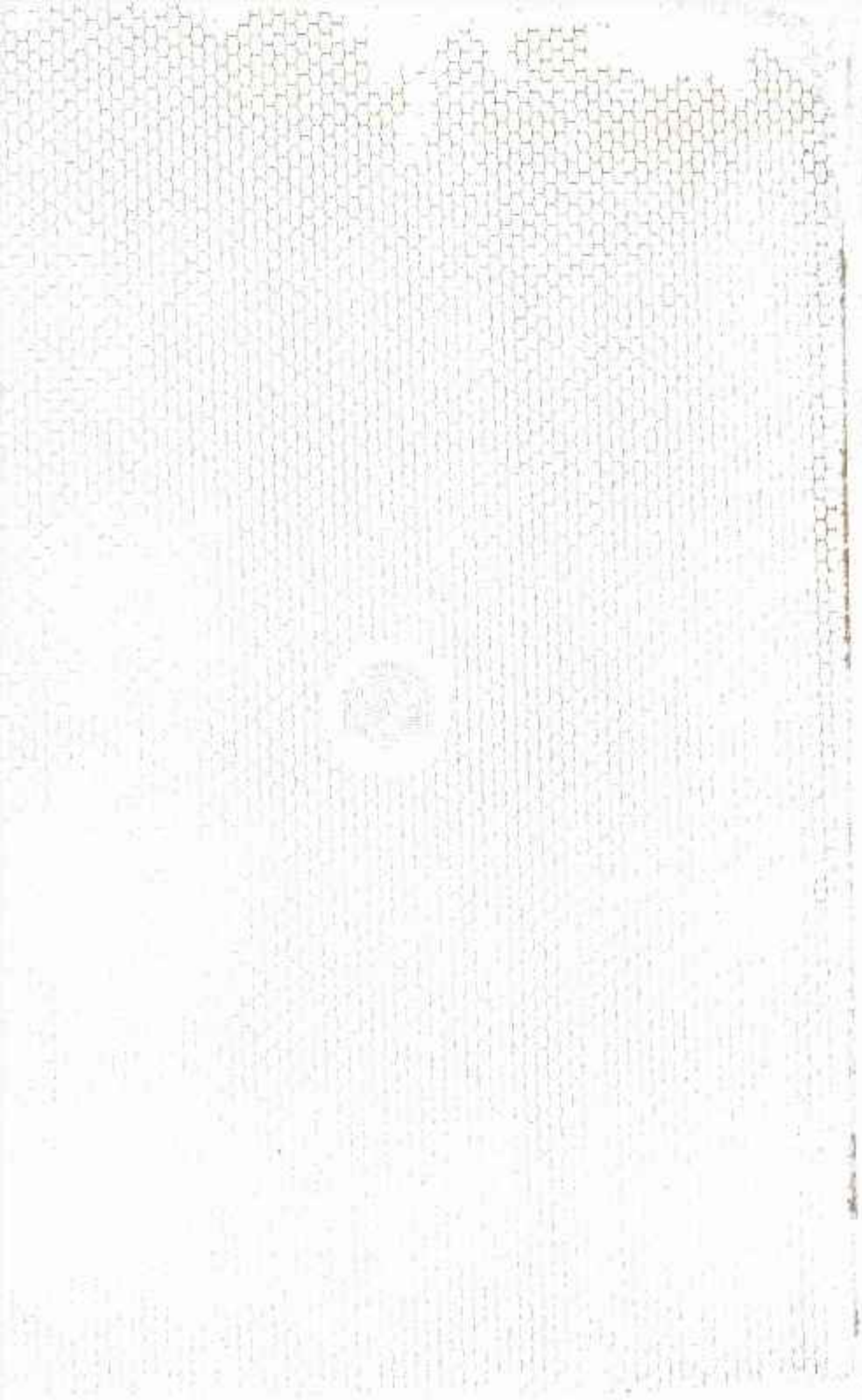
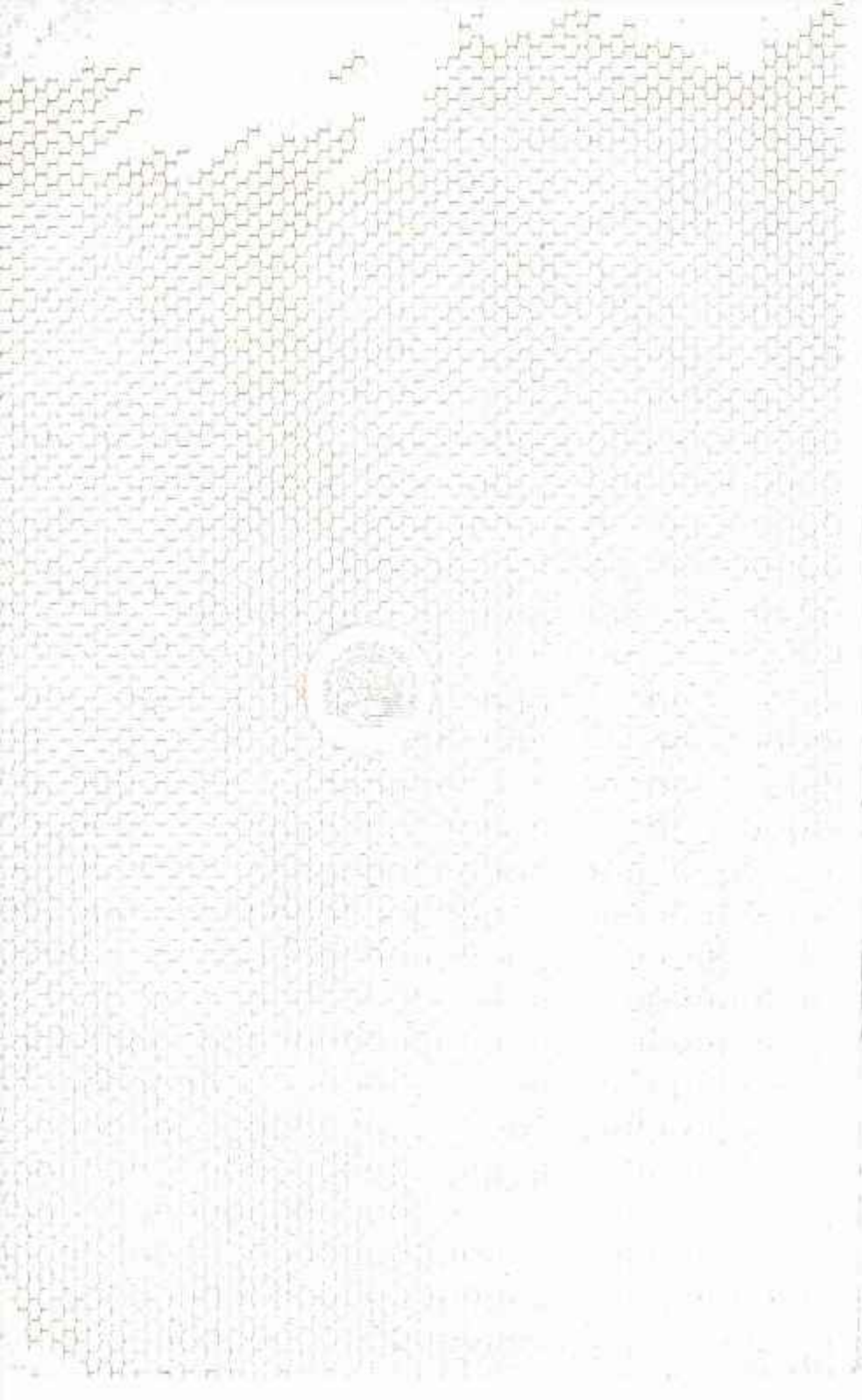


QUR'AN MADE EASY





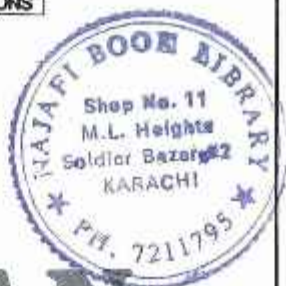


Section Quran..... Status V.G

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QUR'AN MADE EASY

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**DEDICATED TO
THOSE FORTUNATE PARENTS
WHO ARE DESIROUS OF SEEING THEIR
CHILDREN CONVERSANT WITH
HOLY QUR'AN AND
ITS TEACHINGS**

ABOUT OURSELVES

An alert mind today notices a change in the intellectual life of man. Science and Technology despite its spellbound achievements seems to have reached a precevice. Material needs together with the burning desire for power and supremacy have led man towards an apparent bankruptcy of the world's resources. In this desperate situation one is forced to pause and reassess the potential dangers now facing mankind as a whole. The scientist is therefore seeking a universally acceptable solution and rightly so; thinking of the First Cause the Omniscient and the Omnipotent in terms of cosmic consciousness.

This shift from the physical to the spiritual thinking is fully in keeping with the aims and concepts of the Islamic Seminary. Religious precepts, abreast with the developments of our time, provide the much needed sanctuary for the troubled and anxious mind. It is a result of increasing awareness, that the secret of living a serene life in this world and turning it into the eternal bliss of the world hereafter rests within the teachings of ISLAM.

The Islamic Seminary seeks to hold aloft this torch of spiritual guidance and in all earnest help to promote mankind's spiritual heritage. The Seminary presents Qur'anic way of life in its pristine purity. It puts forth only that which is most authoritative and most authentic. Its publications are designed to meet the spiritual need of our times. The Islamic Seminary will be found to be a perennial spring where those thirsty of knowledge will be able to drink to their hearts content.

A list of addresses appears in the closing pages of this book. Readers are most welcome to write and obtain publications from any of these centres.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى
 مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَالصَّفْوَةَ
 مِنْ صَحْبِهِ الْمُنَجِّبِينَ وَسَلَامٌ تَسْلِيمًا كَثِيرًا

In the name of Allah, the Beneficent, the Merciful

All praise be to Allah, Lord of the worlds and peace be upon His prophet Muhammad, his holy progeny and noble companions.

FOREWORD

The Islamic Seminary takes pleasure in presenting this easy Qur'anic Primer for the beginners.

Instructuion is given to children in our religious institutions by means of a number of primers and elementary books, all of which are useful and popular. In fact, in the educational programme, a teacher enjoys a much more important position than the syllabus. If the teacher is able, experienced and industrious and teaches with love and kindness he does not need any particular primer for the purpose. His experience coupled with keen desire to impart instructions to the young ones proves to be the best syllabus.

In case, however, the teacher is not sincere in carrying out his responsibilities and only whiles away the time, even the best books will be of no use and the children will not learn much from him.

Nevertheless, the present book is an attempt to make the children maintain their interest in education and to develop keenness in them for the acquisition of Qur'anic learning. It is hoped that with Allah's grace this primer will gain popularity in the educational circles.

It will not be out of place to mention here that the speech sounds of Arabic do not tally exactly with those of the English language. In this primer, therefore, the English sounds approximately equivalent to the sounds of the Arabic alphabet as well as the sounds of the vowels (*fatba, kasra, zamma* etc.) have also been given, with examples, at the very outset to enable the children to pronounce the Arabic letters easily and fluently.

At the end of the primer the 30th Part of the Qur'an has been given along with its English translation so that the children may read it in a running manner i.e. without resorting to spelling the words.

The Islamic Seminary will be grateful if the learned ulema who are well-versed in educational matters favour it with their suggestions for improvements in the primer. The same will be given due consideration while preparing revised editions thereof.

Certain suggestions have been incorporated at appropriate places for teaching various lessons. It is hoped that the learned teachers will study them carefully and impart instructions to the children in a simple and interesting manner.

Publishers

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

LESSON ONE

NUQTA (DOT)

The teacher should place his finger on a *nuqta* and tell the children that it is called *nuqta*. He should then enquire from them about it and ask them to repeat the word *nuqta*.



When a child recognizes *nuqta* and can pronounce the word he should be made to recognize one, two or three *nuqta(s)* and the manner in which they are written.



The child should then be told that there are *nuqta(s)* above or below (a letter). Thereafter, *nuqta(s)* may be placed above or below a line and he may be questioned about their number and location.



The child should say while replying:—

Three *nuqta(s)* above, one *nuqta* above, two *nuqta(s)* below, one *nuqta* below etc. etc.

LESSON TWO

THE ALPHABET

A child should be told the names of various simple letters and made to recognize them. He should be taught the letters in a running manner (e.g. *alif, baa, taa, thaa, jīm, baa, kbaa* etc.).

In case, however, while reading the letters, the child fails to identify them properly he should be told, for example, that there are two *nuqta(s)* above "taa" and three *nuqta(s)* above "thaa". If any letter carries some other mark of identification the attention of the child may be invited to it and he may be advised to keep it in mind.

الف	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	و	ي	يام

Alif

Baa

Taa

Tbaa

Jiim

Haa

Kbaa

Daal

Zaal

Raa

ا ب ت ث ج ه ح د ذ ر

Zaa

Siin

Sbiin

Saad

Zaad

Taa

Zaa

Ain

Ghain

Faa

ز س ش ص ض ط ظ ع غ ف

Qaaf

Kaaf

Laam

Miim

Nuun

Waaw

Haa

Hamza

Yaa

ق ك ل م ن و ه ح د ذ ر

A

B

T

Tb

J

H

Kb

D

Z

R

ا ب ت ث ج ه ح د ذ ر

Z

S

Sb

S

Z

T

Z

A

Gb

F

ز س ش ص ض ط ظ ع غ ف

Q

K

L

M

N

W

H

A

Y

ق ك ل م ن و ه ح د ذ ر

The sound of fat ha:

Whenever *fat ba* is to be pronounced the sound of 'A' should be added to the relevant letter. For example:

Da ra sa (دَرَسَ)

The sound of kasra:

Whenever *kasra* is to be pronounced the sound of 'I' should be added to the relevant letter. For example:

Da ri sa (دَرَسِ)

The sound of zamma:

Whenever *zamma* is to be pronounced the sound of 'U' should be added to the relevant letter. For example:

Da ru sa (دَرُسُ)

The sound of jazm:

Whenever there is a sign of *jazm* above any letter only its sound without any *harkat* will be pronounced. For example:

Ab (أَبْ) Tib (تَبْ) Khuz (خُذْ)

The sound of nuunation:

Whenever any one of these vowels appears above a letter in duplicate it gives the sound of *nuun*. For example:

A ba dan (أَبَدًا) Ba d rin (بَدْرِي) A ha dun (أَحَدٌ)

The sound of inverted and standing vowels:

- Whenever a standing *alif* appears above a letter it gives the sound of "aa" which means a longer 'A'.
- If it appears below a letter it gives the sound of "ii" which means a longer 'I'.
- And in case an inverted *zamma* appears above

a letter it gives the sound of 'uu' which means a long 'U'. For example:

(a) Zaa li ka (ذَلِكْ) (b) Ba' di bii (بَعْدِي)

(c) Da uu da (دَاوَدَ)

The sound of tashdiid:

Whenever the sign of *tashdiid* appears above a letter it denotes that, that letter is to be pronounced twice. For example:

(a) Qad da sa (قَدَّسَ)

(b) Qud di sa (قُدِّسَ)

(c) Qud du sa (قُدُّسَ)

The sound of maad:

Whenever the sound of *maad* appear above a letter it means that, that letter should be pronounced with an extra long sound. For example:

Jaa a (جَاءَ) Saa a (سَاءَ)

LESSON THREE

E'RAB (VOWELS)

Fat ba, kasra and zamma are called "E'rab" or "Harkat". When a child has mastered the simple letters he should be informed of the vowels viz. that a small line above a letter is called *fat ba* (َ), a similar line below a letter is called *kasra* (ِ) and one with a round turned head (somewhat resembling comma in English) above a letter is called *zamma* (ُ).

After the child has fully understood what *fat ba, kasra* and *zamma* are he should be made to practise how to pronounce the letters which bear these signs. He should be told that while uttering a letter bearing *fat ba* the mouth should be opened upwards and while uttering a letter bearing *kasra* the voice should come out of the mouth straight and the lower jaw should incline a little downwards. As regards a letter bearing *zamma* it should be uttered by protruding the lips a little and keeping them in a round shape.

The teacher should pronounce every letter of the alphabet himself and then make the child repeat them. The child should say "ba" (ب), "ta" (ت), "ja" (ج) etc. In other words, instead of resorting to spellings the letters bearing vowels should be read out in a running manner.

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

For example: ba, ja, da, ra, ha, sa, ta, sa, kha, za,

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

For example: tu, hu, zu, thu, ju, du, zu, shu, zu, u

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

For example: thi, si, si, ji, khi, bi, ti, ri, zi, zi, zi,

ثِ سِ صِ جِ خِ پِ تِ يِ
ذِ ضِ نِ شِ فِ مِ نِ كِ طِ
لِ قِ عِ وِ ظِ هِ ءِ يِ اِ عِ

LESSON FOUR

In Lesson No. 3 a complete table of all letters of the alphabet with the sign *fat ba* has been given. In the exercise following that lesson appear three tables, the letters whereof are not arranged systematically and every one of which bears one of the three vowels, (i.e. *fat ba*, *kasra* or *zamma*). In the present lesson two tables of letters arranged systematically and bearing the signs *kasra* and *zamma* are given so that the children may understand and master fully all the three vowels.

For example: u, bu, tu, thu, ju, hu, khu, du, zu

اُبُ تُ ثُ جُ حُ خُ دُ
 ذُ رُ نُرُ سُ شُ صُ ضُ
 طُ ظُ عُ غُ فُ قُ كُ لُ
 مُنُ وَهُ هُ ءُ يُّ مِ

For example: i, bi, ti, thi, ji, hii, khi, di, zi, ri, zi

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

EXERCISE

Given below are the three sets of letters in compound form. Letters in the first, second and third set bear the signs of *fat ba*, *kasra* and *zamma* respectively. The children should be asked to repeat them again and again so that they may understand them fully.

For example: Sa la ma, ra za qa, wa ra da, ja ra ba

س ل م (سَلَمَ) م ر ق

و ر د ج ر ب (جَرَبَ)

ع م ل (عَمَلَ) أ د ب

و د ع م ر ض (مَرَضَ)

ض ر ب (ضَرَبَ) ر د أ

و ن ن ع ل م (عَلِمَ)

ف ت ح (فَتَحَ) و ر ث

د ر س ق س م (قَسَمَ)

For example: I bi li, si ri fi, shi khi ri, ji ri fi, si ti ri

اِبِلِ (اِبِلِ) سِ رِفِ
(سِرِفِ) شِخِ رِ (شِخِرِ)
جِ رِفِ (جِرِفِ) سِ تِ رِ
(سِتِرِ) پِ تِ ثِ (بِتِثِ)
صِ رِفِ (صِرِفِ)

For example: Tu ru fu, ju ru fu, shu khu du, mu ru zu

طُرْفُ (طُرْفُ) جُرْفُ
(جُرْفُ) شُخُ دُ (شُخْدُ)
مُرْضُ (مُرْضُ) اُبُلُ
(اُبُلُ) سُرْفُ (سُرْفُ)
مُرْدُ (مُرْدُ)

LESSON FIVE

COMPOUND LETTERS

The teachers should take care that until and unless the foregoing lesson is understood by the children fully and they can repeat that lesson fluently they should not begin teaching them compound letters.

The children should be told that when two or three letters are written by joining them the following method is followed:

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

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

(c) In some combinations a letter is indicated only by a point or a tooth. If there are one, two or three "nuqta(s)" above a point the relevant letters are "nuun" "taa" and "ibaa" respectively and if there are one or two nuqta(s) below the point the letters are "baa" and "yaa" respectively.

Given below are the combinations of all the letters. While reading them a child should utter every letter separately, for example, *baa, baa, miim, taa, qaaf, laam* etc.

حب مت قل سم طب
طا ظن مش مر شب
مو مه شل كب قد
به سك فوق ظل طس

For example: taa nuun, miim nuun, zaa waaw

طن من ظو غل طم
مظ قرقه 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

For example: nuun miim, nuun baa, yaa taa, baa thaa

نم نب يت بث تك
بس تر نو ثق يف
فظ يي نك فا تا ثا يا

EXERCISE

There are two methods of joining *jiim*, *baa*, *ain* and *ghain* as shown below. It should be impressed upon the children to learn both these forms very carefully.

تج تج بخ بخ صح صح
سع سع بع بع

Here are some more specimens of the combinations of two and three letters:

فص صف فق 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
 سعفص قرشت ثخذ ضظغ

Note (1): Some letters are written in more than one form as shown below. The children should be made to understand these forms:

ك ك ك د د ر ر لا
 لا لا ي ي ه ه ه ه

Note (2): When there are two *nuqta(s)* on round "baa," it is read as "taa". For example:

نة بة قة سة مة
 جة لة

EXERCISE 2

Keeping this fact in view that the more the children practise to combine letter the more fluent they will be in reading them. This will be more helpful for their advancement. Some additional combinations of three and four letters are given below. All these should be taught in a running manner and spellings should not be resorted to. They should read them again and again from top to bottom, right to left and vice versa.

In this exercise the children must be made to learn the true pronunciation of letters and the difference between the sound of *daal*, *zaa*, *zaad* and *zaa* and also between those of *thaa*, *siin* and *saad* should specially be made known to them. They should also be made to practise producing the sounds of *baa*, *kbaa*, *ain* and *qaaf* from their throats.

For example: za ra a, wa da a, ra za qa, da ra sa

دَرَسَ	رَزَقَ	وَدَعَ	ذَمَّرَا
صَدَقَ	ضَرَبَ	أَدَبَ	إِرْمُ
قِرَدَ	عُرِفَ	كُرِمَ	نَزَلَ
نَذَرَ	خَرَجَ	عُرِبَ	قَرَأَ
بَلَغَ	جَلَسَ	مَعَكَ	صَلَحَ
حَبِطَ	سَمِعَ	بُعِثَ	عَبَسَ

For example: Ha mi da, ya ji du, 'u li ma, bu hi ta

حَيْدَ يَجِدُ عِلْمَ بُهْتِ
مَلَأَ مَلِكُ لَيْسَ ظُلِمَ
عَهْدَ أَخَذَ رَجُلَ رُسُلَ
ذِكْرَ سَبْعُ رُبْعُ فَلَقَ

For example: Ya za ra ka, fa ha la ka, a sha ra ta

يَذْرَكَ فَهَلَكَ عَشْرَةَ
حَسَنَةً جَعَلَكَ لِزُرِيكَ
أَتَذُرُ سَحْرَةَ كَمَثَلِ
أَفَامِنْ سَأَلَكَ فَخَشِيَ
لَتَجِدُ لَقُضِيَ قِرْدَةَ كَلِمَةً
فَطَبِعَ بَصْرُكَ بِيَدِكَ

LESSON SIX

JAZM (جَزْم)

Jazm is also called *sukuun* and the letter marked by *jazm* is called *jazim*. This is so because when *jazm* appears on a letter it stops further continuance of the sound.

The child should be told that *jazm* joins two letters viz. the one marked by *jazm* and that preceding it.

The teacher should not only make the rule known to the child but should also utter two joined letters and ask the child to repeat them. For example, he should explain the difference between *taba* (تَبَّ) and *tab* (تَبْ) by telling the child that while there is *fat ba* on "baa" the sound is emitted by opening the mouth, but in the case of *jazm* the sound stops then and there. This will make the matter easily intelligible to the child.

For example: kam, bat, saf, tam, kaf, ham, sam

كَمْ بَتَّ صَفُ تَمْ كَفُ
هَمْ سَمْ لَبُ هَلُ دَمْ
ظِفُ دِبُ ضِدُ سِبُ كِبُ
إِلْ نِصُ عِقُ قُرُ رُبُ
فَمْ جِفُ هُنُ غُلُ كُنُ

EXERCISE

Given below are words consisting of three or four letters with different vowels, (E'rab). The children should read them again and again so they may grasp the rule fully. It should also be ensured that they should read the words in a running manner and should not spell them.

For example: Adab, sadaf, badan, tarak, rajab

أَدَبُ صَدَفُ بَدَانُ تَرَكَ

رَجَبُ أَلَمُ جَبَفُ فَلَقُ

أَبَدُ غَنَمُ حَسَدُ مَلَكُ

لَكُمُ قَسَتْ صَفْرُ تِلْكَ

نِعْمُ لِمَنْ عَجَلَ نَدَعُ

قُلْتُ حُكْمُ كُنْتُ لَسْتُ

فُلْكَ نَحْنُ لَحْمُ

شَرِبْتُ مَرَّهُمْ لَشَكَرُ مَطْلَبُ

For example: Afzal, akram, aslam, rahmat, ghaflat

أَفْضَلُ أَكْرَمُ أَسْلَمُ رَحْمَتُ
غَفْلَتُ بَدَالَهُ بَرَكَتُ جَلْوَةٌ
قَطْرَةٌ خَلَقْتُ أَكْبَرُ

For example: Dirham, qismat, mihnat, sajdah, maghrib

دِرْهَمُ قِسْمَتُ مِحْنَتُ سَجْدَةٌ
مَغْرِبُ مَشْرِقُ مَسْجِدُ قِبْلَةٌ
سِمْسِمُ خِدْمَتُ مِسْطَرُ

For example: Murshid, mushkil, minkum, muslim

مُرْشِدُ مُشْكِلُ مِنْكُمْ مُسْلِمُ
أَهْلُكَ عِلْمُكَ ظَلَمْتُ قَلْبِكَ
يُهْلِكُ قُتِلَنْ تَعَلَّمَ خَلْفَكَ
أَحْمَدُ نَسْتَغْفِرُكَ غَلَبْتُ

LESSON SEVEN

HURUUF-AL-ILLAT

The letters *waaw* (و), *alif* (ا) and *yaa* (ي) are called *Huruuf-al-illat*.

The vowel signs (*fat ba*, *kasra* and *zamma*) are said to be consistent with *alif*, *yaa* and *waaw* respectively.

If any of the *Huruuf-al-illat* succeeds a letter and the vowel sign of the preceding letter is consistent with it, the preceding letter, while pronounced, is prolonged a little. For example, *ba* (بَ), *bi* (بِ) and *bu* (بُ) will be read quickly, but *baa* (بَا), *bii* (بِي) and *buu* (بُو) will be prolonged.

If the vowel sign is consistent with *Huruuf-al-illat* its voice is called *Ma'ruuf* (active) and if it is not consistent with them it is called *Majhuul* (passive).

The children should be taught this pronunciation in a running manner without resorting to spellings. Examples of various vowel sign are given below.

CONSISTENT HARKAAT

*Alif preceded by
a letter bearing
fat ba*

بَا تَا لَامَا سَا جَا وَا

*Yaa preceded by
a letter bearing
kasra*

بِي تِي لِي سِي هِي

*Waaw preceded
by a letter bearing
zamma*

بُو هُو مُو دُو يُو قُو

INCONSISTENT HARKAAT

*Waaw preceded
by a letter bearing
fat ba*

بَو تَو سَو لَو كَو مَو

*Yaa preceded by
a letter bearing,
fat ba*

بِي تِي كِي هِي عِي حِي

EXERCISE

Given below are some mixed examples of active and passive voices (i.e. *Harkaat* which are consistent or inconsistent with *Huruuf-al-illat*). The children should be asked to identify them so that they may be able to master the structure of the words.

For example: Nidaa, jazaa, shafaa, duaa, safaa, khafaa

نِدَا جَزَا شَفَا دُعَا صَفَا
خَفَا خَلَا فُضَا سَمَا
وَضُو نُهُو أَلُو خُضُو غُلُو

For example: Nabii, walii, alii, sakhii, ghanii, sabii

نَبِي وَرِي عَلَى سَخِي غَنِي
صَبِي بَهِي صَفِي زَكِي رَضِي
نَقِي جَلِي خَفِي حَفِي وَصِي

For example: Maata, taaba, faata, naara, faaza, qaama.

مَات تَاب فَات نَارَ فَازَ
قَامَ جَاءَ جَفَا خَافَ كَانَ

كَمَا عَاشَ قَضَا خَابَ قَبَا
قَابَ عِشَا ذُكَا رَضَا ذَاكَ

خَلَاقُ خَالِقُ بَلَاعُ بَالِغُ

مَالِي نَارِي بَاتِي ذَاتِي عَلِي

خَالِي هَادِي قُوِي قَالُو مَاتُو

قُلُوبُ نُورِي رِءُوفُ آلَا

يَقُولُ عَزِيْزُ أُمْلِي أَمْرِي

خَلَوُ عَدُوْ عِلْوُ مَوْجُ هَوَا

صَوْتُ عَوْنِ رُوَيْدَا فَوْقَهُمْ

بَيْنَكَ رَأَيْتُ قَلْبَيْنِ

LESSON EIGHT

An *alif* bearing *jazm* is read by giving it a small jerk. The teacher should read it out first and then ask the children to pronounce it.

بَا تَا وَآ

بَاسَ وَأَمْرٌ تَأْكُلُ رَأْسُ
يَأْتِرُونَ يَأْفِكُونَ يَأْخُذُكُمْ
تَأْخُذُكُمْ تَأْوِيلُ تَأْتِنِي
أَتَأْمُرْنَا تَأْتُونِي يَا ذَنْ
يَأْتِيهِ أَسَاتِمٌ وَأَتُونِي
قَرَأْتُ جِئْتُ

LESSON NINE

THE NUUNATION (ـِ ـُ ـِ)

Two *fat ba*, two *kasra* and two *zamma* is called Nuunation, because although they are not *nuun*, they give the sound of *nuun*. The following table should be taught to the children in a running manner.

For example: Ban, tan, bun, jun, sin, qin

بَّ (بِئ) تَّ (تِئ) بُ (بِئ)

جَّ (جِئ) سَّ (سِئ) قَّ (قِئ)

أَبَّ تَّ ثَّ جَّ حَّ خَّ

دَّ ذَّ رَّ زَّ سَّ شَّ صَّ ضَّ

ظَّ طَّ عَّ غَّ فَّ قَّ كَّ لَّ

مَّ نَّ وَّ هَّ ءَ يَّ

For example: In, bin, tin, thin, jin, hin, khin, din

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

For example: Un, bun, tun, thun, jun, hun, khun

اُبُّ تُبُّ ثُبُّ جُبُّ حُبُّ خُبُّ دُبُّ
ذُبُّ رُبُّ زُبُّ يُبُّ سُبُّ شُبُّ صُبُّ ضُبُّ
طُبُّ ظُبُّ عُبُّ غُبُّ فُبُّ قُبُّ كُبُّ لُبُّ
مُنُّ نُنُّ وُنُّ هُنُّ يُنُّ

نِبُّ زِبُّ يِبُّ سِبُّ شِبُّ صِبُّ ضِبُّ
طِبُّ ظِبُّ عِبُّ غِبُّ فِبُّ قِبُّ كِبُّ لِبُّ

For example: Maalan, abadan, ahadan, amran, jahratan

قَاقًا كَاكًا مَّامًا قَيِّقِي
مَالًا أَبَدًا أَحَدًا أَمْرًا
جَهْرَةً رِنْقًا عُسْرًا يُسْرًا
شَهَادَةً رَغَدًا ضَرْبًا فَتْحًا
حَسَنَةً مَغْفِرَةً

For example: Shajarin, Ilaahin, yusrin, shiqaaqin

شَجَرًا إِلَهًا يُسْرًا شِقَاقًا
نِصَابًا كِلَابًا فَكَاهَةً قَدْرًا
نُفْسًا بَعْضًا فَضْلًا
عَادًا فَمِ نَاصِرًا كَلْبًا

قَادِرٍ مَكِينٍ حِصَاتٍ بِلَادٍ
بِتَابِعِ ذَهَابِ مُقْتَدِرٍ

For example: Khairun, rizwaanun, ghadiirun, hadiithun

خَيْرٌ إِلَهُ رِضْوَانٌ صَنَمٌ
بُكْمٌ كَرِيمٌ رَحِيمٌ غَفُورٌ
يَدٌ بَاسِطٌ شَمْسٌ هُمٌ
عُمَى فَهُمْ قَمَرٌ ضَرْبٌ
قَدْرٌ فَمُ شَجَرٌ قُدْرَةٌ
غَدِيرٌ دَارٌ أَبٌ أُخْتُ
حَدِيثٌ كِسَاءٌ أَخٌ شِقَاقٌ
أَمْنٌ أَمَانٌ مَرَضٌ

LESSON TEN

THE INVERTED AND STANDING E'RAB(S)

Just as a small slanting line is called *fat ha* or *kasra*, a small perpendicular line is called the standing *fat ha* or *kasra*. And when the small turned line called *zamma* is turned upside down it is called inverted *zamma*. The following figures should be shown to the children time and again so that they may grasp them fully. $\overset{\cdot}{\text{ا}}$ $\overset{\cdot}{\text{ب}}$ $\overset{\cdot}{\text{ج}}$

The children should also be told that the standing *fat ha*, standing *kasra* and inverted *zamma* represent *alif*, *yaa* and *waaw* respectively. These three vowels are used instead of *Huruuf-al-madda* i.e. *alif*, *yaa* and *waaw*, because *madda* appears on these three letters only.

Example: *Maa li ki*

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

The children should be told that there is no difference in pronunciation of these letters. They can be written in either way. e.g. *aa aa, baa baa, taa taa*

ع	ا	ب	بَا	بَا	بَا	بَا	بَا
ج	جَا	خ	خَا	خَا	خَا	خَا	خَا
ز	زَا	ر	رَا	رَا	رَا	رَا	رَا
س	سَا	ض	ضَا	ضَا	ضَا	ضَا	ضَا
ظ	ظَا	ع	عَا	عَا	عَا	عَا	عَا
ق	قَا	ك	كَا	كَا	كَا	كَا	كَا
ن	نَا	و	وَا	وَا	وَا	وَا	وَا
يَا	يَا	ه	هَا	هَا	هَا	هَا	هَا

For example: Qaala, maa li ki, aa da mu, aa ma na

قَالَ قُلِّ مَالِكٍ مُلِكٍ
أَدَمُ أَمِّنَ كِتَابُ كِتْبُ
سُبْحَانَكَ كَلِمَاتٍ كَلِمَاتٍ
مَارِبُ بُرْكَنَا ذَالِكِ ذَالِكِ
إِلَهَ أَنْهَرُ أَبَوَاهُ أَبَوَاهُ
عَهْدَ عَاهَدَ يَبْنِي مَتَى
أَذَانِهِمْ رَزَقْنَهُمْ لِلْمَلِكَةِ
خَطِيئِكُمْ جُنْتَهُمْ بِالْهُدَى
صَلَوَةٌ سَمَاوَاتٍ سَمَاوَاتٍ

For example: ii, bii, tii, thii, jii, hii, khii, dii, zii

پ ت ث ج ح خ
د ذ ر ز س ش ص ض
ط ظ ع غ ف ق ك ل
م ن و ہ ی

پ پی ت ثی ج جی د دی
ز زی س سی ض ضی ط طی
ع عی ف فی ک کی م می
ن نی و وی ہ ہی ی یی

For example: Yuh yii, ibraahiima, ii laa fi him

يُحْيِي يُحْيِي اِبْرَاهِيْمَ اِبْرَاهِمَ
الْفِهْمُ وَقَيْلِهِ وَقَيْلِهِ نَحْيِ
عَلِمِهِ اِلَيْفِ اِلَيْفِ لَيْفِ
بِهِ يَسْتَحْيِ بِسُخْرِيهِ
بَعْدِهِ خَطِيئَتِهِ خَطِيئَتِهِ
مِيْكَالَ مِيْكَالَ رِسَالَتِهِ
لِحُكْمِهِ بِعَبْدِهِ كَلِمَتِهِ
اَرْضِهِ سَبِيْلِهِ بِجَهَارِهِ
كُتِبَ رُسُلُهُ فِيهِ

For example: Uu, buu, tuu, thuu, juu, huu, khuu

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

For example: Uu, buu, juu, duu, zuu, shuu, suu

ء ا و ب بو ج جو د دو
ز زو ش شو ض صو ط طو
ع عو ق قو م مو ن نو
ل لو و و و ه هو ي يو

For example: Nuu ru huu, la huu, da uu du, sub ha nahu

نُورُهُ لَهُ دَاوُودُ دَاوُدُ
سُبْحَانَهُ سُبْحَانَهُ أَثْقَلَهُ
جَهْرَهُ يَلُوُونَ يَلُونِ
وُورِي وَرِي كِتْبَهُ
أَقْبَرَهُ مَوْدَةٌ مَوْدَةٌ
غَاوُونَ غَاوُونَ أَخْرَجَهُ

نَحْنُ لَهُ مُسْلِمُونَ إِبْرَاهِمَ
إِسْمَاعِيلَ إِسْحَقَ فَانْجَيْنَاكُمْ
أَمْرَهُ فِيهِ مَهَانًا

LESSON THIRTEEN

MADD (͜͝͞)

Madd means to stretch and the letter bearing *madd* is stretched while reading.

Madd is of two kinds the small one and the big one. The difference between the two *madds*(s) should be made intelligible to the children by showing them the above two figures.

The children should be told the difference between *fat ba*, standing *fat ba* and *madd* and asked to practise their performance. The letter bearing *fat ba* is uttered by opening the mouth upwards. The letters with standing *fat ba* is stretched twice the length of *alif* The small *madd* and the big *madd* are stretched twice and four times the length of *alif* respectively. The teacher should demonstrate the use of these signs and also make the children practise them.

Those conversant with Intonation (*Tajvid*) have mentioned 17 kinds of *madd*. It is not necessary for the children to learn their particulars at this stage. The same should be explained to them when they begin reading the holy Qur'an.

For example: Jaa a, saa a

جَاءَ سَاءَ لَيْسَ سَيِّئًا
أَرِنِي إِلَّا أَوْلِيَاءَ مَا يَشَاءُ
أَمْرَهُ إِذَا أَرَادَ مَاءً أَبَاءَ كُمْ

For example: Jaa at, ha daa iqa, wa wa ri tha huu

جَاءَتْ حَدَائِقَ وَوَرِثَةً
بَلَاءٍ يَا دَمُ يَبْنِي إِسْرَائِيلَ
فِي أَوْلَادِكُمْ بِمَا أَنْزَلَ إِلَيْكَ
أَبْنَاءَكُمْ هُوَ لَاءٌ فَجَزَأُوهُ
وَمَا أَنْزَلَ مِنْ قَبْلِكَ سَوَاءٌ
فَلَوْلَا أَلْقَى بَطَائِنَهَا مِنْ
لَأَقِيمُ وَجَدْنَا أَبَاءَنَا عَلَى
جَاءَهُمْ بِأَيْتِنَا إِذَا هُمْ
عَائِدُونَ كَرُبَلَاءٍ

LESSON FOURTEEN

EMPTY LETTERS

A letter which does not bear a *fat ha*, *kasra*, *zamma*, *jazm* or any other *barkat* is called empty letter. Such a letter is written but not read.

The empty *alif* the letter preceding which bears *fat ha* and the letter following which does not bear *jazm* is, however, read for example, *A raa da* (أَرَادَ).

Bis mi, *Wan sur* etc. are the examples of empty letters.

بِاسْمِ وَأَنْصُرُ ذُو الْعَرْشِ
وَأَذْكُرُوا فَأَقْضِ وَأَعْفُوا
بِالْبُشْرَى قَالُوا يَايُسُّ
فِي الْكِتَابِ رَغَبًا مِائَتَيْنِ
جَاءَ رَجِيءٌ صَلَوَةُ الْوَسْطَى
لِشَائٍ يَبْدُو الْخَلْقِ

LESSON FIFTEEN

In some words a superfluous tooth is written after the standing *fat ha*. Like empty letters this tooth is also only written, but is not read. For example: *Math waa bu*

مَثْوَاهُ إِحْدَاهُمَا أَتَّكُمُ
أَدْرِكُمْ نَجْوَاهُمْ هَدَانَا

LESSON SIXTEEN

If the letter "baa" occurs after *jazim nuun* or *nuunation* the sound of *nuunation* or *nuun* is converted into *miim*. In such cases a small *miim* is also written along with *nuunation* of *jazim nuun* for guidance. The children should be taught this rule by showing them such words.

Example: *Raj um Ba'iid*

رَجْعٌ بَعِيدٌ مِنْ بَعْدِهِمْ
أَنْبَاءُ الْغَيْبِ نَفْسٌ بِمَا
خَيْرًا أَبْصِيرًا لَطِيفٌ بِعِبَادِهِ
مِنْ سَبَائِ بْنِ يَتَّبِعُونَ

LESSON SEVENTEEN

TASHDIID

A letter bearing *tashdiid* is called *mushaddad*. Such a letter is read twice once along with the preceding letter and the second time either alone or along with the following letter. The teacher should first read such letters himself and then ask the children to read them out in a running manner such as: *Ab ba, Ib bi, Ub bu etc.*

اِبِّ	اِبُّ	اِبُّ	اَبَّ	اَبُّ	اَبُّ
اِنِّ	اِنُّ	اِنُّ	اَبُّ	اَبُّ	اَبُّ
اِنِّ	اِنُّ	اِنُّ	اِنِّ	اِنُّ	اِنُّ
اَوِّ	اَوُّ	اَوُّ	اِنِّ	اِنُّ	اِنُّ
اَيِّ	اَيُّ	اَيُّ	اَبُّ	اَبُّ	اَبُّ
اَبِّ	اَبُّ	اَبُّ	اَيِّ	اَيُّ	اَيُّ
اَبِّ	اَبُّ	اَبُّ	اَبُّ	اَبُّ	اَبُّ

For example: Ham ma, in na, an na, kui lu, um ma

هَمْ إِنْ أَنْ كَلِّ أُمَّ
قَدْ مِمَّ رَبُّ حَقِّ غَدْرَ
كُنَّ ظَنَّ شَكَّ هُنَّ هِنَّ
صَدَقَ كَرَّةً رَبُّكَ كَذَّبَ
قَدَّرَ نَبَأَ حُرْمَ عَطَّلَ
عَلَّمَ لَكِنَّ لَعَلَّ هَلُمَّ
عُتِلَّتْ ذَلَّتْ يُكْذِبُ
عَلِمَهُ أَجَلَّتْ حُلِيهِمْ
أَيُّوبُ سَتَّارُ قِيَوْمِ

LESSON EIGHTEEN

When joining the letter bearing *tasbdiid* with other letters the empty letters are not pronounced such as: *Was samaa a*

وَالسَّمَاءُ تَبْرَكَ الَّذِي وَالطَّارِقِ
أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Nuunation occurring on the letter bearing *tasbdiid* is pronounced. For example: *Mu sam man*

مُسَمِّي عَرَبِيٌّ جَلًّا سِرًّا
عَجَبِيٌّ حَقٌّ شَكٌّ سَوِيًّا
قَوِيٌّ جَوًّا حَيٌّ

Examples of standing *fat ha* and standing *kasra* on a *musbaddad* letter. For example: *Sal laa*

بِسْمِ اللَّهِ صَلَّى وَبِئْتَوَى

LESSON NINETEEN

If there is *tasbdiid* on two consecutive letters the *mushaddad* letter will first be joined with the letter preceding it and then with the letter succeeding it such as: *Mak kan naa hum*

مَكَّنَّهُمْ أَنْ يَطَّوَّفَ بِرِكِّي
إِلَّا الظَّنَّ مِنْ شَرِّ النَّفْسِ
إِنَّ اللَّهَ أَمِيرٌ مِّنْ مَّعَكَ
رَبُّ السَّمَوَاتِ إِنَّ مَكَّنَّهُمْ

Example of three letters being joined by means of *tasbdiid*.

ذَكَرْكَ رُذَكْرُ طَاهِرٌ طَهَّرُ
عُلْتُ سَبِيحُ رَبِّ الْفَلَقِ
رَبِّ النَّاسِ طَلَّقْتُمْ وَالشَّفَعِ

LESSON TWENTY

If there is *tasbdiid* after *nuunation* only one *fat ba* or one *kasra* will be read instead of two *fat ba(s)* or two *kasra(s)*. For example: *Math wal la hum*

مَثْوَى لَّهُمْ حَقٌّ مَّعْلُومٌ
 مَاءٌ مَّهِينٌ هَمَّا زَمَّشَاءٌ

And if the letter bearing *tasbdiid* which occurs after *nuunation* is "waaw" or "yaa" the sound of *nuun gbusna* will be brought out. (*nuun gbusna* is the *nuun* whose sound is emitted from the nose).

مَرَى رَأَى تَأَى مَرَى
 مَرَى رَأَى تَأَى مَرَى

ذَكَرُوا أَنْتِي دُرِّي يُوقَدُ
 بِمَجْرِي يَعْشَهُ خَيْرًا يَرَهُ
 كُلُّ يَجْرِي ظُلْمًا وَزُورًا

LESSON TWENTY ONE

IDGHAM

The literal meaning of *Idgham* is to incorporate. If a letter bearing *tashdūd* occurs after a letter bearing *jazm* the letter bearing *jazm* will not be read and it will be assumed that it has incorporated into the letter bearing *tashdūd*. For example: *Yu bay yil la na*.

يُيَسِّرُنَا إِرْكَبُ مَعَنَا مِنْ رَبِّهِ
يِلَّ كَمَّ مَرَّ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَلَا

However, if the letter, bearing *jazm* is "nuun" and the one bearing *tashdūd* is "waaw" or "yaa" the sound will be emitted from the nose while joining the letter in question. For example:

لَنْ يَغْفِرَ إِنْ وَهَبْتُ مَنْ وَجِدَ
فَمَنْ يَعْمَلُ مَنْ يُفْسِدُ

LESSON TWENTY TWO

MADD-AL-MUNQALIB AND MADD-AL-MUDGHAM

1. MUNQALIB

If the letter occurring after a *madd* is *jazm* or *musbaddad* that *madd* will be combined with that letter after prolonging it (i.e. the *madd*) such as:

ءَ اللّٰهُ اَلْءَنَّ ءَ الذّٰكِرِيْنَ

2. MUDGHAM

It means that the letter bearing *tasbidiid* which occurs after *madd* will be uttered twice instead of being joined with the previous letter, for example:

اَتَحَاجُّوْنِيْ تَأْمُرُوْنِيْ
حَاجُّوْنِيْ مُرُوْنِيْ

وَلَا الضَّالِّيْنَ وَلَا تَحَاضُّوْنَ
جَاءَتِ الطَّامَّةُ الْكُبْرَى

Note: The teacher should first read these words himself and then ask the children to read them. If only the rule is made known to the children they will not be able to grasp it and will fail to apply it to the relevant letters.

LESSON TWENTY THREE

NUUN QUTNI

At some places a small *nuun* is found written between two words. This *nuun* is pronounced, but the *alif* preceding it is dropped and is not read.

For example: Khaira nil wasiy yatu, qadiiru nil-lazi

خَيْرًا الْوَصِيَّةُ قَدِيرُ الَّذِي
بِغُلَامٍ إِسْمُهُ لُمَزَّةٌ الَّذِي
فَخُورًا الَّذِينَ نُوحُ ابْنَهُ
عَادَ الْأُولَى مُنِيبٌ إِدْخُلُوهَا
شَيْئًا اتَّخَذَ خَيْرٌ اِطْمَنَّ
يَوْمَ مِذْيَ الْمَسَاقُ مَثَلًا الْقَوْمِ
مُرِيبٌ الَّذِي

LESSON TWENTY FOUR

MUQATTI'AT LETTERS

In the beginning of some chapters of the holy Qur'an some letters are found which are either single or are written as compound letters but are read as single ones. For example, *Alif laam miim* اَلَمْ. Such letters are called *Muqatti'at*. Some more examples of *Muqatti'at* are given below:

اَلَمْ الرَّ اَلْمَمَّصَ
اَلِفْ لَامٌ مِيْمٌ اَلِفْ لَامٌ رَا اَلِفْ لَامٌ مِيْمٌ صَاذ

طس طسم يس
طَا سِيْنٌ طَا سِيْمٌ مِيْمٌ يَا سِيْنٌ

حَمَّ عَسَقِ الْمَرَّ
حَا مِيْمٌ عَيْنٌ سِيْنٌ قَافٌ اَلِفْ لَامٌ مِيْمٌ رَا

كَلْهَيْعَصَ طه ص
كَافٌ هَا يَا عَيْنٌ صَاذ طَا هَا صَاذ

ن نون
ق قاف

LESSON TWENTY FIVE

WAQF

Waqf means to stop. There are a number of signs in the holy Qur'an regarding stoppage while reading it and there are separate orders with regard to every one of them.

Where ever there is a circle (○) at the end of a verse the teacher must stop there and must also break the continuity of his breath. This is the main stop. There are many minor stops also which are governed by the following rules:

1. One should stop for a very short time at *taa* (ط), *jiim* (ج) and *miim* (م).
2. It is better to stop at *qaaf* (ق) and *qaaf-faa* (قَف).
3. It is permissible to stop at *saad* (ص).
4. The readers do not usually stop at *zaa* (ز), *salle* (صِل) and *sal* (صِل).
5. One should not at all stop when *laa* (ل) 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 *saktab* (سكتة) is written. It means that the reader should stop there but should not break the continuity of his breath. For example:

كَلَّابِلُ سَكْتَانٍ - وَقِيلَ مَنْ سَكْتَرَايِ

LESSON TWENTY SIX

RULES FOR STOPPAGE

- (1) If the letter occurring before the sign of stoppage is *mutabarrik* its *barkat* should not be read. On the other hand that letter should be read as *jazim*. For example: *Huwa* as *Huu*.

هُوَ as هُوُ قَسَطٌ as قِسْطٌ

اللَّهُ^{as} م اللَّهُ - بِهِ^ط as بِهِ - لَهُ^ط as لَهُ

(2) If the *mutabarrik* letter occurring before the sign of stoppage is round "baa" with *nuqta(s)* of "taa" (ٔ) it should be read as *jazim* "baa" (ٕ) while stopping. For example: *Bay yi na tu as Bay yi nah*

بَيْنَهُ^ط as بَيْنَهُ - قُوَّتُهُ^ط as قُوَّتُهُ

رَاضِيَةً^ط as رَاضِيَةً - تُقَاتُهُ^ط as تُقَاتُهُ

أَخْرَجَتْ^ط as أَخْرَجَتْ

(3) The letter bearing nunation while occurs before the sign of stoppage should be read as *jazim*. For example: *Jaan nun as Jaan*

جَانُّ^{as} ○ جَانُّ - هَادٍ^{as} ○ هَادٍ

(4) If, in the case of stoppage, the letter *alif* occurs after a letter bearing two *fat ba*, only one *fat ba* should be read. For example: *Al faa fan as Al faa faa*

أَلْفَاظًا^{as} ○ أَلْفَاظًا - تُرَابًا^{as} ○ تُرَابًا

(5) If, in the case of stoppage, "yaa" occurs before a letter carrying two *fat ba(s)*, a standing *fat ba* should be read instead of nunation. For example: *Zu ban as Zu baa*

ضُحًى^{as} ○ ضُحًى - طُوًى^{as} ○ طُوًى

(6) If the sign *laa* (◯) occurs at the end of a 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. In case, however, it is proposed to stop the following conditions must be observed:

(a) The letter following the verse, if *mushaddad* should be read without *tasbidiid*. For example:

نَاعِمَةٌ لِّسَعِيهَا نَاعِمَةٌ لِّسَعِيهَا

(b) If the letters occurring after the verse are *alif laam* or *nuun qutni* and the letter following them bears the sign of *fat ba* then *fat ba*, should be read on the *alif* of *alif lamm* and the *nuun qutni* should be treated as dropped. For example:

شَيْبَا السَّمَاءِ شَيْبَا السَّمَاءِ
رَبِّ الْعَالَمِينَ الرَّحْمَنِ
عَالَمِينَ الرَّحْمَنِ

(c) If there is an *alif* without any sign after the verse or *alif* without sign after a *nuun qutni* and the letter following that *alif* bears a *jazm*, then it should be seen whether the letter occurring after the letter with *jazm* bears *zamma* or *kasra*. If it bears *zamma* the said *alif* should be given *zamma* and if it bears *kasra* the said *alif* should be given *kasra*. And *nuun qutni* should be treated as dropped.

أَخِي أَشَدُّ أَخِي أَشَدُّ
مُبِينٌ أَقْتُلُوا مُبِينٌ أَقْتُلُوا

EXERCISE

Sign of verse

○

Absolute stop

ط

Mandatory stop

م

Permissible stop

ج

زَكْرِيَّا ۝ نَرُوجَانِ ۝ فَاتَّقُوا ۝
إِذَا الشَّمْسُ كُوِّرَتْ ۝ وَالِدَاتِكُمْ
قُوَّةً ۝ غَيْرَهُ ۝ يَا أُولِي الْأَلْبَابِ ۝
يَا أَيُّهَا الْمَرْمَلُ ۝ يَا أَيُّهَا الْمُدَنُّرُ ۝
إِذَا السَّمَاءُ انشَقَّتْ ۝ وَالطَّارِقِ ۝
أَجَلٍ مُّسَمًّى ۝ النَّجْمِ الثَّاقِبِ ۝
لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي
كُنْتُ مِنَ الظَّالِمِينَ ۝

LESSON TWENTY-SEVEN

PRESCRIBED FORM OF WRITING

1. Throughout the holy Qur'an the pronunciation of passive "yaa" occurs only once viz. that **فَجْرَهَا** is read as **فَجْرُمَهَا**

2. In some words the letter "saad" is used but it is cad as *siin*. In such cases a small *siin* is found written on *saad*. However, it is also not wrong to pronounce it as *siin*. For example: **يَبْصُطُ - بَصْطَةٌ**

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

4. At one place **نُجِّيَ الْمُؤْمِنِينَ** is written as **نَجَّى الْمُؤْمِنِينَ**

5. Wherever the word **مَلَائِهِ** occurs it

has been written with a superfluous *alif* which is not pronounced. This superfluous *alif*, which is not read, occurs at twenty one places in the holy Qur'an. A chart of such places is given below to serve as aid to memory. The sign of a cross has been put on superfluous *alif* wherever it occurs.

أَنْ تَبُوءَ

Maida Ruku 5

لَا إِلَى اللَّهِ

Ale Imran Ruku 17

أَفَايُن مَاتَ

Ale Imran Ruku 15

إِنْ تَسُودَا

Hud Ruku 6

لَا أَوْضَعُوا

Tawba Ruku 7

مِنْ بَيِّأَتِ الْمُرِّ

An'am Ruku 9

لَكِنَّا هُوَ اللَّهُ

Kahf Ruku 5

لَنْ نَدْعُوا

Kahf Ruku 2

أُمَّرٍ لَتَتَلَوَا

Ra'd Ruku 4

لَا أَذْبَحْتَهُ

Namal Ruku 3

تَسُودَا

Furqan Ruku 4

أَفَايُن مِتَّ

Anbiya Ruku 3

لَا إِلَى الْجَحِيمِ

Saf fat Ruku 2

لِيَرْبُؤَا فِي

Rum Ruku 4

عَادًا وَتَسُودَا

Ankabut Ruku 4

وَتَسُودَا فَمَا

Najm Ruku 3

وَتَبَلَّوْا الْخَبَارَ كُمْ

Muhammad Ruku 4

لِيَبْلُؤَا بَعْضَكُمْ

Muhammad Ruku 1

قَوَارِيرًا مِنْ

Dahr Ruku 1

سَلَا سَلَا

Dahr Ruku 1

لَا أَنْتُمْ

Hashr Ruku 2

LESSON TWENTY EIGHT

In order to make a show of their hard work and skill in teaching some teachers teach the children some parts of a Primer in a slipshod manner and then make them read a part of the holy Qur'an. This is something objectionable rather than a matter of pride. If the teacher works hard and bestows proper attention upon the child while teaching him an elementary book it produces very useful results. Otherwise, the deficiency which takes place at this stage can never be repaired and continues to be a slur on the good name of the teacher.

If the teacher has, with his unceasing efforts, made the child comprehend properly all that we have written above, we hope that the child must have acquired sufficient ability to commence the reading of a part of the holy Qur'an. We, therefore, reproduce below chapters and verses to enable the child to commence the reading of the holy Qur'an.

If the child has acquired sufficient ability to read in a running manner it should be a matter of great joy and satisfaction for the teacher. In case, however, some shortcomings are observed in his reading the same should be pointed out to him to enable him to correct himself. He should also be advised to read (**أَعُوذُ**) and (**بِسْمِ اللَّهِ**) before reciting any chapter or verse of the holy Qur'an and (**صَدَقَ اللَّهُ الْعَلَمِينَ الْعَلِيمَ**) after finishing the recitation.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ

الرَّحِيمُ مُلِكِ 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.

Praise be to Allah, 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.

Keep us on the right path.

The path of those whom you have favoured.

Not the path of those who earn Your wrath nor of those who go astray.

(Sura al Hamd)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝

لَمْ يَلِدْهُ وَلَمْ يُولَدْ ۖ وَلَمْ يَكُنْ
لَهُ كُفُوًا أَحَدٌ ۖ

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

Say: Allah is One.

He needs nothing.

Neither he gives birth nor he is born.

And none is like Him.

(Sura al Ikhlas)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ
مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

God! there is no god but He the Ever-living,
the Self-Subsistent. Slumber siezes Him not,
nor sleep; His it is whatsoever is in the heavens and
whatsoever is in the earth.

(Sura al Baqarah, verse 255)

وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ

لَهُوَ الْعَزِيزُ الْحَكِيمُ ۝

Verily, this is the true narrative. There is no god but Allah; and verily Allah is All-Mighty, All-Wise.

(Sura Ale Imran, verse 62)

ذِكْرُكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ
خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ

That is Allah, your Lord. There is no god but He, the Creator of all things, so worship Him.

(Sura al Anam, verse 103)

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي
وَيُمِيتُ

Whom belongs the kingdom of the heavens and the earth. There is no god but He. He gives life and causes death.

(Sura al Araf, verse 158)

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

Say: He is my Lord, there is no god but He. On Him do I rely and to Him is my return.

(Sura al Ra'd, verse 30)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ
الْحُسْنَى ۝

Allah – there is no god but He; His are the very best names.

(Sura Taha, verse 8)

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا
وَعَدْلًا لَا مَبْدَلَ لِكَلِمَتِهِ ۝

Perfected is the word of your Lord in truth and justice. There is none who can change His words.

(Sura al Anam, verse 116)

هَلْ يُسْتَوَىٰ هُوَ وَمَنْ يَأْمُرُ

بِالْعَدْلِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ

Can he be equal with him who enjoins justice and he (himself) is on the right path?

(Sura al Nahl, verse 76)

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ
وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفُحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ

Verily, Allah enjoins justice and kindness and the giving to the kindred, and forbids lewdness, evil and rebellion.

(Sura al Nahl, verse 90)

وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ
وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

And call to witness two just men from among you, and give upright testimony for Allah.

(Sura al Talaq, verse 2)

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ

رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ
 آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
 الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا
 مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۝

He it is Who raised among the illiterates a Messenger from among themselves, reciting to them His Signs and purifying them, and teaching them the Book and the Wisdom although they were before in manifest straying.

(Sura al Jumah, verse 2)

وَأٰمَنُوا بِمَا نَزَّلَ عَلٰى مُحَمَّدٍ وَّ
 هُوَ الْحَقُّ مِنْ رَبِّهِمْ ۝

And believe in what has been revealed to Muhammad, and it is the truth from their Lord.

(Sura Muhammad, verse 2)

قُلْ اِنَّمَا اَنَا بَشَرٌ مِّثْلُكُمْ يُوحٰى

إِلَىٰ أَنَّمَا إِلَهُمُ اللَّهُ وَاحِدٌ
 فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
 فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا
 يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝

Say: I am only a man like you, it is revealed to me that your God is one God, therefore whosoever desires to meet his Lord, he should do good deeds, and associate not anyone in the worship of his Lord.

(Sura al Kahf, verse 110)

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

Muhammad is the Messenger of Allah, and those with him are vehement against the infidels, compassionate among themselves. You will see them

bowing down, prostrating themselves, seeking grace and pleasure from Allah.

(Sura al Fath, verse 29)

وَجَعَلْنَاهُمْ آيَةً يَهْدُونَ
بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ
الْخَيْرَاتِ وَأَقَامَ الصَّلَاةَ وَآتَا
الزَّكَاةَ وَكَانُوا بِنَا عِبِيدِينَ ○

And We made them Imam guiding (people) by Our Command, and We revealed to them the doing of good and the establishing of prayer and the giving of alms, and (only) to Us did they worship.

(Sura al Anbiya, verse 73)

إِنبَاءَ لِيُكْمِلَ اللَّهُ وَرَسُولُهُ
وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ
وَهُمْ رَاكِعُونَ ○

Verily, Allah is your guardian and His prophet and those who believe; those who establish prayer and pay the poor-rate while they bow.

(Sura al Maidah, verse 55)

إِنَّا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ
الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ
كُمُ تَطْهِيرًا ○

O people of the Prophet's House! Allah intends but to remove all sorts of uncleanness and blemish from you and to purify you with a through purification.

(Sura al Ahzab, verse 33)

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

Or do they envy the people for what Allah has given them of His grace? But indeed We have

given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.
(Sura al Nisa, verse 54)

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا

And certainly Allah made a covenant with the children of Israel and We raised up from among them twelve chieftains.

(Sura al Maidah, verse 12)

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ
إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

And verily of his Shiah was Ibrahim. When he came to his Lord with a submissive heart.

(Sura al Safat, verse 83 and 84)

فَاسْتَعَاثَهُ الَّذِي مِنْ
شِيعَتِهِ عَلَى الَّذِي مِنْ

عَدُوًّا فَوْكَرًا مُوسَى

The one who was his Shiah asked him (Musa) for help against his enemy and Musa struck him with his fist.

(Sura al Qasas, verse 15)

رَبَّنَا وَإِنَّا مَا وَعَدْتَنَا عَلَى رُسُلِكَ
وَلَا تَخْزِنَا يَوْمَ الْقِيَامَةِ

Our Lord! and give us what You had promised us through Your messengers and disgrace us not on the Day of Resurrection.

(Sura Ale Imran, verse 194)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْبعنكم
إلى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ

Allah! there is none but He! He will certainly gather you all together on the Day of Resurrection, there is no doubt in it.

(Sura al Nisa, verse 87)

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝

Allah will judge between them on the Day of Resurrection in what they differ.

(Sura al Baqarah, verse 113)

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

And they who believe and do righteous deeds,
We will admit them into gardens beneath which
rivers flow, to abide therein for ever.

(Sura al Nisa, verse 122)

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ
هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ
صَادِقِينَ ۝

Rather Allah lays an obligation upon you that

He guided you to the faith if you be truthful ones.

(Surah al Hujarat, verse 17)

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا
فَلَنْ يُقْبَلَ مِنْهُ

And whosoever desires a religion other than Islam,
it shall not be accepted from him.

(Sura Ale Imran, verse 85)

شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ
فَهُوَ عَلَى نُورٍ مِّنْ رَبِّهِ

He whose heart Allah has opened for Islam so that
he follows the light from his Lord.

(Sura al Zumar, verse 22)

وَأَجْعَلُوا بُيُوتَكُمْ قِبْلَةً
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ

And make your houses places of worship and
establish prayer and give good news to the believers.

(Surah Yunus, verse 87)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ
 عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
 عَلَى الَّذِينَ مِن قَبْلِكُمْ
 لَعَلَّكُمْ تَتَّقُونَ ۝

O you who believe! Fasting has been ordained to you as it was ordained to those before you so that you may guard (against evil).

(Sura al Baqarah, verse 183)

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ
 مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

And for Allah, is incumbent upon mankind, the pilgrimage to the House, for those who can afford journey to it.

(Sura Ale Imran, verse 97)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا
 الزَّكَاةَ وَأَقْرِضُوا اللَّهَ

قَرْضًا حَسَنًا

And establish prayer and pay the poor-rate and offer to Allah a goodly loan.

(Surah al Muzammil, verse 20)

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

And know that whatever thing you acquire in war, a fifth of it is for Allah and for the Prophet and his near relatives and the orphans and the needy and the way-farer.

(Sura al Anfal, verse 41)

الَّذِينَ آمَنُوا وَهَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ

أَعْظَمُ دَرَجَةً عِنْدَ اللَّهِ ط

Those who believed and migrated and strove in Allah's way with their properties and their selves are the highest in rank with Allah.

(Sura al Tauba, verse 20)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ
لِلنَّاسِ تَأْمُرُونَ بِالْبَعْرُوفِ
وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

You are the best group that has been brought forth for mankind. You enjoin goodness and you forbid the evil.

(Sura Ale Imran, verse 110)

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

Whoever takes as his friends, Allah and His Messenger and those who believe surely he has joined the party of Allah that shall be triumphant.

(Surah al Maidah, verse 56)

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

But when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; verily Ibrahim was very tender-hearted, forbearing.

(Sura al Tauba, verse 114)

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

Verily Allah and His angels bless the Prophet; O you who believe! Send blessings on him and greet him with a (becoming) salutation.

(Sura al Ahzab, verse 56)

الصلوات

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ
إِنَّكَ حَبِيدٌ مَجِيدٌ

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ
آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى
إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ
إِنَّكَ حَبِيدٌ مَجِيدٌ

O' Allah! Send your blessings upon Muhammad and his progeny as you blessed Ibrahim and his progeny. Surely, You are Praiseworthy, the all-Glorious.

O' Allah! Bestow your grace upon Muhammad and his progeny as you graced Ibrahim and his progeny. Surely, You are Praiseworthy, the all-Glorious.

من التلقين

أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نِعْمَ
الرَّبُّ وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ نِعْمَ الرَّسُولُ
وَأَنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ
أَبِي طَالِبٍ وَأَوْلَادَهُ الْأَيْمَّةَ
الْأَحَدَ عَشَرَ نِعْمَ الْأَنْبِيَاءُ
وَأَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ حَقٌّ
وَأَنَّ الْمَوْتَ حَقٌّ وَسُؤَالَ
مُنْكَرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ

وَالْبُعْثَ حَقًّا وَالنُّشُورَ حَقًّا
 وَالصِّرَاطَ حَقًّا وَالْمِيزَانَ حَقًّا
 وَتَطَائِرَ الْكُتُبِ حَقًّا وَالْجَنَّةَ
 حَقًّا وَالنَّارَ حَقًّا...

REMEMBER!

Recitation of the four verses of the holy Qur'an necessitates the performance of Sajdah. When you recite or hear them being recited it is better to say the following supplication while you are in Sajdah.

لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا ، لَا إِلَهَ إِلَّا اللَّهُ
 إِيْمَانًا وَتَصَدِيقًا ، لَا إِلَهَ إِلَّا اللَّهُ عِبَادِيَّةً
 وَرِقًّا ، سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّدًا وَرِقًّا ،
 لَا مُسْتَكْفَأَ وَلَا مُسْتَكْبِرًا بَلْ أَنَا عَبْدٌ
 ذَلِيلٌ خَائِفٌ مُسْتَجِيرٌ



CHAPTER 78

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 they will soon know (the truth).
5. Again let them be sure that they will soon know (the truth).
6. Have we not spread out the earth for you.
7. And made the mountains as pags?
8. We have created you in pairs.
9. And have appointed your sleep for rest.
10. We have made the night a cover.
11. And have made the day a time to earn livelihood.
12. We have built above you seven strong heavens.
13. And placed therein a dazzling lamp.
14. We have sent down abundant water from rainy clouds.
15. Thereby producing grain herbs.
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 too many gates.
20. The mountains shall be blown up and they will totally disappear.
21. Hell will lie in wait.
22. It will be the abode for the rebellious.
23. Where they will abide 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 never looked forward to a reckoning.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ^١ عَنِ النَّبَاِ الْعَظِيمِ^٢ الَّذِي هُمْ
 فِيهِ مُخْتَلِفُونَ^٣ كَلَّا سَيَعْلَمُونَ^٤ ثُمَّ كَلَّا سَيَعْلَمُونَ^٥ أَلَمْ
 نَجْعَلِ الْأَرْضَ مَهْدًا^٦ وَالْجِبَالَ أَوْتَادًا^٧ وَخَلَقْنَاكُمْ
 أَزْوَاجًا^٨ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا^٩ وَجَعَلْنَا اللَّيْلَ لِبَاسًا^{١٠}
 وَجَعَلْنَا النَّهَارَ مَعَاشًا^{١١} وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا^{١٢} وَ
 جَعَلْنَا سِرَاجًا وَهَاجًا^{١٣} وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً
 ثَبَجًا^{١٤} لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا^{١٥} وَجَدَّتْ أَلْفَاقًا^{١٦} إِنْ
 يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا^{١٧} يَوْمَ يُنْفَخُ فِي الصُّورِ
 فَتَأْتُونَ أَفْوَاجًا^{١٨} وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا^{١٩} وَ
 سُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا^{٢٠} إِنْ جَهَنَّمَ كَانَتْ
 مِرْصَادًا^{٢١} لِلطَّغْيِينِ مَا بَأْسًا^{٢٢} لِّسْتِثْنِينَ فِيهَا أَحْقَابًا^{٢٣}
 لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا^{٢٤} إِلَّا حَمِيمًا وَغَسَاقًا^{٢٥}
 جَزَاءً وَفَاقًا^{٢٦} إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا^{٢٧}

28. And totally disbelieved in our revelations.
29. But We recorded every thing in a Book.
30. (It will be said to them): Now taste this punishment; We shall give you nothing but mounting torment.
31. As for the righteous, they shall surely get salvation.
32. Walled gardens and vineyards.
33. Buxom maidens, all of the same age.
34. And cups filled to the brim.
35. There they shall hear no idle talk nor any contradiction.
36. As a reward and a reckoned gift from your Lord.
37. The Lord of the heavens, the earth and all that lies between them, the Benificent, with whom none shall have a power to speak.
38. On the day when the angels and the Spirit shall be standing arrayed. None of them shall speak except him whom Allah, the Beneficent (Himself) 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, of a Day when every man shall see what good or evils deeds he performed during his lifetime. (On that day) the disbeliever shall say: I wish I were mere dust!

CHAPTER 79

The 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 (angels) who draw (the souls) of the believers gently;
 3. By those (angels) who move swiftly;
 4. By those (angels) who hasten;
 5. And by those (angels) who direct the affair (of the world).
 6. On the day when the (first) blast (with pauses) is sounded;
 7. And the second follows it;
 8. All hearts on that day shall be trembling;

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۖ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۖ
 فَذُوقُوا فَلَنتُ نَزِيدُكُمْ ۖ وَالْأَعْدَاءُ أَبَاءُ ۖ إِنَّ لِلْمُتَّقِينَ مَفَازًا ۖ
 حَدَاقًا ۖ وَأَعْنَابًا ۖ وَكَوَاعِبَ أَتْرَابًا ۖ وَكَأَسَادٍ هَاقًا ۖ
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَابًا ۖ جَزَاءً مِمَّنْ رَزَّكَ عَطَاءٌ
 حِسَابًا ۖ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنِ
 لَا يَمْلِكُونَ مِنْهُ خِطَابًا ۖ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ
 صَفًّا ۖ لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ۖ
 ذَلِكَ الْيَوْمُ الْحَقُّ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَاءً ۖ إِنَّا
 أَنْدَرْنَاكُمْ عَذَابًا قَرِيبًا ۖ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَا
 وَيَقُولُ الْكُفْرُ يَلَيْتَنِي كُنْتُ تُرَابًا ۖ

وَرَقَةُ الرَّحْمَنُ الرَّحِيمِ ۖ وَالرُّوحُ وَالْمَلَائِكَةُ
 صَفًّا ۖ وَالرُّوحُ وَالْمَلَائِكَةُ صَفًّا ۖ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

وَالزَّرْعِ عَرْقًا ۖ وَاللَّشْطِ نَسْطًا ۖ وَالسَّحَابِ سَبْحًا ۖ
 فَالسَّبْحِ سَبْحًا ۖ فَالْمَدْبَرِ أَمْرًا ۖ يَوْمَ تَرْجُفُ
 الرَّاحِفَةُ ۖ تَتَّبِعُهَا الرَّادِفَةُ ۖ قُلُوبٌ يَوْمِيذٍ وَاجِفَةٌ ۖ

وَقَدْ دُرِّدْنَا

9. While the eyes shall be down cast!
10. They say: Shall we really be resurrected,
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 out to him in the sacred valley of Tuwa.
17. (He said): Go to Pharaoh, for he has rebelled.
18. And 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 in the next as well as this world.
26. Indeed in this there is a lesson for him who fears (the punishment).
27. Are you the harder to create than the heaven which He has built.
28. He raised it high 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 water 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 did,
36. And when Hell will be made visible to whoever sees it,
37. Then, those who were insolent,
38. And preferred the worldly life,

وقال لهم
وقال لهم

أَبْصَارُهَا خَاشِعَةٌ ٩ يَقُولُونَ ١٠ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ١١
عِزًّا كُنَّا عِظَامًا تَخْرَعُ ١٢ قَالُوا أَيْتُكَ إِذَا كَرَّتُ خَاسِرَةٌ ١٣
فَأَنَّمَاهِ زَحِيرَةً ١٤ وَاحِدَةً ١٥ فَآذَاهُمْ بِالسَّاهِرَةِ ١٦ هَلْ أَتَتْكَ
حَدِيثُ مُوسَى ١٧ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٨
إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ١٩ فَقُلْ هَلْ لَكَ إِلَى أَنْ
تَزْكَى ٢٠ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ٢١ فَآرَاهُ الْآيَةَ
الْكُبْرَى ٢٢ فَكَذَّبَ وَعَصَى ٢٣ ثُمَّ أَدْبَرَ يَسْعَى ٢٤ فَحَشَرَ
فَتَادَى ٢٥ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ٢٦ فَآخَذَهُ اللَّهُ نَكَالَ
الْآخِرَةِ وَالْأُولَى ٢٧ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ٢٨ أَلَمْ
أَشُدْ خُلُقًا أَمِ السَّمَاءِ بَنَاهَا ٢٩ رَفَعَ سَمَكَهَا فَسَوَّيْتُهَا ٣٠
وَأَعْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ٣١ وَالْأَرْضَ بَعْدَ ذَلِكَ
دَحَاهَا ٣٢ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ٣٣ وَالْجِبَالَ أَرْسَاهَا ٣٤
مَتَاعًا لَكُمْ وَلِأَنعَامِكُمْ ٣٥ فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى ٣٦
يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَى ٣٧ وَبَرَزَتِ الْجَحِيمُ
لِمَنْ سَوَّى ٣٨ فَأَمَّا مَنْ طَغَى ٣٩ وَالشَّرَّ الْحَيَاةِ الدُّنْيَا ٤٠

39. Shall surely be consigned to Hell.
40. But he who fears the position of his Lord and curbs his base desires,
41. Shall surely dwell in Paradise.
42. They ask you about the Hour of Doom, when it will come.
43. But how you know about it?
44. Its knowledge rests with your Lord.
45. Your duty is only to warn those who fear it.
46. On the day they see the Hour, they will think they stayed (in their graves) only an evening or a morning.

CHAPTER 80

He frowned

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

1. He frowned and paid little attention,
2. When the blind man came to him.
3. What do you know? He might have sought to purify himself,
4. Or might have taken heed and benefitted by the warning.
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 ungrateful he is!
18. (Does he know) from what Allah created him?
19. From a drop of seed He created him and then fashioned him (according to a pre-determined plan),
20. And then made the way easy for him (to exercise his will).

21. Subsequently He caused him to die, and laid him in the grave.
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 consider his food.
25. (And see how) We pour out rain abundantly,
26. Then cause the earth to crack.
27. And there make the grains grow,
28. As well as grapes, vegetables,
29. Olive-trees and palm-trees.
30. Walled gardens full of big trees,
31. And fruits and grasses.
32. For your enjoyment and for that of your cattle.
33. But when the blast shall sound,
34. On the day when a man shall forsake his brother,
35. His mother, his father.
36. His wife and his children.
37. Each one of them on that day will be preoccupied with his own affairs.
38. On that day there shall be some faces beaming.
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.

CHAPTER 81

The Darkening

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

1. When the sun is folded;
 2. When the stars fall down;
 3. When the mountains are moved;
 4. When the she-camels with young are abandoned;
 5. When the wild beasts are herded together;
 6. When the seas are set boiling;
 7. When the people are coupled together;
-

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۖ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۗ كَلَّا لَمَّا يُفْضَىٰ مَا
 أَمَرَهُ ۗ فَلْيَنْظُرِ الْإِنْسَانُ إِلَىٰ طَعَامِهِ ۗ أَتَا صَبَبْنَا الْمَاءَ
 صَبَبًا ۖ ثُمَّ شَقَقْنَا الْأَرْضَ شَقَاقًا ۖ فَاَنْبَتْنَا فِيهَا حَبًّا ۖ وَ
 عُنْبًا وَقَضْبًا ۖ وَزَيْتُونًا وَنَخْلًا ۖ وَحَدَائِقَ غُلْبًا ۖ وَوَاكِهِمَ
 وَآبَا ۖ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ۗ فَإِذَا جَاءَتِ الصَّاحَّةُ ۗ
 يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۗ وَأُمُّهُ وَأَبِيهِ ۖ وَصَاحِبَتِهِ
 وَبَنِيهِ ۗ لِكُلِّ أُمَّرٍ مِنْهُمْ يَوْمَئِذٍ شَانٌ يُغْنِيهِ ۗ
 وَجُودٌ يَوْمَئِذٍ مُّسْفِرَةٌ ۖ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۖ وَوُجُودٌ
 يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۖ تَرْهَقُهَا قَتَرَةٌ ۗ أُولَٰئِكَ هُمُ
 الْكٰفِرَةُ الْفَجْرَةُ ۗ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ○

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 crime she was slain;
10. When the deed-books are laid open;
11. When the heaven is peeled off;
12. When Hell is set blazing;
13. When Paradise is brought forward;
14. Then every body will 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. This (Qur'an) is surely a communication delivered by a messenger, who is noble,
20. And who is endowed with power and dignity in the sight of the Lord of the Throne.
21. Obeyed and trusted there!
22. Your man is not mad.
23. He surely saw Gabriel on the clear horizon.
24. He is not reluctant to convey to you the secret revelations he receives.
25. Nor is this (Qur'an) the utterance of any accursed devil.
26. Where, then, are you going?
27. This (Qur'an) is indeed a reminder to the whole world,
28. To all those among you who have a will to live an upright life.
29. (O' Prophet) You do not will (anything) save that wills Allah, the Lord of the worlds.

CHAPTER 82

Splitting

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

1. When the heaven is cleft asunder.
2. When the stars are scattered;
3. When the seas erupt;
4. And when the graves are overturned.
5. Then every one shall know what he did earlier and what he did later.

وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ^{١٠} بِأَيِّ ذَنْبٍ قُتِلَتْ ^{١١} وَإِذَا الصُّحُفُ
 نُشِرَتْ ^{١٢} وَإِذَا السَّمَاءُ كُشِطَتْ ^{١٣} وَإِذَا الْجَحِيمُ سُعِرَتْ ^{١٤}
 وَإِذَا الْجَنَّةُ أُرْفِتْ ^{١٥} عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ^{١٦} فَلَا
 أُنْسَ لَهُمْ بِأَنْحُسٍ ^{١٧} الْجَوَارِ الْكُنَّسِ ^{١٨} وَالْيَلِيلُ إِذَا عَسَسَ ^{١٩}
 وَالصُّبْحُ إِذَا تَنَفَّسَ ^{٢٠} إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ^{٢١} ذِي
 قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ^{٢٢} مُطَاعٍ ثَمَّ أَمِينٍ ^{٢٣} وَ
 مَا صَاحِبُكُمْ بِمَجْنُونٍ ^{٢٤} وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ^{٢٥}
 وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ^{٢٦} وَمَا هُوَ بِقَوْلِ شَيْطَانٍ
 رَّجِيمٍ ^{٢٧} فَأَيْنَ تَدَّهَبُونَ ^{٢٨} إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ^{٢٩}
 لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ^{٣٠} وَمَا شَاءَ مِنْهُ إِلَّا أَنْ
 يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ^{٣١}

سُبْحَانَ الرَّحْمٰنِ الرَّحِیْمِ
 وَرَبِّ الْعَالَمِیْنَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 إِذَا السَّمَاءُ انْفَطَرَتْ ^١ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ^٢ وَإِذَا الْبِحَارُ
 فُجِّرَتْ ^٣ وَإِذَا الْقُبُورُ بُعْثِرَتْ ^٤ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ^٥

6. Man, what has given you a wrong impression about your gracious Lord.
7. Who has created you, and then shaped you in a balanced form?
8. He has cast you in whatever form He willed.
9. Yes, (you have a wrong impression and that is why) you disbelieve in the (Day of) Judgement.
10. But there are over you watchers:
11. Honourable recorders,
12. Who know what 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 allowed to leave 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. That is the day when no one will in any way be able to help anyone else. On that day the will of Allah will run supreme.

CHAPTER 83

Defrauding

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

1. Alas for the defrauders,
2. Who when others measure for them, demand in full,
3. But when they measure to others or weight for them, 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 Sijjin.
8. How can you know what Sijjin is!
9. It is a written document.
10. Alas on that day for the disbelievers:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝ الَّذِي خَلَقَكَ
فَسَوَّكَ فَعَدَلَكَ ۝ فِي أَيِّ صُورَةٍ مَا شَاءَ رَزَقَكَ ۝ كَلَّابٌ
تَكَذِّبُونَ بِالذِّينِ ۝ وَإِن عَلَيْكُمْ لِحَفِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝
يَعْلَمُونَ مَا تَفْعَلُونَ ۝ إِن الْأَبْرَارَ لَفِي نَعِيمٍ ۝ وَإِن
الْفُجَّارَ لَفِي جَحِيمٍ ۝ يَصْلَوْنَهَا يَوْمَ الذِّينِ ۝ وَمَاهُمْ
عَنْهَا بِغَائِبِينَ ۝ وَمَا آذُرِكَ مَا يَوْمَ الذِّينِ ۝ ثُمَّ مَا
آذُرِكَ مَا يَوْمَ الذِّينِ ۝ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ
شَيْئًا ۝ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝

وَرَقَّةٌ لِّلْكَاتِبِينَ
سَيُورُ الْكُتُبَ وَهُم فِيهَا
يُحِثُّونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
وَيْلٌ لِّلْمُطَفِّفِينَ ۝ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝
وَإِذَا كَالُوا لَهُمْ أَوْ ذَرَرُوهُمْ يُخْسِرُونَ ۝ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ
مَبْعُوثُونَ ۝ لِيَوْمٍ عَظِيمٍ ۝ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ
الْعَلَمِينَ ۝ كَلَّا إِن كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ۝ وَمَا آذُرِكَ
مَا يَسْجُونَ ۝ كِتَابٌ مُّرْقُومٌ ۝ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝

11. Those who deny the Day of Judgement,
12. Which is denied by none except by the criminal transgressors!
13. When Our revelations are recited to them, they say: Mere legendary tales.
14. Certainly not! In fact their own deeds have corroded their hearts.
15. In truth on that Day they shall be excluded from the mercy of their Lord.
16. Then they shall surely burn in the raging Fire.
17. Then it will be said to them: This is what you used to deny.
18. Look! The record of the virtuous is in 'Illiyun.
19. How can you know what 'Illiyun is!
20. It is a written document.
21. Attested by those who are close (to their Lord).
22. The virtuous shall surely dwell in bliss.
23. (Reclining) on couches, they will be looking (around them).
24. You will find their faces becoming 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 water of Tasnim,
28. A spring from which all those who are close to Allah will drink.
29. (During their life-time) the guilty used to laugh at the believers,
30. Winked at one another as they passed by them.
31. And when they went back to their own people, they spoke of the believers jestingly.
32. When they saw them, they said: Surely they have gone astray.
33. But these disbelievers were not appointed as warders over the believers.

الَّذِينَ يُكَذِّبُونَ بَيُّومَ الدِّينِ ۗ وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ
 مُعْتَدٍ أَثِيمٍ ۚ إِذْ اتَّخَذَ عَلَيْهِ ائْتِنَا قَالَ أَسَاطِيرُ
 الْأَوَّلِينَ ۗ كَلَّا بَلْ عَزَّازَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ۗ
 كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ۗ ثُمَّ إِنَّهُمْ
 لَصَالُوا الْجَحِيمِ ۗ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۗ
 كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ۗ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ۗ
 كِتَابٌ مَرْقُومٌ ۗ يَشْهَدُهُ الْمُقَرَّبُونَ ۗ إِنَّ الْأَبْرَارَ لَفِي
 نَعِيمٍ ۗ عَلَى الْأَرَائِكِ يَنْظُرُونَ ۗ تَعْرِفُ فِي وُجُوهِهِمْ
 نَضْرَةَ النَّعِيمِ ۗ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ۗ خِتْمُهُ
 مِنْسُكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۗ وَ
 مِرَاجُهُ مِنْ سِينِيمٍ ۗ عَيْنًا يُشْرَبُ بِهَا الْمُقَرَّبُونَ ۗ
 إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ۗ
 وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ۗ وَإِذَا انْقَلَبُوا إِلَى
 أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ۗ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ
 هَؤُلَاءِ لَضَالُّونَ ۗ وَمَا أُرْسِلُوا عَلَيْهِمْ حَفِظِينَ ۗ

34. As a result to-day, the believers laugh at the disbelievers,
35. And reclining on couches look around.
36. (To see) whether the disbelievers have been punished in accordance with their deeds?

CHAPTER 84

Rending

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

1. When the sky is rent asunder,
2. And it obeys the command of its Lord as it should;
3. And when the earth is spread out,
4. And it throws up the dead it contained and becomes empty,
5. And obeys the command of its Lord as it should;
6. Then, O man! You will surely be going to your Lord laboriously and meet Him.
7. Then whoever is given his deed-book in his right hand,
8. Shall surely receive an easy reckoning;
9. And will return to his people joyfully;
10. But as for him who is given his deed-book behind his back,
11. He surely will call for destruction,
12. And shall be consigned to blazing Fire.
13. (During his life-time when) he lived with his family 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 ever looking on him.
16. Oh, I swear by the glow of sunset;
17. By the night and all that it brings together.
18. And by the moon when she is at the full.
19. That you shall be transferred from one stage to another!
20. Then what is wrong with them that they do not believe,
21. And when the Qur'an is recited to them, they do not prostrate themselves?

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٧﴾ عَلَى
الْأَرَآئِكِ يَنْظُرُونَ ﴿٣٨﴾ هَلْ تُؤِثُّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٩﴾

سورة الإسراء

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
إِذَا السَّمَاءُ انشَقَّتْ ﴿١﴾ وَأَذْنَتْ لِرَبِّهَا وَحَقَّتْ ﴿٢﴾ وَإِذَا
الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذْنَتْ
لِرَبِّهَا وَحَقَّتْ ﴿٥﴾ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ
كَدًّا حَافِلًا ﴿٦﴾ فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِسَيِّئَةٍ ﴿٧﴾
فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيُنْقَلَبُ إِلَىٰ أَهْلِهِ
مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَأَىٰ ظَهْرَهُ ﴿١٠﴾ فَسَوْفَ
يَدْعُو شُبُورًا ﴿١١﴾ وَيَصِلُ سَعِيرًا ﴿١٢﴾ إِنَّهُ كَانَ فِي أَهْلِهِ
مَسْرُورًا ﴿١٣﴾ إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ﴿١٤﴾ بَلَىٰ إِنَّ رَبَّهُ
كَانَ بِهِ بَصِيرًا ﴿١٥﴾ فَلَا أَقْسَمُ بِالشَّفَقِ ﴿١٦﴾ وَاللَّيْلِ وَمَا
وَسَقَىٰ ﴿١٧﴾ وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا
لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْمَعُونَ ﴿٢١﴾

22. In fact the disbelievers will always deny the truth.
23. Allah knows full well what is in their hearts.
24. Therefore give the tidings of a painful punishment to all of them,
25. Except those who believe and do good deeds, for they shall have an unfailing reward.

CHAPTER 85

The Constellations

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

1. By the heaven with its constellations,
2. By the promised Day (of Judgement),
3. By the witness and that which is witnessed,
4. Down with the people of the pits,
5. Of the fire with the fuel!
6. They sat around the pits,
7. And watched what they did to the believers.
8. They wreaked vengeance upon them simply because they had faith in Allah, the Mighty, the Laudable,
9. To whom belongs the sovereignty of the heavens and the earth. He sees every thing
10. Those who persecute the believing men and woman 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 supreme achievement.
12. Surely terrible is the punishment of your Lord.
13. It is He indeed who create, the living and revives the dead.

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿١٥﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿١٦﴾
 فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿١٧﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
 الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿١٨﴾

رَأَى الْبُرُوجَ وَكَانَ ثَلَاثًا وَعِشْرِينَ إِلَى
 سِوَى الْبُرُوجِ وَكَانَ ثَلَاثًا وَعِشْرِينَ إِلَى

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١٥﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿١٦﴾ وَشَاهِدٍ
 وَمَشْهُودٍ ﴿١٧﴾ قَتَلَ أَصْحَابُ الْأُخْدُودِ ﴿١٨﴾ النَّارِ ذَاتِ
 الْوُقُودِ ﴿١٩﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٢٠﴾ وَهُمْ عَلَى مَا يَفْعَلُونَ
 بِالْمُؤْمِنِينَ شُهُودٌ ﴿٢١﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ
 الْعَزِيزِ الْحَمِيدِ ﴿٢٢﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَ
 اللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٢٣﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ
 الْحَرِيقِ ﴿٢٤﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ
 تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿٢٥﴾ إِنَّ
 بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿٢٦﴾ إِنَّهُ هُوَ يَبْدِئُ وَيُعِيدُ ﴿٢٧﴾

14. And He is the Forgiving, the Loving,
15. The Lord of the Glorious Throne.
16. He does what He will.
17. Have you heard the story of the troops,
18. Of Pharaoh and Thamud?
19. In fact the disbelievers are denying (the truth still).
20. Allah has full power over them (and knows what they say).
21. But the fact is that this is the Glorious Qur'an,
22. Inscribed on a Protected Tablet.

CHAPTER 86

The Nocturnal Visitor

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

1. By the heaven and the Nocturnal Visitor!
2. How can you know what the Nocturnal Visitor is!
3. It is a star of piercing light.
4. There is no one, but there is a guardian over him.
5. Let every one consider of what he has been created.
6. He was created from an ejected fluid,
7. That issues from between the loins and the ribs.
8. Surely Allah has power to bring him back (to life).
9. On the day when man's inner thoughts will be checked,
10. Then he will have no power nor any one to help him.
11. By the heaven with its recurring cycles,
12. By the earth bursting with vegetation,
13. This (Qur'an) is the criterion to judge what is right and what is wrong!
14. It is no jest:
15. They devise a scheme (against you).
16. And I devise a scheme (against them).
17. Therefore give the disbelievers some more time and bear with them for a while.

وَهُوَ الْغَفُورُ الْوَدُودُ ۝ ذُو الْعَرْشِ الْمَجِيدُ ۝ فَعَالٌ لِّمَا
 يُرِيدُ ۝ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ۝ فِرْعَوْنٌ وَشِمُودٌ ۝
 بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝
 بَلْ هُوَ قُرْآنٌ مَجِيدٌ ۝ فِي لَوْحٍ مَحْفُوظٍ ۝

سُبْحَانَكَ اللَّهُمَّ رَبِّيَ
 رَبِّ السَّمَاوَاتِ وَالْأَرْضِ
 رَبِّ الْمَلَكُوتِ وَالْعَرْشِ الْعَظِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝
 النُّجُومُ الثَّاقِبُ ۝ إِنْ كُلُّ نَفْسٍ لَمَّا 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
 الصَّدَعِ ۝ إِنَّهُ لَقَوْلٌ فَصْلٌ ۝ وَمَا هُوَ بِالْهَزْلِ ۝ إِنَّهُمْ
 يَكِيدُونَ كَيْدًا ۝ وَآكِيدُ كَيْدًا ۝ فَمَهْلُ الْكَافِرِينَ
 أَمَهُمْ رُويًا ۝

CHAPTER 87

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 every thing.
3. Who measured (every thing) and guided.
4. Who produces the green pasture,
5. And then turns it into withered grass.
6. Prophet we will make you read (our revelations) so, that you will not forget them,
7. Except that which Allah wills. Indeed Allah knows all that is disclosed and all that is hidden.
8. For you We shall smooth the easiest way.
9. Therefore warn them, if warning may be of any use.
10. He who has fear of Allah, shall definitely give heed (to your warning).
11. But he who is not afraid of Allah 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 more important and more lasting.
18. This was mentioned in the former Scriptures also,
19. Such as those revealed to Musa and Ibrahim.

CHAPTER 88

The Over-whelming Event

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

1. Have you heard about the over-whelming event?
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 الاحقاف مكية ثمان وعشرون آية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ الَّذِي خَلَقَ فَسَوَّى ۝ وَالَّذِي قَدَّرَ
 فَهَدَى ۝ وَالَّذِي أَخْرَجَ الْمَرْعَى ۝ فَجَعَلَهُ غُثَاءً أَحْوَى ۝
 سَنُقِرُّ لَكَ فَلَاتُ تُنسى ۝ إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا
 يَخْفَى ۝ وَنُبَيِّرُكَ لِلْيُسْرَى ۝ فَذَكِّرْ ۝ إِنَّ نَفْعَتِ الذِّكْرِى ۝ سَيِّدٌ كَرِيمٌ
 مَنْ يَخْشَى ۝ وَيَتَجَنَّبْهَا الْأَسْقَى ۝ الَّذِي يَصَلَّى النَّارَ الْكُبْرَى ۝
 ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝ قَدْ أَفْلَحَ مَنْ تَزكى ۝ وَذَكَرَ اسْمَ
 رَبِّهِ فَصلى ۝ بَلْ تُؤَثِّرُونَ الْحَيَاةَ الدُّنْيَا ۝ وَالْآخِرَةَ خَيْرٌ
 أَبْقَى ۝ إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝

سورة الغاشية مكية ثمان وعشرون آية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ۝ وَجُوَّةٌ يَوْمَئِذٍ خَاشِعَةٌ ۝ عَامِلَةٌ
 نَاصِبَةٌ ۝ تَصَلَّى نَارًا أَحَامِيَّةً ۝ تُسْقَى مِنْ عَيْنِ آيَةٍ ۝ لَيْسَ
 لَهُمْ طَعَامٌ إِلَّا مِنْ صَرِيرٍ ۝ لَا يُسْمِنُ ۝ وَلَا يُغْنِي عَنْهُمْ جُوعُهُ ۝

8. And on that day there will be other faces that will be cheerful,
9. Satisfied with their past deeds,
10. In a sublime Garden.
11. There they shall hear no idle talk,
12. There shall be a gushing spring,
13. Couches raised,
14. Goblets set (in rows)
15. Cushions ranged
16. And silken carpets spread.
17. Do they not consider how the camel was created,
18. How heaven was raised,
19. How the mountains were set up?
20. And how the earth was spread?
21. In view of the above, give warning to them, because your job is only to warn.
22. You are not a warder over them at all.
23. But as far those who turn their backs, and disbelieve,
24. Allah will punish them with most severe punishment.
25. Surely to us is their return,
26. And it is We who will bring them to book.

CHAPTER 89

The Dawn

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

1. By the Dawn,
2. And the ten nights,
3. By the even and the odd,
4. And the night as it advances,!
5. Is there not in this (enough) oath for thinking men?
6. Do you not know how your Lord dealt with (the tribe of) Aad,
7. The people of many-pillared Iram,
8. The like of whom had been created nowhere.
9. And (how He dealt) with (the tribe of) Thamud, who cut the rocks (to make their dwellings) in the valley;

وَجُودٌ يَوْمِيذٍ نَاعِمَةٌ ۙ لَسَعِيهَا رَاضِيَةٌ ۙ فِي جَنَّةٍ
 عَالِيَةٍ ۙ لَّا تَسْمَعُ فِيهَا مِنَ الرِّغْيَةِ ۙ فِيهَا عَيْنٌ جَارِيَةٌ ۙ فِيهَا
 سُرُرٌ مَّرْفُوعَةٌ ۙ وَأَكْوَابٌ مَوْضُوعَةٌ ۙ وَنَمَارِقُ
 مَصْفُوفَةٌ ۙ وَزُرِّيٌّ مَبْشُورٌ ۙ أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ
 كَيْفَ خُلِقَتْ ۙ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ۙ وَإِلَى الْجِبَالِ
 كَيْفَ نُصِبَتْ ۙ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ۙ فَذَكَرْتُ
 إِنَّمَا أَنْتَ مُذَكَّرٌ ۙ لَسْتَ عَلَيْهِمْ بِمُضَيِّطٍ ۙ إِلَّا مَنْ
 تَوَلَّى وَكَفَرَ ۙ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ۙ إِنَّ إِلَيْنَا
 إِيَابَهُمْ ۙ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۙ

سورة الفجر

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالْفَجْرِ ۙ
 وَلَيَالٍ عَشْرٍ ۙ
 وَالشَّفْعِ وَالْوَتْرِ ۙ
 وَالْإِبِلِ إِذَا
 يَسِرُّ ۙ
 هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرٍ ۙ
 أَلَمْ تَرَ كَيْفَ فَعَلَ
 رَبُّكَ بِعَادٍ ۙ
 إِرْمَادًا مِنَ الْعِمَادِ ۙ
 الَّتِي لَمْ يُخَلِّقْ مِثْلَهَا
 فِي الْبِلَادِ ۙ
 وَشَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۙ

10. And with Pharaoh, who impaled people on the stakes?
11. All these committed atrocities in the land,
12. And created mischief on a large scale.
13. Therefore your Lord let loose on them a scourge of 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 life, he says: My Lord has disgraced me.
17. That is not the case. In fact you show no kindness to the orphan,
18. Nor do you urge the feeding of the needy.
19. (On the other hand) you devour the inheritance (of the orphans) greedily (along with your own share),
20. And love the wealth ardently.
21. Look! When the earth is crumbled to dust,
22. And when the command of your Lord is brought by the angels in columns,
23. And the day Hell is brought near, on that day man will remember (his deeds) But what is the use of remembering then?
24. He will say: Ah, I wish I had made some advance provision for my (next worldly) 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 well-contented soul!
28. Return to your Lord. Well-pleased, well-pleasing.
29. So join My slaves,
30. And enter My Paradise.

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝ الَّذِينَ طَعَوْا فِي الْبِلَادِ ۝
 فَأَكْثَرُوا فِيهَا الْفُسَادَ ۝ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ
 عَذَابٍ ۝ إِنَّ رَبَّكَ لِبِالْهَرُصَادِ ۝ 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 التَّرَاثَ 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 يَلِيَّتَنِي قَدَّمْتُ لِحَيَاتِي ۝ فَيَوْمَئِذٍ
 لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ۝ وَلَا يُؤْتِيهِ شَاقًا ۖ
 أَحَدٌ ۝ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ امْرُجِي إِلَى
 رَبِّكِ رَاضِيَةً مَرْضِيَّةً ۝ فَادْخُلِي فِي عِبَادِي ۝
 وَادْخُلِي جَنَّتِي ۝

CHAPTER 90

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 (mankind)!
4. We have created man to endure the troubles of life.
5. Does he think that none shall be able to have power over him?
6. He says: I have wasted enormous amount of wealth.
7. Does he believe that no one observes him.
8. Have We not given him two eyes,
9. A tongue and two lips,
10. And have We not shown him the two highways (of goodness and evil)?
11. But he would not attempt to tread the difficult path.
12. And how can you know what the difficult path is!
13. It is to free 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 is Our revelations, their place shall be on the left hand,
20. Fire shall envelop them from all sides.

CHAPTER 91

The Sun

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

1. By the sun and its morning brightness;
2. And the moon as it follows the sun;
3. By the day as it reveals the earth;
4. And the night as it covers it;
5. By the sky and Him who built it;

سورة البقرة آيات ١٠١-١٠٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 لَا أُقْسِمُ بِهَذَا الْبَلَدِ ۖ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۖ وَوَالِدًا وَمَا
 وَكَدَّ ۖ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ۗ أَيْحَسِبُ أَنْ لَنْ يُقَدَّرَ
 عَلَيْهِ أَحَدٌ ۗ يَقُولُ أَهْلَكْتُ مَالًا لُبَدًا ۗ أَيْحَسِبُ أَنْ لَمْ يَرَهُ
 أَحَدٌ ۗ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۗ وَلِسَانًا وَشَفَتَيْنِ ۗ وَهَدَيْنَاهُ
 النَّجْدَيْنِ ۗ فَلَا اقْتَحَمَ الْعَقَبَةَ ۗ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۗ فَكُّ
 رَقَبَةٍ ۗ أَوْ اطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۗ يَتَّبِعُنَا ذَا مَقْرَبَةٍ ۗ
 أَوْ مَسَّ كِنَانًا ذَا مَقْرَبَةٍ ۗ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا
 بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۗ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ۗ
 وَالَّذِينَ كَفَرُوا وَيَا لَيْتَنَاهُمْ أَصْحَابُ الْمَشْأَمَةِ ۗ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ۗ

تفكر

سورة الشمس آيات ١-٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالشَّمْسُ وَضُحَاهَا ۗ وَالْقَمَرُ إِذَا تَلَّهَا ۗ وَالنَّهَارُ إِذَا
 جَدَّهَا ۗ وَاللَّيْلُ إِذَا يَغْشَاهَا ۗ وَالسَّمَاءُ وَمَا بَدَّهَا ۗ

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 for it,
9. Prosperous indeed is he who purified his soul,
10. And unsuccessful is he who corrupts it.
11. (The tribe of) Thamud denied the truth because of their arrogance,
12. When the most wretched of them rose in rebellion.
13. To them Allah's messenger said: It is the she-camel of Allah. Therefore let her drink.
14. But they disbelieved him and slaughtered her. For that crime their Lord crushed them totally and levelled them all (to the ground).
15. He does not fear the consequences of any event.

CHAPTER 92

The Night

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

1. By the night when it covers every thing,
2. And the day when it brightens;
3. By Him who has created male and female,
4. Your efforts are of divers nature, (some being useful, and other not)
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 truly pious,
18. Who contributes his wealth to charity so that he may purify himself,

وَالْأَرْضِ وَمَا طَحَّهَا ① وَنَفْسٍ وَمَا سَوَّاهَا ② فَأَلْهَمَهَا فُجُورَهَا
 وَتَقْوَاهَا ③ قَدْ أَفْلَحَ مَنْ زَكَّاهَا ④ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑤
 كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ⑥ إِذِ انبَعَثَ أَشْقَاهَا ⑦ فَقَالَ لَهُمْ
 رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑧ فَكَذَّبُوهُ فَعَقَرُوهَا فَكَانَ
 عَلَيْهِمْ رَبُّهُمْ يَذِيبُهُمْ فَسَوْءَ مَا أَعْطَاهُمُ اللَّهُ ⑨

بِرَبِّكَ الْكَافِرِينَ ⑩ وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ ⑪

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ⑫
 وَالْيَلِيلِ إِذْ أَيْعَثْنِي ⑬ وَالنَّهَارِ إِذْ أَتَجَلَّى ⑭ وَمَا خَلَقَ الذَّكَرَ
 وَالْأُنثَى ⑮ إِنَّ سَعْيَكُمْ لَشَتَّى ⑯ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑰
 وَصَدَّقَ بِالْحُسْنَى ⑱ فَسَنِيسِرُهُ لِلْيُسْرَى ⑲ وَأَمَّا مَنْ
 بَخِلَ وَاسْتَغْنَى ⑳ وَكَذَّبَ بِالْحُسْنَى ㉑ فَسَنِيسِرُهُ
 لِلْعُسْرَى ㉒ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ㉓ إِنَّ عَلَيْنَا
 لَلْهُدَى ㉔ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ㉕ فَأَنذَرْتُكُمْ نَارًا
 تَلَظَّى ㉖ لَا يَصْلُهَا إِلَّا الْأَشْقَى ㉗ الَّذِي كَذَّبَ وَتَوَلَّى ㉘
 وَسَيُجَنَّبُهَا الْأَتْقَى ㉙ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ㉚

19. And does not confer a favour on any one in expectation of a compensation.
20. But he does good only to seek the pleasure of his Lord, the Most High.
21. He shall surely be satisfied.

CHAPTER 93

The Forenoon

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

1. By the forenoon,
2. And by the night when it is still,
3. Your Lord has neither forsaken you, nor does He hate you!
4. The Hereafter is surely far better for you than the present life.
5. You shall surely 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 having received no guidance and direct you.
8. Did He not find you destitute and enrich you?
9. Therefore, as for the orphan, do not oppress him.
10. As for the beggar, do not clide him.
11. And as for the blessing of your Lord, declare it.

CHAPTER 94

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 (by making your mission successful)?
4. And We have given you great importance.
5. Surely every hardship is followed by ease.
6. Surely 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 تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ
رَبِّهِ الْأَعْلَى ۝ وَلَسَوْفَ يَرْضَى ۝

وَرَدُّ الصَّحِيحِ إِلَى رُبِّهِ
سَبْعِينَ مِائَةً أَلْفًا مِائَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
وَالصَّحِيحُ ۝ وَالنَّيْلُ إِذَا سَجَى ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ۝
وَلَا آخِرَةَ خَيْرٌ لَكَ مِنَ الْأُولَى ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ
فَتَرْضَى ۝ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝ وَوَجَدَكَ ضَالًّا
فَهَدَى ۝ وَوَجَدَكَ عَائِلًا فَأَغْنَى ۝ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

وَرَدُّ الْإِسْمِ إِلَى رُبِّهِ
سَبْعِينَ مِائَةً أَلْفًا مِائَةً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝ وَوَضَعْنَا عَنكَ وِزْرَكَ ۝
الَّذِي أَنْقَضَ ظَهْرَكَ ۝ وَرَفَعْنَا لَكَ ذِكْرَكَ ۝ فَإِنَّ مَعَ
الْعُسْرِيِّسْرًا ۝ إِنَّ مَعَ الْعُسْرِيِّسْرًا ۝ فَإِذَا فَرَغْتَ فَانصَبْ ۝
وَالِى رِبِّكَ فَارْعَبْ ۝

CHAPTER 95

The Fig

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

1. By the fig and the olive,
2. By the Mount Sinai,
3. And this inviolate town (Mecca),
4. Surely We have created man in the most agreeable form!
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 greatest of all judges?

CHAPTER 96

Clot

In the name of Allah the Beneficent, the Merciful.

1. Recite in the name of your Lord who creates.
2. He has created man from a clot of blood.
3. Recite: And 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 wants to rebel,
7. When he considers himself to be rich,
8. Note that every thing 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 peity?
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 every thing.
15. Look! If he does not desist, We definitely will drag him by his forelocks,
16. the forelock of a sinful, lying person.
17. Then let him call his henchmen (for his assistance).

سورة التين مكية بمائة آيات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 وَالَّتَيْنِ وَالزَّيْتُونِ ۝ وَطُورِ سِينِينَ ۝ وَهَذَا الْبَلَدِ الْأَمِينِ ۝
 لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ۝ ثُمَّ رَدَدْنَاهُ أَسْفَلَ
 سَافِلِينَ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۝
 فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّكْرِ ۝ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ۝

سورة العلق مكية بمائة آيات

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝
 اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا
 لَمْ يَعْلَمْ ۝ كَلَّا إِنَّ الْإِنْسَانَ لِيَطْغَى ۝ أَنْ رَأَاهُ اسْتَغْنَى ۝
 إِلَى رَبِّكَ الرَّجْعِي ۝ أَرَأَيْتَ الَّذِي يَبْهَى ۝ عَبْدًا إِذَا صَلَّى ۝
 أَرَأَيْتَ إِنْ كَانَ عَلَى الْهُدَى ۝ أَوْ أَمَرَ بِالتَّقْوَى ۝ أَرَأَيْتَ إِنْ
 كَذَّبَ وَتَوَلَّى ۝ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى ۝ كَلَّا لَئِنْ لَمْ يَنْتَهِ
 لَنَسْفَعًا بِالنَّاصِيَةِ ۝ نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ۝ فَلْيَدْعُ نَادِيَهُ ۝

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.

(Compulsory Sajdah)

CHAPTER 97

The Destiny

In the name of Allah, the Beneficent the Merciful.

1. We revealed this (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 nights.
4. On that night the angels and the Spirit come down by their Lord's permission with His decrees regarding every affair.
5. That night is of special peace, till the rising of dawn.

CHAPTER 98

The Proof

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

1. The disbelieving 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 sanctified pages.
3. Containing straight forward 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 in right earnest as upright men, to be particular about their prayers and to pay the zakat. These are the teachings of all sacred books.
6. The disbelieving 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.

١٥٧ -
السجدة ١٣

سَنَدُّمُ الزَّبَانِيَةِ ١٥٧ كَلَامًا لَا تُطْعُهُ وَاسْجُدْ وَاقْتَرِبْ ١٥٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ الْقَدِيدِ وَهُوَ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ١ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ
الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ٢ تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا
بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ٣ سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ٤

١٥٧ - وقت السجدة السابعة
التي هي السجدة ١٣
صالحاً

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سُورَةُ الْقِيَامَةِ وَهُوَ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفِكِينَ
حَتَّىٰ تَأْتِيَهُمُ الْبَيِّنَةُ ١ رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ٢
فِيهَا كُتُبٌ قَيِّمَةٌ ٣ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ٤ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ ٥ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقَيِّمَةِ ٦ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ
الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ٧

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 well pleased with them and they are well pleased with Him. This (reward) is in store for him who fears his Lord.

CHAPTER 99

The Earthquake

In the name of Allah the Beneficent, the Merciful.

1. When the earth is rocked most severely,
2. And it yields up her burdens,
3. And man says: What has gone wrong with her?
4. On that day she will give her account
5. Because Your Lord would inspire her 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,
8. And whoever does an atom's weight of evil, shall see it also.

CHAPTER 100

Coursers

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

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. Man is ungrateful to his Lord!
 7. And he himself bears witness to this.
 8. Surely he is passionate in his love for wealth,
- “ii” which means a longer ‘I’.
- (c) And in case an inverted *zamma* appears above

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۗ
 جَزَاءُ هُمْ عِنْدَ رَبِّهِمْ جَدَّتْ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
 فِيهَا أَبَدًا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۗ

سورة الزلزلة

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

سورة العنكبوت

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
 وَالْعَدِيَّتِ صَبْحًا ۖ قَالَ لَمُورِي قَدْ حَانَ ۖ وَالْمُعِيرِ صُبْحًا ۖ
 فَأَشْرَنَ بِهِ نَعْمًا ۖ فَوَسَطْنَ بِهِ جَمْعًا ۗ إِنَّ الْإِنْسَانَ لِرَبِّهِ
 لَكَنُودٌ ۗ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۗ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۗ

9. But he does not know when the dead are poured out from their graves;
10. And the secrets hidden in breasts are laid bare.
11. On that day their Lord will be knowing about them perfectly well.

CHAPTER 101

The Disaster

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

1. The Disaster!
2. What is that Disaster?
3. How can you know what the Disaster is?
4. The day (it will take place) men will be like the scattered moths,
5. And the mountains will be like the 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. How can you know what that bottomless pit is?
11. It is (full of) scorching fire.

CHAPTER 102

Rivalry

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

1. Rivalry (in acquiring worldly gains) keeps you pre-occupied.
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 hell-fire,
7. And you would see it with your very eyes.
8. Then on that Day you will be asked to give an account of all the good things (enjoyed by you).

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۖ وَحُصِّلَ مَا فِي الصُّدُورِ ۗ
إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝

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٢٥

سُورَةُ الْقَارِعَةِ مَكِّيَّةٌ مِنْ مَكِّيَّةٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
الْقَارِعَةُ ۝ مَا الْقَارِعَةُ ۝ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝
يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝ وَتَكُونُ الْجِبَالُ
كَالْعِهْنِ الْمَنْفُوشِ ۝ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝ فَهُوَ
فِي عِيشَةٍ رَاضِيَةٍ ۝ وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝ فَأُمَّهُ
هَارِيَةٌ ۝ وَمَا أَدْرَاكَ مَا هِيَةٌ ۝ نَارُ حَامِيَةٍ ۝

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٢٤

سُورَةُ الْبَكَارَةِ مَكِّيَّةٌ مِنْ مَكِّيَّةٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝
الْهَلْكُمْ التَّكَاثُرُ ۝ حَتَّى زُرْتُمُ الْمَقَابِرَ ۝ كَلَّا سَوْفَ
تَعْلَمُونَ ۝ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۝ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ
الْيَقِينِ ۝ لَتَرَوُنَّ الْجَحِيمَ ۝ ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ۝
ثُمَّ لَتَسْتَلْنَ يَوْمَئِذٍ عَنِ النَّعِيمِ ۝

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٢٤

CHAPTER 103

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. With the exception of those who have faith, do good deeds and exhort each other to uphold the truth and to be steadfast.

CHAPTER 104

The Slanderer

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

1. Alas for every slanderer and back-biter,
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 Consuming Furnace.
5. How can you know what the Consuming Furnace is!
6. It is the fire kindled by Allah,
7. That will leap out and burn even the inner personality of men.
8. It will close upon them from every side.
9. In huge columns.

CHAPTER 105

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?

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ إِنَّكَ أَنْتَ
الْعَظِيمُ

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

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ إِنَّكَ أَنْتَ
الْعَظِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَيْلٌ لِكُلِّ هُمَزَةٍ لُْمَزَةٍ ۝ الَّذِي جَمَعَ مَا لَا وَعَدَّدَهُ ۝ ۝
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝ كَلَّا لَيُنْبَذَنَّ فِي الحُطَمَةِ ۝ وَمَا
أَدْرَاكَ مَا الحُطَمَةُ ۝ نَارُ اللَّهِ الُمُوقَدَةُ ۝ الَّتِي تَطَّلِعُ عَلَى
الْأَفْدَةِ ۝ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝ فِي عَمَدٍ مُّمَدَّدَةٍ ۝

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ إِنَّكَ أَنْتَ
الْعَظِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْمُتَرَكِّفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۝ أَلَمْ يَجْعَلْ
كَيْدَهُمْ فِي تَضْلِيلٍ ۝ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۝
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۝ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۝

CHAPTER 106

The Quraysh

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

1. Because Allah has made Quraysh familiar:
2. Familiar to their journeyings during winter and summer,
3. Let them worship the Lord of this House (Kaaba)
4. Who feeds them against hunger,
5. And has made them safe from fear.

CHAPTER 107

Alms

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

1. Have you observed 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 pretend to pray,
5. But are heedless of their prayers!
6. They make a show of piety,
7. But refuse to give alms.

CHAPTER 108

Kauthar

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

1. (O Prophet) Surely We have given you Kauthar.
2. Therefore pray to your Lord and sacrifice to Him.
3. Surely your enemy shall be without posterity.

CHAPTER 109

The Disbelievers

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

1. Say: O Disbelievers!
2. I do not worship the gods you worship.

سورة قريش مكية آية ١٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لِإِيلَافِ قُرَيْشٍ ۝ الْفِطْمِ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝ فَلْيَعْبُدُوا
رَبَّ هَذَا الْبَيْتِ ۝ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝

١٤
ع ٣١

سورة الكوثر مكية آية ٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ ۝ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ۝ وَ
لَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينِ ۝ فَوَيْلٌ لِلْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَنْ
صَلَاتِهِمْ سَاهُونَ ۝ الَّذِينَ هُمْ يُرَاءُونَ ۝ وَيَمْنَعُونَ الْمَاعُونَ ۝

٤
ع ٣٢

سورة الكوثر مكية آية ٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَنْعَمْنَا عَلَى الْكَوْثَرِ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

٤
ع ٣٣

سورة الكوثر مكية آية ٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ يَا أَيُّهَا الْكَافِرُونَ ۝ لَا أَعْبُدُ مَا تَعْبُدُونَ ۝

3. Nor you worship that which I worship.
4. I shall never be worshipping that which you worship;
5. Nor shall you be worshipping that which I worship.
6. You have your religion and I have mine.

CHAPTER 110

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 entering the religion of Allah in flocks,
3. Then celebrate the praise of your Lord and seek His forgiveness, for He is ever ready to show mercy.

CHAPTER 111

The Flame

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

1. May the hands of Abu Lahab perish! May he himself 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 wood-carrier.
5. Around her neck there shall be a rope of palm-fibre.

CHAPTER 112

Faithfulness

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

1. Say: You may be sure that Allah is One.
2. He is Needless (Independent).
3. He begot none; nor was He begotten.
4. There is none like Him.

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۗ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۗ وَلَا
لَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۗ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۙ

سورة النحل آية ١٦

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

سورة النحل آية ١٧

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

سورة الاخلاص آية ١

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

CHAPTER 113

The 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.

CHAPTER 114

Men

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

1. Say: I seek refuge in the Lord of men,
2. The King of men,
3. The God of men,
4. From the evil of the sneaking whisperer,
5. Who whispers in the hearts of the people,
6. Be he from among the jinn or men.

سورة الفلق

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ مَا خَلَقَ ۝ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝

سورة التلاوة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي
صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

اللَّهُمَّ
افتحْ عَلَيْنَا
أَبْوَابَ رَحْمَتِكَ بِالْقُرْآنِ
وَوَقِّنَا لِيَطَاعَتِكَ
وَيَلَاوَةَ كِتَابِكَ بِالْقُرْآنِ
اللَّهُمَّ
صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَتَقَبَّلْ مِنَّا
وَأَجْعَلْ خَاتِمَةَ أَمْرِنَا
خَيْرًا بِالْقُرْآنِ

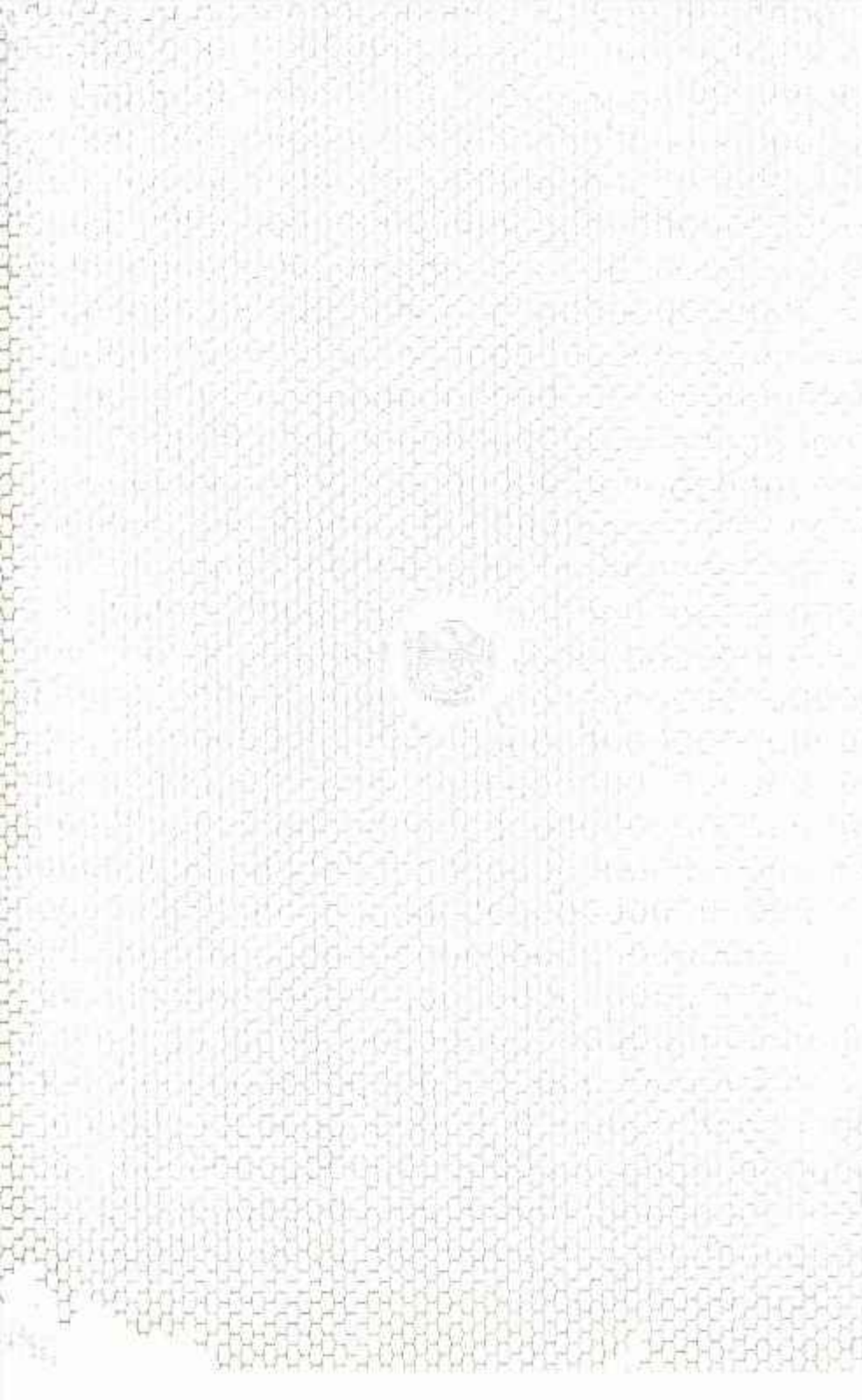
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