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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tadabbur al-Qur'an

One Āyah, One Page — Preview edition: al-Fātiḥah,
Āyat al-Kursī and the three Quls

QURAN

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draft-1

BEFORE YOU BEGIN

One āyah. One page. One pause.

This book is built to be read slowly. Each page holds a single āyah and nothing else competes with it.

The Qur'an asks to be pondered: *"A blessed Book which We have revealed to you, that they might reflect upon its verses"* (38:29). Tadabbur is that reflection — reading until a verse stops being something you have read and becomes something you carry.

1. **Read the āyah** in Arabic, even slowly, even if you do not yet understand it.
2. **Read the meaning**, then look at **the word** — one word from the Arabic that opens the verse.
3. **Pause** with the short reflection. It is not tafsīr; it points at something in the text and stops.
4. **Ask yourself** the question, honestly, and write on the lines if it helps.
5. **Carry it** — one small act for the day. One page a day is enough.

Preview edition. These 23 pages — al-Fātiḥah, Āyat al-Kursī and the three Quls — show the shape of the full work: all 6,236 āyāt of the Qur'an, one to a page, published juz' by juz'. Reflections are reviewed before each volume is released; corrections are welcome at deen2u.com.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

"In the name of Allah, Most Gracious, Most Merciful."

— Yusuf Ali

THE WORD

الرَّحْمَنِ الرَّحِيمِ *ar-Raḥmān ar-Raḥīm*

two names from one root, r-ḥ-m — the root of raḥīm, the womb

PAUSE

Before the Qur'an says anything else, it names mercy twice. Both names come from the same root, but they are not built the same way. *Raḥmān* is on the pattern *fa'lān*, which carries fullness and overflow; *Raḥīm* is on *fa'il*, which carries what lasts and keeps acting. Scholars have described the difference in more than one way — mercy that embraces all creation and mercy reserved for the believers, or mercy as an attribute and mercy as a deed — and the pairing holds all of it. The book opens the door with the word for the place where every human being was first sheltered.

Ask yourself. What will I begin today in His name — and would I begin it differently if I said the name slowly?

Carry it. Say the basmalah deliberately before one ordinary task today, and notice the task.

See 27:30 — Sulaymān's letter to the Queen of Saba' opens with the same words

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾

"Praise be to Allah, the Cherisher and Sustainer of the worlds"

— Yusuf Ali

THE WORD

الْحَمْدُ *al-ḥamd*

praise — with the definite article: all praise, the whole of it

PAUSE

The sentence has no verb. It does not say "I praise" or "we will praise"; it states a fact: *al-ḥamd* — all praise, every kind of it — belongs to Allah. Praise (*ḥamd*) is wider than thanks (*shukr*): thanks answers a gift, praise answers who someone is. So the first thing the servant says is not about what he has received. Then comes *Rabb* — the Lord who owns, sustains and brings each thing to what it is meant to be — and *al-‘ālamīn*, a plural: not one world but every world, seen and unseen.

Ask yourself. What do I praise Him for that is not a gift to me, but simply who He is?

Carry it. Before asking for anything in du‘ā’ today, spend one sentence only on praise.

See 6:1 — another surah that opens with *al-ḥamdu lillāh*, tied to the creation of the heavens and earth

الرَّحْمَنُ الرَّحِيمُ ﴿٣﴾

"Most Gracious, Most Merciful"

— Yusuf Ali

THE WORD

الرَّحْمَنُ الرَّحِيمُ *ar-Raḥmān ar-Raḥīm*
the same two names, repeated

PAUSE

Two names already heard in the first āyah return immediately. The repetition is placed with care: it comes straight after *Rabb al-‘ālamīn*, the Lord of all worlds, and straight before the Day of Judgment. Lordship is framed by mercy on one side and judgment on the other, and mercy is mentioned first and twice. A reader who meets the Master of the Day in the next āyah has already been told, two times over, what kind of Master He is.

Ask yourself. When I think of Allah’s authority over me, which do I picture first — His mercy or His power?

Carry it. Recall one specific mercy from this week and name it to yourself.

See 7:156 — “My mercy encompasses all things”

MY NOTES

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

“Master of the Day of Judgment.”

— Yusuf Ali

THE WORD

مَلِكِ **Mālikī**

Owner, Master — also read *Malikī*, King

PAUSE

This word has two authentic readings, both transmitted through unbroken chains: *Mālikī* (Owner, Master — the reading of Ḥafṣ ‘an ‘Āṣim, printed here) and *Malikī* (King — read by others among the canonical reciters). Owner and King are not the same thing; an owner may not rule, and a king may not own. On that Day, Allah is both, and the two readings together say it. *Al-dīn* here means recompense: the day each person is paid what their life has earned.

Ask yourself. If I kept the Day of Recompense in view, what would I do differently this afternoon?

Carry it. Settle one small debt or wrong you owe someone before the day ends.

See 82:17–19 — “And what will make you know what the Day of Recompense is?”

MY NOTES

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾

"Thee do we worship, and Thine aid we seek."

— Yusuf Ali

THE WORD

إِيَّاكَ *īyyāka*

You — placed first in the sentence

PAUSE

Arabic would normally say *na'buduka*, "we worship You". Here the object is pulled to the front — *īyyāka na'budu* — and the effect is exclusion: You, and none besides You. The voice also turns. Until now the surah spoke *about* Allah; now it speaks *to* Him. And the verb is plural: "we", even when one person prays alone. Worship is named before asking for help, as if to say: the servant first gives what is owed, then asks for what is needed — and even the giving cannot be done without the help.

Ask yourself. Where in my life am I seeking help from something I would never call worship — but trust as if it were?

Carry it. Before your next task, say *īyyāka nasta'in* and mean it, then work fully.

See 11:123 — "So worship Him and rely upon Him"

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

“Show us the straight way”

— Yusuf Ali

THE WORD

أَهْدِنَا *ihdinā*

guide us — from h-d-y, guidance that leads someone along

PAUSE

Everyone who says this has already been guided enough to be standing in prayer, and still asks it at least seventeen times a day. Guidance in the Qur'an is not one event but a road walked: being shown the way, being helped onto it, being kept on it, being taken further along it. *Ṣirāṭ* is a wide, clear road, and *mustaqīm* is straight — no detours, nothing hidden. The request is in the plural again: guide *us*. Nobody walks this road as the only traveller.

Ask yourself. Which part of guidance do I need most today — to be shown, to be kept, or to be taken further?

Carry it. In your next prayer, pause one breath before *ihdinā*.

See 29:69 — “Those who strive for Us, We will surely guide them to Our ways”

MY NOTES

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٧﴾

*"The way of those on whom Thou hast bestowed Thy Grace,
those whose (portion) is not wrath, and who go not astray."*

— Yusuf Ali

THE WORD

أَنْعَمْتَ **an'amta**

You have favoured — the favour is attributed to Allah directly

PAUSE

The path is defined by people: those Allah has favoured — and another surah names them: the prophets, the truthful, the martyrs and the righteous. Look at how the sentence is built. The favour is spoken to Allah directly — *You* favoured them. The anger is not: *al-maghḍūb*, 'alayhim, "those on whom there is anger", is passive. Scholars have long pointed to this as an adab of the Qur'an: good is attributed to Allah by name, and the rest is phrased with restraint. The surah ends, and the one who prayed it says *āmīn*.

Ask yourself. Whose path am I actually following — and could I name them?

Carry it. Read 4:69 today and choose one of "those favoured" to learn about this week.

See 4:69 — the prophets, the truthful, the martyrs and the righteous

قُلْ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ



"Allah! There is no god but He,—the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory)."

— Yusuf Ali

THE WORD

الْقَيُّومُ *al-Qayyūm*

from q-w-m: the Self-Subsisting, who sustains everything else

PAUSE

The Prophet ﷺ called this the greatest āyah in the Book of Allah. It describes Allah sentence after sentence, with no story and no command between them. *Al-Hayy*: the Living. *Al-Qayyūm*: the One who stands by Himself and keeps everything else standing. Then a careful order: neither *sinah* nor *nawm* overtakes Him — drowsiness first, then sleep. The lighter is denied before the heavier, so that not even the beginning of tiredness is left possible. Everything the reader leans on today is being held up by the One this āyah describes.

Ask yourself. What am I holding up in my life as though it depended on me alone?

Carry it. Recite Āyat al-Kursī after each obligatory prayer today, slowly, once.

Sahih Muslim 810 — the greatest āyah

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

"Say: He is Allah, the One and Only"

— Yusuf Ali

THE WORD

أَحَدٌ *aḥad*

One — indivisible, without a second of any kind

PAUSE

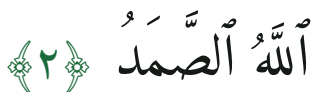
The surah begins with an instruction that stayed in the text: *qul*, "say". The reader is not only told something; he is told to say it. Arabic has two words for one. *Wāḥid* is one that can be counted, the first of a series. *Aḥad*, used here of Allah, is oneness that admits no parts and no partner — not one of a kind, but the only. The whole surah is four short āyāt, and it ends on the same word it begins with.

Ask yourself. Is there anything I treat as a second source of security beside Allah?

Carry it. Recite al-Ikhlāṣ three times tonight, thinking about the word *aḥad*.

See 2:163 — "Your God is one God; there is no god but He"

MY NOTES



"Allah, the Eternal, Absolute"

— Yusuf Ali

THE WORD

الصَّمَدُ *aṣ-Ṣamad*

a word the early scholars explained in more than one way

PAUSE

This name occurs once in the whole Qur'an, and the earliest commentators did not reduce it to one meaning. It is the Master to whom everyone turns in their need. It is the One who is perfect in His mastery. It is the One who is not hollow — who needs nothing, eats nothing, lacks nothing. The meanings do not compete; they describe the same reality from two sides. Every creature needs; He is needed. A translation must choose one word. The Arabic keeps all of them.

Ask yourself. When I am in need, who do I turn to first — and how long before I turn to Him?

Carry it. Name one need to Allah directly before telling anyone else about it.

See 35:15 — "O mankind, you are the ones in need of Allah, and Allah is the Free of need"

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

"He begetteth not, nor is He begotten"

— Yusuf Ali

THE WORD

لَمْ يَلِدْ وَلَمْ يُولَدْ *lam yalid wa-lam yūlad*

He did not beget, nor was He begotten

PAUSE

Two negations, each with *lam*, which denies something in the past completely. One answers those who said God has a child; the other answers anyone who would ask where God came from. Both are needed: a being who begets is one of a lineage, and a being who is begotten has a beginning. The āyah closes both doors with five words, and leaves nothing for the imagination to build on.

Ask yourself. Have I ever, quietly, pictured Allah in the image of something created?

Carry it. Learn the meaning of these five words well enough to explain them to a child.

See 19:88–92 — the gravity of claiming that the Most Merciful has taken a son

MY NOTES

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

“And there is none like unto Him.”

— Yusuf Ali

THE WORD

كُفُوًا

kufuwan

an equal, a match — the root of kafā'ah, compatibility in marriage

PAUSE

Kufuw is the word for an equal, a match — the same root Muslims use when they ask whether two people are compatible to marry. Nothing is His match. The sentence is ordered unusually: *wa-lam yakun lahu kufuwan aḥad* — “and there is not to Him any equal, any one” — so that the surah’s last word is the same as its first: *aḥad*. The surah that the Prophet ﷺ said equals a third of the Qur'an begins and ends on oneness.

Ask yourself. What in my heart competes with Allah for the place only He should hold?

Carry it. Before sleeping, recite al-Ikhlāṣ and reflect on its first and last word.

See 42:11 — “There is nothing like unto Him”

MY NOTES

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

"Say: I seek refuge with the Lord of the Dawn"

— Yusuf Ali

THE WORD

الْفَلَقِ *al-falaq*

daybreak — from f-l-q, to split open

PAUSE

The root of *falaq* means to split. Daybreak is the night split open by light; elsewhere the Qur'an calls Allah *fāliq al-ḥabbi wa-n-nawā*, the One who splits the seed and the date-stone so that life comes out. The one who seeks refuge here seeks it with the Lord of the moment when darkness gives way. The surah is a list of dark things; it begins by naming the One who ends darkness every single morning.

Ask yourself. What darkness am I carrying that I have not yet brought to the Lord of daybreak?

Carry it. Recite al-Falaq in the morning remembrance, before the day begins.

See 6:95–96 — the Splitter of seed and stone, the Splitter of the dawn

MY NOTES

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

"From the mischief of created things"

— Yusuf Ali

THE WORD

مِنْ شَرِّ مَا خَلَقَ *min sharri mā khalaq*
from the evil of what He created

PAUSE

The request is not refuge from creation, but from the *evil of* creation — the harm that can come from things which are, in themselves, made with wisdom. Fire warms and burns; people help and wound. The phrase is wide on purpose: everything that could harm, named and unnamed, is covered in four words before the surah turns to particular dangers.

Ask yourself. Which ordinary thing in my life has quietly become a source of harm?

Carry it. Make one change to protect yourself or your family from a harm you have been ignoring.

See 4:79 — what comes to you of good is from Allah

MY NOTES

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

"From the mischief of Darkness as it overspreads"

— Yusuf Ali

THE WORD

غَاسِقٍ إِذَا وَقَبَ *ghāsiqin idhā waqab*
darkness when it settles

PAUSE

Ghāsiq is darkness; *waqaba* is to enter and settle in. The night itself is not evil — it is a sign and a rest — but harm moves more easily under it, and fears grow larger in it. Notice the condition: *idhā*, when. The danger is tied to a time, and the protection is asked for before that time comes.

Ask yourself. What do I do with my nights — and what do my nights do with me?

Carry it. Recite the three Quls before sleeping tonight, as the Prophet ﷺ did.

See 17:78 — the prayer from the decline of the sun to the darkness of the night

MY NOTES

وَمِن شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

"From the mischief of those who practise secret arts"

— Yusuf Ali

THE WORD

النَّفَّاثَاتِ فِي الْعُقَدِ *an-naffāthāti fi-l-‘uqad*
those who blow on knots

PAUSE

This is the image of sorcery: breath blown onto knots tied with intent to harm. The Qur'an does not deny that such harm can reach a person; it gives the answer in the same breath — seek refuge with the Lord of daybreak. The word *‘uqad*, knots, is also the word for contracts and binding resolutions; what is tied with ill intent is undone by refuge with Allah.

Ask yourself. Do I fear harm from people more than I trust protection from Allah?

Carry it. Replace one superstitious habit with the prophetic remembrances of protection.

See 2:102 — sorcery can harm no one except by Allah's permission

MY NOTES

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

*“And from the mischief of the envious one as he practises
envy.”*

— Yusuf Ali

THE WORD

إِذَا حَسَدَ *idhā ḥasad*
when he envies

PAUSE

The surah ends with the envier — but with a condition: *idhā ḥasad*, when he envies, when the feeling becomes action. Envy is a fire that begins in one heart and can reach another. The āyah protects the reader from envy aimed at him; read honestly, it also asks whether he is the envier in someone else's surah.

Ask yourself. Is there anyone whose blessing I have quietly resented?

Carry it. Make a sincere du'ā' of increase for someone you have envied.

See 4:54 — “Or do they envy people for what Allah has given them of His bounty?”

MY NOTES

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾

*"Say: I seek refuge with the Lord and Cherisher of
Mankind"*

— Yusuf Ali

THE WORD

رَبِّ النَّاسِ *Rabbi n-nās*
the Lord of mankind

PAUSE

The last surah of the Qur'an seeks refuge with Allah by three names, each joined to the same word: *an-nās*, mankind. The first is *Rabb*: the Lord who creates, sustains and nurtures. The protection asked for here is personal — not from the Lord of the worlds, as in al-Fātiḥah, but from the Lord of people, of the very creatures being whispered to.

Ask yourself. Do I think of Allah as the Lord of everything — but forget He is my Lord?

Carry it. Recite an-Nās in the evening remembrance and say "my Lord" in your own du'ā'.

See 1:2 — Rabb al-'ālamīn, the Lord of all worlds

MY NOTES

مَلِكِ النَّاسِ ﴿٢﴾

“The King (or Ruler) of Mankind”

— Yusuf Ali

THE WORD

مَلِكِ النَّاسِ **Maliki n-nās**
the King of mankind

PAUSE

Second name: *Malik*, King — the One whose command is carried out. Notice what the Qur'an does not do: it does not say “their King”, using a pronoun. It repeats *an-nās*. Each name is attached to people directly, as if each one is being placed over the reader separately: Lord of people, King of people.

Ask yourself. Whose commands actually rule my day?

Carry it. Identify one command of Allah you have postponed, and act on it today.

See 59:23 — al-Malik, al-Quddūs, as-Salām

MY NOTES

إِلَٰهَ النَّاسِ ﴿٣﴾

“The god (or judge) of Mankind,–”

– Yusuf Ali

THE WORD

إِلَٰهَ النَّاسِ *Ilāhi n-nās*

the God of mankind — the one worshipped

PAUSE

Third name: *Ilāh*, the One who is worshipped, loved and turned to. The three names rise: from the Lord who made and keeps us, to the King who rules us, to the God we worship. Lordship and kingship are things even a denier may admit; worship is what is asked of us in return. The refuge is complete only when all three are His.

Ask yourself. Is Allah my Lord in what I believe, my King in what I obey, and my God in what I love?

Carry it. Spend two minutes after a prayer simply remembering Allah, asking for nothing.

See 20:14 — “Indeed, I am Allah; there is no god except Me, so worship Me”

MY NOTES

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

*“From the mischief of the Whisperer (of Evil), who
withdraws (after his whisper),—”*

— Yusuf Ali

THE WORD

الْخَنَّاسِ *al-khannās*

the one who withdraws and slinks back

PAUSE

Three names of Allah are set against one enemy: *al-waswās*, the whisperer, and *al-khannās*, the one who retreats. The intensive pattern means he withdraws again and again — and the early commentators said he withdraws when Allah is remembered, and returns when the heart forgets. The weapon against him is in the surah itself.

Ask yourself. When do the whispers come most for me — and what am I not remembering at that moment?

Carry it. When a harmful thought returns today, answer it with a remembrance instead of an argument.

See 7:201 — the God-conscious, when a touch of Shayṭān reaches them, remember

MY NOTES

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾

“(The same) who whispers into the hearts of Mankind,-”

— Yusuf Ali

THE WORD

صُدُورِ النَّاسِ **ṣudūri n-nās**
the chests of people

PAUSE

The whisper is placed in the *ṣudūr*, the chests — not the hearts. The commentators noted that the chest is the courtyard of the heart: the whisper comes to the door and calls in. It does not own the heart; it seeks entry. What happens next depends on whether it is let in.

Ask yourself. What have I allowed into the courtyard of my heart this week?

Carry it. Guard one entrance — a feed, a conversation, a habit — that brings whispers in.

See 94:1 — “Did We not expand for you your chest?”

MY NOTES

مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

“Among Jinns and among men.”

— Yusuf Ali

THE WORD

مِنَ الْجِنَّةِ وَالنَّاسِ *mina l-jinnati wa-n-nās*
from among jinn and mankind

PAUSE

The Qur'an's last words: the whisperers are from the jinn *and* from mankind. Not every voice that leads a person astray is unseen; some sit beside him and speak kindly. The book that began with praise of the Lord of all worlds ends by asking His protection from the voices — seen and unseen — that would pull us off the path we asked for in al-Fātiḥah.

Ask yourself. Which human voice in my life pulls me away from what I asked Allah for in prayer?

Carry it. Begin the Qur'an again: read al-Fātiḥah now, as the one who just asked for refuge.

See 6:112 — devils from among mankind and jinn, inspiring one another

MY NOTES

THE FULL EDITION

Continue, one page a day

At one āyah a day, the whole Qur'an takes a little over seventeen years — a lifetime's companion. At one page a day for a juz', a month. The full edition is being prepared juz' by juz', beginning with Juz' 'Amma.

Listen to every āyah recited, read the whole surah, and find the verse-by-verse studies at deen2u.com/quran and deen2u.com/tadabbur.

كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

"(Here is) a Book which We have sent down unto thee, full of blessings, that they may meditate on its Signs, and that men of understanding may receive admonition." — 38:29, Yusuf Ali