

# QUR'ĀN MADE EASY

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ  
الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ  
الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

CAVE HIRĀ

# QUR'ĀN MADE EASY

Compiled By  
**Raza H. Rizwani**

**ISLAMIC SEMINARY PUBLICATIONS**  
Accra Bombay Freetown Karachi London New York

**Twelfth Edition 1989**

**Copyright Y. K. Nafsi**

**ISBN 0-941724-09-3**

**This book or any part thereof is sold subject to the condition that it shall not by way of any trade or otherwise be lent or resold, hired out or otherwise circulated in any form of binding or cover other than what it is published in, without a similar condition including this condition being imposed on the subsequent purchaser or donee, except with prior written permission of the copyright owner.**

٤ قال رسول الله صلى الله عليه وآله وسلم ٥

○ خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ .  
○ اقْرَأُوا الْقُرْآنَ فَإِنَّ اللَّهَ تَعَالَى لَا يُعَذِّبُ قَلْبًا وَعَى  
الْقُرْآنَ .

○ أَلَا أَيُّهَا النَّاسُ فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ  
رَبِّي فَأُجِيبَ وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ أَوَّلُهُمَا كِتَابُ اللَّهِ  
فِيهِ الْهُدَى وَالنُّورُ مَنِ اسْتَمْسَكَ بِهِ وَآخَذَ بِهِ  
كَانَ عَلَى الْهُدَى وَمَنْ أَضَلَّ فَخُذُوا بَكِتَابِ  
اللَّهِ تَعَالَى وَاسْتَمْسِكُوا بِهِ وَاهْلُ بَيْتِي . أَذْكُرْكُمْ  
اللَّهُ فِي أَهْلِ بَيْتِي .

The Holy Prophet of Islam, Muḥammad (Peace be on him and his progeny) proclaimed:

- The best amongst you is he who learns the Holy Qur'ān and teaches it to others.
- Recite the Holy Qur'ān, for the heart, which is inspired by it, will be saved from Allah's wrath.
- O Mankind! I am a human being, too. I may be called back soon by Allah. I am leaving with you two things as legacies: First; it is the Holy Book of Allah. It contains the guiding principles, which will lead you to salvation and betterment. Whosoever follows it sincerely is righteous, and whosoever forsakes it is misguided. Second; it is my progeny. Hold on to the Book of Allah and my progeny. I remind you of Allah in connection with my progeny.

## قال امير المؤمنين على عليه السلام

○ أَفِيضُوا فِي ذِكْرِ اللَّهِ فَإِنَّهُ أَحْسَنُ الذِّكْرِ.  
○ وَارْغَبُوا فِيمَا وَعَدَ الْمُتَّقِينَ فَإِنَّ وَعْدَهُ أَصْدَقُ الْوَعْدِ.  
○ وَاقْتَدُوا بِهَدْيِ نَبِيِّكُمْ فَإِنَّهُ أَفْضَلُ الْهَدْيِ.  
○ وَاسْتَنْتُوا بِسُنَّتِهِ فَإِنَّهَا أَهْدَى السُّنَنِ.  
○ وَتَعَلَّمُوا الْقُرْآنَ فَإِنَّهُ أَحْسَنُ الْحَدِيثِ، وَتَفَقَّهُوا فِيهِ  
فَإِنَّهُ رَبِّعُ الْقُلُوبِ، وَاسْتَشْفُوا بِنُورِهِ فَإِنَّهُ شِفَاءُ  
الصُّدُورِ، وَاحْسِنُوا تِلَاوَتَهُ فَإِنَّهُ أَنْفَعُ الْقَصَصِ.

The Commander of the Faithful Imam 'Alī (Peace be on him) proclaimed:

- Keep on remembering Allah, for His is the best remembrance.
- Yearn only for those things, which the virtuous have been promised by Allah, for His promise is the truest of all promises.
- Follow the Holy Prophet and adhere to his conduct, for his is the best direction, that will lead you to salvation.
- Acquire the knowledge of the Holy Qur'ān, for it is something which is most eloquent. Ponder over its intrinsic meanings, for it gives glory to the heart. Derive remedy from its light, for it cures the evils hidden in the bosoms. And recite it nicely for its narrations are the best and the most fruitful of all narrations.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ  
 لِلْعَالَمِينَ نَذِيرًا، وَالصَّلَاةُ عَلَى مَنْ جَعَلَهُ شَهِيدًا وَ  
 مُبَشِّرًا وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا  
 وَعَلَى آلِهِ الَّذِينَ أَذْهَبَ عَنْهُمْ الرِّجْسَ أَهْلَ الْبَيْتِ  
 وَطَهَّرَهُمْ تَطْهِيرًا:

### TO THE TEACHER

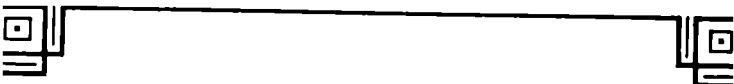
The Islamic Seminary presents the twelfth revised edition of this Qur'anic Primer for the beginners.

It is an honour to note that our efforts in bringing out this publication yielded fruitful results so much so that owing to its extreme popularity we had to publish its twelfth edition.

It gives us pleasure to feel that this Primer has been presented in a simple and easy manner in contrast to similar such primers which are taught in schools and maktabas.

In order to enable the beginners to comprehend easily the form of words, ligatures, signs and symbols, the two-coloured setting has been introduced. This will not only make the Primer interesting but will make it attractive and enable him to read and write Arabic easily.

We have also taken due care to explain the English equivalents of the Arabic language. Consonants, vowels and phonetic sounds in pronunciation have been provided in a lucid manner.



In Part II of the Primer we have reproduced the 30th part of the Holy Qur'an with its full text in Arabic together with its easy and fluent translation in English.

The teachers are requested to go through the instructions contained in this Primer thoroughly and to handle their pupils tenderly with love and affection in order to arouse in them a feeling for learning without distraction.

We trust our efforts will be duly appreciated by the teachers as well as the students.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Y. K. Nafsi

(Director)

Karachi 1981

## DOT

The teacher should place his finger on a “dot” and tell the child that it is called nuqṭah. He should then enquire from the child about it and ask him to repeat the word nuqṭah (نُقْطَة).



When a child identifies nuqṭah and can pronounce it, he should be made to identify one, two or three nuqṭah and the manner in which they are written.



Now, the child should be told that there are nuqṭah above or below a letter. Thereafter, he may be taught about their number and location.



NOTE: The teacher should ask the child to repeat two nuqṭah above, one nuqṭah below, three nuqṭah above, so on and so forth.



## THE ALPHABET

A sign with a particular shape and sound is called **ḥarf** (letter) and all the letters taken together are called **al-ḥuruf al-hijā'iyah** (alphabet) (الحروف الهجائية). Two or more letters make a word. There are 28 letters in the Arabic alphabet.

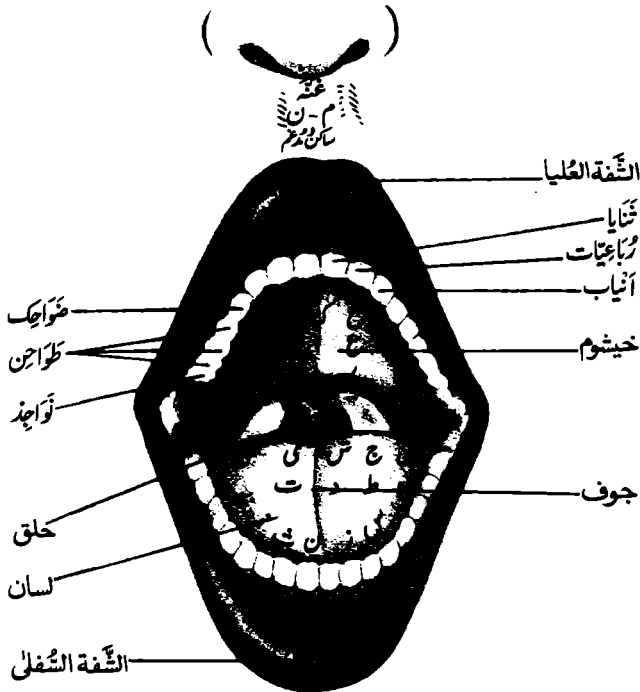
A child should be told the names of various letters and made to identify them e.g. alif, bā, tā, thā, jīm, ḥā, khā etc.

The child should be told that the letters bearing maddah, a horizontal stroke (ـَ) are to be pronounced with prolongation.

|         |       |           |       |        |
|---------|-------|-----------|-------|--------|
| ا اَلِف | ب بَا | ت تَا     | ث ثَا | ج جِيم |
| ح حَا   | خ خَا | د دَا     | ذ ذَا | ر رَا  |
| ز زَا   | س سِي | ش شِي     | ص صَا | ض ضَا  |
| ط طَا   | ظ ظَا | ع عِي     | غ غِي | ف فَا  |
| ق قَا   | ك كَا | ل لَام    | م مِي | ن نُون |
| و وَاو  | ه هَا | ء هَمْزَة | ي يَا | يَا    |

## PHONETIC DIAGRAM

The diagram illustrates the throat and various parts of the mouth: palate, tongue, teeth and lips from where different accents originate. The teacher should demonstrate by pronouncing each letter to help the child to grasp it properly.



## PHONETICS AND ORTHOGRAPHY

Arabic belongs to the Semitic group of languages. The characteristic feature of Semitic languages is their basis of consonantal roots, generally trilateral. Variations in shade of meaning are obtained, first by varying the vowelling of the simple root, and secondly by the addition of prefixes, suffixes, and in-fixes. Thus, from the root **سلم** we derive **sallama**, **aslama**, **istalama**, **istaslama**, **salāmun**, **salāmatun** and **muslimūn**. Word forms derived from the trilateral roots, and retaining the three basic consonants, are associated with meaning patterns.

Arabic is written from right to left. There are two common methods of writing namely; the **naskh** and the **ruq'ah**. The beginner is advised to use the **naskh** as exemplified in this primer.

The following letters are pronounced more or less like their English equivalents:

|   |      |    |   |       |    |    |        |      |
|---|------|----|---|-------|----|----|--------|------|
| ا | alif | —  | ز | zā    | z  | ق  | qāf    | q    |
| ب | bā   | b  | س | sīn   | s  | ك  | kāf    | k    |
| ت | tā   | t  | ش | shīn  | sh | ل  | lām    | l    |
| ث | thā  | th | ص | ṣād   | ṣ  | م  | mīm    | m    |
| ج | jīm  | j  | ض | ẓād   | ẓ  | ن  | nūn    | n    |
| ح | hā   | h  | ط | ṭā    | ṭ  | و  | wāw    | w    |
| خ | khā  | kh | ظ | ẓā    | ẓ  | هـ | hā     | h    |
| د | dāl  | d  | ع | ‘ain  | ‘  | ء  | hamzah | a(ʾ) |
| ذ | ẓāl  | ẓ  | غ | ghain | gh | ي  | yā     | y    |
| ر | rā   | r  | ف | fā    | f  |    |        |      |





(1) The hamzah, the glottal stop, may be described in practical terms as the act of breathing which is necessary in English to begin a word with a vowel at the opening of a sentence; as, for example, when one says, "Is that so?" in reply to a statement. The word "is" would be transliterated into Arabic with an initial hamzah thus **هـ**. The hamzah is, in fact, rather like a very weak 'ain: hence its shape, which is the top portion of the 'ain in miniature.

(2) In pronouncing **thā** and **zāl** the tip of the tongue is pressed against the edge of the front teeth (incisor).

(3) **hā** is a strongly guttural h produced by a strong expulsion of air from the chest.

(4) **ṣād**, **zād**, **tā** and **zā** belong to the group of emphatic sounds. In pronouncing them, the tongue is pressed against the edge of the upper teeth, and then withdrawn forcefully.

(5) 'ain is a very strong guttural produced by compression of the throat and expulsion of breath.

(6) ghain is the sound made in gargling.

(7) **qāf** is a k sound produced from the back of the throat.

**fathah:** It is indicated by a small diagonal stroke above the letter, as **رَ ra**. This vowel sign is the neutral a sound e.g. **دَرَسَ da ra sa**.

**kasrah:** It is the same diagonal stroke below the letter, as **رِ ri**. Its approximate sound is i e.g. **دَرِسَ da ri sa**.

**zammah:** It is written like a miniature wāw above the letter, as **رُ ru**. This is pronounced like u

e.g. **دَرُسَ da ru sa**.



jazm: The absence of a vowel sign is indicated by the orthographical character jazm above the letter. It stops the continuance of sound then and there e.g. am <sup>جَزْم</sup> lam <sup>جَزْم</sup> tunzir <sup>جَزْم</sup> تُنْذِرُ

Tanwīn: When the vowel signs are written double they are to be pronounced with a final “n” an, in, un e.g. ilāhan <sup>تَنْوِين</sup> إِلَهِهَا ilāhin <sup>تَنْوِين</sup> إِلَهِهِ ilāhun <sup>تَنْوِين</sup> إِلَهِهِ

alif maqṣurah: When it appears above a letter it gives the sound of a longer “a” viz. “ā” e.g. <sup>اَلِفْ مَقْصُورَة</sup> اَمِنْ āmana. And it appears below a letter it gives the sound of a longer “i” viz. “ī” e.g. <sup>اَلِفْ مَقْصُورَة</sup> كُتُبِهِ kutubihī.

Inverted ḡammah: When it appears above a letter it gives the sound of longer “u” viz. “ū”. e.g. <sup>اَلِفْ مَقْصُورَة</sup> دَاوُدُ Dāwūdu.

tashdīd: When it appears above a letter it denotes that the letter is to be pronounced twice. e.g. <sup>اَلِفْ مَقْصُورَة</sup> اُمَّة ummatan <sup>اَلِفْ مَقْصُورَة</sup> اُمَّة ummatin <sup>اَلِفْ مَقْصُورَة</sup> اُمَّة ummatun

maddah: When it appears above a letter it means that the letter should be prolonged. If there is short maddah, it will prolonged twice the length of alif and if there is long maddah, it will be prolonged four times the length of alif, for example <sup>اَلِفْ مَقْصُورَة</sup> مَلَاَئِكَةُ malā'ikatu.

Note: Sun-letters when followed by article al are pronounced twice and lam of al remains silent (e.g. <sup>اَلِفْ مَقْصُورَة</sup> اَشْشَمْسُ ash-Shamsu) while Moon-letters are pronounced once and lam of al is not silent (e.g. <sup>اَلِفْ مَقْصُورَة</sup> اَلْقَمَرُ al-Qamaru).

### SHORT VOWELS

**Fathah**, ( فَتْحَة ) **kasrah** ( كَسْرَة ) and **zammah** ( ضَمَّة ) are called **I'rāb** ( اِعْرَاب ). When the child has memorized the alphabet he should be told about these short vowels.

**Fathah** is indicated by a small diagonal stroke above a letter ( — ), **kasrah** by the same diagonal stroke below a letter ( — ) and **zammah** by a diagonal stroke above the letter with a rounded head resembling that of a comma in English ( ˆ ).

The child should be told that the letter **alif** does not bear any vowel sign. The **alif**, with which a word begins and which bears a vowel sign or **jazm** is in fact **hamzah** ( ء ). However, in common practice **hamzah** is written as ا إ إ

The first letter of the alphabet **alif** is always pronounced with the preceding letter bearing **fathah** e.g. **Mīm** with **fathah** before **alif** is pronounced as **mā** ( مَا ) while **alif** with **fathah** before quiescent **mīm** is pronounced as **am** ( أَمْ )

A table of the letters bearing **fathah** should be practised as: a, ba, ta, tha, ja, ha, kha etc.

أَبَ تَ ثَ جَ حَ خَ دَ ذَ رَ نَ  
سَ شَ صَ ضَ طَ ظَ عَ غَ  
فَ قَ كَ لَ مَ نَ وَ هَ عَ يَ

Similarly, tables with **kasrah** and **zammah** are written hereunder in alphabetical order so that these signs may be understood properly by the child. While pronouncing **kasrah**, the child should say; i, bi, ti, thi, ji, hi, khi, di, zi and so on. And while pronouncing **zammah**, the sound resembling **wāw** should be uttered. When uttering **bā zammah bu** ( بُ ) the sound should resemble **bū** in **Zabūr** ( زَبُورُ ). The child should practise the table of **zammah** as: u, bu, tu, thu, ju etc.

|      |      |      |      |      |      |      |
|------|------|------|------|------|------|------|
| اِبِ | تِ   | ثِ   | جِ   | حِ   | خِ   | دِ   |
| ذِ   | رِ   | زِ   | سِ   | شِ   | صِ   | ضِ   |
| طِ   | ظِ   | عِ   | غِ   | فِ   | قِ   | كِ   |
| لِ   | مِ   | نِ   | وِ   | هِ   | ءِ   | يِ   |
| اُبُ | تُبُ | ثُبُ | جُبُ | حُبُ | خُبُ | دُبُ |
| ذُبُ | رُبُ | زُبُ | سُبُ | شُبُ | صُبُ | ضُبُ |
| طُبُ | ظُبُ | عُبُ | غُبُ | فُبُ | قُبُ | كُبُ |
| لُبُ | مُبُ | نُبُ | وُبُ | هُبُ | ءُبُ | يُبُ |



## EXERCISE



Following are the tables wherein the letters are not arranged in alphabetical order and different vowel signs appear on them. The child should master fully all the three vowel signs.

بَ جَ دَ رَ حَ سَ طَ صَ  
خَ ذَ نَ رَ فَ شَ لَ ظَ كَ  
عَ تَ قَ يَ ءَ مَ نَ وَ هَ

ثَ سَ صَ جَ خَ بَ تَ يَ  
ذَ ضَ زَ شَ فَ مَ رَ نَ لَ كَ طَ  
لَ قَ عَ وَ ظَ هَ ءَ يَ دَ دَ عَ

تُ حُ ضُ ثُ جُ دُ نُرُ شُ  
ظُ عُ فُ لُ نُ وُ قُ خُ كُ  
مُ طُ غُ هُ يُ بُ سُ ءُ ذُ



## THE LIGATURES

The teacher should take care that until and unless the foregoing lessons are understood fully by the child and he can repeat them fluently, he should not begin teaching him the ligatures (al ḥurūful murakkabah الحروف المركبة)

The child should be made to comprehend that when two or three letters are joined together the method detailed below is followed:

(a) If there are only two letters, the initial part of the first letter is joined with the complete second letter e.g. حَجَّ

(b) If there are three letters, the initial parts of the first two letters and the complete third letter are joined together e.g. حَجَّتْ

(c) In some ligatures a letter is indicated only by a notch ( ر e.g. تَمَرٌ ), a tip ( م e.g. ثَمَرٌ ) or teeth-like curves ( س e.g. شَجَرٌ ). If there are one, two, or three dots above a notch or tip, the letters are tā, thā and nūn respectively. And if there are one or two dots below the notch or tip, the letters are bā and yā e.g. يَسْرُ بَقَرٌ

A table of ligatures is given below. The child should be asked to utter every letter separately e.g. ḥā bā, mīm ta, qāf lām, etc.

ح ب مت قل سم طب  
مو مه شل كب قد  
به سك فق ظل طس

طن من ظو غل طم  
مظ قر قه ما سط  
غد حج كخ مم جمع  
حظ ظي صص طو غش  
كل جب لم عن قن  
شد ضد ها هي لك  
هو ضل خص يل خل  
نم نب يت بث تك  
بس تر نو ثق يف  
فظ يي نك فا تا ثا يا

Some more specimens of ligatures comprising two, three and four letters.

فص صف فوق قف كف

فك لف جف لق قل

قد دق سق قر

عقل قفل لقب خلف

كفر فقر غير شفق

عفو سقف شغف شمع

شمع فلق ضعف

ابجد هوزر حطي كلمن

سعقص قرشت ثخذ ضظغ

There are two methods of joining jīm, ḥā, khā, ‘ain and ghain as shown below. The child should recognize each form carefully.

تج تج بخ بخ صح صح  
سع سع بع بع

Some letters are written in two or three forms as shown below. The child should be asked to master these forms.

ك ك د د ر ر لا  
لا لا ی ی ه ه ه

When there are two dots on ḥā ( ھ ) it is called tā marbūṭah ( تاء مَرْبُوطَة ). This is pronounced as tā and generally indicates the feminine gender.

ن ن ب ب ق ق س س م م  
ج ج ل ل

For example:

فَاطِمَةٌ مُبَاهِلَةٌ

Mubāhilatun

Fāṭimatun

Given below are three tables of ligatures. The first table bears the sign of fathah, the second of kasrah and the third of zammah. The child should be asked to repeat them again and again so that he may understand them fully.

salama razaqa warada jaraba 'amala adaba

|                   |                   |
|-------------------|-------------------|
| سَ لَ مَ (سَلَمَ) | رَ نَ رَ (رَنَرَ) |
| وَرَدَ            | جَ رَبَ (جَرَبَ)  |
| عَمَلَ (عَمَلْ)   | أَدَبَ            |
| وَدَعَ            | مَرَضَ (مَرَضْ)   |
| ضَرَبَ (ضَرَبْ)   | رَدَا             |
| وَنَرَ            | عَلَمَ (عَلَمْ)   |
| فَتَحَ (فَتَحْ)   | وَرَثَ            |
| دَرَسَ            | قَسَمَ (قَسَمْ)   |

ibili sirifi shikhiri jirifi sitiri bitithi

اِبِلِ (اِبِلِ) سِ رِفِ  
(سِرِفِ) شِخِ رِ (شَخِرِ)  
جِ رِفِ (جِرِفِ) سِ تِ رِ  
(سِ تِرِ) پِ تِ ثِ (بِ تِ ثِ)  
صِ رِفِ (صِرِفِ)

---

ṭurufu jurufu shukhudu muruḏu ubulu

طُرْفُ (طُرْفُ) جُرْفُ  
(جُرْفُ) شُخُ دُ (شُخْدُ)  
مُرُضُ (مُرُضُ) اُبُلُ  
(اُبُلُ) سُ رِفُ (سُرِفُ)  
مُرْدُ (مُرْدُ)

---

Given below are three tables of ligatures. The first table bears the sign of fathah, the second of kasrah and the third of zammah. The child should be asked to repeat them again and again so that he may understand them fully.

It should be kept in view that the more the child practises to join letters, the more fluent he will be in reading them. This will be more helpful for his proficiency. Some more examples of ligatures comprising three and four letters are given below. All these should be taught in a fluent manner without resorting to spellings. The child should read them again and again from top to bottom, from right to left and vice-versa.

In this table the child should be taught to pronounce the words correctly, particularly the differentiation of zāl ( ذ ), zā ( ز ), zād ( ض ), zā ( ظ ) and thā ( ث ), sīn ( س ) and šād ( ص ). He should be asked to practise the sounds of hā ( ح ), khā ( خ ), 'ain ( ع ) and qāf ( ق ) from his throat.

ذَرَأَ وَدَعَ رَزَقَ دَرَسَ  
إِرْمُ أَدَبٍ ضَرَبَ صَدَقَ  
نَزَلَ كَرُمَ عُرِفَ قِرَدَ  
قَرَأَ عَرُبُ خَرَجَ نَذَرَ



صَلَحَ مَعَكَ جَلَسَ بَلَغَ  
 عَبَسَ بُعِثَ سَمِعَ حَبِطَ  
 حِيدَ يَجِدُ عَلِمَ بُهِتَ  
 مَلَأَ مَلِكُ لَيْسَ ظَلِمَ  
 عَمِدَ أَخَذَ رَجُلَ رُسُلَ  
 ذُكِرَ سَبْعُ رُبْعُ فَلَقَ  
 يَذَرُكَ فَهَلَكَ عَشْرَةَ  
 حَسَنَةً جَعَلَكَ لِنُزِيرِكَ  
 أَتَذَرُ سَحَرَةً كَمَثَلِ  
 أَفَامِنْ سَأَلَكَ فَخَشِيَ  
 لَتَجِدُ لَقُضِيَ قِرْدَةً كَلِمَةً  
 فَطُبِعَ بَصْرُكَ بِيَدِكَ



## QUIESCENCE

Jazmah ( جَزْمَةٌ ) or sukūn ( سُكُونٌ ) means quiescence and the letter marked with it is called jāzim or sākin (quiescent). This is because when jazmah appears above a letter it stops the continuation of sound. The child should be told that jazmah joins two letters viz. the one marked by jazmah itself and the other preceding it.

The teacher should himself utter bi-lettered ligatures and ask the child to repeat them. For instance, the difference between raba ( رَبَّ ) and rab ( رَبِّ ) should be explained to the child by telling him that when there is fatḥah above bā, the sound is produced by opening the mouth but in the case of jazmah, the sound stops then and there. This will make the matter easily intelligible to the child.

kam bat ṣaf tam kaf

كَمْ بَتْ صَفْ تَمْ كَفْ

zif dib zīd sib kib

ظِفْ دِبْ ضِدْ سِبْ كِبْ

qum juf hun ghul kun

قُمْ جُفْ هُنْ غُلْ كُنْ




Given below are the ligatures of three and four letters with different vowel signs. The child should read them without resorting to spellings.

اَدَبُ صَدَفُ بَدَنُ تَرَكَ  
 رَجَبُ اَلَمْ نَجَفُ فَلَقُ  
 اَبَدُ غَنَمُ حَسَدُ مَلَكُ  
 لَكُمُ قَسَتْ صَفَرُ تِلْكَ  
 نِعَمُ لِمَنْ عَجَلَ نَدَعُ  
 قُلْتُ حُكْمُ كُنْتُ لَسْتُ  
 فُلْكَ نَحْنُ لَحْمُ

شَرِبْتُ مَرُّهُمْ لَشُكْرٍ مَطْلَبُ  
 أَفْضَلُ أَكْرَمِ أَسْلَمَ رَحِمَتْ  
 غَفَلْتُ بَدُلَهُ بَرَكْتُ جَلَوَهُ  
 قَطْرَهُ خَلَقْتُ أَكْبَرُ  
 دِرْهُمْ قِسْمَتْ مَحْنَتْ سَجْدَهُ  
 مَغْرِبُ مَشْرِقُ مَسْجِدُ قِبْلَهُ  
 سِمِيسَمُ خِدْمَتْ مِسْطَرُ  
 مُرْشِدُ مُشْكِلُ مِنْكُمْ مُسْلِمُ  
 أَهْلُكَ عِلْمُكَ ظَلَمْتُ قَلْبِكَ  
 يَهْلِكَ قُتِلَنْ تَعْلَمُ خَلْفَكَ  
 الْحَمْدُ نَسْتَغْفِرُكَ غَلَبْتُ

## LONG VOWELS

The letters wāw, alif and yā are called long vowels (al ḥurūf al-illaḥ **الْحُرُوفُ الِئِلَٰه**).

The vowel signs (    ) correspond with alif, yā and wāw respectively.

If any of the vowel letters succeeds a letter which has a corresponding vowel sign above it, the sound of the preceding letter will be prolonged a little further.

For instance, the words, ba ( **بَ** ), bi ( **بِ** ) and bu ( **بُ** ) will be shortened but bā ( **بَا** ) bī ( **بِي** ) and bū ( **بُو** ) will be prolonged.

If a vowel sign corresponds with the vowel letter, its sound is called active (ma'rūf **مَعْرُوف**) and if it does not corresponds with it, its sound is called passive (majhūl **مَجْهُول**).

The child should pronounce these letters in a fluent manner without resorting to spellings. Examples of such vowel letters are given below:

### ACTIVE SOUND

Alif preceded by a letter bearing fathah

**بَا تَا لَامَا سَا جَا وَا**

Yā preceded by a letter bearing kasrah

**بِي ثِي فِي لِي سِي هِي**

Wāw preceded by a letter bearing zammah

**بُو هُو مُو دُو يُو قُو**

### PASSIVE SOUND

Wāw preceded by a letter bearing fathah

**بَوْ ثَوْ سَوْ لَوْ كَوْ مَوْ**

Yā preceded by a letter bearing fathah

**بَي ثَي كَي هَي عَي حَي**

Given below are some examples which bear either active or passive sound. The child should be asked to master the construction of such words.

نِدَا جَزَا شَفَا دُعَا صَفَا  
خَفَا جَفَا فُضَا سَبَا قَبَا  
وُضُو نُهَو عَلُو عُفُو

---

نَبِي عَلِي وَصِي وَلِي سَخِي  
صَبِي حَفِي صَفِي زَكِي رَضِي  
تَقِي نَقِي جَلِي خَفِي

---

مَاتَ تَابَ فَاتَ نَارَ فَازَ  
قَامَ جَاءَ خَافَ كَانَ

كَمَا عَاشَ قَضَا خَابَ فَنَّا  
قَابَ عِشَا ذُكََا رَضَا ذَاكَ  
خَلَاقَ خَالِقُ بَلَاعَ بَالِغُ  
مَالِي نَارِي بَاقِي ذَاتِي عَالِي  
خَالِي هَادِي قَوْلِي قَالُوا مَاتُوا  
قُلُوبُ نُورِي رُءُوفُ أَلَا  
يَقُولُ عَزِيزُ أُمْلِي أَمْرِي  
خَلَوْ غَدَوْ عَلَوْ مَوْجُ هَوَا  
صَوْتِ عَوْنِ رُؤَيْدِ فَوْقَهُمْ  
بَيْنَكَ رَأَيْتُ قَلْبَيْنِ

## THE JĀZIM ALIF

The jāzim alif is read with an accent. The teacher should read it out first and then ask the child to pronounce it.

بَا تَا وَ  
 بَاسَ وَأَمْرُ تَأْكُلُ رَأْسُ  
 يَأْتِمِرُونَ يَأْفِكُونَ يَأْخُذُكُمْ  
 تَأْخُذُكُمْ تَأْوِيلُ تَأْتِنِي  
 أَتَأْمُرُنَا تَأْتُونِي يَا ذَنْ  
 يَأْتِيهِ أَسَآتُمْ وَأَتُونِي  
 قَرَأْتُ جِئْتُ

## NUNATION

When a vowel sign is written twice above or below a letter ( َ ِ ُ ) it is called nunation (tanwīn تَنْوِين) because thereby the sound of “n” is produced at the end.

The following tables should be taught to the child in a fluent manner without resorting to spellings.

ban bin bun tan tin tun

بَ (بُنْ)    بِ (بِنْ)    بُ (بُونْ)  
 تَ (تُنْ)    تِ (تِنْ)    تُ (تُونْ)

an    ban    tan    thān    jan    ḥan    khan    dan    ḡan

اَ (أَنْ)    اِ (إِنْ)    اُ (أُونْ)  
 دَ (دُنْ)    دِ (دِنْ)    دُ (دُونْ)  
 طَ (طُنْ)    طِ (طِنْ)    طُ (طُونْ)  
 مَ (مَنْ)    مِ (مِنْ)    مُ (مُونْ)



in bin tin thin jin ħin khin din zin rin

اِبِ تِ ثِ جِ حِ خِ دِ  
ذِ رِ زِ سِ شِ صِ ضِ  
طِ ظِ عِ غِ فِ قِ كِ لِ  
مِ نِ وِ هِ ءِ يِ

---

un bun tun thun jun ħun khun dun

أُبُ تُ ثُ جُ حُ خُ دُ  
ذُ رُ زُ سُ شُ صُ ضُ  
طُ ظُ عُ غُ فُ قُ كُ لُ  
مُنُ وَ هُ ءُ يِ

---

# EXERCISE

بَبَج د رَح س ط ص  
 زَنَز ف ش ل ظ ك  
 تَق تِي ء م ن و ه

---

ثِي سِي صِي جِي خِي بِي تِي يِي  
 ذِي ضِي زِي شِي فِي مِي نِي كِي طِي  
 لِي قِي عِي وِي ظِي هِي ءِي دِي دِي عِي

---

تَح حُ ضُ ثُ جُ دُ زُ شُ  
 طُ عُ فُ لُ نُ وُ قُ خُ كُ  
 مُ طُ عُ هُ يُ بُ سُ عُ دُ

It should be noted that with fathah, the letter alif is added as in حَسَنًا = ا + حَسَن but if a word ends with tā-marbuṭah as in حَسَنَةً alif is not added.

قَا-قَا كَا-كَا مَّا-مَّا قَى-قَى  
مَالًا أَبَدًا أَحَدًا أَمْرًا  
جَهْرَةً رِمْقًا عُسْرًا يُسْرًا  
شَهَادَةً رَغَدًا إِمَامًا فَتْحًا  
حَسَنَةً مَغْفِرَةً

شَجَرٍ إِلَيْهِ يُسْرٍ شِقَاقٍ  
نِصَابٍ كِلَابٍ فَكِهَةٍ قَدْرِ  
نُسْكِ نَفْسٍ بَعْضٍ فَضْلِ  
نَاصِرٍ كَلْمَجٍ

قَادِرٍ مَكِينٍ حِصَاتٍ بِلَادٍ  
بِتَابِعِ ذَهَابٍ مُقْتَدِرٍ

خَيْرُ إِلَهٍ رِضْوَانُ صَنَمٍ  
بُكْمٌ كَرِيمٌ رَحِيمٌ غَفُورٌ  
يَدٌ بَاسِطٌ شَمْسٌ هُمٌ  
عُنَى فَهْمٌ قَمَرٌ ضَرْبٌ  
قَدَرٌ فَمُ شَجَرٌ قُدْرَةٌ  
غَدِيرٌ دَارٌ أَبٌ أُخْتُ  
حَدِيثٌ كِسَاءٌ أَخٌ شِقَاقٌ  
أَمْنٌ أَمَانٌ مَرَضٌ

## VOWEL SIGNS

Alif, yā, and wāw are also called **ḥurūful maddah**. Their substitute vowel signs are **alif maqṣūrah** (الالف المقصورة) and, inverted **zammah**. **Alif maqṣūrah** (shortened alif) is written above or below a letter while inverted **zammah** is written above a letter only.

The following signs should be taught to the child and it should be ensured that he grasps them fully (  $\overset{\text{ـَ}}{\text{ـ}}$   $\overset{\text{ـِ}}{\text{ـ}}$   $\overset{\text{ـُ}}{\text{ـ}}$  ).

The child should be told that when **alif maqṣūrah** is above a letter it substitutes **alif**, and when it is below a letter it substitutes **yā** and inverted **zammah** substitutes **wāw**. These vowel signs are used instead of **ḥurūful maddah** because **maddah** appears on these three letters only.

### SHORTENED ALIF ABOVE

ā bā tā thā jā ḥā khā dā zā rā zā

ا ب ت ث ج ح خ  
 د ذ ر ز س ش ص ض  
 ط ظ ع غ ف ق ك ل  
 م ن و ه ء ي

The children should be told that there is no difference in pronunciation of these letters. They can be written in either way.

ا ب با ث تا ث ثا

ج جَا ح حَا خ خَا د دَا

ذ ذَا ر رَا ز زَا س سَا

ش شَا ص صَا ض ضَا ط طَا

ظ ظَا غ غَا ف فَا

ق قَا ك كَا ل لَا م مَا

ن نَا و وَا ه هَا ي يَا

قَالَ قُلْ مَا لِكَ مِلِكِ  
 اَدَمُ اَمِنْ كِتَابُ كِتَابُ  
 سُبْحَنَكَ كَلِمَاتِ كَلِمَاتِ  
 مَا رَبُّ بَرَكْنَا ذَالِكَ ذَالِكَ  
 اِلَهَ اَنْهَرُ اَبَوَاهُ اَبَوَاهُ  
 عَهْدَ عَاهَدَ يَبْنِي مَتَى  
 اَذَانِهِمْ رَزَقْنَهُمْ لِلْمَلِكَةِ  
 خَطِيئَتِكُمْ جُنَّتُهُمْ بِالْهُدَى  
 صَلَوةٌ زَكَاةٌ سَمَوَاتِ

## SHORTENED ALIF BELOW

ī bī tī thī jī ḥī khī dī zī rī zī sī

ا ب ت ث ج ح خ  
 د ذ ر ز س ش ص ض  
 ط ظ ع غ ف ق ك ل  
 م ن و ه ي

## THE OTHER WAY

بِئِ ثِئِ جِئِ دِئِ  
 زِئِ سِئِ ضِئِ طِئِ  
 غِئِ فِئِ كِئِ مِئِ  
 نِئِ وِئِ هِئِ يِئِ



يُحْيِي يُحْيِي اِبْرَاهِيمَ اِبْرَاهِمَ  
 الْفِهِمُ وَقِيلَهُ وَقِيلَهُ نُحْيِ  
 عَلَيْهِ لِإِيلَفٍ لِإِيلَفٍ  
 بِهِ يَسْتَحْيِ بِسُحْرَجِهِ  
 بَعْدَهُ خَطِئَتِهِ خَطِئَتِهِ  
 مِنگَالٍ مِنگَالٍ رِسْلَتِهِ  
 لِحُكْمِهِ بِعَبْدِهِ كَلِمَتِهِ  
 أَرْضِهِ سَبِيلِهِ بِجَهَازِهِ  
 كُتِبَ رُسُلُهُ فِيهِ

# INVERTED ZAMMAH

û bū tû thû jû hû khû dû zû rû

ءُ بُ ثُ جُ حُ خُ  
 ذُ زُ سُ شُ ضُ صُ  
 ظُ طُ عُ غُ فُ قُ كُ لُ  
 مَن وَ هُ يَ

## THE OTHER WAY

ءُ أُو بُ بُ جُ جُو دُ دُو  
 زُ زُو شُ شُو ضُ صُو طُ طُو  
 عُ عُو قُ قُو مَ مُو نَ نُو  
 لُ لُو وُ وُو هُ هُو يَ يُو

EXERCISE

نُورُهُ لَهُ دَاوُودُ دَاوُدُ  
 سُبْحَانَهُ سُبْحَانَهُ أَثْقَلَهُ  
 جَهْرَهُ يَلُودُونَ يَلُونُ  
 وَوَرِي وَرِي كِتَبَهُ  
 أَقْبَرَهُ مَوْءَدَةٌ مَوْءَدَةٌ  
 غَاوُونَ غَاوُونَ أَخْرَجَهُ  
 نَحْنُ لَهُ مُسْلِمُونَ إِبْرَاهِمَ  
 إِسْمَاعِيلَ إِسْحَقَ فَأَنْجَيْنَاكُمْ  
 أَمْرُهُ فِيهِ مُهَانًا

## PROLONGATION

Maddah (مَدَّة) means “to prolong” and the letter marked with it is prolonged while reading. It is written horizontally over alif, yā and wāw thus (سُوءٌ/خَطِيئَةٌ/دُعَاءٌ). Maddah (prolongation) is of two kinds — the short one ( ~ ) and the long one ( ـــ ). The difference between the two should be explained to the child by showing him their signs.

The child should be told the difference between fathāh and alif maqṣūrah, and the two maddah. He should pronounce the relevant word with its characteristic sound.

The letter bearing fathāh is uttered by opening the mouth. The letter bearing alif maqṣūrah or short maddah is prolonged twice the length of alif and the one bearing long maddah is prolonged four times the length of alif. The teacher should pronounce such words in the first instance and then ask the child to practise them.

جَاءَ سَاءَ لَيْسُوْهُ سَيِّئَتْ  
 أَرِنِيْ أَلَا أَوْلِيَاءَ مَا يَشَاءُ  
 أَمْرُهُ إِذَا أَرَادَ مَاءً آبَاءَكُمْ

جَاءَتْ حَدَائِقَ وَوَرِثَهُ  
 بَلَاءٌ يَأْدُمُ يَبْنَى إِسْرَائِيلَ  
 فِي أَوْلَادِكُمْ بِمَا أُنْزِلَ إِلَيْكَ  
 أَبْنَاءَكُمْ هَؤُلَاءِ فَجَزَاؤُهُ  
 وَمَا أُنْزِلَ مِنْ قَبْلِكَ سَوَاءٌ  
 فَلَوْلَا أَلْقَى بَطَائِنُهَا مِنْ  
 لَأَاقِصُمُ وَجَدْنَا أَبَاءَنَا عَلَى  
 جَاءَهُمْ بِأَيْتِنَا إِذَا هُمْ  
 عَائِدُونَ كَرْبَلَاءُ

## SILENT LETTERS

The letters which do not bear any sign are called "silent letters" (أحرف الإصمات al ḥurūful iṣmāt). Such letters are written but not read.

It should be noted that a silent alif which succeeds a letter bearing fatḥah as well as precedes a letter which does not bear jazm is read, for instance, اِيْمَانٌ (īmānun), اِسْلَامٌ (islāmun) and اِنْسَانٌ (insānun).

The following is a table of silent letters.

Example: Bismi waṣṣur žul'arshi

بِسْمِ وَانْصُرْ ذُو الْعَرْشِ  
وَادْكُرُوا فَاَقْضِ وَاعْفُوا  
بِالبُشْرِى قَالُوا يَإَيُّسُ  
فِي الْكِتَابِ رَغَبًا مَائَتَيْنِ  
جَائِي رَجِيءٌ صَلَوةُ الْوَسْطَى  
ذَوِ الْقُرْبَى أَهْلَ الْبَيْتِ

In certain words, a superfluous notch is added after alif maqṣūrah. Like silent letters this notch, though written, is not read. e.g. mathwāhu

مَثْوَاهُ إِحْدَاهُمَا أَتَكُمُ  
أَذْرِكُمْ نَجْوَاهُمْ هَذَا

---

### Lesson Sixteen

If the letter bā appears after quiescent nūn or nunation, the sound is converted into mīm. In such instances a small mīm is written along with the quiescent nūn or nunation.

The child should be guided about this rule by showing him the following table.

رَجْعٌ بَعِيدٌ مِنْ بَعْدِهِمْ  
أَنْبَاءُ الْغَيْبِ نَفْسٌ بِمَا  
خَيْرًا بَصِيرًا لَطِيفٌ بِعِبَادِهِ  
مِنْ سَبَائِ بْنِ يَتْبُوعًا

## DOUBLED LETTERS

A doubled letter called **mushaddad** (مُشَدَّد) is not written twice. Instead, the sign ۞ called **tashdīd** (تَشْدِيد) is given above the letter. Such a letter is read with the preceding letter.

The teacher should first pronounce such letters himself and then ask the child to read them in a fluent manner such as abba, ibbi, ubbu.

|        |        |        |        |
|--------|--------|--------|--------|
| اَبَّ  | اَبَّ  | اَبَّ  | اَبَّ  |
| اُبَّ  | اُبَّ  | اُبَّ  | اُبَّ  |
| اِنَّ  | اِنَّ  | اِنَّ  | اِنَّ  |
| اُجَّ  | اُجَّ  | اُجَّ  | اُجَّ  |
| اَبَّ  | اَبَّ  | اَبَّ  | اَبَّ  |
| اُيَّ  | اُيَّ  | اُيَّ  | اُيَّ  |
| اِمَّم | اِمَّم | اِمَّم | اِمَّم |



هَمَّ إِنَّ أَنْ كُلُّ أُمَّ  
قَدْ مِمَّ رَبُّ حَقَّ غَرَّ  
كُنَّ ظَنَّ شَكَّ هُنَّ هِنَّ

صَدَّقَ كَرَّةً رَبُّكَ كَذَّبَ  
قَدَّرَ نَبَأَ حُرِّمَ عَطَّلَ  
عَلَّمَ لَكِنَّ لَعَلَّ هَلَّمَ

عُتِلَتْ ذُلَّتْ يُكَذِّبُ  
عَلَّمَهُ أَجَلَتْ حُلِيَّهِمْ  
أَيُّوبُ سَتَّارُ قَيُّومُ

When joining a **mushaddad** letter with other letters, the silent letters are not pronounced.

وَالسَّاءُ تَبْرَكَ الَّذِي وَالطَّارِقِ  
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

However, nunation occurring on a **mushad-**  
**dad** letter is pronounced.

مُسَمِّي عَرَبِيٍّ جَلًّا سِرًّا  
عَجَبِيٍّ حَتَّى شَكُّ سَوِيًّا  
قَوِيٍّ جَوِّ حَتَّى

Examples of alif maqṣūrah above or below  
the **mushaddad** letter.

بِسْمِ اللَّهِ صَلَّى وَلِيٍّ تَوَلَّى



## Lesson Nineteen



If **tashdid** occurs above two consecutive letters, the **mushaddad** letter will first be joined with the preceding letter and then with the succeeding one.

مَكَّنْهُمْ أَنْ يَطَّوَّفَ يَرْكُ  
إِلَّا الظَّنَّ مِنْ شَرِّ النَّفْثِ  
إِنَّ اللَّهَ أَمِيرٌ مِّنْ مَّعَكَ  
رَبُّ السَّمَوَاتِ إِنَّ مَكَّنْهُمْ

Examples of three-letters joined by **tashdid**.

ذَكَرْ ذَكَرْ طَهُ طَهُ رُطْهُرُ  
عُلْتُ سَبَّحْ رَبُّ الْفَلَقِ  
رَبُّ النَّاسِ طَلَّقْتُمْ وَالشَّعْ

If there is **tashdid** after nunciation, one fathah or one kasrah will be read instead of two.

مَثْوَىٰ لَهُمْ حَقٌّ مَّعْلُومٌ  
مَاءٌ مَّهِينٌ هَمَّا زَمَّشَاءٌ

If a **mushaddad** letter which occurs after nunciation is wāw or yā, the sound of **nūn ghunnah** (نون غنة) will be produced. It is more nasal sound than the English “n”.

مُرُو تَوَّ رَاوُ مَرِي  
مُنُو تَنُو رَنُو مَنِي  
ذَكِرُوا أَنْتِي دُرِّي يُوقَدُ  
بَحْرُ لُجِّي يَغْشَاهُ خَيْرًا يَرَهُ  
كُلُّ يَجْرِي ظُلُمًا وَزُورًا

## MERGING

The literal meaning of **idghām** (إِدْغَام) is to merge a letter by contraction into another similar letter. If a **mushaddad** letter occurs after a **jāzim** letter, the **jāzim** letter will not be pronounced on account of its being merged into the **mushaddad** letter.

يُبَيِّنُ لَنَا إِرْكَبُ مَعَنَا مِنْ رَبِّهِ  
 يَلَّ كَمْ مَرَّ  
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
 لَا

If the **jāzim** letter is **nūn** and the **mushaddad** letter is **wāw** or **yā**, the sound will be of **nūn ghunnah**.

لَنْ يَغْفِرَ إِنْ وَهَبْتُ مَنْ وَجَدَ  
 فَمَنْ يَعْمَلْ مَنْ يُفْسِدُ

## KINDS OF PROLONGATION

There are seventeen kinds of maddah. However only two of them are being mentioned below:

(a) If the letter occurring after the one bearing maddah is jāzim or mushaddad, the two letters will be joined with prolongation. This kind of maddah is called al-maddatul munqalibah المدة المنقلبة

ءَ اللّٰهُ اَلْثَنَ ءَ الذِّكْرَيْنِ

(b) The mushaddad letter which occurs after maddah will be pronounced twice instead of being joined with the preceding letter. This kind of maddah is called al-maddatul mudghamah المدة المدغمة

اَتُحَاجُّوْنِي تَأْمُرُوْنِي  
حَاجُّ مَجُوْنِي مُرُوْنِي

وَلَا الضَّالِّينَ وَلَا تَخَاضُّونَ  
جَاءَتِ الطَّامَّةُ الْكُبْرَى

NOTE: The teacher should first pronounce the relevant words and then ask the child to pronounce them. If the child knows only the rule, he will not be able to put it into practice.

## CONJUNCTIVE LETTER

In certain words a small **nūn** is written to join two words. This is called **nūn quṭnī** (نون قطنى). It is pronounced, but the alif preceding it is not read.

خَيْرًا الْوَصِيَّةُ قَدِيرُ الَّذِي  
بِعْلَامِ اسْمِهِ لَمَزَةُ الَّذِي  
فَخُورًا الَّذِينَ نُوحُ ابْنَهُ  
عَادَ الْأُولَى مُنِيبٍ إِذْ حَلَوْهَا  
شَيْئًا اتَّخَذَ خَيْرُ اطْمَئِنَّ  
يَوْمَئِذٍ الْمَسَاقُ مَثَلًا الْقَوْمِ  
مُرِيبِ الَّذِي

## SYMBOLIC LETTERS

In the beginning of some chapters of the Holy Qur'an there are some symbolic letters (al ḥurūful muqaṭṭa'āt الحروف المقطعات) which are either single or combined. Such letters even if combined are pronounced just like the single letters.

الْم الرَّ الْمَّصَّ  
أَلِفْ لَامْ مِيمٌ أَلِفْ لَامْ رَا أَلِفْ لَامْ مِيمٌ صَادُ

طس طس طسم يس  
طَا سَيْنٌ طَا سَيْنٌ مِيمٌ يَا سَيْنٌ

حَمْ عَسَقِ الْمَّرَّ  
حَا مِيمٌ عَيْنٌ سَيْنٌ قَافٌ أَلِفْ لَامْ مِيمٌ رَا

صَّ طه كهيعص  
صَادُ طَا هَا كَافٌ هَا يَا عَيْنٌ صَادُ

ق ن  
قَافٌ نُونٌ



## PUNCTUATION

There are a number of signs and symbols in the Holy Qur'an which constitute punctuation marks and there are separate rules with regard to each of them.

At times a small circle ( ○ ) occurs at the end of a verse. This means a full stop or sign of verse.

There are many other punctuation marks which are governed by the following rules:

(1) One should pause for a very short time at *tā* ( ط ), *jīm* ( ج ) and *mīm* ( م ).

(2) It is better to stop at *qāf* ( ق ) and *qāf-fā* ( قف ).

(3) It is permissible to pause at *ṣād* ( ص ).

(4) It is better not to stop at *zā* ( ز ), *ṣalle* ( صلي ) and *ṣal* ( صل ).

(5) One should not at all pause when *lā* ( لا ) is written without a verse.

If there are two signs at one and the same place one should act according to the upper one.

At some places the word *saktah* ( سكتة ) is written. It means that the reader should pause there but should not break the continuity of his breath. For example:

كَلَّا بَلْ سَكَّتَانِ - وَقِيلَ مَنْ سَكَّتَانِ

(1) If a letter occurring before the sign of stoppage bears a vowel sign that sign should not be read. On the other hand that letter should be read as jāzim. For example:

هُوَ as ط - قِطٍ as ة قِطُ  
 اللَّهُ م as م - بِهِ as ط - لَهُ as ط لَهُ

(2) If a letter occurring before the sign of stoppage bears the sign of tā marbūṭah ( ّ ) it should be read as jāzim hā ( ه ) while stopping. For example:

بَيِّنَةٌ as ط - قُوَّةٌ as ط قُوَّةُ  
 رَاضِيَةٌ as ط - رَاضِيَةٌ as ط تَقَاهُ  
 أُخْرَةٌ as ط أُخْرَةٌ

(3) If a letter bearing nunation occurs before the sign of stoppage it should be read as jāzim. For example:

جَانٌّ as ٠ - هَادٍ as ٠ هَادُ

(4) If, in case of stoppage, the letter alif occurs after a letter bearing double fathah only one fathah should be read. For example:

اَلْفَا فَا ٠ اَلْفَا فَا - تُرْبَا ٠ تُرْبَا

(5) If, in case of stoppage, yā occurs before a letter bearing double fathah, alif maqṣurah should be read instead of nunation. For example:

ضُحًى ٠ ضُحًى - طُوًى ٠ طُوًى

(6) If the sign lā ( لا ) occurs above the sign of verse and it is not proposed to stop there the reader should continue reading without stopping by combining that verse with the following one or without combining them, as the context demands. If it is proposed to stop, the following rules should be observed:

(a) The mushaddad letter following the verse should be read without tashdid. For example:

نَاعِمَةٌ ٠ لِّسَعِيهَا (نَاعِمَةٌ ٠ لِّسَعِيهَا)

(b) If the letters occurring after the sign of verse are alif lām or nūn quṭnī and the letter following them bears the sign of fathah then fathah should be read on the alif of alif lām and the nūn quṭnī should be dropped. For example:

شَيْبَا ۖ السَّمَاءِ (شَيْبَا ۖ السَّمَاءِ)  
 رَبِّ الْعَالَمِينَ ۖ الرَّحْمَنِ  
 (عَلَمِينَ ۖ الرَّحْمَنِ)

(c) If there is an alif without any sign after the verse or after nūn quṭnī and the letter following that alif bears jazmah, then it should be seen whether the letter occurring after jāzim letter bears ẓammah or kasrah. If it bears ẓammah the said alif should be read with ẓammah and if it bears kasrah the said alif should be read with kasrah, and nūn quṭnī should be dropped.

أَخِي ۖ أَشَدُّ (أَخِي ۖ أَشَدُّ)  
 مُبِينٍ ۖ اِقْتُلُوا (مُبِينٍ ۖ اِقْتُلُوا)

# EXERCISE

Sign of verse



Mandatory stop



Absolute stop



Permissible stop



زَكْرِيَّا ۖ نَرُوْجَانِ ۝ فَاتَّقُوْنَ  
 اِذَا الشَّمْسُ كُوِّرَتْ ۝ وَالِدَتِكَ  
 قُوَّةٌ ۖ غَيْرُهُ ۚ يٰٓاُولِيَ الْاَلْبَابِ  
 يٰٓاَيُّهَا الْمُرَّمَّلُ ۚ يٰٓاَيُّهَا الْمُدَّثِّرُ  
 اِذَا السَّمَاءُ اُنْشَقَّتْ ۝ وَالطَّارِقِ  
 اَجَلٍ مُّسَمًّى ۖ النُّجُْمُ الثَّاقِبُ  
 لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ اِنِّى  
 كُنْتُ مِنَ الظَّٰلِمِيْنَ

## PREScribed SCRIPTS

1. Throughout the Holy Qur'an the pronunciation of passive yā occurs only once viz. that **فَجَرَّهَا** is read as **فَجَرَّهَ** (Surah Hūd 11:41)

2. In some words the letter **ṣād** is written but it is read as **ṣīn**. In such instances a small **ṣīn** is written over **ṣād**. However, it is also not wrong to pronounce it as **ṣād**. For example: **بَضْطَةً** (Surah al-A'rāf, 7:69) and **يَبْضُطُ** (Surah al-Baqarah, 2:245) and **بِمَضْطِرٍّ** (Surah al-Ghashiyah, 88:22)

3. **أَنَا** is always read as **أَنْ** The second alif is not pronounced.

4. At one place **تُنَجِّي الْمُؤْمِنِينَ** is written as **تُنَجِّي الْمُؤْمِنِينَ** Surah al-Ambiyā':88

5. Wherever the word **مَلَائِكَةٍ** occurs it has been written with a superfluous alif which is not pronounced. This alif, occurs at twenty one places in the Holy Qur'an. A table of such places is given on next page to serve as aid to memory. The sign of a cross has been put over superfluous alif wherever it occurs.



# A TABLE OF SUPERFLUOUS ALIF



|                        |                            |                       |
|------------------------|----------------------------|-----------------------|
| أَفَإِنْ مَاتَ         | لَا إِلَى اللَّهِ          | أَنْ تَبُوءَ          |
| Āle 'Imrān, 3:114      | Āle 'Imrān, 3:158          | al-Mā'idah, 5:29      |
| مِنْ بَيِّأَتِ الْمُرُ | لَا أَوْضَعُوا             | إِنْ تَسُودَا         |
| al-An'ām, 6:34         | at-Tawbah, 9:47            | Hūd, 11:68            |
| أُمَمٌ لَتَتْلَوَا     | لَنْ نَدْعُوا              | لَكِنَّا هُوَ اللَّهُ |
| ar-Ra'd, 13:30         | al-Kahf, 18:14             | al-Kahf, 18:38        |
| أَفَإِنْ مِتَّ         | تَسُودَا                   | لَا أَذُبَحْتَهُ      |
| al-Ambiyā', 21:34      | al-Furqān, 25:38           | an-Naml, 27:21        |
| عَادًا وَتَسُودَا      | لَيَرْبُؤَا فِي            | لَا إِلَى الْحَجِيمِ  |
| al-'Ankabūt, 29:38     | ar-Rūm, 30:39              | as-Sāffāt, 37:68      |
| لَيَبْلُؤَا بَعْضَكُمْ | وَيَبْلُؤَا الْخَبَارُكُمْ | وَتَسُودَا فَمَا      |
| Muḥammad, 47:4         | Muḥammad, 47:31            | an-Najm, 53:51        |
| لَا أَنْتُمْ           | سَلَا سِلَا                | قَوَارِيرًا مِنْ      |
| al-Ḥashr, 59:13        | al-Insān, 76:4             | al-Insān, 76:16       |



## READINGS FROM QUR'AN

If the child has carefully followed the instructions that are laid down in the beginning of each lesson of this Qur'anic primer and has memorized his lessons correctly, he should begin from reading the 30th part of the Holy Qur'an.

We give below the Arabic texts and translation of some selected verses which have a great bearing on the concept and practice of Islamic principles and teachings.

The teacher should ask the child to memorize these verses wholly and fully. He should make the child practise spellings as well as recitation of the verses fluently along with their meanings.

For example, we give below the method of spelling: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**

Hamzah with fathah and lām with jazmah = al;  
hā with fathah and mīm with jazmah, ḥam = (al-ḥam);  
dāl with zammah, du = (alḥamdu); lām with kasrah  
and lām with jazmah = lil; lām with alif maqṣūrah = lā;  
hā with kasrah = hi = (alḥamdu lil lāhi); rā with  
fathah and bā with jazmah = rab; bā with kasrah and  
lām with jazmah = bil; 'ain with alif maqṣūrah = 'ā;  
lām with fathah = la; mīm with kasrah and yā with  
jazmah = mī = (rabbil 'ālamī); nūn with fathah = na;  
(rabbil 'ālamīna); with sign of verse alḥamdu lil  
lāhi rabbil 'ālamīn. This is one complete verse. The  
other verses, too, should be worked upon in the  
similar manner.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ  
 يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝  
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
 عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

In the Name of Allah, the Beneficent, the Merciful.  
 All Praise is to Allah, the Lord of the worlds.  
 The Beneficent, the Merciful. Master of the Day  
 of Judgement. You alone we worship, and You  
 alone we ask for help. Guide us to the right path;  
 the path of those whom You have favoured; not  
 of those inflicted by Your wrath; nor of those  
 gone astray. (Suratul Fatihah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ  
 وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

In the Name of Allah, the Beneficent, the Merciful.  
 Say: 'Allah is One. He is Absolute. He begot  
 none; nor was He begotten. There is none like  
 Him'. (Suratul Ikhlās)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ  
وَلَا نَوْمٌ لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ

Allah: There is no god but He, the Eternal, the Self-subsistent. Neither slumber seizes Him, nor sleep. To Him belongs all that is in the heavens and the earth. (2:255)

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ  
الْحَكِيمُ

There is no god but Allah; and Allah is all-Mighty and all-Wise. (3:62)

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ  
فَاعْبُدُوهُ

He is Allah, your Lord. There is no god but He, the Creator of all things. So worship Him. (6:102)

الَّذِي لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ لَا إِلَهَ  
إِلَّا هُوَ يُحْيِي وَيُمِيتُ

To Allah belongs all that is in the heavens and the earth. There is no god but He; the giver of life and death. (7:158)

قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابٌ ۝

Say: 'He is my Lord. There is no god but He. In Him have I put my trust and to Him I turn in repentance. (13:30)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ۝

There is no god but Allah. To him belongs the most beautiful Names. (20:8)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

Perfect are the words of your Lord in truth and justice. No one can change His words. He is all-Hearing all-knowing. (6:116)

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

Indeed, We sent Our Messengers with clear signs, and We sent with them the Book and the Balance so that men may uphold justice. (57:25)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

Allah enjoins justice and doing good and giving to kinsmen (their shares); and He forbids indecency, sin and oppression. (16:90)

وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

Call in to witness two just men from among you; and give truthful evidence for Allah. (65:2)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝

It is He who has raised among the illiterates a Messenger from among them, who recites His revelations to them, reforms them, and teaches them the Book and the wisdom, though before that they were in manifest error. (62:2)

وَأَمِنُوا بِمَا نَزَلَ عَلَىٰ مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ

The believers have faith in what is sent down to Muhammad and it is the truth from their Lord. (47:2)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَا إِلَهُكُمْ إِلَهًا وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

Say: 'I am only a man like you but it is revealed to me that your Lord is only Allah – the One. So he, who hopes to meet his Lord, should do what is right and should associate none with his Lord's worship. (18:110)

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ  
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

Muhammad is the Messenger of Allah, and those who are with him are hard against the unbelievers but merciful to one another. You can see them bowing and prostrating, seeking favour and pleasure from Allah. (48:29)

وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ  
فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا  
لَنَا عِبْدِينَ ○

We appointed them to be leaders to guide the people by Our command, and We revealed them to perform good deeds, offer prayers and pay zakat and they worshipped Us only. (21:73)

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ  
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ  
مُرَاعُونَ ○

Surely, your guardians are only Allah and His Messenger, and those who believe, and while bowing in prayer pay zakat. (5:55)

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ  
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ○

O People of the House! Allah only desires to keep away from you the uncleanness, and to purify you thoroughly. (33:33)

أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ  
فَضْلِهِ فَقَدْ أَتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ  
وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا ○

Are they so envious of others for what Allah has given them of His bounty? We gave the Children of Ibrāhīm the Book and the wisdom, and We gave them a grand kingdom. (4:54)

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا  
مِنْهُمْ اثْنَيْ عَشَرَ نَقِيبًا

Verily Allah took compact with the Children of Isrā'īl; and raised from among them twelve leaders. (5:12)

وَإِن مِّن شَيْعَتِهِ لِإِبْرَاهِيمَ ۚ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ  
سَلِيمٍ ۝

Verily Ibrāhīm was one of his (Nūh's) Shi'ah.  
He turned to his Lord with a submissive heart.  
(37:83/84)

فَاسْتَعَاثَهُ الَّذِي مِّنْ شَيْعَتِهِ عَلَى الَّذِي مِّنْ عَدُوِّهِ  
فَوَكَزَهُ مُوسَى

The one who was his Shi'ah cried to him (Prophet  
Mūsā) for help against his enemy; so Mūsā struck  
him a blow with his fist.  
(28:15)

رَبَّنَا وَإِنَّمَا وَعَدْنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا  
يَوْمَ الْقِيَمَةِ ۖ

Our Lord, give us what You have promised us  
through Your Messengers, and disgrace us not on  
the Day of Resurrection.  
(3:194)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ كُمُ إِلَىٰ يَوْمِ الْقِيَمَةِ  
لَا رَيْبَ فِيهِ ۖ

There is no god but Allah. He will certainly  
gather you all together on the Day of Resurrec-  
tion which is sure to come.  
(4:87)

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا  
فِيهِ يَخْتَلِفُونَ ○

Allah will judge between them on the Day of  
Resurrection in what they differ (2:113)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
أَبَدًا

Those who believe, and do good deeds, We will  
admit them into gardens underneath which rivers  
flow, wherein they will abide forever. (4:122)

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ  
إِنْ كُنْتُمْ صَادِقِينَ ○

In fact Allāh has favoured you by guiding you to  
the faith if you be truthful ones. (49:17)

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ  
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ○

If someone follows a religion other than Islam, it  
will not be accepted from him, and he will be a  
loser in the Hereafter. (3:85)





أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ

Is he, whose heart Allah has opened to Islam so that he may follow the light from his Lord.

(39:22)

وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَأَقِيمُوا الصَّلَاةَ  
وَبَشِّرِ الْمُؤْمِنِينَ ○

Make your houses places of worship; and offer prayers and give good tidings to the believers.

(10:87)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا  
كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ○

Believers, the Fast is prescribed for you as it was prescribed for those who were before you, so that you may become pious.

(2:183)

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ  
سَبِيلًا

Pilgrimage to the House (Ka'bah) is a duty to Allah incumbent on all those who can make the journey.

(3:97)





وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ  
قَرْضًا حَسَنًا

Be steadfast in prayers, pay zakat, and lend good  
loan to Allah. (73:20)

وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ  
وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَابْنِ السَّبِيلِ

Know that whatever you may gain, the fifth of  
it is for Allah, and the Messenger, and for the  
(Messenger's) near relations, the orphans, the  
needy and the travellers. (8:41)

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ  
وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ○

Those who have accepted the Faith, and have  
migrated, and have fought for the cause of Allah  
with their wealth and lives, are higher in rank in  
the sight of Allah. (9:20)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ  
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

You are the best nation brought forth for mankind bidding good, and forbidding the evil and believing in Allah. (3:110)

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ  
حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ ○

Those who take Allah and His Messenger, and the Faithful as their guardians, have joined Allah's party, and it is Allah's party which is to triumph. (5:56)

فَلَمَّا تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ إِنَّ  
إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ○

When it became clear to him (Ibrāhīm) that he (Āzar) was an enemy of Allah, he disowned him. Surely Ibrāhīm was soft-hearted and forbearing. (9:114)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ  
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ○

Allah and His angels bless the Prophet. O believers! you also bless him, and wish him peace. (33:56)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ  
 عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ  
 اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ  
 عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah! Bestow peace on Muḥammad and his progeny as You bestowed peace on Ibrāhīm and his progeny. Indeed, all praise and glory belong to You.

O Allah! Bless Muḥammad and his progeny as You bestowed blessings on Ibrāhīm and his progeny. Indeed, all praise and glory belong to You.

---

#### SUPPLICATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ صَلَّى اللَّهُ  
 عَلَيْهِ وَآلِهِ نَبِيًّا وَبِالْإِسْلَامِ دِينًا وَ  
 بِالْقُرْآنِ كِتَابًا وَبِالْكَعْبَةِ قِبْلَةً وَبِعَلِيٍّ  
 وَلِيًِّا وَإِمَامًا وَبِالْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ

بِنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ وَجَعْفَرِ  
 بِنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ وَعَلِيٍّ بْنِ  
 مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيٍّ بْنِ مُحَمَّدٍ  
 وَالْحَسَنِ بْنِ عَلِيٍّ وَالْحُجَّةَ بْنَ الْحَسَنِ  
 صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَئِمَّةً وَسَادَةً وَقَادَةً  
 بِهِمْ أَتَوَلَّى وَمِنْ أَعْدَائِهِمْ أَتَبَرُّ اللَّهُمَّ  
 إِنِّي رَضِيتُ بِهِمْ أَئِمَّةً فَارْضِنِي لَهُمْ  
 إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

I am gratified that Allah is my Lord and  
 Muḥammad, peace be on him and his progeny, is  
 my Prophet, Islam is my religion, Qur'an is my  
 Holy Book, Ka'bah is my Qiblah, 'Alī is my  
 guardian and guide; Ḥasan, Ḥusāyn, 'Alī bin  
 Ḥusāyn, Muḥammad bin 'Alī, Ja'far bin  
 Muḥammad, Mūsā bin Ja'far, 'Alī bin Mūsā,  
 Muḥammad bin 'Alī, 'Alī bin Muḥammad,  
 Ḥasan bin 'Alī and Ḥujjat bin Ḥasan, peace be  
 on them, are my guides, masters and leaders.  
 I love them and hate their enemies. O Allah!  
 I am pleased with them. Let them be pleased  
 with me. Indeed, You are all-Powerful.

# عَمَرَيْتَسَاءَ لُون

## SOME RECITALS

Allah Subhānahu wa Ta'āla says:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
 “When you recite the Qur’ān, seek refuge in Allah  
 from Satān the outcast”. (Surah an-Nahl, 16:98)  
 Therefore, one should say: اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
 before recitation of the Holy Qur’ān.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is an integral part of every surah  
 except Suratut Tawbah.

وَفِي أَحْتِجَاجِ مُوسَى ابْنِ جَعْفَرٍ (عَلَيْهِمَا السَّلَام) عَلَى  
 الرَّشِيدِ أَنَّهُ لَمَّا أَرَادَ أَنْ يَسْتَشْهَدَ بِآيَةٍ قَالَ :

Whenever Imam Musa al-Kāzim (peace be on him) wished  
 to prove through a verse any of his statements in the  
 presence of Hārūn ar-Rashīd, before commencing the  
 verse he used to say :

اَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 فِي الْمَجْلَدِ الثَّاسِعِ عَشَرَ مِنْ كِتَابِ بَحَارِ الْأَنْوَارِ: كَانَ أَبُو عَبْدِ اللَّهِ  
 (عَلَيْهِ السَّلَام) إِذَا قَرَأَ الْقُرْآنَ قَالَ قَبْلَ أَنْ يَقْرَأَ حِينَ يَأْخُذُ الْمُصْعَفَ:

In Bihār al-Anwār it is narrated from Imam Ja'far as-Sādiq  
 (peace be on him) that before reciting the Holy Qur'an  
 one should say:

اَللّٰهُمَّ اِنِّیْ اَشْهَدُ اَنَّ هَذَا كِتَابُكَ الْمُنَزَّلُ مِنْ  
 عِنْدِكَ عَلٰی رَسُوْلِكَ مُحَمَّدٍ ابْنِ عَبْدِ اللّٰهِ  
 (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ) وَكَلَامُكَ النَّاطِقُ عَلٰی لِسَانِ

نَبِيِّكَ، جَعَلْتَهُ هَادِيًا مِنْكَ إِلَى خَلْقِكَ، وَ  
 حَبْلًا مُتَّصِلًا فِيْمَا بَيْنَكَ وَبَيْنَ عِبَادِكَ،  
 اَللّٰهُمَّ اِنِّيْ نَشَرْتُ عَهْدَكَ وَكِتَابَكَ ،  
 اَللّٰهُمَّ فَاجْعَلْ نَظْرِيْ فِيْهِ عِبَادَةً ، وَ  
 قِرَاءَتِيْ فِيْهِ فِكْرًا ، وَ فِكْرِيْ فِيْهِ اَعْتِبَارًا ،  
 وَاجْعَلْنِيْ مِنْ اَتَّعِظُ بِبَيَانِ مَوَاعِظِكَ  
 فِيْهِ ، وَاجْتَنِبَ مَعَاصِيكَ ، وَلَا تَطْبَعْ عِنْدَ  
 قِرَاءَتِيْ عَلَى سَمْعِيْ ، وَلَا تَجْعَلْ عَلَى بَصَرِيْ  
 غِشَاوَةً ، وَلَا تَجْعَلْ قِرَاءَتِيْ قِرَاءَةً لَا تَدْبُرُ  
 فِيْهَا ، بَلِ اجْعَلْنِيْ اَتَدْبُرُ آيَاتِهِ وَ اَحْكَامِهِ  
 اِحْذًا بِشَرَائِعِ دِيْنِكَ ، وَلَا تَجْعَلْ نَظْرِيْ  
 فِيْهِ غَفْلَةً ، وَلَا قِرَاءَتِيْ هَذَرًا ، اِنَّكَ اَنْتَ  
 الرَّءُوْفُ الرَّحِيْمُ .

فِيْ مَكَارِمِ الْاَخْلَاقِ لِلشَّيْخِ الْجَلِيْلِ الْحَسَنِ الطَّبْرِسِيِّ ابْنِ صَاحِبِ  
 تَجْمَعِ الْبَيَانِ الْفَضْلِ ابْنِ الْحَسَنِ (رِضْوَانُ اللّٰهِ عَلَيْهِمَا) : عَنْ  
 اَمِيْرِ الْمُؤْمِنِيْنَ (عَلَيْهِ السَّلَامُ) قَالَ : حَبِيْبِيْ رَسُوْلُ اللّٰهِ (صَلَّى  
 اللّٰهُ عَلَيْهِ وَآلِهِ) اَمَرَنِيْ اَنْ اَدْعُوْهُنَّ عِنْدَ خَتْمِ الْقُرْآنِ :

In Makārim al-Akhlāq it is narrated from Imam 'Ali (peace be on him) who said, "My friend, the Prophet of Allah (peace be on him and his progeny), told me that when I finish the recitation of the Holy Qur'an I should say :

اللَّهُمَّ إِنِّي أَسْأَلُكَ : إِحْبَاتَ الْمُحِبِّتَيْنِ ،  
وَإِخْلَاصَ الْمُؤَقِنِينَ ، وَمُرَافَقَةَ الْأَبْرَارِ ،  
وَاسْتِحْقَاقَ حَقَائِقِ الْإِيمَانِ ، وَالْغَنِيمَةَ  
مِنْ كُلِّ بَرٍّ ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ ،  
وَوُجُوبَ رَحْمَتِكَ ، وَعَزَائِمَ مَغْفِرَتِكَ ،  
وَالْفَوْزَ بِالْجَنَّةِ ، وَالنَّجَاةَ مِنَ النَّارِ .

When any of the four verses (viz. 32:15; 41:38; 53:62; 96:19) is read or heard it is obligatory to prostrate oneself before Allah. It is not obligatory to recite anything in the state of prostration. However it is better to say :

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا ، لَا إِلَهَ إِلَّا اللَّهُ  
إِيمَانًا وَتَصَدِيقًا ، لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً  
وَرِقًّا ، سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّدًا وَرِقًّا  
لَا مُسْتَنْكِفًا وَلَا مُسْتَكْبِرًا بَلْ أَنَا عَبْدٌ  
ذَلِيلٌ خَائِفٌ مُسْتَجِيرٌ

(N.B.) All surahs were revealed in Makkah except Suratul Bayyinah, Suratuz Zilzāl, Suratun Naṣr, Suratul Falaq and Suratun Nās, which were revealed in Madina.



## THE NEWS

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

- (1) Of what are they asking?
- (2) They are asking of an awful news.
- (3) About which they are in disagreement.
- (4) Let them be sure that indeed, they shall soon know!
- (5) Again, indeed, they shall soon know!
- (6) Have We not made the earth as a cradle;
- (7) And the mountains as pegs?
- (8) And We created you in pairs;
- (9) And appointed your sleep for rest;
- (10) And We made the night as cover,
- (11) And We ordained the day for work.
- (12) And We built above you seven strong heavens;
- (13) And placed therein a dazzling lamp.
- (14) And We sent down abundant water from rain-clouds,
- (15) Thereby producing grain and plants;
- (16) And dense gardens.
- (17) Surely fixed is the Day of Judgement,
- (18) It is the day on which as soon as the Trumpet is blown you shall come in multitudes.
- (19) The heaven shall be opened and will have many gates.
- (20) And the mountains shall be blown up, and will disappear.
- (21) Behold, Hell will lie in wait,
- (22) It will be the abode for the transgressors,
- (23) Where they will tarry for ages;
- (24) There they shall neither find any coolness nor shall they taste any drink.
- (25) Except boiling water and pus.
- (26) This will be a befitting recompense for them.
- (27) They disbelieved in Our reckoning,

## سورة النبا

كَلِمَتُهَا  
١٧٣

حُرُوفُهَا  
٧٧٠

آيَاتُهَا  
٢٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٠  
 عَمَّ يَتَسَاءَلُونَ ١ عَنْ النَّبِيِّ الْعَظِيمِ ٢  
 الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ٣ كَلَّا سَيَعْلَمُونَ ٤ ثُمَّ كَلَّا  
 سَيَعْلَمُونَ ٥ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ٦ وَالْجِبَالَ أَوْتَادًا ٧  
 وَخَلَقْنَاهُ أَزْوَاجًا ٨ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ٩ وَجَعَلْنَا  
 اللَّيْلَ لِبَاسًا ١٠ وَجَعَلْنَا النَّهَارَ مَعَاشًا ١١ وَبَنَيْنَا فَوْقَكُمْ  
 سَبْعًا شِدَادًا ١٢ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ١٣ وَانْزَلْنَا  
 مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ١٤ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ١٥  
 وَجَنَّاتٍ أَلْفَافًا ١٦ إِنَّ يَوْمَ الْفُصْلِ كَانَ مِيقَاتًا ١٧ يَوْمَ  
 يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ١٨ وَفُتِحَتِ السَّمَاءُ  
 فَكَانَتْ أَبْوَابًا ١٩ وَسِيرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ٢٠ إِنَّ  
 جَهَنَّمَ كَانَتْ مِرْصَادًا ٢١ لِلطَّغْيِينِ مَابًا ٢٢ لِبِشْرَيْنِ فِيهَا  
 أَحْقَابًا ٢٣ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ٢٤ إِلَّا حَمِيمًا وَ  
 غَسَاقًا ٢٥ جَزَاءً وَفَاقًا ٢٦ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ٢٧

- (28) And totally denied Our signs.  
(29) But We have recorded everything in a Book.  
(30) (We shall say:) 'Now taste this punishment; you shall have nothing but mounting torment!'  
(31) Surely for the righteous awaits a place of security,  
(32) Walled gardens and vineyards;  
(33) and buxom maidens, all of the same age;  
(34) And cups filled to the brim.  
(35) Therein they shall hear no idle talk nor any cry of lies.  
(36) As a reward and a reckoned gift from your Lord,  
(37) The Lord of the heavens and the earth, and all that lies between them; the Beneficent, with whom none can speak.  
(38) On that day the Spirit and the angels shall be standing arrayed. None of them shall speak except him whom Allah, the Beneficent allows and (He shall allow only him) who speaks aright.  
(39) That day is sure to come; so whosoever wills, let him seek a recourse to his Lord.  
(40) We have warned you of an imminent doom; the Day when a man shall see what good or evil he performed during his lifetime. (On that day) the disbeliever shall cry: 'I wish I were dust!'

## THE SOUL-SNATCHERS

In the Name of Allah, the Beneficent the Merciful.

- (1) By those (angels) who snatch away the souls of the disbelievers violently,  
(2) By those who draw the souls of the believers gently;  
(3) By those who move swiftly;  
(4) By those who outstrip suddenly;  
(5) And by those who direct the affair of this world!  
(6) On the day when the (first) blast is sounded;  
(7) And the second blast follows it;  
(8) All hearts shall be throbbing with terror;

وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۚ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۚ إِنَّ لِلْمُتَّقِينَ مَفَازًا ۚ حَدَائِقَ وَأَعْنَابًا ۚ وَكَوَاعِبَ أَتْرَابًا ۚ وَكَأْسًا دِهَاقًا ۚ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ۚ جَزَاءُ مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ۚ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۚ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۚ لَا يَتَكَلَّمُونَ إِلَّا مَن أِذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۚ ذَلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَا بَاءً ۚ إِنَّا أَنْذَرْنَكُمْ عَذَابًا قَرِيبًا ۚ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدُهُ وَيَقُولُ الْكَفْرِ يَلَيْتَنِي كُنْتُ ثَرِيًّا ۚ

## سورة النّزعت

كَلِمَتُهَا  
١٧٩

حُرُوفُهَا  
٧٥٣

آيَاتُهَا  
٤٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَالنَّزْعَتِ غَرَقًا ۚ وَالنَّشْطِ نَشْطًا ۚ وَالسَّيْحَتِ سَبْحًا ۚ فَالسَّيْحَتِ سَبْحًا ۚ فَالْمُدَبِّرَتِ أَمْرًا ۚ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۚ تَتَّبِعُهَا الرَّادِفَةُ ۚ قُلُوبٌ يُّوْمِذُ وَاجِفَةٌ ۚ

- (9) While the eyes shall be down cast!
- (10) They say: 'Shall we really be restored to life,
- (11) Even after bones have decayed?
- (12) Should that be the case, we shall undergo a great loss!'
- (13) (But their resurrection) shall need only one blast.
- (14) (As soon as it is sounded), they will be awakened.
- (15) Have you heard the story of Musa?
- (16) His Lord called to him in the sacred Valley of Tuwa.
- (17) (He said): 'Go to Pharaoh, for he has rebelled;
- (18) Say to him: 'Are you interested in reforming yourself?
- (19) (If you are) I will guide you to your Lord, so that you may have a fear of Him'.
- (20) He showed Pharaoh the mightiest miracle.
- (21) But he refused to believe and obey Musa.
- (22) Then he quickly left the place.
- (23) He assembled his men and made a proclamation;
- (24) Saying: 'I am your Supreme Lord'.
- (25) Therefore Allah awarded him an exemplary punishment of this life and of the life to come.
- (26) Indeed in this there is a lesson for him who fears.
- (27) Men! Are you the harder to create or the heaven which He has built?
- (28) He raised its vault, and made it without any flaw.
- (29) He made its nights dark and its days bright.
- (30) And after that He spread the earth.
- (31) And from it He produced its waters and its pastures.
- (32) And the mountains He set firm,
- (33) For the enjoyment of you and your cattle.
- (34) But when the great disaster comes,
- (35) The day when man will recall all that he has striven,
- (36) And when Hell will be made visible to whoever sees it,
- (37) Then as for him who was transgressor,
- (38) And preferred the worldly life,

أَبْصَارُهَا خَاشِعَةٌ ۖ يَقُولُونَ ۖ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۖ  
 ۚ إِذَا كُنَّا عِظَامًا تَّخِرَةً ۖ قَالُوا تِلْكَ إِذْ أَكْرَزَتْ خَاسِرَةٌ ۖ  
 فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۖ فَإِذَا هُمْ بِالسَّاهِرَةِ ۖ هَلْ أَتَاكَ  
 حَدِيثُ مُوسَى ۖ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۖ  
 إِذْ هَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ۖ فَقُلْ هَلْ لَكَ إِلَىٰ أَنِ  
 تَزْكَىٰ ۖ وَأَهْدِيكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ۖ فَأَرَاهُ الْآيَةَ  
 الْكُبْرَىٰ ۖ فَكَذَّبَ وَعَصَىٰ ۖ ثُمَّ أَدْبَرَ يَسْعَىٰ ۖ فَحَشَرَ  
 فَنَادَىٰ ۖ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ۖ فَأَخَذَهُ اللَّهُ نَكَالَ  
 الْآخِرَةِ وَالْأُولَىٰ ۖ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَنِ يَخْشَىٰ ۖ ۚ أَنْتُمْ  
 أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۖ بَنَاهَا ۖ رَفَعَ سَمَكَهَا فَسَوَّيَهَا ۖ  
 وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ۖ وَالْأَرْضَ بَعْدَ ذَٰلِكَ  
 دَحَاهَا ۖ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ۖ وَالْجِبَالَ أَرْسَاهَا ۖ  
 مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۖ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ۖ  
 يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَىٰ ۖ وَبُرِّزَتِ الْجَحِيمُ  
 لِمَنْ يَرَىٰ ۖ فَأَمَّا مَنْ طَغَىٰ ۖ وَآثَرَ الْحَيَاةَ الدُّنْيَا ۖ

- (39) Surely he shall be consigned to Hell;
- (40) But as for him who fears the Position of his Lord and curbs his base desires,
- (41) Surely he shall dwell in Paradise.
- (42) They ask you, 'When will the Hour of Doom come?'
- (43) (Prophet) You do not know when it will come.
- (44) Your Lord alone knows when it will come.
- (45) Your duty is only to warn those who fear it.
- (46) On the day they see the Hour, they will think they tarried (in their graves) only one evening or one morning.

## HE FROWNED

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

- (1) He frowned and turned his back,
- (2) When the blind man came to him.
- (3) What do you know? Perchance he might have sought to purify himself,
- (4) Or might have taken heed and benefited by the Reminder.
- (5) As for the person who is wealthy,
- (6) You pay every regard to him,
- (7) Although it would not be your fault if he does not reform himself.
- (8) But as for him who came to you with keenness and zeal,
- (9) And who fears Allah;
- (10) You gave no attention to him.
- (11) Bear it in mind that the Qur'an is an admonition;
- (12) So let him, who desires, pay heed to it.
- (13) (It is set down) in honoured scrolls,
- (14) Exalted, purified.
- (15) By the hands of the scribes,
- (16) Noble and righteous.
- (17) Perish Man! How unthankful he is!
- (18) (Does he know) from what Allah created him?
- (19) He created him from a sperm and destined his fate,
- (20) And then made the path of guidance easy for him,

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ۖ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ  
وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۖ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۝<sup>٤١</sup>  
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۖ فِيمَ أَنْتَ مِنْ ذِكْرهَا ۖ<sup>٤٢</sup>  
إِلَىٰ رَبِّكَ مُنْتَهَاهَا ۖ إِنَّهَا أَنْتَ مُنْذِرُ مَنْ يَخْشَاهَا ۖ كَانَتْهُمْ  
يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ۝<sup>٤٣</sup>

## سورة عبس

كَلِمَتُهَا  
١٣٣

حُرُوفُهَا  
٥٣٣

آيَاتُهَا  
٤٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
عَبَسَ وَتَوَلَّى ۖ<sup>١</sup> أَنْ جَاءَهُ الْأَعْمَى ۖ وَمَا يُدْرِيكَ لَعَلَّهُ  
يَزْكَى ۖ<sup>٢</sup> أَوْ يَذْكُرُ فِتْنَعَهُ الذِّكْرَى ۖ<sup>٣</sup> أَمَّا مِنْ اسْتَغْنَى ۖ<sup>٤</sup>  
فَأَنْتَ لَهُ تَصَدَّى ۖ<sup>٥</sup> وَمَا عَلَيْكَ أَلَّا يَزْكَى ۖ<sup>٦</sup> وَأَمَّا مَنْ  
جَاءَكَ يَسْعَى ۖ<sup>٧</sup> وَهُوَ يَخْشَى ۖ<sup>٨</sup> فَأَنْتَ عَنْهُ تَلَهَّى ۖ<sup>٩</sup> كَلَّا  
إِنَّمَا تَذَكَّرُ ۖ<sup>١٠</sup> فَمَنْ شَاءَ ذَكَّرْهُ ۖ<sup>١١</sup> فِي صُحُفٍ مُكَرَّمَةٍ ۖ<sup>١٢</sup>  
مَرْفُوعَةٍ مُطَهَّرَةٍ ۖ<sup>١٣</sup> بِأَيْدِي سَفَرَةٍ ۖ<sup>١٤</sup> كِرَامٍ بَرَرَةٍ ۖ<sup>١٥</sup>  
قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ۖ<sup>١٦</sup> مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ<sup>١٧</sup>  
مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۖ<sup>١٨</sup> ثُمَّ السَّبِيلَ يَسَّرَهُ ۖ<sup>١٩</sup>



- (21) Subsequently He caused him to die, and be buried.  
(22) Then, when He wills, He will surely bring him to life again.  
(23) Look! Man did not perform what His Lord commanded.  
(24) Let man reflect on the food he eats;  
(25) (And see how) We pour out rains abundantly,  
(26) Then cause the earth to crack;  
(27) And there make the grains grow,  
(28) As well as the grapes and the vegetables,  
(29) The olives and the palms,  
(30) Dense gardens full of trees,  
(31) And fruits and pastures,  
(32) For your enjoyment and for that of your cattle.  
(33) But when the blast shall sound,  
(34) On that day everybody shall forsake his brother,  
(35) His mother and his father,  
(36) His wife and his children;  
(37) Because everybody will be preoccupied with his affairs.  
(38) On that day there shall be some beaming faces,  
(39) Smiling and cheerful;  
(40) And some other faces on that day shall be dusty,  
(41) And gloomy.  
(42) These shall be the faces of the disbelievers, the wicked.

## THE DARKENING

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

- (1) When the sun is darkened;  
(2) When the stars fall down;  
(3) When the mountains are blown away;  
(4) When the pregnant camels are abandoned;  
(5) When the wild beasts are herded together;  
(6) When the seas are set boiling;  
(7) When the men's souls are reunited with their bodies;

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ أُنْشِرَهُ ۖ كُلًّا لِّمَا يَفْقُضُ  
 مَا أَمَرَهُ ۖ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۖ أَنَا صَبَبْنَا  
 الْمَاءَ صَبًّا ۖ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۖ فَأَنْبَتْنَا فِيهَا  
 حَبًّا ۖ وَعَيْنَبًا وَقَضْبًا ۖ وَزَيْتُونًا وَنَخْلًا ۖ وَحَدَآئِقَ  
 غُلَبًا ۖ وَفَاكِهَةً وَأَبًّا ۖ مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۖ فَإِذَا  
 جَاءَتْ الصَّآخَةُ ۖ يُومِرُ بِفِرْعَانَ الْمَرْءُ مِنْ أَخِيهِ ۖ وَأُمُّهُ  
 وَأَبِيهِ ۖ وَصَاحِبَتُهُ وَبَنِيهِ ۖ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ  
 شَأْنٌ يُغْنِيهِ ۖ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۖ ضَآحِكَةٌ  
 مُّسْتَبْشِرَةٌ ۖ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۖ تَرْهَقُهَا  
 قَتَرَةٌ ۖ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ۖ

## سورة التكوير

آيَاتُهَا ٢٩      حُرُوفُهَا ٤٢٥      كَلِمَتُهَا ١٠٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِذَا الشَّمْسُ كُوِّرَتْ ۖ وَإِذَا النُّجُومُ انْكَدَرَتْ ۖ وَإِذَا الْجِبَالُ  
 سُيِّرَتْ ۖ وَإِذَا الْعِشَارُ عُطِّلَتْ ۖ وَإِذَا الْوُحُوشُ  
 حُشِرَتْ ۖ وَإِذَا الْبِحَارُ سُجِّرَتْ ۖ وَإِذَا النُّفُوسُ زُوِّجَتْ ۖ

- (8) When the girl-child that was buried alive, is asked,
- (9) For what sin she was slain,
- (10) When the scrolls are unrolled,
- (11) When heaven is peeled off,
- (12) When Hell is set blazing,
- (13) When Paradise is brought near:
- (14) Then shall everybody know what deeds he has brought.
- (15) I swear by the turning planet,
- (16) By the stars which rise and set;
- (17) By the night when it grows dark,
- (18) And by the morning when it dawns.
- (19) Truly this is the word of a noble Messenger,
- (20) Who is endowed with power by the Lord of the Throne,
- (21) Obeyed and trusted.
- (22) Your companion (Prophet) is not mad.
- (23) He surely saw Jibril on the clear horizon.
- (24) He is not reluctant to convey to you the revelations.
- (25) And it is not the word of an accursed Satan;
- (26) Where, then, are you going?
- (27) It is a Reminder to all men;
- (28) Who wish to live an upright life.
- (29) (Prophet) You do not will anything save that wills Allah, the Lord of the worlds.

## THE SPLITTING

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) When the heaven is split open;
- (2) When the stars are scattered;
- (3) When the seas roll together;
- (4) When the graves are overturned.
- (5) Then everyone shall know his former and latter deeds.

وَإِذَا الْمَوْءِدَةُ سِيلَتْ ۝ بِآيٍ ذَنْبٍ قُتِلَتْ ۝ وَإِذَا الصُّحُفُ  
نُشِرَتْ ۝ وَإِذَا السَّمَاءُ كُشِطَتْ ۝ وَإِذَا الْجَحِيمُ سُعِرَتْ ۝  
وَإِذَا الْجَنَّةُ أُزْلِفَتْ ۝ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ۝ فَلَا  
أَقْسَمُ بِالْخُثْثِ ۝ الْجَوَارِ الْكُنْثَى ۝ وَاللَّيْلُ إِذَا عَسَّسَ ۝  
وَالصُّبْحُ إِذَا تَنَفَّسَ ۝ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝ ذِي  
قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝ مُطَاعٍ ثَمَّ أَمِينٍ ۝ وَ  
مَا صَاحِبُكُمْ بِمَجْنُونٍ ۝ وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ۝  
وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ  
رَّجِيمٍ ۝ فَإِنَّ تَذَهْبُونَ ۝ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝  
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ۝ وَمَا تَشَاءُونَ إِلَّا أَنْ  
يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝

## سورة الانفطار

آيَاتُهَا ١٩ حُرُوفُهَا ٣٢٧ كَلِمَاتُهَا ٨٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
إِذَا السَّمَاءُ انْفَطَرَتْ ۝ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝ وَإِذَا الْبِحَارُ  
فُجِّرَتْ ۝ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝

- (6) Man, what has deceived you about your Gracious Lord;
- (7) Who has created you, and shaped you in a balanced form,
- (8) And composed you in whatever form He willed.
- (9) Despite this you deny the Day of Judgement,
- (10) But there are over you watchers:
- (11) Noble scribes;
- (12) Who know whatever you do.
- (13) Surely the virtuous shall be in Paradise;
- (14) And the depraved shall be in Hell,
- (15) In which they will burn on the Day of Judgement.
- (16) They will never be able to escape from it.
- (17) And how can you know what the Day of Judgement is?
- (18) Again, how can you know what the Day of Judgement is?
- (19) It is the day when no one will in any way be able to help anyone else. On that day the Command will belong to Allah.

## DEFRAUDING

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

- (1) Woe to the defrauders,
- (2) Who, when others measure for them, demand in full,
- (3) But when they measure or weigh for others, they defraud them!
- (4) Do they not think that they will be raised to life again,
- (5) On a fateful day,
- (6) The day when all mankind will stand before the Lord of the universe?
- (7) Look! The record of the depraved is in *Sijjīn*.
- (8) How can you know what *Sijjīn* is?
- (9) It is a written book of records.
- (10) Woe, on that day, to the disbelievers,

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝<sup>١</sup> الَّذِي خَلَقَكَ  
فَسَوَّكَ فَعَدَلَكَ ۝<sup>٢</sup> فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۝<sup>٣</sup> كَلَّا  
بَلْ تُكْذِبُونَ بِالَّذِينَ ۝<sup>٤</sup> وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝<sup>٥</sup> كَرَامًا  
كَاتِبِينَ ۝<sup>٦</sup> يَعْلَمُونَ مَا تَفْعَلُونَ ۝<sup>٧</sup> إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝<sup>٨</sup>  
وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝<sup>٩</sup> يَصْلَوْنَهَا يَوْمَ الدِّينِ ۝<sup>١٠</sup> وَمَا  
هُمْ عَنْهَا بِغَائِبِينَ ۝<sup>١١</sup> وَمَا آذْرُكَ مَا يَوْمُ الدِّينِ ۝<sup>١٢</sup>  
ثُمَّ مَا آذْرُكَ مَا يَوْمُ الدِّينِ ۝<sup>١٣</sup> يَوْمَ لَا تَعْمَلُكُ نَفْسٌ  
لِنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝<sup>١٤</sup>

### سورة المطففين

كَلِمَتُهَا  
١٦٩

حُرُوفُهَا  
٧٣٠

آيَاتُهَا  
٣٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَيْلٌ لِّلْمُطَفِّفِينَ ۝<sup>١</sup> الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝<sup>٢</sup>  
وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۝<sup>٣</sup> أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ  
مَبْعُوثُونَ ۝<sup>٤</sup> لِيَوْمٍ عَظِيمٍ ۝<sup>٥</sup> يَوْمَ يَقُومُ النَّاسُ لِرَبِّ  
الْعَالَمِينَ ۝<sup>٦</sup> كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ۝<sup>٧</sup> وَمَا آذْرُكَ  
مَا سِجِّينٌ ۝<sup>٨</sup> كِتَابٌ مَّرْقُومٌ ۝<sup>٩</sup> وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝<sup>١٠</sup>

- (11) Who deny the Day of Judgement!
- (12) None denies it except the guilty transgressors.
- (13) When Our revelations are recited to them they cry, 'legendary tales of the ancients!'
- (14) Certainly not! In fact their deeds have rusted their hearts.
- (15) Indeed, on that day, they shall be excluded from the mercy of their Lord.
- (16) Then they shall surely burn in Hell.
- (17) Then a voice will say to them, 'This is the scourage that you denied!'
- (18) Look! The record of the virtuous is in *'Illiyyūn*.
- (19) How can you know what *'Illiyyūn* is?
- (20) It is a written book of the records;
- (21) Attested by those who are close to their Lord.
- (22) Surely the virtuous shall be in bliss,
- (23) Reclining on couches, they will be looking at the bounties given to them.
- (24) You will find their faces beaming with joy.
- (25) They shall be given to drink a pure wine duly sealed.
- (26) Even its dregs shall have musk flavour. Let those who wish to get all this, strive for that.
- (27) It will be mixed with the waters of *Tasnīm*,
- (28) A spring at which the nearest ones to Allah will drink.
- (29) During their life the evil-doers used to mock the believers,
- (30) Winked at one another as they passed by them.
- (31) And when they went back to their own folk they spoke of the believers jestingly;
- (32) And when they saw them, they said, 'Surely they have gone astray!'
- (33) But these disbelievers were not appointed as watchers over the believers.

الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ۖ وَمَا يَكْذِبُ بِهِ إِلَّا كُلٌّ  
مُعْتَدٍ أَثِيمٌ ۚ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ  
الْأَوَّلِينَ ۚ ۝١٣ كَلَّا بَلْ سَرَّانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۝١٤  
كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ۝١٥ ثُمَّ إِنَّهُمْ  
لَصَالُوا الْجَحِيمِ ۝١٦ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۝١٧  
كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ۝١٨ وَمَا أَذْرَاكَ مَا عِلِّيُّونَ ۝١٩  
كِتَابٌ مَرْقُومٌ ۝٢٠ يَشْهَدُهُ الْمُقَرَّبُونَ ۝٢١ إِنَّ الْأَبْرَارَ لَفِي  
نَعِيمٍ ۝٢٢ عَلَى الْأَرَآئِكِ يَنْظُرُونَ ۝٢٣ تَعْرِفُ فِي وُجُوهِهِمْ  
نَضْرَةَ النَّعِيمِ ۝٢٤ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ۝٢٥ خِتْمُهُ  
مِسْكٌ ۖ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝٢٦ وَ  
مِرَاجُهُ مِنَ السَّيِّمِ ۝٢٧ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ۝٢٨  
إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۝٢٩  
وَإِذَا مَرُّوا بِهِمْ يَتَغَامِرُونَ ۝٣٠ وَإِذَا انْقَلَبُوا إِلَىٰ  
أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۝٣١ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ  
هَٰؤُلَاءِ لَضَالُّونَ ۝٣٢ وَمَا أُرْسِلُوا عَلَيْهِمْ حَافِظِينَ ۝٣٣



- (34) So today, the believers laugh at the disbelievers,  
 (35) While reclining on couches looking around the bounties given to them.  
 (36) Shall not the disbelievers be recompensed according to their deeds.

## THE RENDING

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

- (1) When the heaven is rent asunder  
 (2) And obey the command of its Lord as it should;  
 (3) When the earth is spread out,  
 (4) And throws out what it contains, and becomes empty,  
 (5) And obeys the command of its Lord as it should!  
 (6) O Man! You will surely be going to your Lord laboriously, and you will meet Him.  
 (7) Then whoever is given his deed-book in his right hand,  
 (8) He shall surely receive an easy reckoning  
 (9) And he will return to his people joyfully.  
 (10) But as for him who is given his deed-book behind his back;  
 (11) He will call for destruction,  
 (12) And he shall be consigned to blazing Fire.  
 (13) When he lived among his people happily;  
 (14) He never thought that he would ever return to his Lord for accounting for his conduct.  
 (15) But he had to return, for his Lord was aware of him.  
 (16) I swear by the twilight  
 (17) And the night and all that it brings together.  
 (18) And by the moon when it is at the full.  
 (19) That you shall be transferred from one stage to another!  
 (20) Then what ails them that they do not believe,  
 (21) And when the Qur'an is recited to them, they do not prostrate themselves?

(Recommended Prostration)

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٧﴾ عَلَى الْأَرَائِكِ  
يَنْظُرُونَ ﴿٣٨﴾ هَلْ تُؤْتِي الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٩﴾

## سورة الانشقاق

آيَاتُهَا ٢٥      حُرُوفُهَا ٤٣٠      كَلِمَتُهَا ١٠٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذْنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا  
الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذْنَتْ  
لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَأَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ  
كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾  
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَنُقِلَتْ إِلَىٰ أَهْلِهِ  
مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ  
يَدْعُو ثُبُورًا ﴿١١﴾ وَيَصْلِي سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ  
مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ  
بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أَقْسِمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾  
وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ  
لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾

السجدة المندوبة

- (22) In fact they disbelieve and reject the Qur'an.  
(23) Allah knows very well what is in their hearts.  
(24) Therefore give the tidings of chastisement to all of them,  
(25) Except those who believe and do good deeds, for they shall have an unfailing reward.

## THE CONSTELLATIONS

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) By the heaven of the constellations,  
(2) By the promised day,  
(3) By the witness and the witnessed,  
(4) Down with the people of the Pit,  
(5) Of the fire fed with fuel,  
(6) When they sat around it,  
(7) And watched what they did with the believers.  
(8) They tortured them only because they had faith in Allah, the Mighty, the Laudable,  
(9) To whom belongs the sovereignty of the heavens and the earth, and Allah is witness over everything.  
(10) Those who persecute the believing men and women and then do not repent, they shall suffer the punishment of Hell and they shall be awarded the punishment of burning.  
(11) As for those who believe and do good deeds, they shall have gardens underneath which rivers flow; this is the great triumph.  
(12) Terrible is the punishment of your Lord.  
(13) It is He who creates all things and causes them to return,

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ۖ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۚ  
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۚ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۚ

## سورة البروج

كَلِمَتُهَا

١٠٩

حُرُوفُهَا

٤٥٨

آيَاتُهَا

٢٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝ وَالْيَوْمِ الْمَوْعُودِ ۝ وَشَاهِدِ  
وَمَشْهُودِ ۝ قُتِلَ أَصْحَابُ الْأُخْدُودِ ۝ النَّارِ ذَاتِ  
الْوُقُودِ ۝ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝ وَهُمْ عَلَى مَا يَفْعَلُونَ  
بِالْمُؤْمِنِينَ شُهُودٌ ۝ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا  
بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ  
عَذَابُ الْحَرِيقِ ۝ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ  
جَنَّتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ۚ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝  
إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ۝ إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ۝

- (14) And He is the Forgiving, the Loving,
- (15) Lord of the Glorious Throne,
- (16) Performer of what He wills.
- (17) Have you heard the story of the troops,
- (18) Of Pharaoh and Thamūd?
- (19) In fact the disbelievers are still denying Our signs,
- (20) However, Allah is encompassing their activities
- (21) But it is certainly a Glorious Qur'an,
- (22) Inscribed on a Protected Tablet.

## THE NIGHT-STAR

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

- (1) By the heaven and the night-star!
- (2) How can you know what the night-star is?
- (3) It is a piercing star!
- (4) There is no one, but there are two watchers over him.
- (5) Let man consider of what he was created;
- (6) He was created from an ejected fluid,
- (7) That issues between the loins and the ribs.
- (8) Surely Allah has power to bring him back to life.
- (9) On the day when secrets will be made public,
- (10) Then He will have no power nor anyone to help him.
- (11) By heaven with its recurring cycles,
- (12) By earth splitting with vegetation,
- (13) This Qur'an is the criterion of right and wrong;
- (14) It is not a jest.
- (15) (Prophet) They plotted against you.
- (16) And I also planned against them.
- (17) So give respite to the disbelievers and tolerate them.

وَهُوَ الْغَفُورُ الْودُودُ ۝ ذُو الْعَرْشِ الْمَجِيدُ ۝ فَعَالٌ لِّمَا  
يُرِيدُ ۝ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝ فِرْعَوْنُ وَثَمُودُ ۝  
بِلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝  
بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ۝ فِي لَوْحٍ مَّحْفُوظٍ ۝

## سورة الطارق

آيَاتُهَا ۱۷ حُرُوفُهَا ۲۴۶ كَلِمَتُهَا ۶۱

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝  
النَّجْمُ الثَّاقِبُ ۝ إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝  
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ۝  
يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ۝ إِنَّهُ عَلَى رَجْعِهِ  
لَقَادِرٌ ۝ يَوْمَ تُبْلَى السَّرَائِرُ ۝ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا  
نَاصِرٍ ۝ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ۝ وَالْأَرْضِ ذَاتِ الصَّدْعِ ۝  
إِنَّهُ لَقَوْلٌ فَصْلٌ ۝ وَمَا هُوَ بِالْهَزْلِ ۝ إِنَّهُمْ  
يَكِيدُونَ كَيْدًا ۝ وَآكِيدُ كَيْدًا ۝ فَمَهْلِكُ الْكَافِرِينَ  
أَمَهُلَهُمْ رُوَيْدًا ۝

## THE MOST HIGH

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) Glorify the Name of your Lord, the Most High.**
- (2) Who created and shaped all things,**
- (3) Who decreed their destinies and guided them,**
- (4) Who causes the pasture to grow,**
- (5) And then turns it into withered grass.**
- (6) Prophet, We shall make you recite the Qur'ān, so that you will not forget it,**
- (7) Except that which Allah wills. Surely Allah knows all that is manifest, and all that is hidden.**
- (8) We shall make all your tasks easy.**
- (9) Therefore, preach them as long as it profits,**
- (10) He who fears Allah, shall obey it,**
- (11) But he who is not afraid of Him shall flout it,**
- (12) And he shall burn in the great Fire,**
- (13) In which he shall neither die nor live.**
- (14) Prosperous shall be he who purifies himself,**
- (15) Remembers the Name of his Lord and prays to Him.**
- (16) But you people prefer the life of this world,**
- (17) Although the Hereafter is better, and more lasting.**
- (18) All this is mentioned in the former Scriptures;**
- (19) Such as those revealed to Ibrāhīm and Mūsā.**

## THE ENVELOPER

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) Have you heard the story of the Enveloper?**
- (2) On that day many faces will be downcast,**
- (3) Fatigued and weary,**
- (4) Burnt by a scorching fire,**
- (5) Drinking from a boiling spring.**
- (6) They will have no food except bitter thorn fruit.**
- (7) Neither nourishing nor appeasing hunger.**

## سورة الاعلى

أَيَانَهَا ١٩ حُرُوفُهَا ٢٧١ كَلِمَتُهَا ٧٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ① الَّذِي خَلَقَ فَسَوَّى ② وَالَّذِي قَدَّرَ  
 فَهَدَى ③ وَالَّذِي أَخْرَجَ الْمَرْعَى ④ فَجَعَلَهُ غُثَاءً أَحْوَى ⑤  
 سُقِرُوكَ فَلَا تَنْسَى ⑥ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا  
 يَخْفَى ⑦ وَنُبَيِّرُكَ لِلْيُسْرَى ⑧ فَذَكِّرْ إِنَّ نَفْعَتِ الذِّكْرِ ⑨ سَيَذَكِّرُ  
 مَنْ يَخْشَى ⑩ وَيَتَجَنَّبُهَا الْأَشْقَى ⑪ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ⑫  
 ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ⑬ قَدْ أَفْلَحَ مَنْ تَزَكَّى ⑭ وَذَكَرَ اسْمَ  
 رَبِّهِ فَصَلَّى ⑮ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ⑯ وَالْآخِرَةَ خَيْرٌ وَ  
 أَبْقَى ⑰ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ⑱ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ⑲

## سورة الغاشية

أَيَانَهَا ٢٦ حُرُوفُهَا ٣٨١ كَلِمَتُهَا ٩٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ① وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ② عَامِلَةٌ  
 نَاصِبَةٌ ③ تَصْلَى نَارًا حَامِيَةً ④ تُسْقَى مِنْ عَيْنٍ آنِيَةٍ ⑤ لَيْسَ  
 لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيحٍ ⑥ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ⑦



- (8) On that day there shall be other cheerful faces,
- (9) Satisfied with their past deeds,
- (10) In a sublime Garden.
- (11) There they shall hear no babble;
- (12) There shall be a glowing spring,
- (13) Couches raised,
- (14) Goblets set in rows,
- (15) Cushions arrayed,
- (16) And silken carpets outspread.
- (17) Do they not consider how the camel was created,
- (18) How heaven was raised,
- (19) How the mountains were hoisted,
- (20) And how the earth was outstretched?
- (21) Then preach to them, because your job is only to preach;
- (22) You are not a warder over them at all.
- (23) But as for those who turn their backs, and disbelieve,
- (24) Allah will punish them with most severe punishment.
- (25) Surely to Us is their return;
- (26) Then surely upon Us shall rest their reckoning.

## THE DAWN

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

- (1) By the dawn,
- (2) And ten nights,
- (3) By the even and the odd,
- (4) By the night when it journeys on!
- (5) Is there not in this enough oath for mindful men?
- (6) Have you not seen how your Lord dealt with 'Ād —
- (7) The people of the huge columned city of Īram,
- (8) The like of which had been created nowhere.
- (9) And how He dealt with Thamūd, who cut the rocks to make their dwellings in the valley;

وَجُوهٌ يَوْمَئِذٍ تَأْخِذُ<sup>٨</sup> لِسَعِيهَا رَاضِيَةً<sup>٩</sup> فِي جَنَّةٍ  
 عَالِيَةٍ<sup>١٠</sup> لَا تَسْمَعُ فِيهَا لَغِيَةً<sup>١١</sup> فِيهَا عَيْنٌ جَارِيَةٌ<sup>١٢</sup> فِيهَا  
 سُرُرٌ مَّرْفُوعَةٌ<sup>١٣</sup> وَأَكْوَابٌ مَوْضُوعَةٌ<sup>١٤</sup> وَنَمَارِقُ  
 مَصْفُوفَةٌ<sup>١٥</sup> وَزَرَائِفُ مَبْتُوثَةٌ<sup>١٦</sup> أَفْلا يَنْظُرُونَ إِلَى الْإِبِلِ  
 كَيْفَ خُلِقَتْ<sup>١٧</sup> وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ<sup>١٨</sup> وَإِلَى الْجِبَالِ  
 كَيْفَ نُصِبَتْ<sup>١٩</sup> وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ<sup>٢٠</sup> فَذَكِّرْ<sup>٢١</sup>  
 إِنَّمَا أَنْتَ مُذَكِّرٌ<sup>٢٢</sup> لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ<sup>٢٣</sup> إِلَّا مَن  
 تَوَلَّى وَكَفَرَ<sup>٢٤</sup> فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ<sup>٢٥</sup> إِنَّ إِلَيْنَا  
 إِيَابَهُمْ<sup>٢٦</sup> ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ<sup>٢٧</sup>

## سورة الفجر

كَلِمَتُهَا  
١٣٧

حُرُوفُهَا  
٥٩٧

آيَاتُهَا  
٣٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَالْفَجْرِ<sup>١</sup> وَلَيَالٍ عَشِيرٍ<sup>٢</sup> وَالشَّفْعِ وَالْوَتْرِ<sup>٣</sup> وَاللَّيْلِ إِذَا  
 يَسِيرُ<sup>٤</sup> هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَجْرِ<sup>٥</sup> أَلَمْ تَرَ كَيْفَ فَعَلَ  
 رَبُّكَ بِعَادٍ<sup>٦</sup> إِرَامَ ذَاتِ الْعِمَادِ<sup>٧</sup> الَّتِي لَمْ يُخْلَقْ مِثْلُهَا  
 فِي الْبِلَادِ<sup>٨</sup> وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ<sup>٩</sup>

- (10) And with Pharaoh, who impaled people on the stakes?  
(11) All those committed atrocities in the land,  
(12) And created mischief on a large scale.  
(13) Therefore your Lord afflicted them with punishment.  
(14) Your Lord is ever watchful indeed.  
(15) As for man, whenever his Lord tests him by bestowing favour on him and blesses him, he says, 'My Lord is kind to me.'  
(16) But when He tests him by stinting his means of living, he says, 'My Lord has disgraced me.'  
(17) No! In fact you show no kindness to the orphan,  
(18) Nor do you urge the feeding of the needy.  
(19) On the contrary you devour the inheritance of the orphans greedily along with your own share,  
(20) And ardently love the wealth.  
(21) Look! When the earth is crumbled to dust,  
(22) And when you find yourself in the presence of your Lord and the rows and rows of angels,  
(23) On that day Hell will be brought closer and man will remember his deeds. But what is the use of remembering then?  
(24) He will say, 'I wish I had done some good for this life!'  
(25) On that day He will punish as none has ever punished,  
(26) And He will bind as none has ever bound.  
(27) O serene soul!  
(28) Return to your Lord, well-pleased, well-pleasing!  
(29) Join My servants!  
(30) And enter My Paradise.

وَفَرَعُونَ ذِي الْأَوْتَادِ ۝ الَّذِينَ طَعُوا فِي الْبِلَادِ ۝  
فَاكْثَرُوا فِيهَا الْفَسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ  
عَذَابٍ ۝ إِنَّ رَبَّكَ لِبِالْمِرْصَادِ ۝ فَأَمَّا الْإِنْسَانُ إِذَا مَا  
ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ ۖ فَيَقُولُ رَبِّي أَكْرَمَنِ ۝  
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ ۖ فَيَقُولُ رَبِّي  
أَهَانَنِ ۝ كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ۝ وَلَا تَحْضُونَ  
عَلَى طَعَامِ الْمُسْكِينِ ۝ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ۝  
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ۝ كَلَّا إِذَا دُكَّتِ الْأَرْضُ  
دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجِئْتُ  
يَوْمَئِذٍ بِجَهَنَّمَ ۖ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ  
الذِّكْرَى ۝ يَقُولُ يَلَيَّتَنِ قَدَمْتُ لِحَيَاتِي ۝ فَيَوْمَئِذٍ  
لَّا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝ وَلَا يُوثِقُ وَثَاقَهُ  
أَحَدٌ ۝ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۖ ارْجِعِي إِلَى  
رَبِّكِ رَاضِيَةً مَرْضِيَّةً ۖ فَادْخُلِي فِي عِبَادِي ۝  
وَادْخُلِي جَنَّتِي ۝

## THE CITY

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

- (1) I do swear by this city –
- (2) The city in which you reside,
- (3) I swear by the begetter (Adam) and whom he begot,
- (4) We have created man to endure the troubles of life.
- (5) Does he think that none has power over him?
- (6) He boasts, 'I have spent enormous amount of wealth!'
- (7) Does he believe that none has seen him?
- (8) Have We not given him two eyes,
- (9) A tongue, and two lips?
- (10) Have We not shown him the path of goodness and evil?
- (11) Yet he has not attempted to tread on '*Aqabah*:'
- (12) And how can you know what '*Aqabah* is!
- (13) It is to free a slave,
- (14) And to feed during famine,
- (15) An orphan who is your relative,
- (16) Or some other needy man who is in misery;
- (17) And to be one of those who have faith and exhort one another to have patience and to be sympathetic.
- (18) These are the men who shall be on the Right Hand.
- (19) But those who disbelieve in Our revelations, their place shall be on the Left Hand,
- (20) Fire shall envelop them from all sides.

## THE SUN

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

- (1) By the sun and its midday brightness;
- (2) And the moon when it follows the sun,
- (3) By the day when it brightens the earth,
- (4) And the night when it covers the earth with darkness,
- (5) By the sky and Him who built it;

## سورة البلد

كَلِمَتُهَا  
٨٢

حُرُوفُهَا  
٣٣١

آيَاتُهَا  
٢٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
لَا أُقْسِمُ بِهَذَا الْبَلَدِ ① وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ ② وَوَالِدٍ وَمَا  
وَلَدٌ ③ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ④ أَيْحَسِبُ أَنْ لَنْ يُقَدِرَ  
عَلَيْهِ أَحَدٌ ⑤ يَقُولُ أَهْلَكْتُ مَا لَا لُبَدًا ⑥ أَيْحَسِبُ أَنْ لَمْ يَرَهُ  
أَحَدٌ ⑦ لَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ⑧ وَلِسَانًا وَشَفَتَيْنِ ⑨ وَهَدَيْنَاهُ  
النَّجْدَيْنِ ⑩ فَلَا اقْتَحَمَ الْعَقَبَةَ ⑪ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ⑫ فَكُ  
رْقَبَةً ⑬ أَوْ اطَّعِمْ فِي يَوْمٍ ذِي مَسْغَبَةٍ ⑭ يَتِيمًا ذَا مَقْرَبَةٍ ⑮  
أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ⑯ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالضَّرِّ  
وَتَوَاصَوْا بِالْمَرْحَمَةِ ⑰ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ⑱ وَالَّذِينَ  
كَفَرُوا بِآيَاتِنَاهُمْ أَصْحَابُ الْمَشْأَمَةِ ⑲ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ⑳

سورة الشمس

كَلِمَتُهَا  
٥٤

حُرُوفُهَا  
٢٤٧

آيَاتُهَا  
١٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
وَالشَّمْسُ وَضُحَاهَا ① وَالْقَمَرُ إِذَا تَلَاهَا ② وَالنَّهَارُ إِذَا  
جَلَّهَا ③ وَاللَّيْلُ إِذَا يَغْشَاهَا ④ وَالسَّمَاءُ وَمَا بَنَاهَا ⑤

- (6) And the earth and Him who spread it;
- (7) And by the soul and its Creator,
- (8) Who inspired it as to what is right and what is wrong,
- (9) Blessed is he who purifies his soul,
- (10) And failed is he who corrupts it.
- (11) The people of Thamud arrogantly denied the truth,
- (12) When the most wretched of them rose in rebellion.
- (13) To them Allah's Messenger said, 'It is the She-camel of Allah; let her drink!'
- (14) But they disbelieved him and slaughtered her. So their Lord crushed them, and levelled them to the ground.
- (15) Allah does not fear the consequences of any event.

## THE NIGHT

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

- (1) By the night when it covers the day,
- (2) And the day when it brightens;
- (3) By Him who has created male and female,
- (4) Your endeavours have various ends!
- (5) As for him, who gives in charity, is pious.
- (6) And believes in goodness,
- (7) We shall surely smooth the easiest way for him.
- (8) But as for him, who is miserly, hoards his wealth,
- (9) And disbelieves in goodness,
- (10) For him We shall smooth the path of adversity;
- (11) And his riches will not save him when he falls headlong.
- (12) It is for Us to give guidance,
- (13) And to Us belongs the Hereafter as well as this world.
- (14) Therefore, I warn you of the flaming Fire.
- (15) In which none shall burn but the most wretched,
- (16) Who denies the truth and gives no heed.
- (17) And far removed from it will be the pious,
- (18) Who contributes his wealth to charity so that he may purify himself,

وَالْأَرْضِ وَمَا طَعَّمَهَا ① وَنَفْسٍ وَمَا سَوَّاهَا ② فَالْمَمَّا فُجِّرَهَا  
وَتَقْوَاهَا ③ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ④ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑤  
كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ⑥ إِذِ انْبَعَثَ أَشْقَاهَا ⑦ فَقَالَ لَهُمْ  
رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑧ فَكَذَّبُوهُ فَعَقَرُوهَا ⑨ فَدَمْدَمَ  
عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ⑩ وَلَا يَخَافُ عُقْبَاهَا ⑪

## سورة البیل

كَلِمَتُهَا  
٧١

حُرُوفُهَا  
٣١٠

آيَاتُهَا  
٢١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٠  
وَاللَّيْلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ  
وَالْأُنثَى ③ إِنَّ سَعْيَكُمْ لَشَتَّى ④ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤  
وَصَدَّقَ بِالْحُسْنَى ⑥ فَسَنِيَرُهُ لِلْيُسْرَى ⑦ وَأَمَّا مَنْ  
بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨ فَسَنِيَرُهُ  
لِلْعُسْرَى ⑩ وَمَا يَغْنَى عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪ إِنَّ عَلَيْنَا  
لَلْهُدَى ⑫ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ⑬ فَأَنْذَرْتُكُمْ نَارًا  
تَلَظَّى ⑭ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ⑮ الَّذِي كَذَّبَ وَتَوَلَّى ⑯  
وَسَيُجَنَّبُهَا الْأَتْقَى ⑰ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑱



- (19) And does not confer a favour on anyone in expectation of a compensation.
- (20) But he does good only to seek the pleasure of his Lord, the Most High.
- (21) The reward of their Lord will certainly make them happy.

## THE FORENOON

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

- (1) By the bright forenoon,  
(2) And by the night when it is still,  
(3) Your Lord has neither forsaken you, nor is displeased with you!  
(4) The Hereafter is surely better for you than worldly gains,  
(5) You shall be satisfied with what your Lord gives you.  
(6) Did He not find you an orphan, and shelter you?  
(7) Did He not find you without guidance and guide you?  
(8) Did He not find you destitute and suffice you?  
(9) As for the orphan, do not oppress him,  
(10) And as for the beggar, do not chide him.  
(11) But proclaim the blessings of your Lord.

## THE DILATION

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

- (1) Have We not caused your bosom to dilate to be able to accept the responsibility of Prophethood;  
(2) And relieved you of the burden,  
(3) That weighed down your back.  
(4) And have We not given you high renown?  
(5) Truly every hardship is followed by ease.  
(6) Truly every hardship is followed by ease.  
(7) When you have finished your mission, strive to establish it.  
(8) And seek your Lord keenly.

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ إِلَّا ابْتِغَاءَ وَجْهِ  
رَبِّهِ الْأَعْلَى ۝۶ وَلَسَوْفَ يَرْضَىٰ ۝۷

## سورة الضحى

آيَاتُهَا ۱۱ حُرُوفُهَا ۱۷۲ كَلِمَتُهَا ۴۰

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَالضُّحَىٰ ۝ وَاللَّيْلُ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝  
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ  
فَتَرْضَىٰ ۝ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝ وَوَجَدَكَ ضَالًّا  
فَهَدَىٰ ۝ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝  
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

## سورة الانشراح

آيَاتُهَا ۸ حُرُوفُهَا ۱۰۳ كَلِمَتُهَا ۲۷

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝ وَوَضَعْنَا عَنكَ وِزْرَكَ ۝  
الَّذِي أَنْقَضَ ظَهْرَكَ ۝ وَرَفَعْنَا لَكَ ذِكْرَكَ ۝ فَإِنَّ مَعَ  
الْعُسْرِ يُسْرًا ۝ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۝ فَإِذَا فَرَغْتَ  
فَانصَبْ ۝ وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝

## THE FIG

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

- (1) By the fig and the olive!
- (2) By Mount Sinai,
- (3) And this inviolate city of Makkah,
- (4) Surely We have created man in the fairest stature
- (5) Then We shall reduce him to the lowest of the low,
- (6) With the exception of those who believe and do good deeds, for they shall receive an ever-lasting reward.
- (7) So what can now make you deny the Day of Judgement?
- (8) Is not Allah the best of all judges?

## THE BLOOD-CLOT

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

- (1) Recite: In the Name of your Lord who created.
- (2) Created man from a clot of blood!
- (3) Recite: Your Lord is the Most Munificent,
- (4) Who teaches (writing) by means of the pen.
- (5) He has taught man what he did not know.
- (6) Look! Indeed man rebels,
- (7) When he considers himself to be self-sufficient.
- (8) Indeed, everything has to return to your Lord.
- (9) Have you seen the man who forbids
- (10) A slave of Allah to offer his prayers?
- (11) What do you think? Is he on the right path,
- (12) Or does he enjoin piety?
- (13) What do you think? If this man denies the truth and takes no heed, does he not deserve punishment?
- (14) Does he not know that Allah sees everything.
- (15) Look! If he does not desist, We definitely will drag him by the forelock —
- (16) The forelock of a sinful, lying person.
- (17) Then let him call his henchmen for his assistance.

## سورة التين

آيَاتُهَا ٨ حُرُوفُهَا ١٥٠ كَلِمَتُهَا ٣٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١  
وَالَّتَيْنِ وَالزَّيْتُونِ ٢ وَطُورِ سِينِينَ ٣ وَهَذَا الْبَلَدِ الْأَمِينِ ٤  
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ٥ ثُمَّ رَدَدْنَاهُ أَسْفَلَ  
سُفْلِينَ ٦ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ٧  
فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ ٨ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ٩

## سورة العلق

آيَاتُهَا ١٩ حُرُوفُهَا ٢٧٠ كَلِمَتُهَا ٧٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١  
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ٢ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٣  
اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٤ الَّذِي عَلَّمَ بِالْقَلَمِ ٥ عَلَّمَ الْإِنْسَانَ مَا  
لَمْ يَعْلَمْ ٦ كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّاسٍ ٧ فَطَنٍ ٨ إِنَّ  
إِلَىٰ رَبِّكَ الرَّجْعُ ٩ أَرَأَيْتَ الَّذِي يَنْهَىٰ ١٠ عَبْدًا إِذَا صَلَّىٰ ١١  
أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ١٢ أَوْ أَمَرَ بِالْتَّقْوَىٰ ١٣ أَرَأَيْتَ إِنْ  
كَذَّبَ وَتَوَلَّىٰ ١٤ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَىٰ ١٥ كَلَّا لَئِنْ لَمْ يَنْتَهِ  
لَنَسْفَعًا بِالنَّاصِيَةِ ١٦ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ١٧ فليدع ناديه ١٨

**(18) We, too, will call the guards of Hell.**

**(19) Look! Never obey such person. But prostrate yourself before Allah and seek nearness to Him.**

**(Obligatory Prostration)**

## **THE DESTINY**

**In the Name of Allah, the Beneficent, the Merciful.**

**(1) We revealed the Qur'an on the Night of Destiny.**

**(2) How can you know what the Night of Destiny is?**

**(3) The Night of Destiny is better than a thousand months.**

**(4) On that night the angels and the Spirit descend by their Lord's permission with His decrees regarding every affair.**

**(5) That night is of special peace, till the rising of dawn.**

## **THE PROOF**

**In the Name of Allah, the Beneficent, the Merciful.**

**(1) The disbelievers among the People of the Book and the pagans were not expected to renounce their evil ways unless they received the Clear Proof:**

**(2) A Messenger from Allah, reading to them the parts of the sanctified Holy Book.**

**(3) Containing straightforward teachings.**

**(4) Yet surprisingly the People of the Book were divided regarding him only after the Clear Proof had come to them.**

**(5) While they were told only to worship Allah earnestly as upright men, to be particular about their prayers and to pay the zakat. These are the teachings of all the Sacred Books.**

**(6) The disbelievers among the People of the Book and the pagans shall be consigned to the Fire of Hell in which they shall abide. They are the worst of all creatures.**

سَدْعُ الزَّبَانِيَةِ ۝ كَلَّا لَا تَطِعُهُ وَاسْجُدْ وَاقْتَرِبْ ۝  
السجدة الواجبة

## سورة القدر

آيَاتُهَا ٥ حُرُوفُهَا ١١٢ كَلِمَتُهَا ٣٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝ لَيْلَةُ  
الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا  
بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ۝ سَلَامٌ شَهِى حَتَّى مَطْلَعِ الْفَجْرِ ۝  
سورة البينة

آيَاتُهَا ٨ حُرُوفُهَا ٣٩٦ كَلِمَتُهَا ٩٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ  
حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝ رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ۝  
فِيهَا كُتِبَ قِيمَةٌ ۝ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ  
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۝ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ  
مُخْلِصِينَ لَهُ الدِّينَ ۝ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ  
وَذَلِكَ دِينُ الْقِيَمَةِ ۝ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ  
الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝

(7) But those who believe and do good deeds, are indeed the best of all creatures.

(8) It is their Lord who shall reward them with the Gardens of Eden underneath which rivers flow. They shall abide in them for ever. Allah is pleased with them, and they are pleased with Him; this reward is for him who fears his Lord.

## THE EARTHQUAKE

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

- (1) When the earth is rocked most severely,
- (2) And it yields up its burdens,
- (3) And man asks, 'What has gone wrong with it?'
- (4) On that day it will give its account,
- (5) Because Your Lord would inspire it to do so;
- (6) On that day people will be taken out in batches to be shown their deeds.
- (7) Whoever does an atom's weight of good, shall see it; and
- (8) Whoever does an atom's weight of evil, shall see it also.

## THE COURSERS

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

- (1) By the snorting coursers,
- (2) Striking sparks of fire with their hoofs
- (3) By the dawn-raiders,
- (4) Raising dust as they gallop,
- (5) And cleaving the enemy force in the morning,
- (6) Indeed, man is ungrateful to his Lord!
- (7) And he himself bears witness to this.
- (8) Surely he is passionate in his love for wealth,

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۖ  
جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ لِمَنْ حَشِيَ رَبَّهُ ۝

### سورة الزلزال

آيَاتُهَا ٨ حُرُوفُهَا ١٤٩ كَلِمَتُهَا ٣٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأَخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ۖ  
وَقَالَ الْإِنْسَانُ مَا لَهَا ۖ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ بِأَنَّ  
رَبَّكَ أَوْحَىٰ لَهَا ۖ يَوْمَئِذٍ يُصْدِرُ النَّاسُ أَشْتَاتًا ۚ لِيُرَوْا  
أَعْمَالَهُمْ ۖ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۖ وَمَنْ  
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

### سورة الغدیت

آيَاتُهَا ١١ حُرُوفُهَا ١٦٣ كَلِمَتُهَا ٤٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَالْغَدِيَّتِ صُبْحًا ۖ وَالْمُورِيَّتِ قَدْحًا ۖ وَالْمُغِيرَتِ صُبْحًا ۖ  
فَأَتَرْنَ بِهِ نَقْعًا ۚ فَوَسَطْنَ بِهِ جَمْعًا ۖ إِنَّ الْإِنْسَانَ لِرَبِّهِ  
لَكَنُودٌ ۖ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۖ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝



- (9) Does he not know that when the dead are thrown out from their graves;  
(10) And the secrets hidden in breasts are laid bare;  
(11) On that day their Lord will examine their deeds?

## THE DISASTER

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

- (1) The Disaster!  
(2) What is the Disaster?  
(3) How can you know what the Disaster is?  
(4) On that day men will be like the scattered moths,  
(5) And the mountains will be like the tufts of carded wool.  
(6) Then he whose Scales are heavy with good works,  
(7) Shall live a pleasant life,  
(8) But as for him whose Scales are light,  
(9) He shall fall into a bottomless Pit.  
(10) Would that you knew what that bottomless Pit is?  
(11) It is a scorching Fire!

## RIVALRY

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

- (1) Rivalry in acquiring worldly gains keeps you preoccupied.  
(2) Till you come to the graves.  
(3) Look! You will soon come to know the truth.  
(4) Of course! You will soon come to know the truth.  
(5) As a matter of fact, if you knew the truth for certain, you would have behaved differently;  
(6) Indeed you would see the fire of Hell:  
(7) And you would see it with your very eyes.  
(8) Then on that day you will be asked to give an account of the bounties of Allah.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ وَحُصِّلَ مَا فِي الصُّدُورِ ۖ  
 إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ خَبِيرٌ ۝

## سورة القارعة

آيَاتُهَا ١١ حُرُوفُهَا ١٥٢ كَلِمَتُهَا ٣٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥  
 الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۖ وَمَا أَذْرِكُ مَا الْقَارِعَةُ ۖ ۝  
 يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۖ وَتَكُونُ الْجِبَالُ  
 كَالْعِهْنِ الْمَنْفُوشِ ۖ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۖ فَهُوَ  
 فِي عِيشَةٍ رَاضِيَةٍ ۖ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۖ فَأُمُّهُ  
 هَاوِيَةٌ ۖ وَمَا أَذْرِكُ مَا هِيَ ۖ نَارُ حَامِيَةٍ ۖ

## سورة التكاثر

آيَاتُهَا ٨ حُرُوفُهَا ١٢٣ كَلِمَتُهَا ٢٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥  
 الْهَكْمُ التَّكَاثُرُ ۖ حَتَّى زُرْتُمُ الْمَقَابِرَ ۖ كَلَّا سَوْفَ  
 تَعْلَمُونَ ۖ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۖ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ  
 الْيَقِينِ ۖ لَتَرَوُنَّ الْجَحِيمَ ۖ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۖ  
 ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۖ

## THE TIME

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

- (1) I swear by the time
- (2) That man is doomed to suffer a great loss,
- (3) Except for those who have faith, do good deeds and exhort each other to uphold truth and to be steadfast.

## THE SLANDERER

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

- (1) Woe to every slanderer and backbiter,
- (2) Who amasses wealth and hoards it!
- (3) Does he think that his wealth will make him immortal?
- (4) Certainly not! He will surely be thrown into the *ḥuṭamāh*.
- (5) How can you know what the *ḥuṭamāh* is!
- (6) It is the Fire kindled by Allah;
- (7) That will leap out and penetrate into the hearts.
- (8) It will close upon them from every side;
- (9) In huge columns.

## THE ELEPHANT

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

- (1) Have you not seen how Allah dealt with the People of the Elephant?
- (2) Did He not thwart their scheme,
- (3) And send against them flocks of birds,
- (4) Which pelted them with stones of baked clay,
- (5) And rendered them like the fodder left in manger after being eaten by cattle?

## سورة العصر

أَيَاتُهَا ٣ حُرُوفُهَا ٦٨ كَلِمَتُهَا ١٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ ۝ وَتَوَّصُوا بِالصَّبْرِ ۝

## سورة الهمزة

أَيَاتُهَا ٩ حُرُوفُهَا ١٣٣ كَلِمَتُهَا ٢٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝  
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝ وَمَا  
أَذْرَكَ مَا الْحُطَمَةُ ۝ نَارُ اللَّهِ الْمُوقَدَةُ ۝ الَّتِي تَطْلَعُ عَلَى  
الْأَفِيدَةِ ۝ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝ فِي عَمَدٍ مُمَدَّدَةٍ ۝

## سورة الفيل

أَيَاتُهَا ٥ حُرُوفُهَا ٩٦ كَلِمَتُهَا ٢٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝  
الْمُتَرَكِّيفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝ أَلَمْ يَجْعَلْ  
كَيْدَهُمْ فِي تَضْلِيلٍ ۝ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝  
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصِفٍ مَّا كُوِلَ ۝

## QURAYSH

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) For the composing of Quraysh;**
- (2) Their composing for their summer and winter journeyings.**
- (3) Let them worship the Lord of this House (Ka'bah)**
- (4) Who has fed them against hunger, and has made them safe from fear.**

## CHARITY

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) Have you seen him who denies the Day of Judgement?**
- (2) It is he who repels the orphan,**
- (3) And does not urge others to feed the needy.**
- (4) Alas for those who pray,**
- (5) But are heedless of their prayers,**
- (6) They make a show of piety,**
- (7) But refuse to give charity!**

## KAUTHAR

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) (Prophet) indeed, We have given you *Kauthar*;**
- (2) So pray to your Lord and sacrifice.**
- (3) Surely your enemy shall be without posterity.**

## سورة قريش

آيَاتُهَا ٤ حُرُوفُهَا ٧٣ كَلِمَتُهَا ١٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
لَا يَلِفُ قُرَيْشٌ ۝ الْفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝  
فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ ۝  
وَأَمَنَهُمْ مِنْ خَوْفٍ ۝

## سورة الماعون

آيَاتُهَا ٧ حُرُوفُهَا ١١١ كَلِمَتُهَا ٢٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْإِيمَانِ ۝ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ  
وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ۝ فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ  
صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ ۝ وَيَمْنَعُونَ الْمَاعُونَ ۝

## سورة الكوثر

آيَاتُهَا ٣ حُرُوفُهَا ٤٣ كَلِمَتُهَا ١٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

## THE DISBELIEVERS

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) (Prophet) Say: 'O Disbelievers!**
- (2) I do not worship what you worship.**
- (3) Nor you worship what I worship.**
- (4) I shall never worship what you worship;**
- (5) Nor will you worship what I worship.**
- (6) To you your religion, and to me my religion!'**

## HELP

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) When Allah's help comes and He gives you victory;**
- (2) And you find the people embracing the religion of Allah in multitudes,**
- (3) Then glorify your Lord and seek His forgiveness for He is ever ready to show mercy.**

## LAHAB

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) May the hands of Abu Lahab perish! May he too perish!**
- (2) His wealth and what he has earned will avail him nothing.**
- (3) He shall soon be burnt in a flaming Fire;**
- (4) Along with his wife, the carrier of the firewood,**
- (5) Around her neck there shall be a rope of palm-fibre.**

## سورة الكفرون

آيَاتُهَا ٦ حُرُوفُهَا ٩٤ كَلِمَتُهَا ٢٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝ وَلَا أَنْتُمْ  
عِبُدُونَ مَا أَعْبُدُ ۝ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۝ وَلَا أَنْتُمْ  
عِبُدُونَ مَا أَعْبُدُ ۝ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۝

## سورة النصر

آيَاتُهَا ٣ حُرُوفُهَا ٧٩ كَلِمَتُهَا ١٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ  
اللَّهِ أَفْوَاجًا ۝ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۝ إِنَّهُ كَانَ تَوَّابًا ۝

## سورة الذهب

آيَاتُهَا ٥ حُرُوفُهَا ٨١ كَلِمَتُهَا ٢٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا  
كَسَبَ ۝ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ  
الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝



## PURITY

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) Say: 'Allah is One.**
- (2) He is Absolute.**
- (3) He begot none; nor was He begotten.**
- (4) There is none like Him.'**

## DAYBREAK

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) Say: 'I seek refuge in the Lord of Daybreak**
- (2) From the evils of all that He has created;**
- (3) From the perils of darkness when it is intense;**
- (4) From the evil of conjuring witches;**
- (5) From the mischief of an envier when he envies'.**

## MEN

**In the Name of Allah, the Beneficent, the Merciful.**

- (1) Say: 'I seek refuge in the Nourisher of men,**
- (2) The King of men,**
- (3) The Lord of men,**
- (4) From the evil of the sneaking whisperer,**
- (5) Who induces temptation into the hearts of the people,**
- (6) Be he from among the jinn and men'.**

## سورة الاخلاص

آيَاتُهَا ٤ حُرُوفُهَا ٤٧ كَلِمَتُهَا ١٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ ③ وَلَمْ  
يُولَدْ ④ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

## سورة الفلق

آيَاتُهَا ٥ حُرُوفُهَا ٧٣ كَلِمَتُهَا ٢٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا  
وَقَبَ ③ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

## سورة الناس

آيَاتُهَا ٦ حُرُوفُهَا ٨٠ كَلِمَتُهَا ٢٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○  
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③  
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي  
صُدُورِ النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا  
 مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ  
 صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ وَصَدَقَ  
 رَسُولُهُ النَّبِيُّ الْأَمِينُ الْكَرِيمُ وَنَحْنُ  
 عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَالشَّاكِرِينَ  
 وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللَّهُ  
 عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ .

In all truth and justice, your Lord's Word has been completed. No one can change His Words. He is all-Hearing and all-Knowing. Allah is True — the Supreme, the Mighty; and true is His Prophet and Messenger — the trustworthy, the noble and for that we are among the witnesses and thanks-givers.

All praise befits Allah, the Lord of the worlds and peace and blessings be upon Muhammad, His Prophet and upon Muhammad's progeny.

**ISLAMIC SEMINARY PUBLICATIONS**  
**(English Section)**

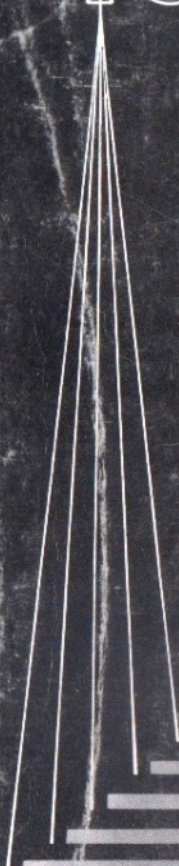
Rationality of Islam  
Philosophy of Islam  
Universality of Islam  
Lessons from Islam  
Lessons from Qur'an  
Children's Guide to Islam  
Islam and Schools of Economics  
Is Bible God's Word?  
Islam - A Code of Social Life  
The Shi'ah Origin and Faith  
The Message  
The Awaited Saviour  
The Martyr  
A Probe into the History of Ashura  
He, His Messenger and His Message  
Master and Mastership  
Qur'an Made Easy  
Al - Salat  
The Hadith of Cloak  
The Supplication of Kumayl  
Articles of Islamic Acts (Fatawa of Ayatullah al-Khui)  
Islamic Teachings (7 parts)  
The Voice of Human Justice (Life of Imam Ali)  
Peak of Eloquence (Nahjul Balagha)  
Abuzar - The Companion  
Ammar Yasir - The Companion  
The Beliefs of Shi'ite School  
Shi'ite Islam  
Woman and her Rights  
Man and his Destiny  
The Despotism Rulers  
A Textbook of Ethics  
Manners and Etiquettes  
Man and Universe  
A Short History of Ilmul Usul

**FOR ISLAMIC SEMINARY PUBLICATIONS**  
*please write to your nearest centre*

- \* The Islamic Seminary,  
127, Liberty Road,  
Englewood, New Jersey 07631,  
U. S. A.
- \* Islamic Social Institution,  
P. B. 1214,  
Dakar,  
Senegal.
- \* Al-Hoda  
76-78 Charing X Road,  
London WC2HU 88,  
United Kingdom.
- \* Mr. Mohammad Taqi Merali  
78, Cather Crescent,  
Toronto, Ontario,  
Canada.
- \* Mr. Zakir Bhanji  
4, Alternburg Gardens,  
Batter Sea,  
London SW 11 1 JJ,  
United Kindgom.
- \* P.S.M.A. – Guyana,  
114, Cumberland Village,  
East Cajc Berbice,  
Guyana,  
South America.
- \* The Islamic Seminary  
150, Sheriff Devji Street,  
Bombay 400 003,  
India.
- \* The Islamic Seminary,  
(Mr. A. M. Waljee)  
Post Box 144,  
Dar-es-Salam,  
East Africa.
- \* The Islamic Seminary,  
27, Rowden Street,  
Freetown,  
Sierra Leone,  
West Africa.
- \* The Shia Muslim Association,  
53, Lawford Street,  
Green Acre 2190,  
N. S. W. Sydney,  
Australia.
- \* Mr. Muhammad Nasser,  
804, International Bldg.,  
141, Des Voeux Rd. C.  
Hongkong.
- \* Bilal Muslim Mission,  
P. O. Box 10396,  
Nairobi, Kenya,  
East Africa.
- \* Mr. Abbas Ahmed  
B.P. 73, Cedex-14  
75662 Paris, France

***For all your enquiries write to: Islamic Seminary,  
City P. O. Box No. 5425, Karachi-74000 - Pakistan.***

# ISLAM



“Have you fully realized what Islam is?  
It is indeed a religion founded on truth.

It is such a fountain-head of learning  
that several streams of wisdom  
and knowledge flow from it.

It is such a lamp  
that several lamps will be lighted from it.

It is a lofty beacon  
illuminating the path of Allah.

It is such a set of principles and beliefs  
that will satisfy every seeker of truth and reality.

Know you all!  
that Allah has made Islam the most sublime path  
for the attainment of His supreme pleasure  
and the highest standard of His obedience.

He has favoured it with  
\_\_\_\_\_ noble precepts

\_\_\_\_\_ exalted principles

\_\_\_\_\_ undeniable wisdom

\_\_\_\_\_ undoubtable arguments

\_\_\_\_\_ and unchallengeable supremacy.

It is upto you to maintain the eminence  
and dignity granted to it by the Lord,

to follow it sincerely,  
to do justice to its articles of faith and belief,  
to obey implicitly its tenets and orders  
and to give it the proper place in your lives”.