans to listen/think/contemplate upon the Magnificent network of blessings bestowed by God. • Nevertheless, this section comforted Prophet Mohammed that his responsibility was solely to proclaim the Message of Quran, even if the disbelievers intentionally chose to remain in a state of denial.
16	84	90	• Following reassurance about the mandate of the Prophet (in earlier verses), this section cautioned the recipients about the time limit beyond which repentance shall be deemed meaningless, while witnesses from every community will acknowledge receipt (on the Day of Judgement)! • This section further portrayed the disappointment that awaits those who relied on various deities for salvation (in the Afterlife), instead of embracing the core Message (which was also revealed in earlier Holy Books).
16	91	95	• In a way, this section implied for the Jewish community to embrace the Quran rather than forsaking their own covenants (Torah) merely out of a superiority bias that led them to scheme against the prophesized Messenger (Muhammad), whom they wrongly dismissed as an outsider (instead of recognizing the Ishmaelites as brethren of the Israelites through their common ancestor, Prophet Abraham).
16	96	105	• This section warned the propagandists and consoled the believers who remained steadfast in the wake of persecution. • This section further advised the Muslims about Quranic recitation etiquettes and responded to an allegation (by the Jews to raise doubts within Quraish) about the source of Quranic revelations.
16	106	111	• This section delivered glad tidings to the Muslims who remained resolute in the wake of persecution and cautioned that renouncing Islam would be akin to inviting the ultimate wrath of God. • In this regard, this section also clarified that those who temporarily conceal their faith due to life-threatening situations are absolved, and it further appreciated those who chose to migrate to protect their faith.

Chapter No.	From Verse	Till Verse	Outline
16	112	124	• This section refers to a historical example (likely the Kingdom of Saba), implying for Quraish that there were a people/city similarly blessed with flourishing peace, but they eventually earned ultimate ruin by corrupting their belief in One God and by rejecting the Messenger. • This section further reiterated to abstain from whimsical/baseless beliefs, such as: o deeming forbidden sacrificial animals as permissible or vice versa. o innovating polytheistic practices e.g. dedicating a sacrifice to a deity. • In this regard, this section made clear that there were no contradictions in the forbidden acts enjoined for Muslims or other Abrahamic offshoots; however, Sabbath was specifically imposed on Jews once they differed in its ruling.
16	125	128	• The final section commanded Muslims to ensure civility while preaching the Quranic Message, and to exercise maximum restraint i.e. endurance without psychological distress!
17	1	1	• The previous chapter (Al Nahl) implied certain facts whereas the current chapter (Bani Israel) directly elaborated on the details, for example: o The previous chapter primarily addressed the polytheists of Makkah with implied reminders for the Jews, whereas this chapter mainly addressed the Jews with direct warnings (for rejecting the final Messenger of God i.e. Prophet Mohammed) merely based on notions about their racial superiority. o The previous chapter pointed out the admirable deeds (justice, goodwill & kinship) and despicable acts (immodesty, immorality & tyranny) whereas this chapter explained the complete alignment of these rulings with the 'Ten Commandments' prescribed in Torah. o The previous chapter glorified the migration (as a means of protecting faith) whereas this chapter further emphasized on preparedness for emigration (since the chapter was likely revealed around the 'Hijra' event when Prophet Mohammed and his followers had to relocate from Makkah to Medina). • The beginning of this chapter highlights the significance of the place of worship in Jerusalem (to be considered by Muslims as well), by mentioning it alongside one of the holiest mosques in Makkah which was well-known to the Muslims i.e. 'Masjid Al Haraam' (the Sacred Mosque).

Chapter No.	From Verse	Till Verse	Outline
17	2	8	• This section reminded the Jews of learning from certain afflictions in the past which triggered only due to their own transgressions (adapting polytheistic practice of human sacrifice at one point, and persecuting Jesus at another), even though they had been forewarned by the earlier Prophets. • Hence in context of the earlier/beginning verse of the chapter, this section implies for the Jews to shun pride stemming from racial superiority complex, and to accept the fact Mohammed had now been chosen as the Messenger of God, which entitled him to be the rightful heir of all Prophets and worship places of monotheism (including the one in Jerusalem).
17	9	21	• This section reminded (the Quraish and the Jews alike) that God bestows various bounties on all Earthlings based on His decreed criteria, but the eternally blessed ones are indeed those who acknowledge the One and Only Creator, and the doomed ones are those who are hurriedly tempted to indulge only in these relatively short-term pleasures of life. • This section also emphasized on contemplating upon the universal bounties of God just via the mechanism of night and day, and its nuances which enabled humankind to quantify years etc.
17	22	39	• As mentioned previously (17:9) about Quran as beacon for the righteous, and as enjoined in the preceding chapter (16:90) about upholding justice, this section emphasized on certain virtues for ensuring harmony within the society (expected of God-fearing nations and individuals).
17	40	57	• This section highlighted the root cause of the agitation by the disbelievers which stemmed from the obsession to stick with existing/polytheistic notions rather than contemplate on the Quranic Message without bias. • Nevertheless, it was also emphasized for Muslims to ensure decorum when inviting people towards the Quranic Message (instead of responding likewise in case of agitation), and not to be derailed by obsessive glorification of any particular Prophet over the other (which could trigger when debating with People of the Book i.e. Jews/Christians).
17	58	60	• An earlier segment (verse 11) criticized the taunting polytheists (who either questioned the timing or challenged to bring it on) when the Prophet forewarned about a looming punishment, whereas this section further explained the criteria decreed by God for admonition of nations though it may frustrate the rogue ones or instill course-correction.

Chapter No.	From Verse	Till Verse	Outline
17	61	65	• From a prehistoric perspective, this section further exposed the similarities between the haughty attitude of the disbelievers (within Meccan leadership) and the arrogance of Satan, who disobeyed God's command merely based on superiority complex.
17	66	72	• This section further portrayed an example of the cyclical human-nature i.e. the remembrance of God dominates only when survival instincts kick-in during crisis/calamities, but mankind mostly turns a blind-eye towards the continuous blessings bestowed by the Merciful. • Similarly, the eventual outcome of such attitudes in the Hereafter has also been portrayed for both i.e. the thankful and the thankless ones!
17	73	84	• As the Message of Quran gathered pace, this section commanded Prophet Mohammed to steer clear from any alluring offers by the disbelievers requiring a compromise on the stance. • Consequently, this section implied gearing up for a blessed migration (from Mecca to Medina) and emphasized on organizing prayers (Salah) at the prescribed times (for strengthening one's trust in God).
17	85	111	• The final section comprises of answers to the various allegations by the disbelievers who apparently raised such questions as preconditions for accepting Islam. • This section comforted Prophet Mohammed by highlighting that the Quranic Message had indeed rekindled faith for the knowledgeable ones, and on the other hand, it also implied that those coming up with whimsical allegations do not deserve his attention!

Chapter No.	From Verse	Till Verse	Outline

18	1	8	• The salient features of this chapter (Al Kahf) are listed below:
			  ○ Revealed during the final years of the Meccan phase i.e. before 'Hijri' era or the pre-migration stage.
			  ○ Warning for the Quraish to stop presuming their worldly successes merely as an outcome of their strategies, and to accept the Messenger of God (or face consequences).
			  ○ Message for the companions of Prophet Muhammed to remain resolute in the wake of transient challenges, by reinforcing eternal trust in God.
			  ○ The previous chapter (Bani Israel) criticized the Jewish bias while cautioning the Quraish, whereas this chapter (Al Kahf) and the upcoming chapter (Maryam) rejected the Christian fabrication about the divinity of Prophet Jesus.
			
			• The beginning section reiterated to Prophet Mohammed that his sole responsibility was to preach the Quranic Message, and hence not to be aggrieved due to those who continued to be obsessed with temporary pleasures of worldly life.

18	9	26	• In an environment where Quraish were further fueled by "People of the Book" by planting judgmental questions for Prophet Mohammed about certain historical incidents where consensus had never been developed amongst Jews/Christians about the nitty gritty details anyway, this section responded with the key takeaways that actually deserved contemplation rather than scrutinizing the quantities involved i.e. the lessons to be learned from "the Sleepers of the Cave and Al-Raqim" event. • This section also implied for Prophet Mohammed that severe persecution from Quraish may lead to situations requiring shelter (such as the "Cave of Thawr" which eventually happened during the migration to Medina)!
18	27	31	• As reiterated in the beginning of the chapter, this section advised Prophet Mohammed to avoid prioritizing those nobles who arrogantly demanded segregated sittings, which could have resulted in overlooking upon indigent Muslims who truly deserved his attention.
18	32	44	• This section cited an example to compare the highs and lows of atheistic mentality vs steadfast belief. • Note that in context of those Meccan nobles who assumed that their superior lifestyle (compared with indigent Muslims) was somehow correlated with self-made strategies and better beliefs, this example was a reminder for serious re-contemplation!

Chapter No.	From Verse	Till Verse	Outline
18	45	49	• For those who were fixated on a fabricated belief system centered around worldly pursuits (and thus had ignored the Quranic guidance), this section forewarned them by portraying the dismal outcome that awaits on the Day of Judgment.
18	50	59	• This section reminded/cautioned the Quraish of the irony from prehistorical perspective, that their rejection of the Quranic Message was akin to Satan's rebellion who rejected mankind as inferior beings and chose to lead everyone astray. • Nevertheless, this section also reminded/comforted Prophet Mohammed that his sole responsibility was to continue preaching diligently, whereas the timing of the ultimate punishment for the disbelievers is at the sole discretion of God (though withholding it till an appointed time should have been regarded as His Merciful blessing by the disbelievers).
18	60	82	• As reiterated earlier for Prophet Mohammed to remain steadfast in the wake of persecution, this section highlighted the importance of inculcating patience in oneself by acknowledging the wisdom behind the timing of divine justice(s), the intricate sequence of related events and the limited knowledge of mankind in the grand scheme of things! • This section basically narrated an account of one of the training missions of Prophet Moses on which he embarked with utmost enthusiasm, only to realize that relentless patience in pursuit of the will of God is the key (given that his followers had to face a tyrant Pharoah of their time). • Note: It is highly recommended do go through the additional/special notes about the underlying wisdom related to this section in "Tadabbur-e-Quran" by Ameen Ehsan Islahi (Volume 4, Page 610, part 14).
18	83	98	• In response to another judgmental question redirected by the Jews via Quraish about a historical figure (likely Cyrus who was revered by Jews for emancipating them from Babylon), this section highlighted his God-fearing attitude in various endeavors which rather deserved contemplation!
18	99	110	• The final section of the chapter transitions from the implied reminder of the inevitable Day of Judgement which was even proclaimed by the righteous ruler mentioned previously i.e. 'Dhu al-Qarnayn'. • Note that this transition/reminder reconnects with the introductory message of this chapter i.e. embracing the Quranic Message before the decreed annihilation of all earthly splendors prior to the Judgement Day!

Chapter No.	From Verse	Till Verse	Outline
19	1	15	• This chapter (Maryam) has a similar structure as the previous one (al-Kahf) but with a distinct rationale i.e. highlighting the continuity of the Divine Message which was revealed upon the Prophets since Adam, and subsequent retaliations from vested groups who mistook flourishing stature as an indicator for overall success rather than taking it as a merciful relaxation till an appointed time! • Similar to the Jews who were behind the judgmental queries raised in the previous chapter (al-Kahf), this chapter (Maryam) cautioned the Quraish about the irrationality of certain beliefs held by another sect backing them i.e. Christians (instead of taking it as some sort of a reassurance)! • The first section begins by chronicling the revered Prophets just prior to the era of Christ (Prophet Isa / Jesus), focusing specifically on the miraculous birth of the preceding Prophet i.e. John (Yahya) to a very elderly couple (thus implying the inconsistency of the Trinity perception which is a concept some Christians associate exclusively with the birth of Prophet Jesus/Isa despite the divine intervention shown in arrival of earlier Prophets as well).
19	16	36	• This section provided a detailed account of the miraculous birth of Prophet Jesus/Isa, culminating with the call for submission to One & Only God, right from the beginning! • This account basically implied the need to re-contemplate upon the similarity in scale of the miraculous births of Prophet John/Yahya (mentioned in the previous section) and Prophet Jesus/Isa, and hence reject the irrational claim of divinity associated with the latter (Jesus) whereas the former (John) was rightly acknowledged for his stature as another blessed Prophet of God.
19	37	40	• This section further condemned the tendency to form numerous (Christian) factions originating from whimsical differences (instead of prioritizing the need to uphold the original teachings i.e. submission to One & Only God).
19	41	63	• This section highlighted the numerous Prophets from the past to emphasize that all of them had preached a unified message i.e. glorification of the One & Only God (whereas on the contrary, the clergy invented exaggerations which led to digressions/factions). • On the other hand, this section also cautioned the Quraish/Meccans (since they also proclaimed to be heirs of Abrahamic traditions) that polytheistic beliefs never had any place in teachings of the Prophets!

Chapter No.	From Verse	Till Verse	Outline
19	64	98	• The final section of the chapter consoled Prophet Mohammed that while he naturally wished for more frequent divine revelations, the wisdom behind its timing was decreed by God indeed. • The disbelievers were reprimanded for assuming their worldly stature as a sign of blessing rather than a trial till an appointed time, and for baseless expectations from so-called deities/intercessors in the Hereafter. • This section also portrayed the unfolding of the events on the Judgement Day, which will eventually filter the faithful while the skeptics will be scourged by Hellfire.
20	1	8	• This chapter (Ta-Ha) primarily counselled Prophet Mohammed to remain steadfast i.e. without grieving excessively for those who rejected the Quranic Message. • The previous chapter (Mary) mentioned few Prophets from the past and their role in the continuity of the Message of God, whereas this chapter (Ta-Ha) deep dived into the account of Prophet Moses by highlighting various phases (with lessons ranging from initial preaching, subsequent migration, and continued challenges due to polytheistic influences on his followers i.e. Bani Israel).
20	9	98	• This section narrated the lessons (of steadfastness) to be learned from the highs-and-lows of the account of Prophet Moses, such as: o The wonders of God in raising him amongst the Pharaohs (ironically as a consequence of the same dream in which Pharoah was warned of his ouster). o The conferment of Prophethood and the granted miracles. o The rejection by Pharoah who alleged that the miracles were sorcery! o The deliverance of Moses' followers from pharaonic tyrannies, and their blessed migration journey. o The tragic recurrence of polytheistic influences on the followers (Israelites) during temporary absence of the Prophet (Moses) and hasty inclination towards concocted conjectures of 'Samiry' (whose practices were aligned with their past biases). *Note that this Quranic account clears Prophet Aron from the allegations found in existing versions of Torah about his involvement in this tragic event.*

Chapter No.	From Verse	Till Verse	Outline
20	99	135	• Following the account of Prophet Moses earlier, the final section recapped the key aspects of counselling (below). o Exemplary punishment on the Judgement Day for those who misguided others. o To choose steadfastness over haste, explained via account of Prophet Adam, and the scheming of Satan as the deceitful enemy of mankind. o To remind those who demand metaphysical miracles about the fate of previous Scriptures (even though the relevant Prophets were granted miraculous traits). o To uphold remembrance of God (via daily prayers) and ignore the worldly/temporary stature of the disbelievers (i.e. Quraish who had ample signs/lessons from ruins of past nations in their vicinity)!
21	1	15	• The preamble of this new chapter (Al-Anbia) is a direct continuation of the concluding segment of the previous chapter (Ta-Ha) i.e. the Quraish were bent upon mockery of the Messenger (Prophet Mohammed) without considering the serious repercussions. • This chapter (Al-Anbia) is divided into three parts: o Firstly, the non-serious attitude of the disbelievers is portrayed. o Secondly, the account of past Prophets has been mentioned (just like the previous chapter cited Prophet Moses only). o Finally, the disbelievers were warned of a looming punishment if they did not mend their ways.
21	16	29	• This section reiterated the fact that worldly affairs shall not be merely considered as a playful venture i.e. the Creator had certainly decreed to bless the truthful who triumphed over falsehood! • This section also encouraged to contemplate on the One and Only Creator of all lifecycles, instead of baselessly assuming contradicting deities for various extremities (e.g. one for rain and another for drought), who would have contested for more and hence lead to utter chaos!
21	30	33	• The previous section highlighted the Oneness of God via rational thought process i.e. believing in the One and Only Creator of all/integrated lifecycles, whereas this section pointed out certain interrelated wonders within the universe (for further contemplation via observation method).

Chapter No.	From Verse	Till Verse	Outline
21	34	47	• To recap so far, verse 8 (from opening section of this chapter) quoted the illogical basis of disbelief of Meccans (who demanded a superhuman being of miracles as a Prophet without considering its fallout in the past) whereas the previous (consecutive) sections called for contemplation through rational thinking and/or observing the planetary rhythm within the various lifecycles designed by the One-and-Only Creator. • This section comforted Prophet Mohammed that the Judgement Day will certainly unleash its wrath upon those who were still bent upon mocking the Quranic Message, while further warning the Meccan disbelievers to learn from their diminishing geopolitical power which had always been taken for granted!
21	48	77	• As indicated in earlier segment (verse 24) about the continuity of Quranic teachings aligned with the most recent Prophets and the ones sent long ago, this section elaborated on the pioneering branches of the Divine Message in a reverse-chronological order i.e. starting from the nearest examples (to inspire Prophet Mohammed about the ultimate victory of decreed Messengers of God). o Prophet Moses and Aaron, and the Torah which was a blessing for the God-fearing. Note that Prophet Jesus/Isa is considered as further continuation of the same branch. o Further up in the family hierarchy, Prophet Abraham's staunch stance against idol worship (and subsequently being blessed by God as the torchbearer of monotheistic faith, who is revered to-date as the great grandfather by descendants of both, Prophet Ishmael and Isaac). Prophet Lot (mentee), Prophet Isaac (son) and Prophet Jacob (grandson) are also mentioned. o Finally, Prophet Noah is mentioned (also regarded as the 'second Adam' after the Great Deluge).
21	78	94	• The previous section summarized a timeline of Prophets who heralded an era, whereas this section further highlighted certain characteristics of other notable Prophets as well (i.e. to inspire Prophet Mohammed and his followers regarding the virtues required in various circumstances) listed below. o Pragmatic wisdom demonstrated by Prophet David and Solomon in the kingdom blessed upon them. o Firm steadfastness of Prophet Job (Ayub), Ishmael, 'Idrees', and 'Dhul Kifl'. o Continuous remembrance of God in destined challenges faced by Prophet Zachariah, Jonah (Yunus) and Mary.

Chapter No.	From Verse	Till Verse	Outline
21	95	112	• The final section rephrased the message that was also emphasized upon in the beginning of the chapter (listed below). o The Quran is a reminder aligned with earlier inscriptions (such as the Book of Psalms). o The Messenger (Prophet Mohammed) is from humankind as were the earlier Prophets. o The fateful end of rejectors of the chosen Messenger had always been decreed (sooner or later) and history is replete with evidence. • Note that the chapter began with word '*iqtarab*' (meaning 'the time is near') which is also rephrased in this final section, thus relinking the concluding section with the introduction!
22	1	4	• This chapter (Al Hajj) mainly comprises of verses revealed during the final stages of the Meccan phase (when Muslims had started to migrate elsewhere due to persecution from the Quraish). • The chapter mainly warned about the eventual ouster of those who had corrupted the very foundations of the House of Monotheism (Ka'aba) which was built by Prophet Abraham. • The introductory section portrays the terrifying realities that will strike upon inception of the Final Hour (Judgement Day), which would be the ultimate calamity for those who impulsively followed Satan to Hellfire.
22	5	24	• In continuation of the topic of Oneness of God and certainty of the Judgement Day from another perspective, this section underlined the wonders sequenced within the development stages of humankind, and within the lifecycle of other creations in its surroundings. • This section also warned those who instead of acknowledging the guidance decreed via Scripture(s), were double minded i.e. swayed between Quranic revelations and whimsical/pagan notions as per circumstances, and hence were prone to even further satanic deceptions.

Chapter No.	From Verse	Till Verse	Outline
22	25	37	• Following the emphasis on believing in Oneness of God (in an environment where the bani-Hashim/Quraish claimed to be the authority over all aspects of the Sacred Mosque/Ka'aba including its polytheistic adulteration with impunity), this section reminded about the outright responsibilities bestowed upon Prophet Abraham while laying its foundations i.e. a cleansed House of Monotheism for all who wish to perform the pilgrimage! • On the topic of pilgrimage, this section further advised Muslims about the essence of certain rituals and clarified the allowance of camels as an animal of sacrifice (which was considered as prohibited by the Jews without any basis).
22	38	41	• The previous section warned the Quraish from misusing their regional hegemony against Muslim-pilgrim aspirants who were actually upholding the Abrahamic teachings of Oneness of God, whereas this section further authorized the right to retaliate for Muslims in case of continued confrontation. • Note that in context of the known forbidden months (for war) which were enforced during the pre-Islamic Arabia as well, such authorization of retaliation could have been used as propaganda against Muslims even by the then-allies of the Quraish/polytheists (Christians and Jews), hence the wisdom behind this extraordinary decree was also underlined i.e. to actually protect the Houses of God from self-destruction from time to time!
22	42	57	• This section reconnects with the initial theme of the chapter i.e. the certainty of a harrowing Judgment Day for its disbelievers, while advising Prophet Mohammed to avoid grieving for those who continue to reject guidance like nations in the past. • This section further hinted that the perceived delay in retribution was due to preconceived timescale, while the audacity of disbelievers was ironically stemming from the same time-limit which was actually granted by God to mankind and Satan for repentance and trial respectively!

Chapter No.	From Verse	Till Verse	Outline
22	58	76	• Firstly, this section commended those Muslims who remained resolute in the wake of persecution i.e. submitted to God's Will of trials and tribulations till the Appointed Hour, and reassured that even the minutest step towards migration (irrespective of mission accomplishment) holds immense rewards from God who is All-Knowing and Most-Forbearing. • Subsequently, this section advised Prophet Mohammed to continue to proclaim that the One and Only God shall be the final Arbiter on the Appointed Day, while reiterating the baselessness of the various myths fabricated by the polytheists.
22	77	78	• As evident from the previous segments of this chapter (Al Hajj), the reigning disbelievers of Quraish were criticized for corrupting Abrahamic teachings and hence were deemed ineligible for further custodianship of the House of God (Ka'aba). • Subsequently, this/final section commanded the Muslims to uphold the Abrahamic faith i.e. Islam, by ensuring readiness to purge the disbelievers from the House of God!
23	1	11	• The previous chapter (Al Hajj) ended with an emphasis upon Muslims to embrace the responsibilities bestowed via God's Messenger (Prophet Mohammed), whereas this chapter (Al Mominoon) begins by highlighting key actions that help with achieving these goals.
23	12	22	• The previous section commended the believers whereas this section addressed all i.e. to review the various universal mechanisms that point towards their One and Only Creator. • Just like verse 5 of the previous chapter (Al Hajj), this section similarly highlighted the wonders embedded within humankind and its surrounding universe, to re-emphasize the fact that God can also resurrect His creations for an answerable day and a Hereafter!
23	23	50	• This section provided a stage-wise overview of the mission of God's Messengers, the typical allegations of rejectors till an appointed time, the eventual retribution for the apparently flourishing disbelievers and the ultimate deliverance of the faithful. • Note the similarities between the overview of prophetic missions in the previous chapter (Al Hajj verses 43-45), and the current section which basically further described the phases while citing only the earliest of Messengers (Noah) and nearest ones to Prophet Mohammed i.e. Moses, Aron and Jesus.

Chapter No.	From Verse	Till Verse	Outline
23	51	67	• This section clarified that all the sources of guidance from God via His Messengers were aligned as part of one monotheistic religion throughout history, but mankind digressed by innovating and monopolizing factions from time to time. • Moreover, momentary affluence of the misguided factions led them into a delusion of eternal success, which was exacerbated by their selfishness and haughtiness towards further guidance bestowed by God.
23	68	92	• In response to the haughtiness of the disbelievers, this section comforted Prophet Mohammed not to feel aggrieved due to those who are not willing to seriously contemplate on the Message (Quran). • This section criticized the disbelievers for corrupting their original belief in One God by fabricating flawed mythologies and portrayed the inherent chaos within their polytheistic fabrications.
23	93	118	• The final section gave glad tidings to the believers for their fortitude, and portrayed the looming humiliation for the haughty disbelievers who would be particularly shocked at the time lapsed (which seemed infinite in this life). • Note how the chapter began with the phrase “Successful are the believers..” and ended with a decree that “unbelievers shall never succeed” prior to the final verse which is a prayer!
24	1	10	• This chapter (Al-Noor) in a way supplements the previous one (Al Mominoon) i.e. the emphasis was previously on the recommended acts (prayers, charity, chastity) for cleansing oneself as Muslim individuals during the Meccan phase, whereas the current chapter decreed the punishments to be enforced for maintaining order as an Islamic society i.e. post-migration to Medina. • This section decreed the punishments and procedures to be enforced for tackling adultery.
24	11	26	• In the context of a scandalous propaganda by hypocrites to tarnish the reputation of Prophet Mohammed’s wife during an expedition, this section admonished those who leaned towards an allegation instead of refraining from forming an opinion until the decreed procedure of evaluating the witnesses was completed. • This section also advised on ensuing issues, such as urging the believers to forgive the naive ones who were affected by the propaganda (instead of holding grudges).

Chapter No.	From Verse	Till Verse	Outline
24	27	34	• This section advised the individual conduct expected for blocking the ingress of moral ills into an Islamic society, by: ○ Respecting privacy. ○ Ensuring certain etiquettes when interacting with others. ○ Encouraging married over spouseless status for those who can afford. ○ Supporting freedom of slaves or abiding by obligations as masters.
24	35	40	• This section portrayed belief vs disbelief via parables: ○ for the believers, the blessed impact of merging true faith and devoted worship. ○ for the disbelievers, the relentless frustration brewed by a combination of whimsical approach and focus on short-term gains.
24	41	57	• Following an illustration of the reality of belief and disbelief via parables, this section was a clarion call to fully embrace the Quranic invitation i.e. belief in One and Only God. ○ Firstly, the acceptance of the dominion of God by all creations in their own ways was highlighted. ○ Subsequently, the people were urged to demonstrate complete submission instead of halfhearted loyalties, because the Messenger of God shall be triumphant as per God's canon and the rejectors including hypocrites will be doomed anyway, as evident historically as well.
24	58	64	• The final section provided further guidance related to the rulings and revelations which were mentioned earlier within this chapter: ○ Firstly, additional rulings and relaxations related to respecting privacy and socializing etiquette are explained (earlier mentioned in verses 27-31). ○ Finally, the last three verses urged to refrain from hypocritical behaviors (earlier mentioned in verses 47-57).
25	1	9	• The next set of nine chapters (Al-Furqan to Ahzaab) are mainly themed at acknowledging the decreed stature of the Prophet (Mohammed) and the Message (Quran), while giving glad tidings to the steadfast believers who endured all trials, and it also warned the cynical disbelievers of an unescapable defeat (which is typically unleashed via Messengers of God). • The initial section described the cynical thought process of a typical disbeliever, whereas the remaining chapter (Al Furqan) further indicated their underlying motives and their bias against the call to Monotheism and the Day of Judgement.

Chapter No.	From Verse	Till Verse	Outline
25	10	34	• The next section responded to the flawed concepts of the disbelievers (quoted in segment above) and portrayed the horrific outcome for those who continued to blindly oppose the guidance which was being revealed via Quran. • In this regard, the believers are also comforted about the wisdom behind gradual revelation of the Quran. • Note that while responding to the allegations which were listed in the beginning of the chapter, this section also begins with the same phrase i.e. 'Exalted is God..' transliterated as '*Tabaraka..*'!
25	35	44	• This section further cautioned the Quraish (who were in utter disbelief regarding Retribution) to learn from the fateful end of the rejectors of God's Messengers in the past. • Note that this section provided a high-level reference in a reverse chronological timeline for specific Messengers i.e. Moses and Noah, and then further mentioned certain descendants in an ascending order. • Moreover, note that this chapter provided only a high-level reference whereas the next chapter (Al Shu'ara) mentioned further details of the account of the decreed Messengers.
25	45	62	• The previous section reminded about the rationale from a historical context i.e. the Signs of God which were unleashed upon nations in the past, whereas this section highlighted the Wonders of God which are replete in the Universe, should mankind be willing to contemplate. • In this regard, this section also advised Prophet Mohammed not to be discouraged by innate bias of the opponents and to continue preaching the Quran.
25	63	77	• On the other hand, the final section indicated a benchmark for the believers to strive for, and advised them to elegantly steer away from cynical disbelievers (who continued to doubt the Message as if it was a means for personal gains).

Chapter No.	From Verse	Till Verse	Outline
26	1	9	• The previous chapter (Al Furqan) provided a high-level account of certain Messengers of God, whereas this chapter (Al-Shu'ara) elaborated on further details, while denouncing those within Quraish who were obsessed with alleging the Quranic revelations as mere poetry instead of seriously contemplating on the Message. • This section comforted Prophet Mohammed that if it was God's will, He would humble the people with irrefutable signs of God's existence. • The aim is to remind about exercises in futility to those who deny the divine message; that they will eventually bear the consequences of the warnings which they had rejected, unless they ponder upon the generous/precious pairs created by God from within the Earth. • Note that similar to next sections, the final verses re-emphasize that God is All-Powerful and Merciful.
26	10	68	• This section is about the teachings of Prophet Moses and the reaction of the people (of Pharaoh) to the divine message. • The aim is to remind about exercises in futility to those who seek miracles but upon witnessing them, allege it as sorcery instead of submitting to God i.e. Master of all the worlds. • Note that similar to previous section, the final verses re-emphasize that God is All-Powerful and Merciful.
26	69	104	• This section is about the teachings of Prophet Abraham and the reaction of the people to the divine message. • The aim is to remind about exercises in futility to those who believe in various idols, instead of Oneness of God. • Note that similar to previous section, the final verses re-emphasize that God is All-Powerful and Merciful.
26	105	122	• This section is about the teachings of Prophet Nuh and the reaction of the people to the divine message. • The aim is to remind about exercises in futility to those who refuse to obey simply because of pride and prejudiced refusal to associate with existing believers they presume as socially inferior. • Note that similar to previous section, the final verses re-emphasize that God is Powerful and Merciful.

Chapter No.	From Verse	Till Verse	Outline
26	123	140	• This section is about the teachings of Prophet Hud and the reaction of the people (of A'ad) to the divine message. • The aim is to remind about exercises in futility to those who consume themselves with vainglory and chaos, instead of being thankful to God. • Note that similar to previous section, the final verses re-emphasize that God is Powerful and Merciful.
26	141	159	• This section is about the teachings of Prophet Saleh and the reaction of the people (of Thamud) to the divine message. • The aim is to remind about exercises in futility to those who are not thankful for God's blessings and follow those who inflict chaos. • Note that similar to previous section, the final verses re-emphasize that God is Powerful and Merciful.
26	160	175	• This section is about the teachings of Prophet Lut and the reaction of the people to the divine message. • The aim is to warn those who indulge in social ills with total disregard for the repeated reminders, about serious consequences. • Note that similar to previous section, the final verses re-emphasize that God is Powerful and Merciful.
26	176	191	• This section is about the teachings of Prophet Shoaib and the reaction of the people (the Midianites) to the divine message. • The aim is to warn those who indulge in socio-economic ills with total disregard for the repeated reminders, about serious consequences. • Note that similar to previous section, the final verses re-emphasize that God is Powerful and Merciful.

Chapter No.	From Verse	Till Verse	Outline
26	192	227	• This final section is a reassurance to Prophet Mohammed that Quran is the divine message of God to warn the people through clear and eloquent speech; this was already foretold and the scholars of Israelites recognize it. • The aim is to remind those who are hurrying to face the consequences of denial, about the worthlessness of any pleasures they might enjoy, even if the punishment befalls at a later stage. • It re-emphasizes upon Prophet Mohammed to continue warning his people, and to trust God who is Powerful and Merciful, who sees the standing and prostration in prayers of the Prophet and his companions.
27	1	6	• The previous chapter (Al-Shu'ara) highlighted those people who ignore the divine message until they bear the consequences, whereas this Surah (Al-Namal) highlights the fact that only those eventually turn to God who are already mindful about the Afterlife. • This section affirmed that the Quran is a source of guidance and glad tidings, for those who maintain '*Salah*' (daily prayers) and '*Zakah*' (alms levy). • A word of caution as well in this section for those who did not believe in the Afterlife i.e. their deeds might seem self-pleasing while they wander.
27	7	14	• This section is a high-level summary of the mission of Prophet Moses to remind Prophet Mohammed that: ○ Both were blessed with divine revelation. ○ Those who do not want to believe (due to injustice and pride) would not do so even after witnessing miracles, as they would allege that this is sorcery. ○ The corrupt are let loose till a certain time limit decreed by God.
27	15	44	• This section described the knowledge bestowed to Prophet Solomon to demonstrate that: ○ It was regarded as a means of thanking God for the extraordinary skills and blessings (instead of taking pride). ○ It was applied for noble quests (instead of mere luxuries or for the sake of plundering).

Chapter No.	From Verse	Till Verse	Outline
27	45	58	• The sections above mentioned the account of two Prophets from relatively far-flung areas, whereas the next section reminded the people of Makkah about the fateful end of another couple of instances within the vicinity of Arabia i.e. nations of Thamud and Prophet Lot. • Note how verse 49 narrated a mischievous plot of the tribesmen for assassinating Prophet Saleh which was thwarted as decreed by God i.e. like the attempt which was foiled just before the migration of Prophet Mohammed from Makkah to Medina!
27	59	93	• This section highlighted the various marvels of nature and questioned whether they seem to be the work of multiple deities or reflect the wisdom of One Creator? • This section reminded the people that on the Day of Judgement, those with good deeds will be safe from the horrors of that day and shall be rewarded, whereas those with evil deeds will be thrown into Hellfire. • Prophet Mohammed was inspired to continue to warn those who were astray, and to urge that whosoever believed was for his own good.
28	1	46	• This chapter (Al-Qasas) has similar theme to the previous Surah (Al-Namal) but with more details of the account of Prophet Moses. • This chapter implied for the Quraysh that Prophet Mohammed was indeed sent by God, just like Prophet Moses was sent to Pharoh and the people of Israel. • This chapter also implied for the Israelites (Jews in Makkah) to think about the divine source of information, considering the level of historical details of Prophet Moses which were revealed upon Prophet Mohammed.

Chapter No.	From Verse	Till Verse	Outline
28	47	61	• The Quraish/Meccans demanded miracles like the ones conferred upon earlier Messengers, whereas the Quran reminded that even the miracles granted to Prophet Moses were alleged as mere sorcery by the nobles during his time. • Nonetheless, God commended those Jews and Christians who had realized the continuity within the divine message in the form of Quran which was being revealed upon Prophet Mohammed and embraced it as the word of God Almighty. • On the other hand, those Quraish/Meccans who feared that embracing the Quranic message of Oneness of God would threaten their economic clout in the region, were cautioned to either reflect upon the overall history of eclectic blessings bestowed upon an apparently barren land or brace for retribution.
28	62	75	• This section further portrayed the dismal state of the polytheists on the Day of Judgement i.e. upon realizing the baselessness of mythological notions. • This section also implied to contemplate on the sole Creator of night and day (instead of fabricating multiple deities for each wonder).
28	76	84	• The next section served as a reminder for those who believed that their worldly gains were solely a result of personal strength and intelligence. • The section also mentioned the account of Qarun (or Korah) who thrived during the time of Prophet Moses (also aimed at similar figureheads during the time of Prophet Mohammed, such as Abu Lahab).
28	85	88	• The concluding section gave glad tidings to Prophet Mohammed about the successful culmination of his mission and encouraged to remain resolute in the wake of opposition from the polytheists.
29	1	13	• This chapter (Al-Ankabut) inspired the faithful to always be ready for trials and tribulations (particularly during the early days in the wake of extreme persecution unleashed upon those who accepted Islam). • This section highlighted that trials were indeed a means of differentiating between the ranks of true believers, hypocrites, and disbelievers i.e. by gauging perseverance on different scales!

Chapter No.	From Verse	Till Verse	Outline

29	14	40	• The previous section highlighted that in the quest for truth:
			  ○ A believer should prepare oneself for trials.
			  ○ Every individual is responsible for the choices within their circumstances.
			  ○ The oppressors who further lead others astray will face severe consequences.
			
			• This section highlighted the above-mentioned facts through a high-level historical account of Prophets/Messengers who remained resolute.

29	41	69	• For those astray, their notions to serve others besides God are metaphorically compared to a frail cobweb.
			
			• For the believers, the following attitude was advised to remain resolute:
			  ○ Uphold prayers and continually remember God.
			  ○ Follow certain etiquettes in theological debates.
			  ○ Migrate in case of persecution.
			  ○ Reflect on worldly blessings while acknowledging the Hereafter as the ultimate goal.

30	1	7	• Around the year 614 AD i.e. during the time of Prophet Mohammed, the Romans (Christians) were defeated by the Sasanians (Zoroastrian polytheists) in neighboring region (Syria), which was saddening for the Muslims because their sympathies were naturally aligned with an Abrahamic faction (Christianity) rather than worshipers of multiple deities (Zoroastrianism). • Hence in Makkah, the polytheists ridiculed the Muslims for proclaiming the Abrahamic message which had just suffered setback in the neighboring region. • Therefore, the beginning section of this chapter implied the existence of a divine canon for victories/downfall, and further comforted the believers by prophesizing* that the Byzantines/Romans shall soon overcome the defeat. **Note: This prophecy was fulfilled via victories of Heraclius during 622-627 AD.*
30	8	18	• This section emphasized self-contemplation on the mortal timespan for every creature, learning lessons from the fateful end of even mightier nations in the past, and observing the interconnected universal wonders (to acknowledge the One and Only Creator and to prepare for the Day of Judgement).

Chapter No.	From Verse	Till Verse	Outline

30	19	29	• This section further emphasized upon:
			  ○ extrapolating lessons from the cycle of life and death observable on barren/fertile lands,
			  ○ appreciating the beauties bestowed upon humanity, and
			  ○ realizing the awkwardness of associating partners to God by reflecting on our human nature and expectations from man-made hierarchies!

30	30	39	• Following the counter-perspective (above) about the Roman defeat, this section urged the Muslims to stand firm in devotion (individually) and almsgiving (collectively), without being disheartened during transient trials and tribulations (which are also decreed as per a divine canon).
30	40	60	• The final section warned of consequences for those who had corrupted their beliefs via polytheistic and inhumane actions, whereas it gave glad tidings for those who remained faithful irrespective of being surrounded by cyclical trials. • This section also comforted Prophet Mohammed not to be disheartened by the disbelievers and portrayed their state of disbelief expected on the Day of Judgement as well!
31	1	11	• The theme of this chapter (Luqman) is similar* to the previous one (Al Rum) i.e. Quran in essence is further guidance towards the upright nature already rooted within humanity; both chapters encouraged contemplating on the wonders in surroundings and within, whereas this chapter also echoed the wise teachings of a personality (Luqman) who was revered in Arab history. **Note: Both chapters also start with the same expression transliterated as 'Alif Laam Meem'.* • The beginning section highlighted that Quran is indeed a blessing for the righteous, and a warning for those who arrogantly remain in a state of denial.
31	12	19	• The next section highlighted the ethical values which were preached by Luqman (a respected historical figure in Arabia for his wisdom).
31	20	34	• Luqman's foremost advice (in section above) was to be thankful to God whereas this section highlighted universal wonders/uncertainties in the surroundings and the natural reflexes within humans when they consciously/subconsciously turn towards God particularly during calamities. • This section also comforted Prophet Mohammed not to be saddened by the disbelievers, as every soul shall eventually return to the Creator for recompense according to their actions.

Chapter No.	From Verse	Till Verse	Outline
32	1	14	• This chapter (Al-Sajdah) coupled* with the previous one (Luqman) premised contemplating on the surrounding wonders, and that the Quran was revealed upon Prophet Mohammed to guide a people who had not received the divine revelations before (i.e. descendants of Prophet Ishmael ~1800 BC). **Note: Both chapters also start with the same expression transliterated as 'Alif Laam Meem'.* • The initial section indicated certain cosmological wonders including the development of humankind which is rarely acknowledged. • Moreover, it is stated that those who overlook/deny the Afterlife will be ignored by God (to perish accordingly).
32	15	22	• The section above highlighted the attitude of disbelievers whereas this section highlighted the attitude of believers towards God's directives. • Moreover, it is stated that those who believe cannot be equated with those who disobey!
32	23	30	• This section emphasized learning from the historical account (of believers and disbelievers) of earlier generations. • Moreover, it is stated that those followers of Prophet Moses who remained resolute were blessed with leadership, whereas many disbelieving nations met their fateful end.

Chapter No.	From Verse	Till Verse	Outline
33	1	8	• This chapter (Al-Ahzab) in a way is the concluding part of the set of chapters beginning from Al-Furqan (chapter 25) about the veracity of Quran and Prophethood of Mohammed, just like chapter 24 (Al-Noor) was the final segment of an earlier group (which began from chapter 10). The underlying theme is as follows: o Emphasis on Prophet Mohammed to defy any pressures exhorted by his opponents. o Acknowledgment of special stature/rights of Prophet Mohammed and his wives. o Reference to the great responsibility bestowed upon mankind and consequently, the Quranic revelations being a blessed guidance. o *Note that this chapter (Al Ahzab) thwarted a propaganda which engulfed wife of the Prophet (Zaynab bint Jahsh), following the commandment to break a taboo surrounding change of laws for adopted children (such as Zayd ibn Haritha). Likewise, the concluding chapter (Al-Noor) for the previous group of chapters had similarly protected Aisha bint Abi-Bakr from another propaganda campaign which is historically known as event of 'Ifk'.* • This section rejected a prevalent custom of uttering figurative/verbal expressions for divorcing wives. • This section also stressed upon declaring the true lineage even for adopted children.
33	9	27	• This section commented on the attitudes of the believers, and the warring tribes of the disbelievers, as well as the hypocrites and ex-allies (who had colluded and dishonored an existing treaty with Muslims of Medina) during the Battle of Confederates/Trench (Ahzab/Khandaq) which took place in year 627 (or the 5th year after migration to Medina). • Since the Muslims adopted a novel defensive strategy by digging trenches around the city to counter the attack from a grand alliance of regional tribes, this standoff proved to be a battle of nerves where the anti-Muslim coalition eventually retreated after a siege which lasted for a month.
33	28	35	• In the context of alerting the Muslims to remain vigilant about the worldly inclinations of hypocrites within their ranks (such as the ones who put up excuses to avoid their duty to shield Medina from the grand alliance of warring opponents), this section likewise advised the wives of Prophet Mohammed to acknowledge their special responsibilities for multifold rewards i.e. to adopt extra precautionary measures for shielding the Prophet's household from scandalizing attempts by its enemies.

Chapter No.	From Verse	Till Verse	Outline
33	36	48	• Historical context: Zayd ibn Haritha (regarded as a beloved and adopted son of Prophet Mohammed) was married to the Prophet's cousin (Zaynab bint Jahsh) but it ended in a divorce. • This section highlighted the following aspects: o The pre-Islamic custom which considered the entitlements of the adopted sons to be the same as that of direct descendants within a family, was decreed as invalid. o Prophet Mohammed was commanded to fear none but God (i.e. to break the taboos related to adopted sons by proceeding with his own marriage with the divorcee i.e. Zaynab bint Jahsh). o The believers were further commanded to unflinchingly abide by the directions (or 'Sunnah') of Prophet Mohammed, just like the allegiance expected towards the revealed decrees of God i.e. Quran.
33	49	52	• This section begins with a relaxation decreed for the believers regarding nullification of the mandatory waiting time (known as 'iddah') in case a marriage is dissolved prior to consummation. • This section then outlined the special criteria only applicable for Prophet Mohammed regarding marriages: o the existing wives, o or those as an outcome of battles, o or those cousins of the Prophet who migrated to Medina but subsequently were deprived of familial support, o or those believing women who wish to marry him without dower and upon the Prophet's acceptance to do so as well.
33	53	62	• This section instructed additional precautionary measures for the believing women to protect them from the hypocrites, the ill-hearted or slanderers in Medina, and furthermore, warned the harassers of stern action in case of continued provocation.
33	63	73	• The final section warned those who remained skeptical of the Day of Judgement. • This section also pointed out the fate of slanderers during the time of Prophet Moses, so that the recipients of Quranic guidance must learn to be mindful. • This chapter concluded with a reminder that indeed humankind has undertaken a challenging responsibility (of free will) and therefore, the wrongdoers will be punished whereas the believers shall be rewarded.

Chapter No.	From Verse	Till Verse	Outline
34	1	9	• The fifth group of chapters begins here i.e. from chapter 34 (Saba) till 49 (Al Hujurat), with various rationales for Oneness of God, the inevitability of the Day of Judgement, and the veracity of the Prophethood of Mohammed. • This section warned the disbelievers who were skeptical of the Judgment Day, while highlighting certain signs within nature for deliberation and repentance.
34	10	21	• This section elaborated on an example of those who were thankful to God (Prophet David and Solomon), as well as another account of those who were neglectful of the divine blessings and perished eventually (Kingdom of Sheba/Saba).
34	22	27	• The sections above implied that humankind should be grateful to God Almighty for His blessings, whereas this section emphasized that each individual soul will be held accountable for its beliefs in the Hereafter i.e. the ability to acknowledge God as the One and Only Sustainer for all creations.
34	28	39	• This section criticized those who were skeptical of the retribution mechanism (in this life or the Hereafter), and who assumed that the comforts of wealth/family were the ultimate sign of success (instead of belief in Oneness of God).
34	40	45	• This section portrayed the utter disappointment of the polytheists in the Hereafter, when their presumed deities will also criticize the fabricated myths stemming from a blind following of forefathers instead of contemplating on the bestowed revelations (such as Quran).
34	46	54	• The final section urged on contemplating on the message of Quran in pairs or as individuals before it is too late!
35	1	8	• This chapter titled ‘Faatir’ (the Originator) has a similar theme to the previous one (Sheba) i.e. Oneness of God and begins by elaborating further on the fact that the angels are a creation rather than deities (which was also clarified in the previous chapter because it was a major part of pre-Islamic Arab mythology). • The beginning section further cautioned humankind to be wary of the deceptions of this life and their ultimate enemy (Satan), and comforted Prophet Mohammed not to grieve for those who misperceived their evil acts as glorified deeds.

Chapter No.	From Verse	Till Verse	Outline
35	9	18	• This section highlighted the blessings of God as the Sole Originator of various reciprocal mechanisms evident within nature, and hence the futility of invoking deities (which were fabricated for each phenomenon). • God comforted Prophet Mohammed that only a subset of people will repent who meet certain prerequisites.
35	19	28	• This section further elaborated on contrasting realities to imply that the believers and disbelievers cannot be considered as equal. • Like the diverse response to rain of barren and fertile lands, it was reiterated that the revelations (Quran) were indeed a blessing for the conscious subset of people.
35	29	38	• This section further elaborated on the virtues of those who chose good over evil and portrayed the everlasting outcomes in the Hereafter.
35	39	45	• The final section warned the Meccans/Quraysh that even mightier nations in the past met their fateful end, for rejecting God's Messengers. • (In the context of Meccans being recipients of a Prophet after a gap of more than two millennia i.e. since the time of Prophet Ishmael) this section also reminded the Quraysh of times when they had wished to be guided by a Messenger of God but alas, they had now arrogantly hastened to plot evil and stray further!
36	1	12	• The main theme of this chapter (Ya-Seen) is to reiterate the significance of Prophethood of Mohammed as Messenger of God, along with an example of those who perished in the past due to reckless disbelief. • Like the final section of previous chapter, it was reiterated that this revelation from God (Quran) was indeed a blessing for a people (specially for Bani Ishmael who were not warned earlier), but some chose to arrogantly disbelieve by hanging on to pagan traditions and short-term ambitions, instead of learning lessons from past nations and contemplating on the Hereafter.
36	13	32	• This section cited the example of a city (from the past) whom God bestowed even multiple Messengers, but the people continued with their transgressions by considering them as a bad omen, and hence perished.

Chapter No.	From Verse	Till Verse	Outline
36	33	50	• This section highlighted numerous patterns within nature which could rather be a source of contemplation for those of had turned a blind eye towards their Merciful Creator. • This section reconnected with the initial comment in the chapter i.e. the arrogance of the disbelievers was indeed holding them back from using human faculties for contemplating meaningfully in any direction!
36	51	68	• This section hinted at an analogous decree for initiation of the Judgement Day, portraying the blissful state of the believers and the dismal woes of the disbelievers (urging again to reflect upon the Merciful God, rather than hastening for Hellfire).
36	69	83	• The final section reiterated like the introduction that: o Quran is a guidance for those who are heedful (of God's Signs around them). o Quran is a verdict for those who are heedless (due to arrogance and denial).
37	1	10	• The underlying theme of this chapter (Al-Saafaat) is evident in the preceding group/segment as well which is listed below, along with the corresponding aspect highlighted in the chapter which is mentioned in parentheses/brackets () below. o Oneness of God (by negating the deity-status fabricated for angels or even the devils). o Inevitability of Judgement Day (by depicting the shocking realities in the Hereafter for the believers and the disbelievers). o Veracity of Prophethood of Mohammed (by reminding the fateful end of those nations who had rejected the decreed Messenger in the past). • This section indicated the existence of layers of angels for fulfilling the decreed directives of God (thus also implying their obedience rather than any godly status which was ascribed to them by the polytheists). • This section also indicated the futile attempts of evil forces (or devils) who are not entitled to gain information about the decreed directives (thus implying their disobedience rather than a supernatural status which was ascribed to them by the polytheists).
37	11	39	• Those in disbelief about rebirth in the Hereafter were urged to reflect upon the complex spectrum of creations of God (to recognize that resurrection is just another decree for the Almighty). • For those who mocked in disbelief, this section depicted the eventual blame game of instigators and their followers in Hell.

Chapter No.	From Verse	Till Verse	Outline
37	40	74	• Likewise, this section depicted the reward for the believers and the sigh of relief they will express for not following the whims of disbelievers.
37	75	148	• This section narrated a high-level account of certain Messengers in the past i.e. a reminder of their initial struggles, their subsequent success and the eventual punishment for their rejectors in each instance. • Note that each account ends with a phrase praising the aptitude of the Messenger i.e. being thankful and mindful (through highs and lows) for the blessings bestowed by God.
37	149	182	• The final section reconnected with the initial topic of the chapter i.e. angels and genies are just creations (like humans), and hence it is baseless to ascribe any partners to God Almighty. • The chapter concluded by comforting Prophet Mohammed that God's message shall prevail, and opponents will perish eventually.
38	1	16	• The theme continuing into this chapter (38 / Saad) is the Oneness of God, with an emphasis on the Quraish/Meccans to shun their bias and acknowledge the Message/Messenger i.e. Quran / Prophet Mohammed. • This section criticized the mindset of the tribal leaders who opposed merely because of arrogant presumptions about their "self-earned" treasures/clout (at stake if they endorse Monotheism), and their inability to reflect upon the ruins of those nations who had rejected the Messengers of God in the past.
38	17	29	• This section advised Prophet Mohammed to remain resolute in the wake of opposition (from the local elites), and to share certain lessons learnt from the account of Prophet David, listed below. o The privileges enjoyed by the Quraish were not even a fraction of the blessings bestowed by God upon Prophet David, but it fostered humility rather than arrogance. o Continuous reflection upon exploiting decisions which consequently need rectification is a commendable trait. o The world-stage must not be regarded as a place for plunder i.e. every soul will be held accountable.
38	30	40	• Moreover, this section narrated the account of Prophet Solomon (son of Prophet David) who was consistently mindful of the blessings bestowed upon him and would repent for slightest distraction instead of arrogantly justifying it further.

Chapter No.	From Verse	Till Verse	Outline
38	41	64	• This section cited examples of Prophets and Messengers from the past who had demonstrated visionary strength against all odds. • This section implied that the devout shall be ultimately blessed whereas the negligent (who lacked vision) will even dispute in Hellfire!
38	65	88	• The final section reiterated the fact that the sole responsibility of Prophet Mohammed was to warn/counsel the people. • Those who neglect the Message of God should be mindful that Satan had shown similar arrogance and superiority complex, upon inception of mankind!
39	1	8	• This chapter (Al-Zumar) echoes the same theme as the previous one (Saad) i.e. the Oneness of God and the wonders evident in His creations, condemnation of the idolaters who ascribe deities to seek blessings, and a depiction of the Hereafter. • The introductory section stresses upon: o acknowledging the importance of the Quran, o appreciating the wonders of the Almighty Creator reflected in the universal rhythm, and o self-examining the contradicting preferences of mankind i.e. monotheistic supplications when in dire need (as an individual) vs polytheistic customs otherwise (misleading the community).
39	9	20	• This section commended the believers who strive to worship God alone and cautioned the others who lacked the will to shun whimsical notions. • This section also comforted those believers who were being forced to migrate to distant lands (due to persecution).
39	21	35	• This section emphasized embracing the Quran as an immense blessing, while criticizing those whose hearts had hardened even further due to their vested/worldly bias.
39	36	52	• This section advised Prophet Mohammed to continue striving and let the disbelievers see for themselves who will be disgraced and punished eventually. • A word of caution for the disbelievers who assumed various deities as intercessors (due to worldly successes), that they will hopelessly try to offer every gain as ransom from the dreadful punishment that awaits in the Hereafter!
39	53	63	• This section urged to repent by availing the blessed time i.e. before the punishment finally afflicts and leaves oneself shocked and regretful.

Chapter No.	From Verse	Till Verse	Outline
39	64	75	• The final section cautioned that all deeds shall be rendered useless if one associates any partners to God. • This section summed up that all Prophets preached Oneness of God, and further portrayed the Judgement Day when the disbelievers will be thronged into Hell whereas the believers shall be congregated in Paradise.
40	1	22	• This chapter reiterated Oneness of God, with general and specific historical accounts of past nations, and warnings for the disbelievers (who rejected the revelations i.e. Quran) that they will ultimately perish. • For those who ascribed angels or other creations as partners of God, this section depicted that even the highest of angels humbly pray to God, and hence the polytheists will ultimately be frustrated in the Hereafter.
40	23	55	• By describing the historical account of Prophet Moses, this section elaborated the following principles described above: o People mightier than Quraysh/Meccans had perished in the past, such as the Pharaoh who rejected the Messenger of God. o Reassurance to Prophet Mohammed and the companions of ultimate success by remaining steadfast. • This section also provided an account of a notable believer from within the Pharaoh's court (during the times of Prophet Moses), who openly endorsed the Messenger of God (Prophet Moses) instead of hiding his faith for fear of consequences.
40	56	85	• The final section of the chapter advised Prophet Mohammed to remain resolute by continuing to preach Oneness of God, while those scheming against him (polytheists/disbelievers) will ultimately bear the consequences for arrogantly dismissing the Message (Quran) without even thinking about the magnificent rhythm of various lifecycles encircling mankind (which also point towards the blessings embedded by the One and Only Creator).
41	1	12	• The theme of this chapter also is Oneness of God, with glad tidings for the believers who remained patient and warnings for the disbelievers who were hell-bent on arrogant ignorance. • The introductory section further implied the significance of recognizing the revelation of Quran in Arabic language as another blessing.

Chapter No.	From Verse	Till Verse	Outline
41	13	24	• This section further reminded via examples of ill-fated nations of Aad and Thamud, who rejected the Messengers of God out of sheer arrogance and ignorance. • The dismal state of disbelievers on the Judgment Day is portrayed as well i.e. when their own bodies will testify against every wrongdoing (in a shocking contrast to the misplaced trust in various deities as saviors).
41	25	36	• This section further portrayed the hatred that the disbelievers will eventually express on the Day of the Judgement towards those ringleaders who led them astray. • As for the believers who remained resolute, the angels will give them glad tidings of Paradise. • Moreover, this section comforted Prophet Mohammed that only those with patience will benefit from this blessed invitation.
41	37	46	• This section reconnected with the message in the preamble of the chapter i.e. to have faith in the One and Only Creator rather than bowing down to various creations. • Similarly, this section reiterated the blessing in the Quran being revealed in Arabic i.e. aligned with the language understood clearly in the region (while also implying the decree to supersede Torah).
41	47	54	• The concluding section of the chapter emphasized that only God knows about the decreed timing of the Hour of Judgement (thus implying that it is unwise to remain skeptical during the granted window), while those opposing Prophet Mohammed will eventually see for themselves. • This section also highlighted the contradicting mindset of humankind in times of affliction and prosperity.
42	1	10	• The theme of this chapter also is Oneness of God, highlighting that not only the message of the previous Prophets was the same, but the modes of revelation were also similar. • This section reiterated that indeed God bestowed free-will to humankind, but there will also be a Day of Judgement to confer Paradise or Hell.

Chapter No.	From Verse	Till Verse	Outline
42	11	20	• This section urged contemplating upon the beauty of various pairs of creations complementing each other, as another sign pointing towards One and Only Creator (rather than multiple deities). • The previous section is further explained by reiterating the continuity of the message (Oneness of God) which was revealed upon the chosen Prophets in the past as well. • This section advised Prophet Mohammed to remain steadfast even if the warnings were being ignored by those whose bias stemmed from their worldly fortunes/interests.
42	21	36	• The sections above explained the fact that Prophet Mohammed was upholding the same message which was revealed upon the earlier Prophets as well i.e. monotheism or Oneness of God, whereas this section warned those who fabricated mythologies for various deities (about the baselessness of this unfounded opinion throughout history). • This section also responded to the misconceptions listed below. o Is Quran a work of Prophet Mohammed but associated to God for any personal gain? o Why the opponents (of Prophet Mohammed) possessed substantial worldly wealth if they really deserved the wrath of God?
42	37	43	• Note that in the context of migration phase to Medina that was imminent in the wake of fierce persecution, this section advised the level of self-restraint expected from the believers i.e. transitioning from individual efforts to collective discipline (thus also implying glad tidings for bestowal of an upcoming community).
42	44	50	• This section further portrayed the righteous attitude expected of the believers and the regretful feelings (on Judgement Day) expressed by the disbelievers who were obsessed with worldly gains. • Prophet Mohammed is comforted that the sole responsibility was to steadfastly convey the message, whereas gauging the outcome (including for those who claim to be self-sufficient) is dealt with as per a preset decree.
42	51	53	• The final section reiterated the fact the mode of revelation of the Quran was genuinely aligned with the preset pattern of guidance which has always been decreed by God. • Note that the initial phrase in verse 52 (transliterated "...*kazaalik*…") is also mentioned in the introductory verse 3, thus further implying the coherence of the theme throughout i.e. from beginning till the end!

Chapter No.	From Verse	Till Verse	Outline
43	1	25	• The theme of this chapter also is Oneness of God, categorically rejecting the allegation that earlier Prophets had preached idolatry via forefathers etc. • The introductory section highlighted the various mechanisms within nature ordained by the Creator, and His disapproval of those who associate partners to Him without contemplating on the following contradictions: o Associating angels as daughters while preferring sons for themselves. o Practicing polytheistic customs while there is no proof of such preachings by any Prophets in the past.
43	26	45	• Since the idolaters (of Arabia) claimed that traditional beliefs were simply inherited, this section reminded them that their forefather (Prophet Abraham) had rejected polytheism and preached to seek guidance from the One and Only Creator. • This section criticized those materialistic leaders who opposed the Quran merely because of being obsessed with gauging worldly fortunes of the Messenger (Prophet Mohammed) and were further blinded by personal/petty inclinations. • Prophet Mohammed was provided reassurance that defeat of the opponents was inevitable (one way or the other).
43	46	56	• This section referred to the account of Prophet Moses to remind the following: o The message for Pharaoh and his leaders was the same i.e. Oneness of God. o Those who do not reflect upon God's Message, also overlook His miracles by being too judgmental about worldly traits of the Messenger(s) instead. o Those who oppose the Messengers of God, provoke His vengeance.
43	57	65	• Similar to the previous sections about teachings of Prophets Abraham and Moses, this section reiterated that the message of Prophet Jesus was also the same i.e. Oneness of God. • For the polytheists of Makkah who alleged that the message of Prophet Jesus was rather more aligned with ascribing partners to God, this section clarified that this exaggeration was a mere innovation of the later factions who went astray.

Chapter No.	From Verse	Till Verse	Outline
43	66	89	• The last section of the chapter depicted the eventual outcome in the Hereafter for the believers, as well as the disbelievers. • Prophet Mohammed was advised to ignore such disbelievers who do not take the reminders seriously (until the promised day). • Finally, the section reiterated the Oneness of God, and the futility of banking on deities as intercessors.
44	1	16	• The theme of this chapter also is Oneness of God, particularly warning those who were still in a state of denial about the Message (Quran) that was being revealed upon the Messenger (Prophet Mohammed). • Those who insisted on first witnessing the wrath of God (as a proof) were warned that the subsequent belief is neither genuine nor fruitful!
44	17	33	• This section further explained the message (in previous section) through a high-level summary of the account Prophet Moses vs the Pharaoh. • The Pharaoh and his leaders were drenched in abuse of power, but they eventually drowned with all their might for scheming against the Messenger of God (Prophet Moses).
44	34	57	• The next section further explains the underlying reason for the disbelief (of Quraish) i.e. the inability to grasp resurrection. • Moreover, the stark difference in Afterlife of the believers and the disbelievers is portrayed for self-scrutiny.
44	58	59	• The final section reconnected with the reminder in the beginning of the chapter i.e. the Quran was indeed a blessing and a marvel of communication for the recipients (whether they chose to repent now or regret later).
45	1	15	• The theme of this chapter also is Oneness of God, particularly warning the stubborn disbelievers who arrogantly snubbed the Quranic revelations instead of correlating the message with the humbling marvels ever-existent in their surroundings, which too point towards the One and Only Creator.
45	16	23	• Since the idolaters found it encouraging that they were also backed by the Jewish community (in opposing the Quran), this section reminded of the historical misuse of their sanctified stature by the Jews even after being blessed with Torah.

Chapter No.	From Verse	Till Verse	Outline
45	24	37	• This section addressed those pagans who did not really believe in the Hereafter and portrayed the state of winners and losers on Judgement Day. • Note that this chapter ends with the same expression which was mentioned in the beginning i.e. God is the Mighty One, the Wise One (transliterated as "..Al Aziz Al Hakeem")!
46	1	14	• The theme of this chapter also is Oneness of God, reminding the polytheists that invoking deities is merely a fabricated belief which was never preached by any scripture, whereas on the other hand, Prophet Mohammed endorsed the earlier chain of Messengers of God, and the endorser of Torah (Prophet Jesus) had prophesized his coming!
46	15	20	• This section appreciated those who fulfil moral rights/duties embedded in human conscience (such as treating parents with utmost respect) and on the other hand, warned those who disregard such morals that are necessary for developing a sound understanding of the Quranic Message.
46	21	28	• This section reminded the Quraysh about the fateful end of an earlier nation within Arabia (people of Aad) who had flourished even more than them in the past, but they disregarded the warnings of God's chosen Messenger (Hud) and hence perished ultimately.
46	29	35	• The final section provided insight that a faction within another creation (Jinn) is even conscious that a Divine Scripture (Quran) has been revealed after Torah! • The chapter ends by commending Prophet Mohammed for continued patience, and cautioning the disobedient that the current lifespan would seem nothing as compared to the torment in the Hereafter.
47	1	15	• This chapter (Mohammed) seems to transition directly from the previous one (Al-Ahqaf) in terms of warnings for the Quraish i.e. by decreeing that even positive deeds will be rendered fruitless for those who debar others from believing in the One and Only God. • This section commanded the believers regarding the expected morale in case of a battle with the disbelievers (who had earlier forced the Muslims out of Makkah). • This section also reminded the disbelievers to reflect upon the doomed nations of the past which had rejected the Messengers of God.

Chapter No.	From Verse	Till Verse	Outline
47	16	38	• This section exposed the hypocrites who deliberately followed selfish desires/anxieties even after receiving the commandment enjoined by God for fighting the disbelievers. • The final section reiterated the message stated in the beginning of the chapter but this time for the Muslims, as well as the hypocrites within their ranks i.e. not to let deeds be rendered fruitless by settling for less when God had clearly commanded them via His Messenger (Prophet Mohammed) to put the disbelievers to rout!
48	1	7	• The previous chapter (verse 35) reassured victory for the Muslims upon demonstrating unflinching perseverance, whereas this chapter comforted the faithful to not be discouraged by a strategic pact (known as 'Treaty of Hudaybiyah'). • The initial section boosted the morale of Muslims by giving glad tidings on instating the pact with far-reaching impact (as a precursor to conquest of Makkah in later years). • *Note that the events (leading to this pact) were triggered when Prophet Mohammed (based on a vision/dream) embarked on a journey to perform pilgrimage in the 6th year post migration to Medina (in an environment where hostile reaction was still expected upon entry to Makkah). Nevertheless, the faithful rejoicefully accompanied the Prophet but were disappointed when it ended with a pact/agreement allowing a 3-day entry only in the subsequent years with certain terms and conditions known as 'Treaty of Hudaybiyah'. Hence, this chapter comforted the believers to continue having faith in God and feel content with wisdom behind the long-term outcomes of this event.*
48	8	21	• This section highlighted the duties of those who had pledged allegiance to Prophet Mohammed and praised them for steadfastly standing up alongside the Messenger (knowing that a hostile reaction was highly likely upon entry to Makkah even with the Muslims' intention of pilgrimage only, and that too without being equipped for war-like situations). • This section criticized those hypocrites in the wider circle, who came up with lame excuses instead of accompanying Prophet Mohammed on this critical mission of pilgrimage (because they feared that this bold move may backfire and result in annihilation of Muslims since Makkah was controlled by their opponents) but contrary to their flawed assessment, the conquest of Makkah was also prophesied as a later outcome (verse 21)!
48	22	26	• This section highlights the wisdom behind subsequent de-escalation due to 'Treaty of Hudaybiyah' since those within Makkah who were inclined towards Islam could have been harmed otherwise, in case of war.

Chapter No.	From Verse	Till Verse	Outline
48	27	29	• This final section reiterated that the prophetic dream of pilgrimage will eventually be true but as per God's wisdom. • Moreover, the key attributes of the steadfast/victorious Muslims were commended, which were even aligned with the descriptions/parables in Torah and Gospel (about the marvelous transitioning of a seedling into a significant stem).
49	1	10	• This chapter (Al Hujarat) decreed certain reforms, as if it was an addendum to the previous chapter (Al Fatah) which ended with emphasis on realizing the stature of Prophet Mohammed and the spectrum of conduct expected from the believers amongst themselves and against external threats. • The initial section urged the Muslims on verifying actionable news, and to intervene justly in case of internal rifts by rejecting partisan bias.
49	11	13	• This section further discouraged certain/apparently benign activities which result in allegations, disputes, and other transgressions. • This section urged Muslims to unite for righteousness instead of divisions stemming from tribal associations which is merely a means of assisting with individual identities.
49	14	18	• In the context of multifold groups joining the Muslim ranks (with varying degrees of faith), the final section reiterated the initial subject in this chapter i.e. the stature of Prophet Mohammed, but with a word of caution for those who behaved as if they have done a great favor by accepting Islam. • This section reminded such people that they must strive to embrace the tenets of Islam wholeheartedly, so that they are duly rewarded by God.
50	1	15	• The 6th group of chapters begins here i.e. the main theme of the subsequent seventeen chapters (from 'Qaf' till 'Al Tahrim' inclusive) is the Day of Judgement and its consequence for humankind (hence with an emphasis on obeying God and His Messenger, Prophet Mohammed for ultimate success in the Hereafter). • The section initially quoted the absurd denial of those who doubted whether the dead could really be traceable (for accountability in the Hereafter), and then cautioned such skeptics to ponder upon the ill-fated nations of the past, or to reflect upon the various stages of creation of the Earth i.e. to infer from the continuous cycle of birth in the surroundings.

Chapter No.	From Verse	Till Verse	Outline
50	16	35	• This section further indicated how deeds of every individual are being documented. • Then, the state of two extremes on the Day of Judgement is portrayed i.e. the disbeliever vs the righteous one.
50	36	45	• The final section recapped to be mindful of the fact that there is no escape from the Final Judgement in the Hereafter. • This section comforted Prophet Mohammed to continue preaching the Quran as a reminder without being disappointed by skeptical detractors.
51	1	14	• Coupled with the previous chapter (Qaf) i.e. with a common theme emphasizing the certainty of the Hereafter, this chapter (Al Dhariyaat) further addressed (the Quraish) that even the preceding punishment in this world is inevitable for those who did not pay heed to the Messengers of God in the past. • This section urged to contemplate on one of the potent forces of nature i.e. wind and ensuing types of storms which transform into an ultimate punishment, as and when decreed by God.
51	15	19	• Contrary to the skeptics, this section sketched the ultimate achievement for those who strived for repentance.
51	20	23	• This section reiterated that the wonders of nature as well as within the human conscience provide sufficient rationale for those willing to contemplate.
51	24	46	• This section provided certain examples of nations in the past which were eventually punished via known forces of nature such as hurricanes, typhoons, cyclones or thunderstorms.
51	47	60	• The final section summarized that God alone is worthy of being worshipped, as the Magnificent Creator of pairs within various creations! • This section comforted Prophet Mohammed to continue preaching the Quran as a reminder without being disappointed by cynical detractors.
52	1	16	• Following the previous chapter (Al-Dhariyaat) which emphasized the certainty of an upcoming Judgement Day, this chapter (Al-Toor) further depicted the catastrophic events that will mark the end of times. • This section portrayed the dejected state of those who rejected God's message.
52	17	28	• In comparison to the disbelievers (described above), this section portrayed the eternal blessings of God upon the pious believers.

Chapter No.	From Verse	Till Verse	Outline
52	29	49	• This section comforted Prophet Mohammed to continue preaching the Quran as a reminder without being disappointed by baseless detractors.
53	1	18	• The theme of this chapter (Al-Najm) is the same as the previous one (Al-Toor) i.e. ultimate retribution or reward is inevitable; but the previous chapter portrayed the punishments in the Hereafter whereas this chapter (Al Najm) highlighted the baseless reliance on false deities as saviors on the Day of Judgement. *Note: A magnificent connection between the previous and current chapter is that the former ends with the word '..Al-Nujoom' and the latter begins with the root of the same word i.e. '..Al-Najm..'!* • The initial section reiterated that Prophet Mohammed was indeed shown God's mightiest signs (including a remarkable interaction with Angel Gabriel/Jibraeel as part of revelation of the Quran).
53	19	30	• This section criticized those who merely based on folklore were tempted to assume that various deities/intercessors may somehow save them on the Day of Judgement.
53	31	55	• This section further highlighted that the power of reward/retribution rests only with God; hence humankind was urged to reflect upon its humble beginnings and acknowledge the decreed Messenger (Prophet Mohammed) instead of arrogantly alleging him to be another astrologer. • This section also warned from getting carried away by worldly obsessions and wondered how the miserly (towards charitable causes) could still assume ultimate salvation, merely based on a lineage with blessed ancestors such as Prophet Abraham and Moses!
53	56	62	• The final section reiterated the importance of contemplating on the Quran (and the continuity with regards to earlier Scriptures / Torah) before the Judgment Hour strikes suddenly!
54	1	8	• Like the final section of the previous chapter (Al-Najm), this chapter (Al-Qamar) begins with a re-emphasis on the nearing Day of Judgement. • This section comforted Prophet Mohammed that it is heedless to show miracles to those disbelievers who were obsessed with endless desires.
54	9	17	• This section cautioned with an account of the disbelievers from the time of Prophet Noah (i.e. lessons can also be learned from the past).
54	18	42	• This section further reminded about the continuous warnings and subsequent punishments sent upon the disbelieving nations in the past i.e. people of Aad / Thamud / Lot / Pharaoh. *Note: Each historical account ends with a repeated phrase/reminder to realize the message of Quran.*

Chapter No.	From Verse	Till Verse	Outline
54	43	55	• The final section warned those who were haughtily opposing Prophet Mohammed i.e. to stop assuming baseless superiority or they too shall be routed like nations in the past via severe retribution. • The chapter ends with glad tidings for those who shun disobedience to God.
55	1	30	• The previous chapter (al-Qamar) cautioned the adamant from a historical perspective, whereas this chapter (al-Rahman) shed light on the encompassing marvels of numerous creations blessed upon mankind primarily due to God's mercy. *Note: The previous chapter (Al-Qamar) included a repeated phrase/reminder to learn from the past calamities whereas this chapter repeatedly emphasized on contemplating on the numerous blessings.* • This initial section highlighted the various wonders of God that demonstrate the intricate balance designed by God, the Merciful.
55	31	45	• This section foretold the stunning sights of the Judgement Day and beyond, and the awful state of the transgressors.
55	46	78	• The final section highlighted the blessings of God in the Hereafter for those who were mindful of God. • This section also indicated the various degrees of blessings for the righteous believers, as well as for the foremost champions (explained further in the next chapter "Al-Waqiah" as "As-haab-ul-Maimanah" and "Al-Sabiqoon" respectively).
56	1	10	• The emphasis of this chapter (Al-Waqiah) is that the Day of Judgement is inevitable, and humankind will then be grouped into the following categories based on level of belief in God: o The blessed i.e. "As-haab-ul-Maimanah" o The damned i.e. "As-haab-ul-Mash-amah" o The champions i.e. "Al-Sabiqoon"!
56	11	26	• This section portrayed the blessings of God upon the dearest champions i.e. "Al-Sabiqoon" or also termed as "Al-Muqarraboon".
56	27	40	• This section portrayed the blessings of God upon the righteous ones i.e. "As-haab-ul-Maimanah" or also termed as "As-haab-ul-Yameen".
56	41	56	• This section portrayed the deplorable condition of the sinful ones i.e. "As-haab-ul-Mash-amah" or also termed as "As-haab-ul-Shimaal".
56	57	74	• This section further urged to reflect upon the universal wonders as just an iteration i.e. to extrapolate the possibility of re-creation/Afterlife based on the evident natural/cyclical phenomena in the surroundings.

Chapter No.	From Verse	Till Verse	Outline
56	75	96	• The final section cautioned the disbelievers from baseless allegations about the source of Quran, instead of timely realizing its magnificence!
57	1	6	• The previous chapter (Al-Waqiah) described the re-categorization of people in the Hereafter, whereas this chapter (Al-Hadeed) encouraged the Muslims to strive for the best. • The introductory section (first verse in particular) urged the people to inculcate remembrance of God Almighty, Who is All-Cognizant about the dynamics of each creation. *Note: The previous chapter (last verse) also ended with an emphasis on remembrance of God.*
57	7	15	• This section encouraged the Muslims to strive with the life and wealth bestowed by God while cautioning them from digressing into worldly obsessions.
57	16	24	• This section further cautioned the Muslims to overcome any lack in devotion to Islam because it eventually leads to hardening of hearts. • This section further encouraged Muslims to generously give alms for multifold returns from God. • This section also highlighted that blessings as well as hardships are ordained by God, thus inferring that it is the attitude (of patience and/or appreciation) that truly matters during such trials.
57	25	29	• In response to those (offshoots of Christianity) who assumed that an ascetic approach is only endorsed by God, this section elaborated on the roots of this exaggeration (for their reassessment of an unfounded stance) rather than criticizing the Muslims for simultaneous almsgiving and combat-readiness. • The final section clarified that that the foremost aim should be pursuit of the ethical balance ordained by God, whether it is ideally through compassion or regrettably via iron-fist, as per circumstances.
58	1	4	• The previous chapter (Al-Hadeed) ended with a response to the propagandists within the rivals, whereas this chapter (Al-Mujaadilah) reprimanded the hypocrites within the ranks of Muslims who were the source of disinformation. • The chapter begins with a rejoinder to a custom which was prevalent within Arabia regarding indirect declaration of divorce (which also became a source of rumors).

Chapter No.	From Verse	Till Verse	Outline
58	5	11	• This section admonished those who perceived lack of any repercussions in this world as a reassurance for their secretive disbelief. • This section also discouraged the believers from indulging in whispering campaigns.
58	12	13	• Due to the discouragement from whispering in public (because it subsequently leads to spreading of rumors as indicated in section above), additional prerequisites were established for private meetings with Prophet Mohammed. • The final verse of this section subsequently mentioned lifting of the above-mentioned restrictions for private meetings with Prophet Mohammed (once the situation improved later).
58	14	22	• The final section of this chapter reconnected with the main theme, by criticizing the hypocrites who sympathized with the opponents of Islam merely for worldly gains. • The chapter ends with appreciation for the believers who chose to uphold Islamic values over worldly relationships with the opponents of Islam.
59	1	4	• This chapter further cautioned the hypocrites (in Medina) to realize the eventual outcome of all those who were opposing or conspiring against the mission of Prophet Mohammed decreed by God. • This section referred to the disgraceful expulsion of an apparently well-established Jewish tribe around Medina (Banu Nadir), who had violated an earlier agreement of peace by conspiring with opponents of Islam and even by attempting to assassinate Prophet Mohammed.
59	5	10	• Following the expulsion mentioned above, this section is a counter argument to: ○ an allegation by the Jews about the cutting of trees by Muslims during the siege (which was a strategic move for the Jewish eviction) and, ○ a claim by hypocrites on the leftover belongings (by Jews) as per the general rule for proceeds of war (although a battle did not take place eventually for this eviction). • This section also appreciated the spirit of brotherhood between the emigrant and native believers of Medina who demonstrated exemplary generosity for each other, devoid of selfishness or greed for bounty.

Chapter No.	From Verse	Till Verse	Outline
59	11	17	• Following the expulsion, this section prophesized the fate of another tribe of Jews who were relying on reassurances from certain hypocrites. • This section compared this baseless reassurance to the devil's way of leading people to disbelief and disowning them later!
59	18	24	• The final section of this chapter cautioned the believers: o to be cognizant of their deeds and do not follow those who are not conscious of God (eventually leading to hardened hearts due to own negligence). o to be conscious of the fact that even a rock-hard mountain would be humbled by the message of Quran due to fear of God (and hence such negligence is not expected from humankind). • This section highlighted the attributes of God (to inspire the believers), and the chapter ended specifically by reiterating those aspects which were also mentioned at the beginning of the chapter!
60	1	7	• The previous chapter (Al-Hashar) directed cutting ties with the Jewish conspirators within Medina, whereas this chapter (Al-Mumtahina) directed Muslims to disassociate themselves even from those kinsmen within Makkah who were still disbelievers (and involved in conspiracies). • Moreover, this section reminded about the exemplary attitude of Prophet Abraham in this regard i.e. moving on after persecution from polytheists.
60	8	9	• This section further clarified the importance of being just in relations nonetheless i.e. to disassociate only from those who fought with Muslims merely due to differences in religious ideology.
60	10	13	• In context of application of the 'Treaty of Hudaybiyyah' (whereby individuals who accepted Islam and tried to move from Makkah to Medina were to be returned following the pact), this section decreed that the treaty was not applicable to women (as a solution for this ambiguity). • This section further instructed to verify the motive of those women who move to Medina (that it should be solely for the sake of Islam) and advised regarding their rights (in case of remarriage after such migration).

Chapter No.	From Verse	Till Verse	Outline
61	1	4	• This chapter (Al-Saff) called upon the Muslims for wholehearted participation in battles declared against the enemies of Islam. • The initial section warned Muslims from half-hearted commitment to tenets of faith. • Note that the previous chapter (Al-Mumtahina) was aimed at those hypocrites who preferred external ties due to inner weaknesses, whereas the subsequent consecutive chapters (Al-Saff and Al-Jumah) cautioned primarily those with inner inclination towards worldly wealth.
61	5	9	• This section discouraged Muslims from conducting themselves just like the earlier recipients of guidance i.e. Israelites/Jews (which eventually led them astray from submission to God). • This section also prophesized that nonetheless, God's Messenger i.e. Prophet Mohammed will prevail over the disbelievers and the polytheists who were scheming against his success.
61	10	14	• The final section gave glad tidings of ultimate success to those believers who wholeheartedly strived in God's way with available resources. • This section encouraged the Muslims to seek inspiration from the exemplary commitment of the original 'Disciples of Jesus' who also championed the mission (of submission to God).
62	1	4	• The previous chapter (As-Saff) mentioned the prophecy of Prophet Jesus regarding the coming of God's apostle (named Ahmed i.e. Prophet Mohammed) whereas this chapter (Al-Jumah) emphasized on appreciating the immensity of this blessing especially for the descendants of Prophet Ishmael, because no Scripture had yet been revealed amongst them.
62	5	8	• This section criticized the Jews for their misperception of the Scripture (Torah) and the self-perception of 'holier than thou' status!
62	9	11	• The final section emphasized upon Muslims to adhere to the obligations set for the weekly congregation i.e. the Friday sermon followed by prayers (unlike Jews who could not live up to the expectations which were decreed for a similar day in the past i.e. Sabbath/Saturday).
63	1	8	• The previous chapter (Al-Jumah) cautioned those Muslims who were being neglectful of the weekly interval for the Friday sermon/prayers even for the sake of petty business distractions during the same time slot, whereas this chapter (Al-Munaafiqoon) further exposed the underlying character of the hypocrites.

Chapter No.	From Verse	Till Verse	Outline
63	9	11	• The final section encouraged almsgiving as a timely obligation, rather than being distracted by the fortunes blessed by God.
64	1	4	• The previous chapter (Al-Munaafiqoon) ended with a word of caution about worldly distractions, which is further highlighted in this chapter (Al-Taghabun). • The initial section mentioned noteworthy attributes of a creation of God i.e. mankind, thus implying its potential to achieve the decreed goals.
64	5	10	• This section criticized those who were in a state of denial about the decreed Messengers of God or their preachings about the Hereafter, and emphasized on being mindful of the Day of Judgement i.e. when all illusions will vanish!
64	11	18	• The key to success is to remain faithful even during tribulations; hence this section cautioned the believers to beware of their own wealth and family (which might as well be a means of trial). • The chapter ended with a word of guidance for the faithful: o to keep greed in check for one's inner self, o to be forgiving towards family, and o to be charitable towards society.
65	1	7	• The previous chapter (Al-Taghabun, verse 14-16) cautioned about the trials which could be faced because of one's own family, whereas the next consecutive chapters, Al-Talaaq and Al-Tahreem provide guidance for extreme situations leading to divorce or undue affection respectively. • This section decreed the commandments to be followed in the event of divorce.
65	8	12	• The chapter ended with a reminder that the nations who disobeyed the commandments of God, ultimately perished. • This section also indicated the vastness of God's dominion and emphasized on the importance of obeying His commandments.
66	1	5	• In continuation of the theme about the limits ordained by God in family matters, this chapter (Al-Tahreem) emphasized on keeping affection in check as well (while the previous chapter/Al-Talaq had indicated the prerequisites in case of any friction leading to divorce) i.e. to ensure there is no clash with the directives of Islam in extremely emotional situations. • This section cautioned Prophet Muhammed and his family, that all gestures in relationships must be subservient to rulings and prohibitions decreed by God.

Chapter No.	From Verse	Till Verse	Outline
66	6	8	• This section also alerted the believers to make every effort to save themselves as well as their families from any harsh consequences in the Hereafter.
66	9	12	• The final section provided two pairs of negative and positive examples, reiterating that the outcome in the Hereafter (punishment or reward) for every individual depends on self-actions or deeds rather than being merely based on inherited privileges or challenges!
67	1	5	• The final/seventh group of chapters begins here (Al Mulk) i.e. with a continuing theme urging to reflect upon Oneness of God, Prophethood of Muhammed, and Resurrection, particularly with an emphasis on warnings about the looming punishment if all forms of guidance were neglected. • The chapter begins with a reminder about the purpose of life and prompts humankind to reflect upon the wonders of the skies above, for appreciating the Creator i.e. One and Only God.
67	6	14	• This section warned the disbelievers about the consequences of fixating on discrediting the Messengers instead of focusing on understanding God's message! • This section also lauded those who were conscious of the Creator i.e. God is unseen but knowledgeable of our innermost thoughts.
67	15	30	• This section affirmed that Earth's resources are for the good of humanity but prompted humankind to recognize their limited control, and hence remain thankful to God. • This section also prompted humankind to understand the difference between groveling around desires instead of an upright approach. • This section ends with a warning for the disbelievers to focus on their own fate in the Hereafter, rather than commenting on the apparent challenges for the believers embedded in this world.
68	1	16	• Like the theme in the previous chapter (Al-Mulk) about the sufferings in the Afterlife for those who reject God's message, this chapter (Al-Qalam) specifically warned those disbelievers who were becoming habitual opponents of Prophet Muhammed. • This section lauded the exemplary character of Prophet Muhammed and criticized the questionable characteristics of his opponents.
68	17	41	• Through a parable, this section warned the opponents/disbelievers from taking the comforts of life for granted or as a sign of favor from God, which could simply be a means for trials and tests!

Chapter No.	From Verse	Till Verse	Outline
68	42	52	• The final section warned again about the looming miseries for the disbelievers on Judgement Day. • This section encouraged Prophet Muhammed to continue the mission with perseverance, by referring to the most distressful times faced by an earlier Prophet i.e. Yunus (Jonah) also known as 'Companion of the Fish'. *Note: The first verse of this chapter also begins with 'Nun' which means 'fish' in Arabic.* • The chapter ends with the same emphasis as in the beginning i.e. Quran is a blessed reminder for humankind, contrary to the cynical allegations from the disbelievers!
69	1	12	• There are similarities between this chapter (Al-Haaqah) and chapter 56 from the preceding group (Al-Waaqiyah) in the following aspects: o Both remind humankind of their vulnerabilities when facing the earth's powerful and apparently natural phenomena such as winds. o Both chapters describe the state (in the Hereafter) of the blessed and the cursed ones i.e. "As-haab-ul-Yameen" and "As-haab-ul-Shimaal" respectively. o Both chapters emphasize on accepting Quran as the true message of God. • The theme is also similar to the previous chapter (Al-Qalam): o Both chapters warned the disbelievers of severe consequences (in case of rejecting the decreed Mesenger of God). o Both chapters emphasized on accepting Quran as the decreed Message of God! • The initial section warns of a great catastrophe that will certainly mark the beginning of the Judgement Day and reminds of the consequences that the rejectors of God's Messengers have faced in the past as well.
69	13	18	• This section portrayed the transient state of (apparently immovable) earthly structures on the Judgement Day.
69	19	37	• This section described the state of the blessed and the cursed ones i.e. "As-haab-ul-Yameen" and "As-haab-ul-Shimaal" respectively (on the Judgement Day).
69	38	52	• The final section reiterated that Quran was certainly decreed by God and further warned that the disbelievers will eventually be regretful (sooner or later).

Chapter No.	From Verse	Till Verse	Outline
70	1	7	• The overall theme of this chapter (Al-Ma'arij) is similar to the previous one (Al-Haaqah) i.e. to warn about the certainty of the Hereafter, particularly countering the haughty skeptics of Prophet Muhammed. • The initial section criticized the disbelievers who were hastening for the ultimate punishment because of a flawed perception about their own timescale being the absolute reference!
70	8	18	• This section depicted the pointless desires of sinners on the Day of Judgement i.e. to give away the dearest of belongings in exchange for redemption from Hellfire.
70	19	35	• This section criticized the fickle belief patterns that people typically follow (dependent on their circumstances). • This section also highlighted the commendable characteristics of those people who are an exception from this behavior (mentioned above).
70	36	44	• The final section warned the disbelievers of their flawed assumption i.e. redemption irrespective of their deeds. *Note that the chapter ends with a clear depiction of the aftermath for the skeptics who were criticized in the first verse!*
71	1	28	• The previous chapter (al-Ma'arij) pinpointed the stubbornness of the disbelievers and advised Prophet Mohammed to remain resolute. • This chapter (Noah) further exemplified this theme (mentioned above) by narrating the account of Prophet Noah who had faced immense challenges, through exemplary perseverance.
72	1	15	• This chapter (Al-Jinn) coupled with the previous chapter (Noah) were aimed at the stubborn display of arrogance from the disbelieving leaders of Makkah (during the time of Prophet Mohammed) who were also criticized in the preceding chapter (al-Ma'arij). • Ironically, the chapter serves as a powerful reminder to disbelievers that the Quran mesmerized a realm of beings (the jinn) whom some idolaters had actually chosen to worship instead of God.
72	16	28	• The final section summarized the following facts: o The scope of the Prophet's mission was primarily to relay glad tidings for believers and warnings for disbelievers. o Only God has knowledge of the actual timing of the Hereafter i.e. the Day of Recompense!

Chapter No.	From Verse	Till Verse	Outline
73	1	14	• The titles of the next consecutive chapters (al-Muzammil and al-Mudassir) themed around the cloak (or cover) are a symbolic representation of the very initial/introspective phase of Prophet Mohammed due to the disheartening attitude of the disbelievers towards the guidance revealed by God i.e. Quran. • The initial section advised Prophet Mohammed certain ways of contemplation for the challenges ahead!
73	15	19	• This section warned the opponents of Prophet Mohammed in the context of past, present and future i.e. referring to the fateful end of a Pharoah previously, the presence of a Messenger now amongst them, and the looming Hereafter with unimaginable extremities.
73	20	20	• In context of the recommended ways of worship urged in the initial section, the final verse (which was revealed during the later phase of the Prophet's mission) is a form of relaxation, but with an emphasis on continuous efforts to achieve the main objective i.e. the grace of God!
74	1	7	• In continuation of the theme of the previous chapter (al-Muzammil), this chapter (al-Mudassir) further reassured Prophet Mohammed to uphold the monotheistic mission, brace for adversaries and leave the matter of the disappointing disbelievers up to God.
74	8	31	• For the arrogant disbelievers who were assuming a blessed Hereafter merely based on their worldly advancements, this section warned them of the scorching Hellfire for not contemplating upon the call to Oneness of God. • Moreover, this section indicated that Quranic illustrations of the Hereafter also serve as a litmus test for those who digress into further interpretations (based on existing/presumed understanding of various phenomena) instead of realizing the Magnificence of the Creator.
74	32	56	• The final section pinpointed certain traits and flawed assumptions of the disbelievers which were drifting them astray, despite revelation of the blessed reminder (Quran) via decreed messenger (Prophet Mohammed).

Chapter No.	From Verse	Till Verse	Outline
75	1	6	• This chapter (al-Qiyamah) is a continuation of the main theme like the previous consecutive chapters i.e. portrayal of the harsh realities of the Judgement Day. • The previous chapter ended with disapproval of those people who basically ignored the innate conscience (of good and bad) and hence subsequent guidance was eventually futile. • This chapter begins with further emphasis on the link between realizing the self-reproaching conscience (at an individual level) and recognizing severities of the Judgement Day (on a universal scale)!
75	7	19	• This section warned those who were hurrying for the Judgement Day, instead of focusing on rectifying their actions. • Moreover, this section reassured Prophet Mohammed about the ultimate compilation of the Revelations (Quran) as per God's will i.e. to discourage rushed recitation and to encourage focused deliberation.
75	20	40	• The final section pinpointed the traits of the disbelievers who were in a state of denial regarding the Hereafter. • The chapter ends by reconnecting with the initial subject i.e. to reflect upon the methodical cycle of creation, in order to acknowledge the fact that God can certainly resurrect humankind again on the Judgement Day!
76	1	3	• This chapter, Al-Dahr (also known as 'Al-Insaan') is a continuation of the theme of the previous chapter (al-Qiyamah) which mentioned the innate conscience whereas this chapter further referred to the faculties of hearing and sight, to emphasize on the varied outcomes in the Afterlife (depending on utilization of these abilities)! *Note: In particular, the last four verses of the previous chapter (al-Qiyamah) and the first three verses of this chapter (Al-Dahr) remind humankind of its transition from a defined lifecycle of pre-birth to an empowered lifespan after-birth!*
76	4	22	• This section further elaborates the contrasted outcome in the Afterlife, which depend on whether one accumulates good or futile efforts based on this empowerment (described in the previous section).
76	23	39	• This section advised Prophet Mohammed to remain resolute and pointed out that the disbelievers' obsession with their current lifespan was the root-cause for their skepticism of the Afterlife! • This chapter ends with a reminder that one's ability to steer towards the right path is indeed based on the principles decreed by God only.

Chapter No.	From Verse	Till Verse	Outline
77	1	7	• This chapter (Al-Mursalat) bears similarity: ○ With chapter 51 (Al-Dhariyat) highlighting the wonders of winds (in this initial section). ○ With chapter 55 (Al-Rahman) responding to the stubbornness of skeptics with an underlying tone i.e. through a repeating verse 15/19/24/28/34/37/40/45/47/49 (in this case reminding of the misery that awaits in the Afterlife for the disbelievers). ○ With previous chapter 76 (al-Dahr) urging humankind to contemplate on the surrounding wonders including the complexities of their own creation.
77	8	15	• This section warned about the looming universal catastrophe and the unescapable coming of the Day of Judgment.
77	16	19	• This section served as a reminder of the ill-fated end of the disbelieving nations in the past.
77	20	28	• This section emphasized upon humankind to reflect on its current stages of development, in order to acknowledge the power of re-creation (in the Afterlife) that rests with the Creator!
77	29	45	• This section portrayed the hopelessness and helplessness that awaits the disbelievers on Judgement Day. • This section also depicted the recompense that is in store for the righteous.
77	46	50	• The concluding section served as a final warning for the disappointingly stubborn deniers of Truth.
78	1	17	• The underlying tone in the initial section is aimed at those disbelievers who used to make fun of the reality of Resurrection/Afterlife/Hereafter. • Like the previous chapter (Al-Mursalat), the theme of this chapter (Al-Naba) also urged humankind to contemplate on the various mechanisms of life, to infer the unescapable coming of the Judgement Day.
78	18	30	• This section portrayed the misery in the Afterlife of those losers who never expected a Day of Reckoning.
78	31	40	• The final section depicted the glad tidings for the God-fearing and the regrets of disbelievers in the long run!

Chapter No.	From Verse	Till Verse	Outline
79	1	14	• This chapter (Al-Naziat) warned those disbelievers who were skeptical of the Judgement Day, by urging them to simply contemplate on the doomsday potential of the varying intensities of winds around them. • This section depicted the Judgment Day events specifically for those who disbelieved in Resurrection/Afterlife/Hereafter.
79	15	26	• This section reminded the disbelievers about the fateful end of a Pharoah who had also rejected the message of God (revealed upon Prophet Moses in the past). *Note that in context of this chapter, this section also indicates the havoc wreaked upon the Pharoah by the varying winds during that time.*
79	27	33	• For those doubting Resurrection and their own re-creation (in the Hereafter), this section urged them to recognize the Creator by contemplating on the even greater complexities embedded in the development phases of the world around them!
79	34	46	• The final section summarized the contrasting outcome for disbelievers and believers in the Afterlife. • The final section also reiterated the fact that the mission of Prophet Mohammed is not to convey the day/timing of the Judgment Day but to caution humankind to mend their ways (before the current lifespan seems to be very short in the Hereafter)!
80	1	16	• The previous chapter (Al-Naziat) ended with an emphasis that the sole responsibility of Prophet Mohammed is to caution humankind, whereas this chapter (Abasa) began by stressing that guiding a humble seeker was more important than paying attention to a conceited agnostic. • The initial section further highlighted the importance of acknowledging the exalted status of the Book of God i.e. Quran.
80	17	32	• This section criticized humankind for their indifference when it came to realizing the wonders or blessings of the Creator reflected in their own physiological phases and even the ecological stages of the support-structure around them!
80	33	42	• The final section ends with a reminder and depiction of the contrasting outcomes awaiting the believers and disbelievers on the Judgement Day.
81	1	14	• The previous consecutive chapters (Al-Naziat and Abasa) warn about humankind's lack of preparedness for the Hereafter, whereas the initial section of this chapter (Al-Takweer) further prophesized the bare realities which will become evident on the Day of Judgement.

Chapter No.	From Verse	Till Verse	Outline
81	15	29	• This section highlighted the magnificence which was already evident in the cosmos (designed by the Creator) and urged to have faith in the extraordinary chain of communication of Messengers of God, thus implying to reject false allegations (by the pagans) that Quranic revelations were sourced from typical oracles (who used to make various predictions by deceptively linking them with significant cosmic events). • The chapter ends with a reminder to embrace the message revealed by the Sovereign Creator upon Prophet Mohammed for one's own good!
82	1	8	• The theme of this chapter (Al-Infitar) is similar to the previous chapter (al-Takweer) as both depict the extraordinary events of the Judgment Day with a reminder that every soul shall be held accountable for its actions and shortcomings! • The difference between these consecutive chapters (Al-Takweer and Al-Infitar) is in the rationale for accepting the truthfulness of the Quranic revelations i.e. the previous chapter (Al-Takweer) emphasized upon the dignity of God's Messengers whereas this chapter highlighted the blessings of the Creator that are evident in the development stages of humankind.
82	9	19	• This section revealed that all actions of humankind are documented by further dignitaries (or angels) assigned by God, and hence the contrasting outcome in the Hereafter that awaits the righteous and the wicked. • The chapter ends with a reminder to embrace the supremacy of God (rather than relying on intercession from false deities).
83	1	6	• This chapter (Al-Mutaffifeen) further explained the categorization of the wicked ('Al-Fujjaar') and the righteous ('Al-Abraar') which were mentioned in the previous chapter (Al-Infitar). • The underlying rationale within the previous chapter (Al-Infitar) was the blessings of the Creator evident within development stages of humankind whereas this chapter (Al-Mutaffifeen) draws attention to the innate ability of humans to acknowledge (or manipulate) any scale of measurement!
83	7	17	• This section described characteristics of the manipulative disbelievers i.e. 'Al-Fujjaar'.
83	18	28	• This section acknowledged the dedicated believers i.e. 'Al-Abraar'.
83	29	36	• The final section illustrated the irony of existing perception versus ultimate reality which awaits in the Afterlife for haughty disbelievers in particular.

Chapter No.	From Verse	Till Verse	Outline
84	1	5	• The theme of this chapter (Al-Inshiqaq) is similar to the previous chapter (Al-Mutaffifeen) i.e. cautioning humankind about the Judgement Day and highlighting the re-grouping of people based on their good or bad deeds. • The initial section illustrated that even the gigantic creations (skies and earth) will go through drastic changes as per God's command to mark the beginning of the Judgement Day.
84	6	15	• This section cautioned humankind to focus on their deeds for the Hereafter instead of being obsessed with worldly pleasures.
84	16	25	• This section further implied to contemplate on the cyclic stages of the gigantic creations of God (so that humankind may realize that it is also going through phases defined by the Creator)! • The final section emphasized that the ultimate outcome in the Hereafter depended on whether the recipients embraced or rejected the Quranic message.
85	1	11	• This chapter (Al-Burooj) specifically warned the harassers (unless they repent) about serious consequences in the Hereafter, for persecuting the foremost converts to Islam.
85	12	22	• This section reiterated that God is indeed Most-Forgiving (for those who repent). • The chapter ends with a warning to learn from the fateful end of hostile forces in the past, by embracing the Majestic Message i.e. Quran!
86	1	17	• The theme of this chapter (Al-Tariq) is similar to the previous chapter (Al-Burooj) i.e. highlighting the gravitas of the Message (Quran) in particular for the disbelievers who were scheming evil plans against Muslims. *Note: This chapter and the previous one begin with an emphasis to humbly reflect upon the magnificence of the surrounding universe, and subsequently to recognize the fact that the Creator will resurrect every soul for accountability!*
87	1	8	• The concluding comment of the previous chapter (Al-Tariq) advised Prophet Mohammed to remain steadfast regardless of the opposition, whereas the next set of (at least ten) chapters primarily comforted the Prophet by giving glad tidings of eventual/gradual success of the mission due to the blessings bestowed by God. • The initial section advised Prophet Mohammed to continue to glorify God for the progressively evolving blessings (upon humankind in general) and for the gradual revelation of Quran (to facilitate the Prophet in particular).
87	9	19	• This section reassured Prophet Mohammed by allaying concerns about the category of people who will embrace the Quran, as well as those who will refuse to do so!

Chapter No.	From Verse	Till Verse	Outline
88	1	16	• The theme of this chapter (Al-Ghashiyah) is similar to the previous chapter (Al-A'ala) i.e. to allay concerns of Prophet Mohammed about those who stubbornly rejected the message of God (Quran). • The initial section is a reminder about the varied outcomes that await the disbelievers and the believers in the Hereafter.
88	17	26	• The final section emphasized reflecting upon the blessings embedded within various creations by the Creator. • The chapter ended by comforting Prophet Mohammed that his duty was only to caution the people about the ultimate reality which everyone will have to face irrespective of whether they believe in it or not!
89	1	14	• Like the previous chapter (Al-Ghashiyah), this chapter (Al-Fajr) also highlighted the magnificent mechanisms embedded within the heavenly creations of God. • The initial section further emphasized learning from history of various ill-fated nations that were apparently formidable but eventually doomed due to their transgressions.
89	15	30	• This section criticized the fickle belief-cycle of those who wrongly assumed worldly belongings as a gauge/measure of divine blessings, due to the greediness rooted within their dealings. • The chapter ended with appreciation for the composedly righteous believers.
90	1	7	• The previous chapter (al-Fajr) cautioned humankind from falling into fickle belief/disbelief cycles rooted in a flawed assumption that worldly belongings are merely a sign of God's blessings (rather than potential trials), whereas this chapter (al-Balad) further criticized those who reluctantly spent on charitable causes because they primarily considered wealth as a personal achievement. • The initial section reminded the Meccans of the dedicated struggle of their forefathers (the descendants of Prophet Abraham) which in fact resulted in the immense blessings inherited by the region and were being taken for granted.
90	8	20	• The final section encouraged humankind to perform certain charitable causes which are challenging but rewarding, and urged the use of human faculties (observation, speech etc) to enjoin others as well to participate in such noble causes, before it is too late!

Chapter No.	From Verse	Till Verse	Outline
91	1	15	• The previous chapter (al-Balad) reminded the Quraish's leadership about the blessings bestowed upon the region whereas this chapter (Al-Shams) cautioned them about the ill-fated end of nations in the past who rejected the Messengers of God (see Verses 11 – 15). • The initial section highlighted the equilibrium evident in the surrounding cosmos and likewise, stressed upon striving for self-purification by avoiding any corrupting imbalance within our souls.
92	1	10	• The previous chapter (Al-Shams) emphasized the importance of steering the soul towards the right direction, whereas this chapter (Al-Layl) further mentioned certain actions that lead the soul either to purity or corruption (see Verses 5 - 10). • The initial section highlighted the pairing of various creations evident in the surrounding nature, thus implying that one's actions in this world will also be coupled with the outcome in Hereafter, as ordained by God.
92	11	21	• This section highlights the fact that guidance is a divine blessing indeed but adopting the guided path is a choice, ordained for humankind by God. • This section also points out to the varied outcomes in the Hereafter which will certainly be linked to the good or evil choices adopted in this world.
93	1	11	• The next consecutive chapters (Al-Duha & Alem Nashrah) comforted Prophet Mohammed that the initial phase of hardship will certainly be followed by long-term prosperity. • The initial section of the chapter (Al-Duha) highlighted the natural phases of day-time struggles followed by night-time tranquility, thus inspiring Prophet Mohammed that the initial trials are not a sign of God's displeasure but rather a means to outshine through the later challenges. • The latter section advised certain deeds to Prophet Mohammed for expressing gratitude for the inherent blessings of God upon him (which in a way will further set him apart from the stingy behavior of disbelievers criticized in the previous chapter).
94	1	8	• The previous chapter (Al-Duha) comforted Prophet Mohammed for the relatively earlier phase of preaching whereas this chapter (Alem Nashrah) provided inspiration for the latter phase of the mission of Prophet Mohammed (when the Message had spread throughout Arabia). *Note the continuity in expression from the previous chapter (Al-Duha/verse 93:6 onwards) marked by the phrase 'Did He (God) not…' (transliteration: Alem…) which is also at the beginning of the current chapter 94 (Alem Nashrah).* • Similar to the concluding section of the previous chapter (Al-Duha), the final verse of this chapter (Alem-Nashrah) emphasized continuous glorification and submission to God.

Chapter No.	From Verse	Till Verse	Outline
95	1	8	• This chapter (Al-Tien) begins by highlighting the epicenters of exemplary leaders as evidence that humankind is inherently blessed with great qualities: o 'Al-Tien' meaning 'The Fig' referring to Prophet Adam o 'Az-Zaitun' meaning 'The Olive' referring to Prophet Jesus o 'Tur-Sinien' meaning 'Mount Sinai' referring to Prophet Moses o 'Balad al-Amin' meaning 'The Secure City' referring to Makkah i.e. the birthplace of Prophet Mohammed. • The latter section highlighted the basic principle (set by God) governing every individual, whether this inherent potential is: o cultivated by those who believe and strive for good, or o squandered by those who deviate from this path.
96	1	19	• The previous chapter (Al-Tien) highlighted the blessings of God upon humankind due to the inherent qualities embedded within every individual, whereas this chapter (Al-Alaq) begins by reflecting upon the ability (of humankind) to pen/document as another significant blessing, considering a lifecycle that merely begins from a clot of blood! • The latter section severely criticized those disbelievers who were not only thankless for the blessings of God, but who also forcefully prohibited His worship without even thinking that there might as well be a Hereafter!
97	1	5	• The previous chapter (Al-Alaq) highlighted the symbolic significance of humankind's ability to pen guidance revealed by God whereas this chapter (Al-Qadr) specifically refers to Quran and its glorious revelation. • The objective of highlighting the glorious revelation of Quran - to confirm that is it is neither a product of personal whim nor satanic influences and on the contrary, it was decreed on an extraordinary occasion deemed by God.
98	1	8	• The previous chapter (Al-Qadr) highlighted the significance of the miraculous revelation of God i.e. Quran, whereas this chapter (Al-Bayyinah) criticized the disbelievers and those 'People of the Book' (Christians and Jews) who demanded further miracles only as per their own perceptions. • This chapter reminded the 'People of the Book' that even clear miracles bestowed upon the earlier Messengers of God had not resulted in an overwhelming consensus (marred by allegations of magic), and hence it was rather the will of individuals to recognize/embrace the guidance/blessings from the Creator which ultimately led them to the path of success!

Chapter No.	From Verse	Till Verse	Outline
99	1	8	• This chapter (Al-Zilzal) depicts the astonishment of humankind upon triggering of the Day of Judgement. • For those still in doubt (about the Hereafter), the latter section reiterates the fact that every good or bad deed will be shown, whether big or small.
100	1	11	• This chapter (Al-Adiyat) highlighted the prototypical loyalty of a groomed breed (such as horses loyal to its master) and on the contrary, criticized the flawed fidelity of humankind (which keeps digressing away from submission to God - the Ultimate Master of all beings)! • Like the previous chapter (Al-Zilzal), the latter section reiterated that the reality of all concealed intentions will be eventually exposed on the Day of Judgement.
101	1	11	• This chapter (Al-Qariah) depicted the abrupt or knock-on impact of the Judgement Day on Earth, hence highlighting the fact that it may seem as an unexpected event today, but it certainly required preparation (through good deeds) for the inescapable future. • This chapter also portrayed the feeble state of mankind (and even the mountains) on the Day of Judgement, hence reiterating that there is no escape possible from facing the final verdict!
102	1	8	• The previous chapter (Al-Qariah) highlighted that the weightage of earned deeds shall be the yardstick in Afterlife, whereas this chapter (Al-Takathur) forewarned that the obsession with amassing worldly excesses is indeed a distraction from realizing the key criterion for success (mentioned above). • Note the similarity in paired themes within the preceding chapters (listed below) i.e. a reminder about the incredible Day of Judgement (which requires constant contemplation) followed by a word of caution about humankind's major distraction (which is worldly pleasures). o Chapter 99 (Al-Zilzaal) and Chapter 100 (Al-Adiyaat) o Chapter 101 (Al-Qariah) and Chapter 102 (Al-Takathur)
103	1	3	• The previous chapter (Al-Takathur) cautioned about a negative attribute that drives one towards Hellfire eventually, whereas this chapter (Al-Asr) highlighted the recommended qualities which steer towards ultimate success in the Hereafter.
104	1	9	• The previous chapter (Al-Asr) commended those who encourage each other to be truthful and patient, whereas this chapter (Al-Humazah) criticized those who vilify others out of obsession for hoarding wealth.

Chapter No.	From Verse	Till Verse	Outline
105	1	5	• The preceding chapters 101 to 104 (Al-Qariah to Al-Humazah) cautioned Quraysh about flawed inclinations, whereas the next consecutive chapters (Al-Feil and Quraysh) reminded them of special blessings bestowed by God upon the region (based on the exemplary devotion of their forefathers i.e. Prophet Abraham and Prophet Ishmael who dedicated themselves to Kaaba or the House of God). • This chapter (Al-Feil) reminded Quraysh of a known historic event for them which took place in the vicinity of Makkah (around 40 years before the Prophethood of Mohammed), when they were clearly outnumbered but were able to witness the destruction of an intruding army with Divine help.
106	1	5	• The previous chapter (Al-Fiel) highlighted the immense peace bestowed upon Makkah whereas this chapter (Quraysh) highlighted the flow of sustenance as another blessing. • This chapter highlighted another blessing i.e. the strategic security for the Quraysh within Arabia, which was due to their prestigious association with the House of God (Kaaba) and hence further emphasized on what was really expected i.e. whole-hearted devotion towards monotheism.
107	1	7	• The preceding consecutive chapters (Al-Fiel and Quraish) reiterated that the bestowed peace and sustenance were indeed blessings of God, whereas the next consecutive chapters (Al-Maoon and Al-Kauthar) criticized the incompetence of those who arrogantly imposed their self-perception of divine religion. • This chapter (Al-Maoon) criticized the attitude of those self-proclaimed worshippers of the House of God even within the disbelievers (such as Abu Lahab – one of the fierce opponents of Islam) who lacked a basic understanding of embracing selfless devotion and communal almsgiving.
108	1	3	• The previous chapter (Al-Maoon) criticized the attitude of those custodians of Kaaba who were indifferent towards the orphans and poor, and hence no longer followed the essence of worshipping the One and Only God. • This chapter (Al-Kauthar) gave glad tidings that the custody of all goodness (including Kaaba) will be handed over to Prophet Mohammed. *Note that in the context of pre-migration phase (from Makkah to Medina), this revelation was a reassurance for Muslims that they are not being cut off from the House of God and it was indeed their opposing propagandists that will eventually be rooted out!*

Chapter No.	From Verse	Till Verse	Outline
109	1	6	• The previous chapter (Al-Kauthar) gave glad tidings and reassurance to Prophet Mohammed for the long-term blessings-to-come whereas this chapter (Al-Kafirun) was a verdict to delineate from the disbelievers by proclaiming that there will be no compromise on the belief in Oneness of God.
110	1	3	• The previous chapter (Al- Kafirun) was a proclamation by Prophet Mohammed to distance themselves from the disbelievers of Makkah whereas this chapter (Al-Nasr) prophesized the victorious return which occurred during the final years of the Prophet's mission. • The glad tidings also indicated completion of the mission and hence advised Prophet Mohammed to glorify God, the Merciful!
111	1	5	• The preceding chapters announced that there shall be no compromise in the interpretation of Oneness of God (chapter 109 / Al-Kafirun), followed by a reassurance of the ultimate victory for Prophet Mohammed (chapter 110 / Al-Nasr), whereas this chapter (Al-Masad) further declared/prophesied that the opposing falsehood will eventually perish (as also mentioned in chapter 17, verse 81).
112	1	4	• After declaring the fateful end of one the biggest enemies of Islam (in the preceding chapter / Al-Masad), the final chapters of the Quran re-summarized the concept of Oneness of God in Islam, to remove any ambiguities due to presence of other polytheistic influences that had even crept into the apparently monotheistic teachings of Judaism and Christianity as well! *Note that this chapter (Al-Ikhlas) also reconnects with the theme in the first chapter of the Quran (Al-Fatiha) i.e. by removing any doubt about the Oneness of the Merciful God (of the Judgement Day)!*
113	1	5	• The previous chapter (Al-Ikhlas) summarized the essence of Islam (Oneness of God), whereas the final consecutive chapters of Quran (Al-Falaq and Al-Naas) prescribe a prayer which also pointed out potential evils and hence implied the need for constant vigilance to protect oneself from going astray (which is the essence of continuous effort that is expected of humankind).
114	1	6	• In continuation of the previous chapter/prayer (Al-Falaq - seeking refuge from envious elements), this chapter (Al-Naas) further exposed the mere means of implicit influences which are exploited by various forms of Satan (whose animosity towards humankind was based on persistent jealousy since the time of Prophet Adam as mentioned in Chapter 20 / Ta-Ha, verse 120).