

قبس
من القرآن الكريم
ومنه الدلائل

مع التبرجئة الخليلية

لحق على السور القصص (الجزء الثلاثين)
ولو حال لتعجيل الصلوات وجلها بلذات

أعد اللوح والجدول وأشير على العمل
مخارضا للشيخ الميرزا

المؤسسة العالمية للخدمات الاسلامية
طهران - ايران

**Extracts from
THE HOLY QUR'ĀN
and Its Guidance**

WITH ARABIC TEXT

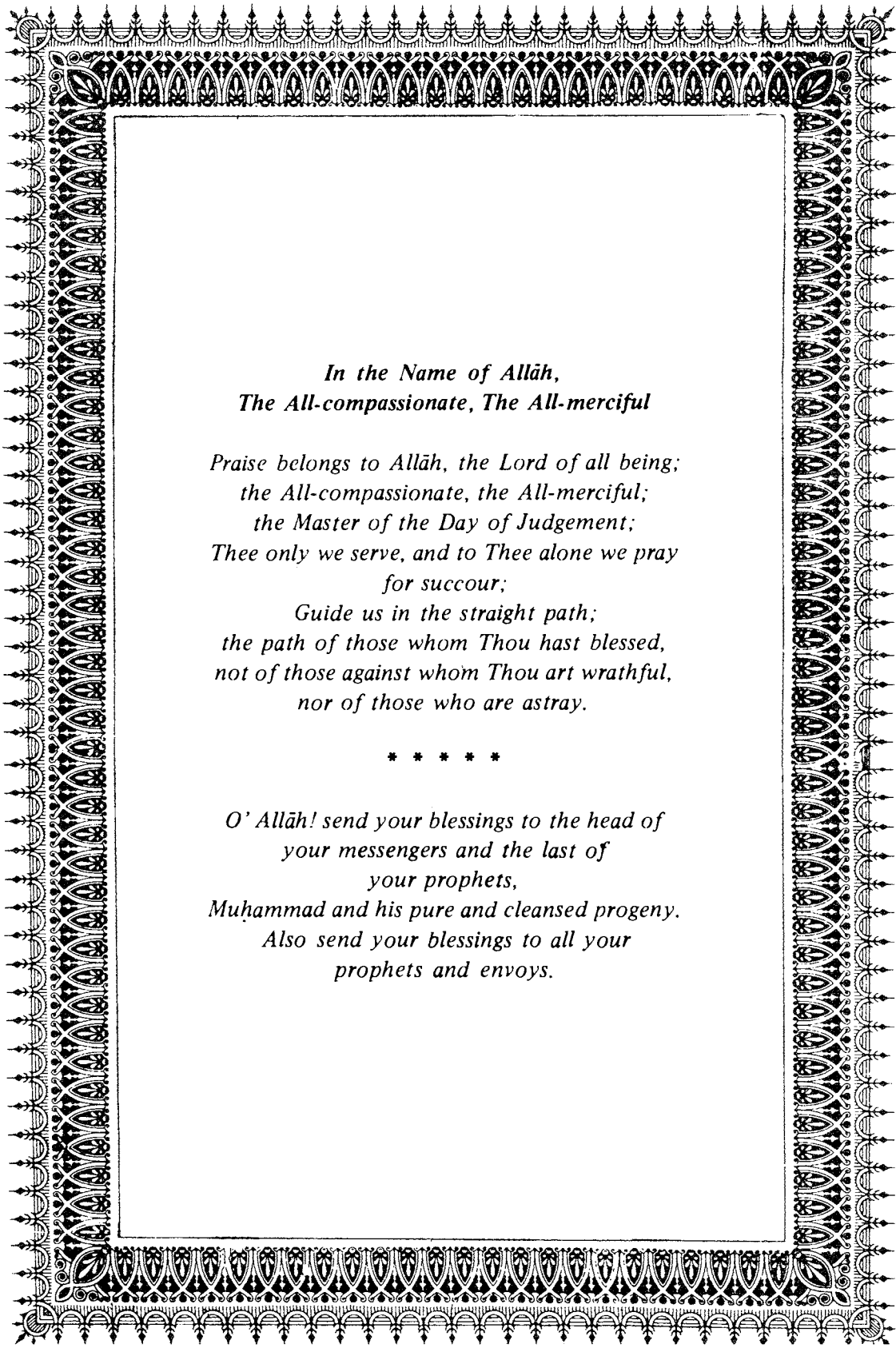
CONTAINS: The Short *Sūrahs* (Part 30);
Rules for Prayer (*ṣalāt*); and
Table of Transliterations.



Compiled and edited by:

Muḥammad Riḍā an-Nūrī al-Mūsawī

W O F I S
WORLD ORGANIZATION FOR ISLAMIC SERVICES
TEHRAN – IRAN



*In the Name of Allāh,
The All-compassionate, The All-merciful*

*Praise belongs to Allāh, the Lord of all being;
the All-compassionate, the All-merciful;
the Master of the Day of Judgement;
Thee only we serve, and to Thee alone we pray
for succour;*

*Guide us in the straight path;
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.*

* * * * *

*O' Allāh! send your blessings to the head of
your messengers and the last of
your prophets,
Muhammad and his pure and cleansed progeny.
Also send your blessings to all your
prophets and envoys.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ إِلَهِكَ تَعْبُدُ يَا كَيْفَ تَعْبُدُ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ

اللَّهُمَّ صَلِّ عَلَى
سَيِّدِ رُسُلِكَ وَخَاتَمِ أَنْبِيَائِكَ
مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
وَصَلِّ عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالرُّسُلِ

هذا الجزء

القرآن الكريم كلمة العدل و ختام الوحي، يطمح الى الالمام به كل مبتدئ، ويقصدون بلوغ شأوه كل منتهى، و من الفرض بذل الجهد لتيسيره للمولعين. وقد من الله علينا بنشر هذا القبس العظيم منه بشكل رائع بهيج، يمتاز بمزايا هامة في الخط والتشكيل وفي التزيين والاخراج، فيمهد للتعليم ويسهل التعلم للمتعلمين.

و هو يحتوى على السور القصصار، من سورة النبأ المرقمة ٧٨ الى سورة الختام وهي سورة الناس المرقمة ١٠٤، جزءاً كاملاً من القرآن الكريم، هو آخر الأجزاء الثلاثين التي اصطلح عليها المسلمون اذا جزءوا القرآن الكريم.

كان الهدف الأسمى في اعداد هذا الجزء هو الاستعانة به في برامج تعليم القرآن في المعاهد واللجان. و جرباً على العادة في تعليم القرآن الكريم عكسنا في هذا الجزء نظام السور فقدمنا السور القصصار، بدءاً بسورة الناس و ختاماً بسورة النبأ تسهيلاً وترغيباً للمتعلمين.



INTRODUCTION

The Holy Qur'ān is the word of Justice and the seal of Revelation. Every beginner is eager to become acquainted with it, and every accomplished reader is still insufficiently accomplished to attain its summit. It is one of the duties of Islam to help those keen to know it, to read and understand it.

By the grace of Allāh, we are publishing one of the great, illuminating sections of the Qur'ān in an especially magnificent form, both in its calligraphy and its design, and in its lay-out and printing, so that it may be useful for teaching and easy to learn.

These are the short *sūrahs* from *Sūratu n-Naba'* (The Tiding, *sūrah* 78) to the last *sūrah*, *Sūratu n-Nās* (The People, *sūrah* 104), which is a complete section (*juz'*) of the Qur'ān. There are thirty *juz'* in the Qur'ān, and represent the parts into which it is divided by Muslims for recitation.

The immediate objective in preparing this edition of the last *juz'* is so that it can be used in the teaching of the Qur'ān in schools and institutions.

In accordance with the tradition of teaching the Holy Qur'ān, we have reversed the order of the *sūrahs*; thus we put the short *sūrahs* first, by starting with *Sūratu n-Nās* and ending with *Sūratu n-Naba'*, so as to facilitate their recitation, and so as to encourage beginners.

و قد اضمنا في فاتحة الجزء سورة فاتحة الكتاب اولى
سور القرآن الكريم . وضمناه لوحات للتعرف على بعض مبادئ
الاسلام ولتعليم الصلاة، و هي دعامة اصيلة من دعائم
الاسلام تنهى عن الفحشاء والمنكر ان قبلت قبل ماسواها و
ان ردت رد ماسواها. وزودناه بجدول هام فريد لمقابلة الحروف
العربية واللاتينية تقرب طريق التعلم لاخواننا الاجانب الكرام.
و مؤسستنا الاسلامية - و هي تعنى بالمسائل والمشاكل
الاسلامية للشعوب النائية عن مراكز الثقافة الاسلامية وللأقليات
المسلمة فى البلاد غير الاسلامية، و تجتهد لاعداد ما يلزمها
من الكتب والمباحث الاسلامية تأليفاً وترجمة ونشراً باللغات
الانكليزية والفرنسية والايطالية والاندونيسية والسواحلية و
غيرها - ماضية فى انجاز طبع هذا الجزء من القرآن الكريم
بمختلف القطع والحجوم، ومع مختلف التراجم الى اللغات
التي تعمل مؤسستنا فى نطاقها. و من طبعاتها هذه الطبعة
التي هى بين يديك. و من الله نستمد التوفيق و هو المسدد و
المعين.

١١ / رجب / ١٤٠٠ - ٢٦ / ٥ / ١٩٨٠

المؤسسة العالمية للخدمات الاسلامية

(لجنة التأليف والترجمة والنشر)

طهران - ايران

We have added at the beginning of the *juz' sūrah* Fātiḥatu-l-kitāb (The Opening), the first *sūrah* of the Holy Qur'ān. We have also added some sections concerning knowledge of some Islamic principles and instructions regarding prayer. For prayer is one of the fundamental pillars of Islam; it restrains one from impurity and evil. When it is accepted, all other devotions are accepted, and when it is rejected, all other devotions are also rejected.

We have provided a unique and important table of transliterations to facilitate learning for our esteemed brothers.

Since our Islamic Organization is principally concerned with the Islamic affairs and problems of the Muslim minorities in non-Islamic countries, as well as with those of people who are far from Islamic centres, it makes every effort to prepare what these people need of Islamic books and studies, by writing, translating and publishing, in English, French, Italian, Indonesian, Swahili and other languages. Our Islamic Organization is also going ahead with the publication of this *juz'* from the Holy Qur'ān in different sizes and editions, and in translations into the different languages in which our Organization works. The book which is now in front of you is amongst its publications.

May we obtain success from Allāh, the only Lord and true Friend.

WORLD ORGANIZATION FOR ISLAMIC SERVICES,
(Board of Writing, Translation and Publication).

11th Rajab 1400
26th May 1980
Tehran – IRAN.

جَدْوَلُ مُتَابَلَةِ الْحُرُوفِ

TABLE OF TRANSLITERATIONS

جدول تعليمي مبسوط لمقابلة الحروف

مقابلها	اشكال الحروف العربية
˙ (١)	ا، أ، ؤ، ئ، ؤ، ء
ā (٨٠١)	ـَ (٨) أو :ـِ (١) ، ـِ (٢) ، ـِ (٣)
ā (١)	آ (٤) أو :ـِ (١)
b	ب ، ب
t	ت ، ت ، ت ، ت ، ت (٥)
th	ث ، ث
j	ج ، ج
h	ح ، ح
kh	خ ، خ
d	د
dh	ذ
r	ر
z	ز
s	س ، س
sh	ش ، ش
ṣ	ص ، ص
ḍ	ض ، ض
ṭ	ط
ẓ	ظ
˙	ع ، ع ، ع ، ع ، ع
gh	غ ، غ ، غ ، غ ، غ

**A COMPREHENSIVE EDUCATIONAL LIST
OF ARABIC transliteration**

<i>Arabic Letters</i>	<i>Latin Transliteration</i>
ا، أ، ؤ، ئ، ؤ، ء	ʾ (1)
(3) اِ، (2) اَ، (8) اُ، (1) اِ or اُ	ā (1,8)
(4) آ (أ or ا)	ʾā (1)
ب، ب	b
(5) ت، ت، ة، ة	t
ث، ث	<u>th</u>
ج، ج	j
ح، ح	h
خ، خ	<u>kh</u>
د، د	d
ذ، ذ	<u>dh</u>
ر، ر	r
ز، ز	z
س، س	s
ش، ش	<u>sh</u>
ص، ص	s
ض، ض	ḍ
ط، ط	ṭ
ظ، ظ	ẓ
ع، ع، ع، ع	ʿ
غ، غ، غ، غ	<u>gh</u>

Arabic Letters

Latin Transliteration

ف ، ف	f
ق ، ق	q
ك ، ك	k
ل ، ل	l
م ، م	m
(6) ن ، ز ، س ، ع ، ا	n
(7) ه ، ه ، م ، ا ، ه ، ق ، ة	h
و	w
(8) و ، و	ū (1)
ي ، ي	y
(8) ر ، ي ، (or) ي ، ي	i (1)

Short Vowels⁽⁹⁾

ا	a
ي	i
و	u

Persian Letters⁽¹⁰⁾

پ ، پ	p
چ ، چ	ch
ژ ، ژ	zh
گ ، گ	g

ملاحظات في الجدول

١- رموز الحركات مثل : أو \bar{A} ، A ، في بدء الكلمة تمثل الهمزة المتحركة : \bar{A} ، A ، أو غيرهما .

٢- شكل خاص لآخر الكلمة فقط

٣- شكل خاص لآخر الكلمة، و يلفظ كحركة طويلة لدى الوقف على الكلمة فقط (راجع ايضاً الملاحظة رقم ٦)

٤- شكل خاص للهمزة المتحركة بالفتحة المشبعة (الطويلة)

٥- الشكلان الاخيران يخصان آخر الكلمة، و ينطقان تاءً لدى الوصل فقط (راجع ايضاً الملاحظة رقم ٧)

٦- احد الشكلين في الحركات الثنائية : \bar{A} ، $-$ ، \bar{A} ، \bar{A} ، يقراًوناً . اما الآخر فهو حركة يتحرك بها الحرف المنون . و اما الالف في : \bar{A} ، فيغضى عنه في الوصل ولا يظهر له اثر في النطق (راجع ايضاً الملاحظة رقم ٣)

NOTES

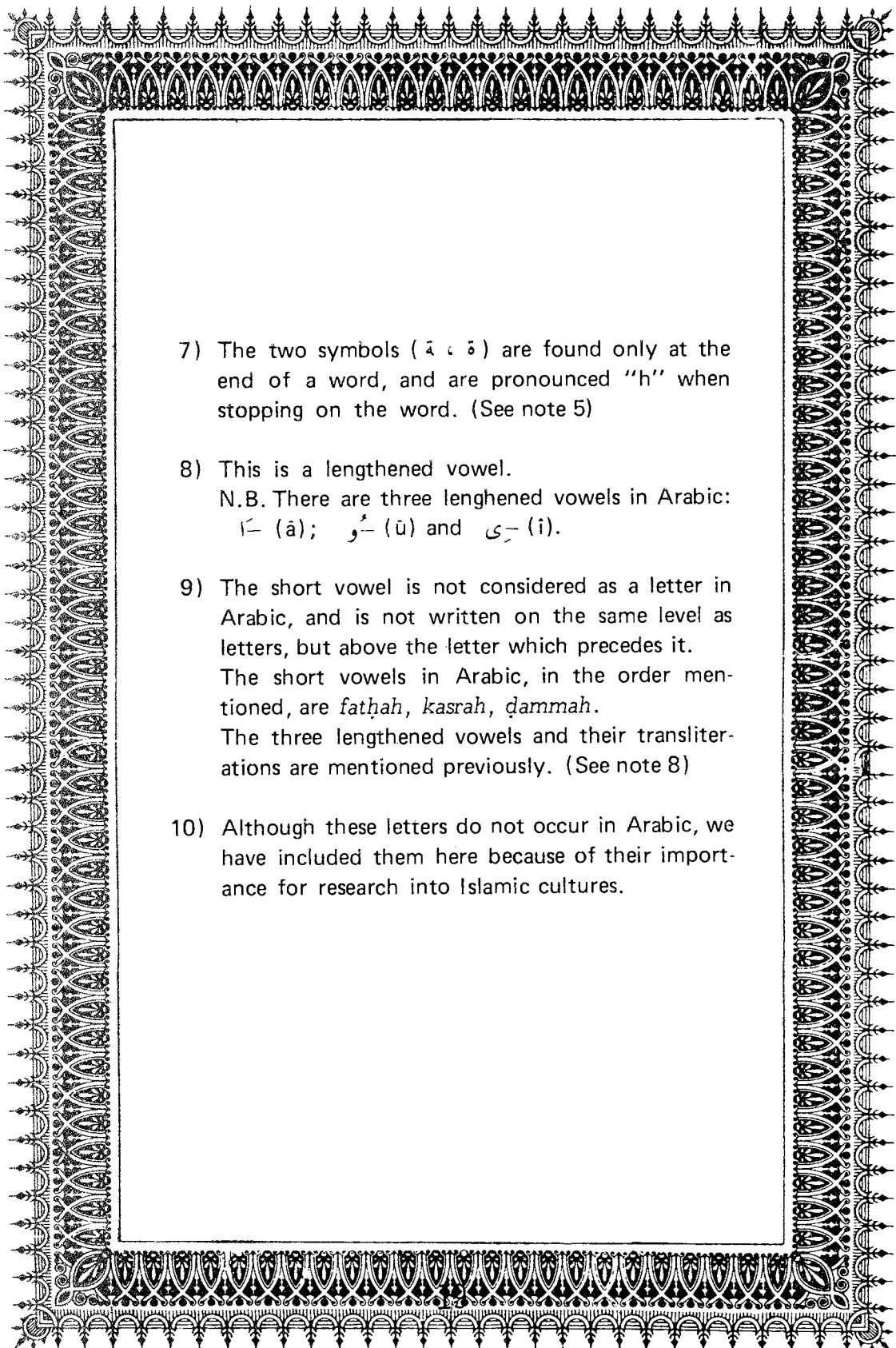
- 1) Vowels such as 'a' or 'ā' at the beginning of a word represent a *hamzah* followed by the vowel, e.g. 'a, 'ā. The *hamzah* is a special character which designates a glottal stop.
- 2) This form (ـِ) is found only at the end of a word.
- 3) This form also (ـَ) is found only at the end of the word. It is pronounced as an ā only when stopping on that word., i.e. when it is not linked to the following word. (See note 6)
- 4) This is a special sign which indicates *hamzah* followed by ā.
- 5) The two symbols (ـِ , ـَ) are found only at the end of a word and are pronounced "t" only when joined to the following word. (See note 7)
- 6) These forms (ـِ , ـَ , ـِ , ـَ) are composed of a doubled symbol. The first indicates the vowel of the letters over which it is written, the second, the consonant 'n' pronounced after the vowel, but only on joining to a following word. The *alif* is additional and omitted on joining. (See note 3)

٧- الشكلان الاخيران يخصان آخر الكلمة، و ينطقان هاءاً عند الوقف فقط (راجع ايضاً الملاحظة رقم ٥)

٨- هي حركة مشبعة (طويلة). والحركات المشبعة في العربية، كما يرى في الجدول، ثلاث: اَ، أُ، وِ، يِ.

٩- اشكال الحركات القصيرة في العربية لا تعدّ حرفاً ولا تكتب في مستوى سائر الحروف في الخط.

١٠- لا يستغنى الباحث حول الثقافات الاسلامية عن اشكال الحروف الفارسية الخاصة.

- 
- 7) The two symbols (َ , ِ) are found only at the end of a word, and are pronounced "h" when stopping on the word. (See note 5)
- 8) This is a lengthened vowel.
N.B. There are three lengthened vowels in Arabic:
اَ (ā); وُ (ū) and يَ (ī).
- 9) The short vowel is not considered as a letter in Arabic, and is not written on the same level as letters, but above the letter which precedes it. The short vowels in Arabic, in the order mentioned, are *fathah*, *kasrah*, *ḍammah*. The three lengthened vowels and their transliterations are mentioned previously. (See note 8)
- 10) Although these letters do not occur in Arabic, we have included them here because of their importance for research into Islamic cultures.

الرموز الخاصة

الرمز ١٥- ويسمى الجزم - فوق الحرف يؤكد ان الحرف ساكن غير متحرك. وبالتعبير الغربي : يدل الجزم على ان الحرف المجزوم لا يتلوه اى حركة كما في : نَصْر.

الرمز ١٦- ويسمى الشدة او التشديد - يسجل فوق الحرف ليرمز الى ان الحرف المشدد يلفظ بشدة وكأنه حرفين اولهما ساكن و ثانيهما متحرك بالحركة التي تسجل للحرف المشدد. وبالتعبير الغربي نقول : الحرف المشدد يعتبر حرفين متلاصقين تتلوهما الحركة التي تقرن بالحرف المشدد، كما في : رَبَّنَا ، قُوَّتِكُمْ ، اِيَّاكَ ، ويلاحظ من المثال ان كسرة الحرف المشدد قد تجعل تحت التشديد لا تحت الحرف نفسه .

العلامة ١٧- تسجل فوق الالف خاصة بالشكل : آ ، فتدل على تحريك الهمزة بالفتحة المشبعة. اما في القرآن الكريم فالعلامة هذه توضع فوق الف الاشباع او واوه او يائه لتوصي مزيداً في مد ذلك الحرف ، كما في : بَنِي إِسْرَائِيلَ ، تَأْمُرُونِي .

SPECIAL SIGNS

The sign $\overset{\sim}{\text{ـ}}$ or $\overset{\cdot}{\text{ـ}}$ is called the *jazm*, and indicates that the consonant under it is not followed by a vowel, e.g. نَصْرٌ (*naṣr*).

The sign ـّ is called the *shaddah* or *tashdīd*. It indicates a doubled letter, and is written over the letter. Sometimes there are two consonants (e.g. رَبَّنَا [*rab-binā*]), sometimes the first letter is a vowel (e.g. قُوَّتِكُمْ [*qūwatikum*], إِيَّكَ [*iyāka*]). The second of the pair is pronounced followed by the vowel written with the *shaddah*.

N.B.: If the vowel of the second consonant of the pair is *kasrah*, it may be written either below the *shaddah* (as in رَبَّنَا) or under the letter (as in رَبِّنَا).

The sign ـّٰ is written over an *alif* (آ) to represent a *hamzah* followed by a lengthened *fathah*, 'ā. However, in the Holy Qur'an, this sign is used to indicate an extra long *fathah* (آَ), or an extra long *ḍammah* (آُ), or an extra long *kasrah* (آِ). These must be given a value longer than the normal long vowels in pronunciation e.g. $\text{بَنِي إِسْرَائِيلَ}$ (*Banī Isrā'il*); تَأْمُرُونِي (*ta'murunn-i*).

الرمزَ فوق الالف اشعاربانه (الف الوصل). والرمز هذا
اذا استعين به لتعريف (الف الوصل) اغنى عن تسجيل علامة
حركة الالف اعتماداً على القواعد المقررة لقراءة (الف الوصل):

حركة الف الوصل

فألف الوصل في اداة التعريف (ال، المصدرة بها الكلمة)
يقراً مفتوحاً بشكل: الْمُؤْمِن *al-mu'min* ويضم اذا كانت
الضمة هي اولى الحركات بعد الف الوصل كما في أَشْكُرُ
ushkur ويكسر في غير ذلك كما في: أعلم *i'lam*، أستعلم
isti'lām ويسقط الف الوصل لفظاً - لاحقاً - في درج الكلام،
تقول: أَعْفِرْ لِي يَا رَبِّ، فتنطق بالالف بشكل *iqhfir-li yā rabb*
و تقول: رَبِّ أَعْفِرْ لِي *rabbi 'qhfir-li* فتحذف الالف في
الوصل.

The sign — over *alif* (ا) indicates the “connective” *alif* (*alifu l-waṣl*). When this sign is used, the vowelling is not marked; because it conforms to certain rules which we have set out below.

The vowel of the connective *alif* (*alifu l-waṣl*) :

The connective *alif* in the definite article (ال) preceding a word is read as *hamzah* with *fathah*, e.g. *أَلْمُؤْمِن* (*al-mu'min*).

It is read as *hamzah* with *ḍammah* if *ḍammah* is the next vowel after the *alifu l-waṣl*, even though there is always a consonant carrying *sukūn* between the *alifu l-waṣl* and the next vowel, e.g. *أَشْكُر* (*uṣḥkur*).

Otherwise it is read as *hamzah* with *kasrah*, e.g. *أَعْلَم* (*i'lām*), *أَسْتَعْلَم* (*isti'lām*).

In pronunciation (though not in writing) it is omitted when it follows a word which is joined to it in pronunciation without a break, e.g. *رَبِّ اغْفِرْ لِي* (*rabbi 'ghfir l-i*).

مصطلحات وقواعد خاصة في القرآن الكريم للمبتدئين

الرمزُ فوق الحرف يدل على ان الحرف يلفظ بفتحة مشبعة (طويلة) و ان حذفوا الفها في الخط كما في : **لِلرَّحْمٰنِ** .

الحروف الصغيرة المكتوبة تحت مستوى الحروف في الخط تدل على حروف غير مكتوبة تلفظ عند النطق كما في : **لَهُ ، بِهِ**

يهمل اللام في النطق اذا لم يعلم عليه باحدى رموز الحركة والسكون كما في : **وَالشَّمْسُ ، وَالسَّمَاءُ** .

كما يهمل الالف والياء والواو الغير المعلم عليها باحدى رموز الحركة والسكون ، اذا لم يسبقها بالترتيب احدى الرموز : **ـ (اوـ) ، ـ (اوـ) ، ـ (اوـ) ، او اذا كان ما يليه من الحرف الملفوظ حرفاً ساكناً او مشدداً . كما في : دَوِي الْقُرْبَى ، اَقَامُوا الصَّلٰوةَ ، رَبَّنَا اغْفِرْ لَنَا .**

Conventions and Fundamentals for Beginners in Reading the Qur'ān:

* The sign $\overset{ˆ}{\text{—}}$ over a letter indicates that it is followed by a lengthened *fathah*, though the *alif* may be dropped in writing, e.g. لِلّٰهِ (*li-'llāh*), and رَحْمٰن (*rahmān*), which stand for $\text{لِلّٰهٖ$ ، رَحْمٰنًا

* The small letters written under the level of letters in the Qur'ān indicate a non-written letter which is pronounced, e.g. لَهُ (*la-hū*), بِي (*bi-hī*).

The *lām* (ل) of the definite article is not pronounced when it does not carry a *sukūn* (◌ْ) e.g. الشَّمْسُ (*ash-shams*), السَّمَاءُ (*as-samā'*).

* *alif* (ا), *yā'* (ي) and *wāw* (و) are also unpronounced when: (1) they are not marked with a vowel sign or *sukūn*, and (2) when they are preceded by their own vowel sign (i.e. $\overset{ˆ}{\text{—}}$, $\overset{ˆ}{\text{—}}$, $\overset{ˆ}{\text{—}}$, respectively) when the next pronounced letter is marked with *sukūn* (N.B. a) *alifu 'l-waṣl* is not pronounced, and b) the first letter of a doubled consonant carries *sukūn*). e.g. ذَوِ الْقُرْبَىٰ (*dhawī'l-qurbā*) $\text{أَقَامُوا الصَّلَاةَ}$ (*aqāmu' ṣ-ṣalāh*), $\text{رَبَّنَا اغْفِرْ لَنَا}$ (*rabbana' għfir lanā*).

اختصارات

(ص): صلى الله عليه وآله . [يأتى بعد اسم النبي (ص)]

(ع): عليه السلام، عليهم السلام، عليها السلام. [يأتى بعد اسم او اسماء الائمة الاثني عشر من اهل البيت (ع)، و يأتى ايضاً بعد اسم الزهراء فاطمه (ع)].



ABBREVIATIONS

1. (s.a.w.): is the abbreviation of the Arabic phrase *ṣalla 'llāhu 'alay-hi wa āli-h* (may Allāh's peace and benediction be upon him and his progeny).
2. (a.s.): is the abbreviation of the Arabic phrase *'alay-hi (or ha'/himu) s-salām* (may peace be upon him/her/them).

مِنَ الْمَبَادِي

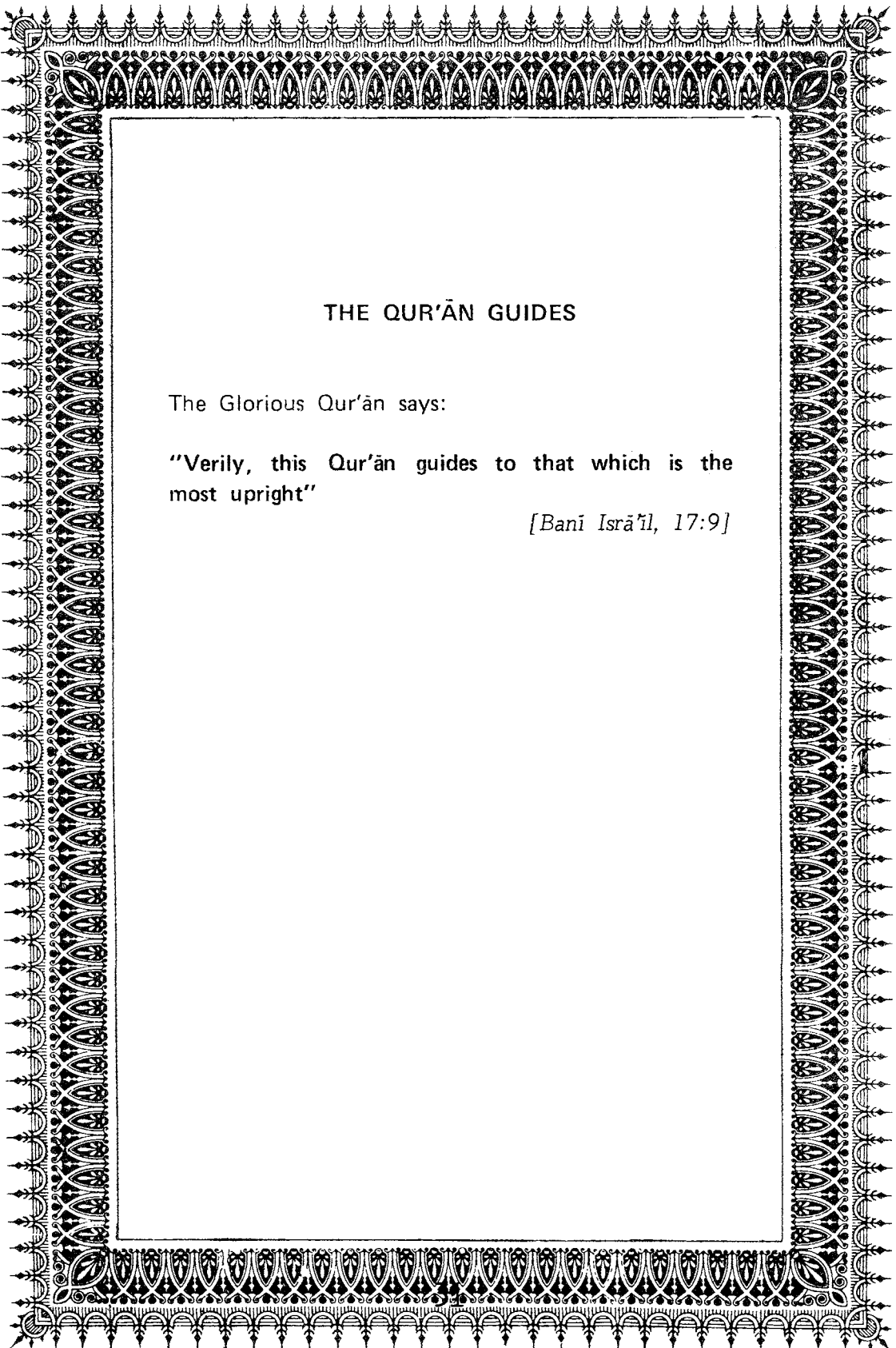
SOME INTRODUCTORY REMARKS

الْقُرْآنُ يَهْدِي

الْقُرْآنُ الْكَرِيمِ

إِنَّ
هَذَا الْقُرْآنُ
يَهْدِي لِلْبَيْتِ
هِيَ أَقْوَمُ

٩ - بني إسرائيل



THE QUR'ĀN GUIDES

The Glorious Qur'an says:

“Verily, this Qur'an guides to that which is the most upright”

[Banī Isrā'īl, 17:9]

التفلات

النَّبِيِّ الْأَعْظَمُ (ص) :

إِنِّي تَرَكْتُ فِيكُمْ مَا إِنِ أَخَذْتُمْ بِهِ لَنْ
تَضِلُّوا بَعْدِي : الثَّقَلَيْنِ ... كِتَابِ اللَّهِ
... وَعِزَّتِي أَهْلَ بَيْتِي ، الْأَوَّانَهُمَا
لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَى الْخَوْضِ .

مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ : ج ٣ ص ٥٩

رابع أيضًا: صحيح مسلم: ج ٤ ص ١٨٧٣ أَرْبَعَةُ أَحَادِيثَ ؛
الجامع الصحيح للبرمذني: ج ٥ ص ٦٦٢ مع الإشارة لكِ عِدَّةِ طُرُقٍ ، ص ٦٦٣ ؛
مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ : ج ٣ ص ١٤ ، ص ١٧ ، ص ٢٦ ، ص ٥٩ ، ج ٤ ص ٣٦٦
ص ٣٧١ ، ج ٥ ص ١٨٢ ، ص ١٨٩
المُسْنَدُ الرَّكْعِيُّ عَلَى الصَّحِيحِينَ لِلْحَاكِمِ ج ٣ ص ١٠٩ ، ص ١١٠ ، ص ١٤٨ ، ص ٥٣٣ ؛
سُنَنِ الدَّارِمِيِّ ج ٢ ص ٤٣٢
الْحَضَائِعُ لِلنَّسَائِيِّ ص ٣٠

ATH-THAQUALAYN

The Holy Prophet (s.a.w.) said:

“Verily I have left amongst you (something) if you adhere (firmly) to it you will never go astray after me: (they are) two precious things (*ath-thaqalayn*) . . . the Book of Allāh (Qur’ān) . . . and my progeny (that is) the People of my House (*Ahlu l-bayt*). Beware! they (two) shall never separate from each other until they come to me at the Pool (*al-ḥawḍ* – of al-Kawthar)”

[Aḥmadu ‘bnu Ḥanbal, *al-Musnad*, vol.iii, p.59].

Also refer to: Muslim, *aṣ-Ṣaḥīḥ*, vol.iv, p.1873 (4 traditions [*aḥādīth*]); at-Tirmidhī, *al-Jāmi‘u ṣ-ṣaḥīḥ*, vol.v, p.662, with reference to several transmissions, p.663; Aḥmadu ‘bnu Ḥanbal, *al-Musnad*, vol.iii, pp.14, 17, 26, 59; vol.iv, pp.366, 371; vol.v, pp.182, 189; al-Ḥākim, *al-Mustadraku ‘ala’ ṣ-ṣaḥīḥayn*, vol.iii, pp.109, 110, 148, 533; ad-Dārmī, *as-Sunan*, vol.ii, p.432; an-Nasā’ī, *al-Khaṣā’iṣ*, p.30.

أَهْلُ الْبَيْتِ (ع)

نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ (ص) : « إِنَّمَا يُرِيدُ اللَّهُ ... » فِي بَيْتِ أُمِّ سَلَمَةَ ، فَدَعَا النَّبِيَّ (ص) ، فَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَجَلَّاهُمْ بِكِسَاءٍ ، وَعَلَى خَلْفِ ظَهْرِهِ فَجَلَّاهُ بِكِسَاءٍ ، ثُمَّ قَالَ : اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي فَأَذِيبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا . قَالَتْ أُمُّ سَلَمَةَ : وَأَنَا مَعَهُمْ يَا نَبِيَّ اللَّهِ ؟ قَالَ : أَنْتِ عَلَى مَكَانِكَ وَأَنْتِ إِلَى خَيْرٍ .

الْجَامِعُ الصَّغِيرُ لِلرِّمَذِيِّ : ج ٥ ص ٦٦٣

إِنَّمَا يُرِيدُ اللَّهُ لِيُذِيبَ عَنْكُمْ الرَّجْسَ
أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

الْقُرْآنُ الْكَرِيمُ : الْأَنْزَابُ ٣٢

رَابِعٌ أَيْضًا : صَبِيحُ سُؤْلِمْ : ج ٤ ص ١٨٨٣ ؛

الْجَامِعُ الصَّغِيرُ لِلرِّمَذِيِّ : ج ٥ ص ٣٥١ ، ص ٣٥٢ ، ص ٦٩٩ مَعَ الْإِسْرَافِ إِلَى عِدَّةِ أَسْنَا ؛

الْمُسْتَدْرَكُ عَلَى الصَّحِيحَيْنِ الْحَاكِمِ : ج ٢ ص ٤١٦ حَدِيثَانِ ، ج ٣ ص ١٤٦ ص ١٤٧ ؛

ثَلَاثَةُ أَحَادِيثَ ، ص ١٤٨ ، ص ١٥٨ ، ص ١٧٢ ؛

مُسْنَدُ أَحْمَدَ بْنَ حَنْبَلٍ : ج ٣ ص ٣٣ ، ج ٣ ص ٢٥٢ ، ج ٤ ص ١١٧ ، ج ٦ ص ٢٩٢ ؛

الْخُصَاةُ لِلنِّسَائِيِّ : ص ٨

AHLU L-BAYT (A.S.)

This verse "*Verily Allāh intends. . .*" was revealed to the Holy Prophet (s.a.w.) in the house of Ummu Salamah. Then, the Holy Prophet (s.a.w.) assembled Fāṭimah, Ḥasan and Ḥusayn and covered them with a garment, and he also covered 'Alī (with the same) who was behind him.

Then he said: "O Allāh! These are the members of my House (*Ahlu l-bayt*), keep them away from every impurity and purify them with perfect purification." Ummu Salamah said: "Am I also included among them, O Apostle of Allāh?" He replied: "You remain in your own place and you are in goodness."

[at-Tirmidhī, *aj-Jāmi' u ṣ-ṣaḥīḥ*, vol.v, p.663]

"Verily Allāh intends but to keep off from you (every kind of) uncleanness O the People of the House (*Ahlu l-bayt*), and purify you with a thorough purification."

[Holy Qur'ān: *al-Aḥzāb*, 33:33]

Also refer to: Muslim, *aṣ-ṣaḥīḥ*, vol.iv, p.1883; at-Tirmidhī, *aj-Jāmi' u ṣ-ṣaḥīḥ*, vol.v, pp.351, 352, 699 with reference to several sources; al-Ḥākim, *al-Musdaraku 'ala' ṣ-ṣaḥīḥayn*, vol.ii, p.416 (2 traditions); vol.iii, pp.146, 147 (3 traditions), 148, 158, 172; Aḥmadu 'bnu Ḥanbal, *al-Musnad*, vol.i, p.330; vol.iii, p.252; vol.iv, p.107; vol.vi, p.292; an-Nasa'ī, *al-Khaṣā'is*, p.8

الْخُلَفَاءُ

النَّبِيُّ الْأَعْظَمُ (ص) : يَكُونُ لِهَذِهِ الْأُمَّةِ إِثْنَا عَشَرَ خَلِيفَةً :

مُسْنَدُ أَحْمَدَ بْنِ حَنْبَلٍ : الْجُزْءُ ٥ ، الصَّفْحَةُ ١٠٦

راجع أيضاً : صحيح البخاري : ج ٩ ص ١١ ؛
صحيح مسلم : ج ٣ ص ١٤٥٢ إلى ص ١٤٥٤ تسعة أحاديث ؛
سنن أبي داود : ج ٢ ص ٤٢١ ثلاثة أحاديث ؛
الجامع الصحيح للترمذي : ج ٤ ص ٥٠١ بعدة طرق ؛
مسند أحمد بن حنبل : ج ١ ص ٣٩٨ ، ج ٥ ص ٨٦ ، ص ٨٧ حديثان
ص ٨٨ حديثان ، ص ٨٩ ، ص ٩٠ ثلاثة أحاديث ، ص ٩٢ حديثان
ص ٩٣ ثلاثة أحاديث ، ص ٩٤ ، ص ٩٥ ، ص ٩٦ حديثان ،
ص ٩٧ ؛ ص ٩٨ أربعة أحاديث ، ص ٩٩ ثلاثة أحاديث ، ص ١٠٠ ،
ص ١٠١ حديثان ؛ ص ١٠٦ حديثان ، ص ١٠٧ حديثان ، ص ١٠٨ ؛
المستدرک علی الصحیحین : ج ٣ ص ٦١٧ ، ص ٦١٨ .

AL-KHULAFĀ'

The Holy Prophet (s.a.w.) said:

"There shall be twelve successors (*ithnā'ashara khali-fah*) for this community (*ummah*)."

(Aḥmadu 'bnu Ḥanbal, *al-Musnad*, vol.v, p.106)

Also refer to: al-Bukhārī, *aṣ-Ṣaḥīḥ*, vol.ix, p.101; Muslim, *aṣ-Ṣaḥīḥ*, vol.iii, pp.1452 – 1454 (9 traditions); Ibn Dāwūd, *as-Sunan*, vol.ii, p.421 (3 traditions); at-Tirmidhī, *aj-Jāmi'u ṣ-ṣaḥīḥ*, vol.iv, p.501 through several transmissions; Aḥmadu 'bnu Ḥanbal, *al-Musnad*, vol.i, p.398; vol.v, pp.86,87 (2 traditions), 88 (2 traditions), 89,90 (3 traditions), 92 (2 traditions), 93 (3 traditions), 94,95,96 (2 traditions), 97,98 (4 traditions), 99 (3 traditions), 100,101 (2 traditions), 106 (2 traditions), 107 (2 traditions), 108; al-Ḥākim, *al-Mustadraku 'ala' ṣ-ṣaḥīḥayn*, vol.iii, pp.617, 618.

الْمُرَاءَةُ ثَلَاثَةٌ

الإمامُ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ عَلَيْهِ السَّلَامُ
خَامِسُ الْأَئِمَّةِ مِنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ:

قُرَاءَةُ الْقُرْآنِ ثَلَاثَةٌ:

رَجُلٌ قَرَأَ الْقُرْآنَ فَاتَّخَذَهُ بِضَاعَةً...

وَرَجُلٌ قَرَأَ الْقُرْآنَ فَحَفِظَ

حُرُوفَهُ وَضَبَعَ حُدُودَهُ

وَرَجُلٌ قَرَأَ الْقُرْآنَ وَوَضَعَ

دَوَاءَ الْقُرْآنِ عَلَى دَائِيهِ وَأَسْمَرَ

بِهِ لَيْلَهُ وَأَظْمَأَبِهِ نَهَارَهُ...

THE RECITERS (OF THE QUR'ĀN) ARE THREE

al-Imām Muḥammadu 'bnu 'Aliyyini l-Bāqir (a.s.)
– the fifth Imām of the *Ahlu l-bayt* (a.s.) – said:

There are three kinds of reciters of the Qur'ān:-

A man who recites the Qur'ān and conceals it as
an article of merchandise . . . ;

A man who recites the Qur'ān and memorizes its
words but forfeits its bounds; and

A man who recites the Qur'an, fixes the remedy
of the Qur'ān unto his disease, and stays awake
with it in his night and thirsts for it in his daytime
(by fasting) . . .

لَوَحَاتُ الصَّلَاةِ

RULES FOR PRAYER (ṢALĀT)

١. النَّهْيُ لِلصَّلَاةِ

تَجَنَّبِ الْمَغْضُوبَ، وَتَحَرَّ الْأَبَاحَةَ لِثِيَابِكَ وَ
مَقَامِكَ الَّذِي تُصَلِّي فِيهِ .

تَجَنَّبِ النَّجَاسَةَ فِي الْبَدَنِ وَاللِّبَاسِ .
تَجَنَّبِ جِلْدَ الْحَيَّوَانِ الَّذِي لَا يَحِلُّ لِحَمِّهِ
فِي الْإِسْلَامِ، وَتَجَنَّبِ شَعْرَهُ وَكُلَّ جُرْمٍ مِنْ
أَجْرَائِهِ، فَلَا تُصَاحِبْ شَيْئًا مِنْهُ وَأَنْتَ
فِي الصَّلَاةِ .

وَلِيَتَجَنَّبِ الرَّجُلُ أَنْ يَتَرْتَّبَ بِالذَّهَبِ،
أَوْ أَنْ يَلْبَسَ الْخَاتَمَ وَغَيْرَهُ مِمَّا صَبَغَ مِنْهُ،
كَأَيْ تَجَنَّبِ لُبْسَ الْحَرَبِ، وَالْمَلَابِسَ الْخَاصَّةَ
بِالنِّسَاءِ .



1: PREPARATION FOR THE PRAYERS

Avoid extorted, and take care of licentiousness for your clothes and the place where you pray.

Keep uncleanness away from your body and clothing.

Avoid wearing clothes or any covering made of the skin, hair or any part of an animal whose flesh is unlawful according to Islam.

A man must avoid adorning himself with gold, wearing gold rings or anything made of gold; he must also avoid wearing silk or any dress worn especially by women.

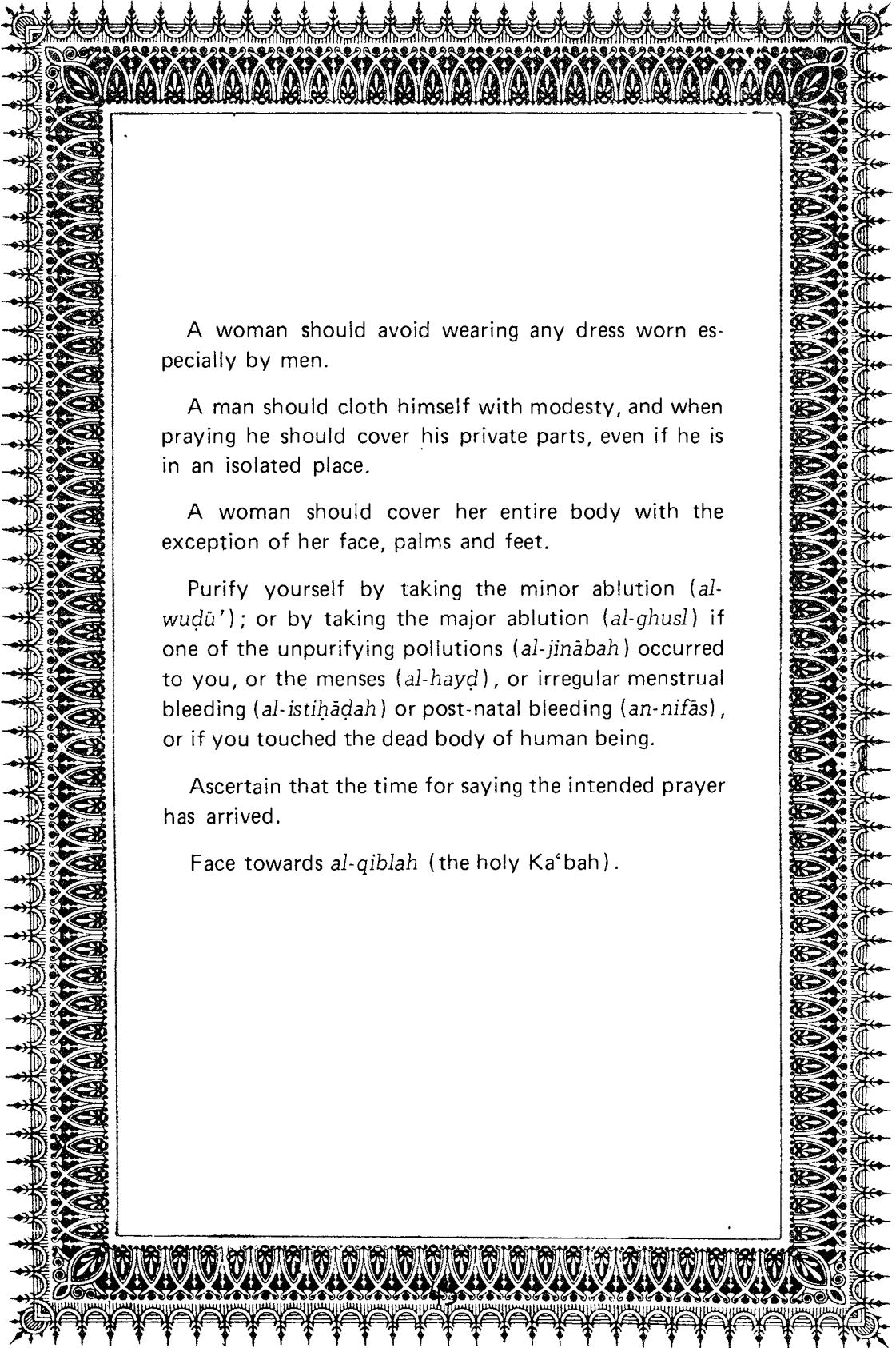
وَلِتَجَنَّبِ الْمَرْأَةُ أَنْ تُرْتَدِيَ الْمَلَابِسَ الْخَاصَّةَ
بِالرِّجَالِ .

وَلِيُنْحَلَ الرَّجُلُ بِالْوَفَارِ فَيَسْتُرَ الْعَوْرَةَ لِلصَّلَاةِ
وَإِنْ اعْتَزَلَ فِي خَلْوَةٍ مِنَ النَّاسِ .

وَلِيَسْتُرَ الْمَرْأَةُ مَا عَدَى الْوَجْهَ وَالْكَفَّيْنِ
وَالْقَدَمَيْنِ .

كُنْ عَلَى طَهْرٍ بِالْوُضُوءِ ، وَبِالْعُسْلِ إِذَا سَبَقَتْ
مِنْكَ أَحْدَاثُ الْجَنَابَةِ أَوِ الْحَيْضِ وَالِاسْتِحَاظَةِ
وَالنِّفَاسِ أَوْ إِذَا لَامَسَتْ مَيِّتَ الْإِنْسَانِ .

تَثَبَّتْ مِنْ دُخُولِ وَقْتِ مَا تُنَوِّبُهَا مِنَ الصَّلَاةِ
تَوَجَّهْ إِلَى الْقِبْلَةِ (الْكَعْبَةِ الْمُشْرِفَةِ) ،



A woman should avoid wearing any dress worn especially by men.

A man should cloth himself with modesty, and when praying he should cover his private parts, even if he is in an isolated place.

A woman should cover her entire body with the exception of her face, palms and feet.

Purify yourself by taking the minor ablution (*al-wuḍū'*); or by taking the major ablution (*al-ghusl*) if one of the unpurifying pollutions (*al-jinābah*) occurred to you, or the menses (*al-hayḍ*), or irregular menstrual bleeding (*al-istiḥāḍah*) or post-natal bleeding (*an-nifās*), or if you touched the dead body of human being.

Ascertain that the time for saying the intended prayer has arrived.

Face towards *al-qiblah* (the holy Ka'bah).

لَا تَحْرَفُ عَنْهَا وَلَوْ بِلِحْظَةٍ إِلَّا إِذَا فَرَغْتَ
مِنَ الصَّلَاةِ .

إِنْ فُطِعَ عَرَبِيٌّ كُلِّ مَخْلُوفٍ فَلَا تَفُهِ فِي الصَّلَاةِ
بِكَلِمَةٍ أَوْ بِحَرْفٍ مِمَّا عَدَى التَّلَاوَةِ وَ
الذِّكْرِ وَالدُّعَاءِ .

وَاجْتَنِبِ الضَّحْكَ ،

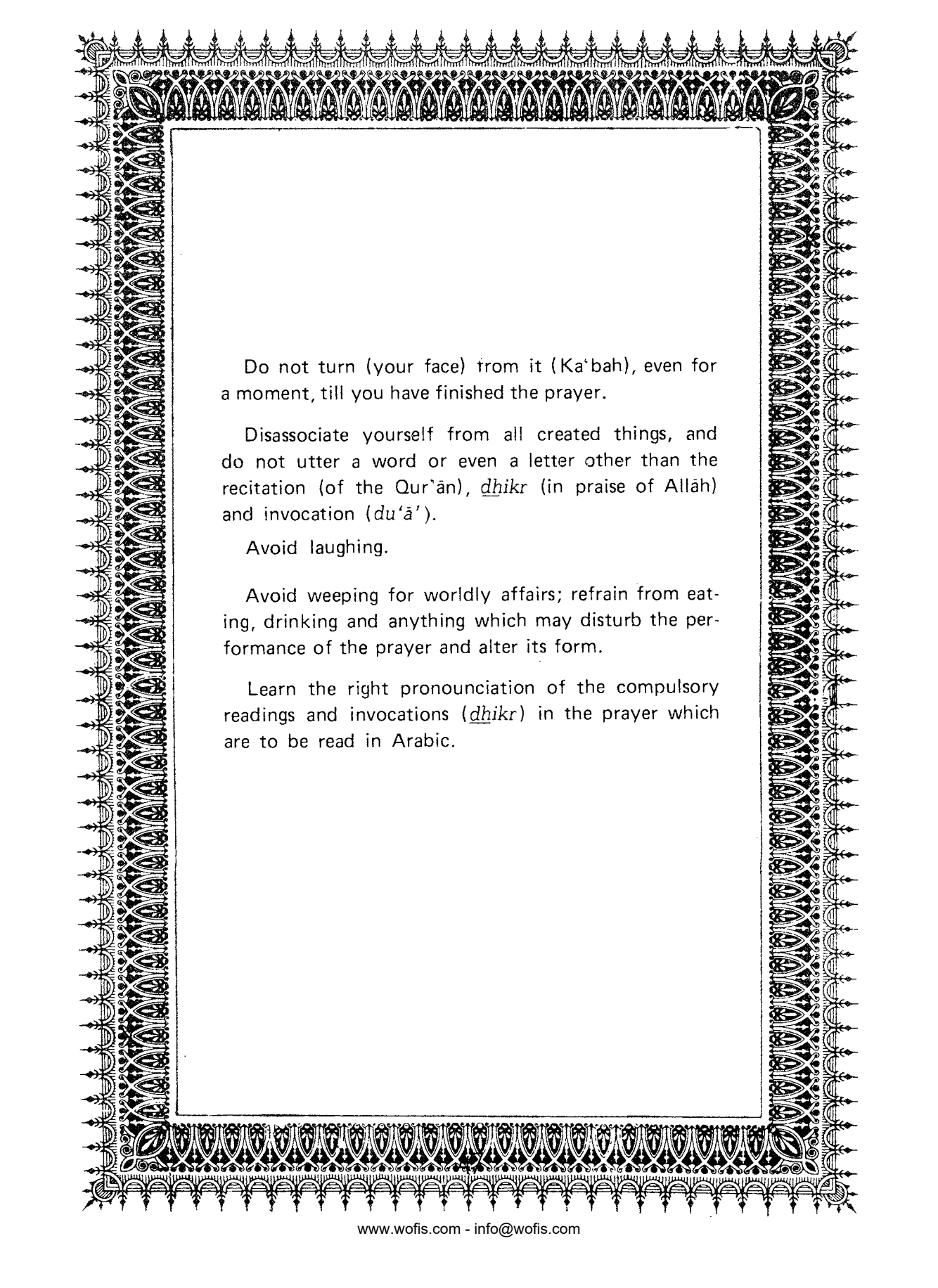
وَاجْتَنِبِ الْبُكَاءَ لِسُوءِ الدُّنْيَا ،

وَاحْذَرِ الْأَكْلَ وَالشُّرْبَ وَكُلَّ

عَمَلٍ يَفْطَعُ شِكْلَ الصَّلَاةِ وَيَمْحُصُورُ تَهَا

تَهَا لِلصَّلَاةِ يُنْعَمُ اللَّفْظُ الْعَرَبِيُّ الصَّحِيحُ لِمَا وَجِبَ

فِيهَا مِنَ الْفَرَائِضِ وَالْأَدْكَارِ .



Do not turn (your face) from it (Ka'bah), even for a moment, till you have finished the prayer.

Disassociate yourself from all created things, and do not utter a word or even a letter other than the recitation (of the Qur'ān), *dhikr* (in praise of Allāh) and invocation (*du'ā'*).

Avoid laughing.

Avoid weeping for worldly affairs; refrain from eating, drinking and anything which may disturb the performance of the prayer and alter its form.

Learn the right pronunciation of the compulsory readings and invocations (*dhikr*) in the prayer which are to be read in Arabic.

٢- الْمَوَاقِيتُ وَالرَّكْعَاتُ

وَاعْلَمَ أَنَّ الصَّلَاةَ كُلَّهَا تَتْرَكُ مِنْ وَحْدَتِ
نَدْعَى (رَكْعَةً).

وَالرَّكْعَةُ هِيَ بِدَوْرِهَا تَحْتَوِي عَلَى الْقِيَامِ،
فَالرُّكُوعِ، ثُمَّ السُّجُودِ.

وَالصَّلَاةُ الَّتِي افْتَرَضَهَا اللَّهُ عَلَى الْعِبَادِ
فِي الْيَوْمِ وَاللَّيْلِ خَمْسُ فَرَائِضَ، مُقَسَّمَةٌ عَلَى
مَوَاقِيتِ اللَّيْلِ وَالنَّهَارِ وَتُخْتَلَفُ فِي عَدَدِ
الرَّكْعَاتِ :

فَفَرِيضَةُ الصُّبْحِ ثَلَاثَةٌ تَحْتَوِي عَلَى رَكْعَتَيْنِ .
وَتُؤَدَّى بَعْدَ الْفَجْرِ قَبْلَ طُلُوعِ الشَّمْسِ .
وَفَرِيضَةُ الظُّهْرِ وَالْعَصْرِ رُبَاعِيَّتَانِ ذَاتَا-

(2) THE TIMES AND UNITS (AR-RAKA'ĀT)

Know that all prayers are made up of units called *rak'ah*.

Each unit (*ar-rak'ah*) is made up of *qiyām* (standing erect), then *rukū'* (bowing), and then *sajdatayn* (two prostrations).

There are five prayers which Allāh has made obligatory for His bondmen to pray in the day and night. They are said at different times of the day and night and with different numbers of units:

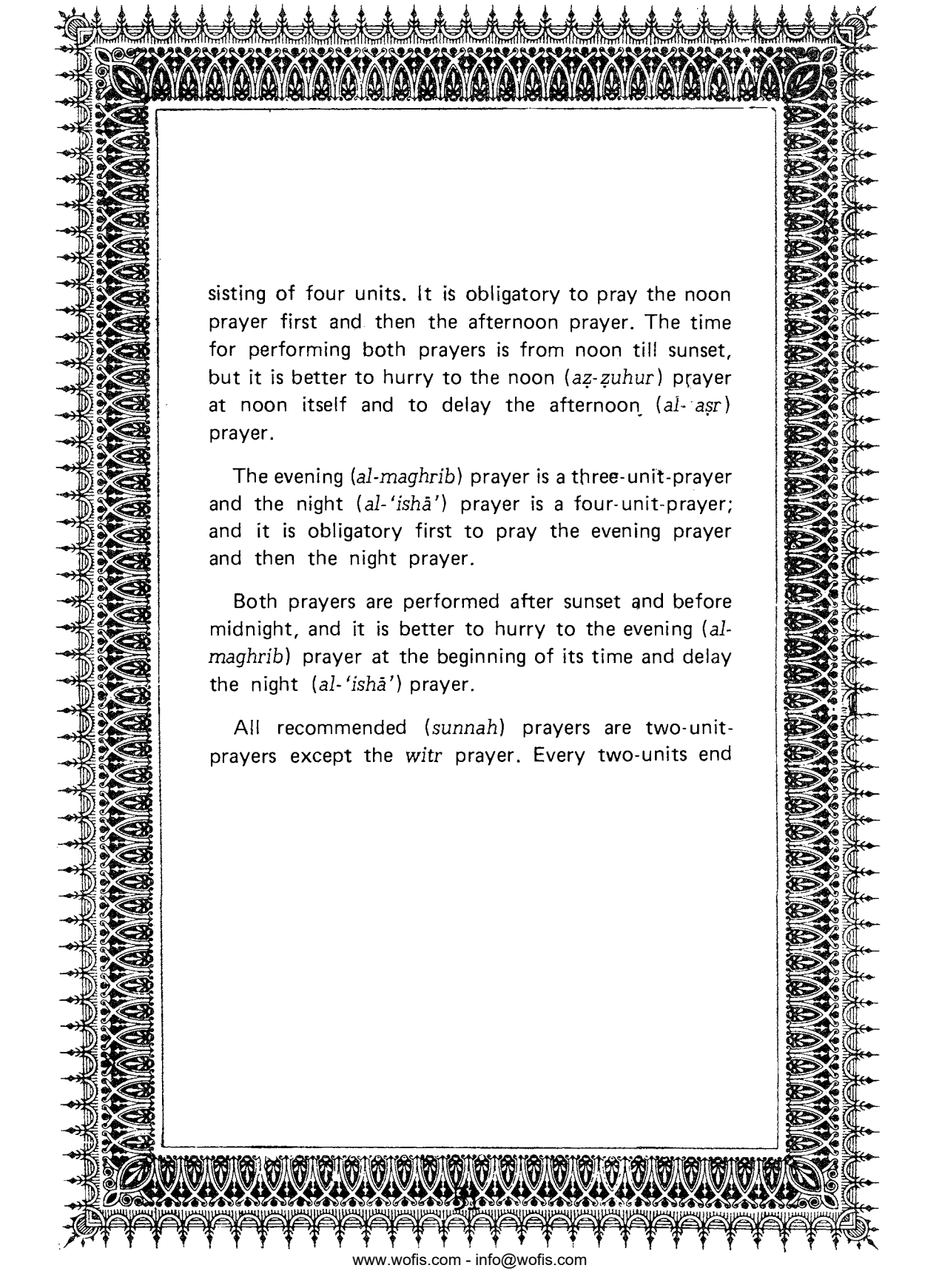
The morning compulsory prayer consists of two units (*rak'atayn*) and is performed after dawn (*al-fajr*) before sunrise.

And the noon (*aḏ-ḏuhr*) and afternoon (*al-'aṣr*) compulsory prayers are four-unit-prayers, each con-

أَرْبَعِ رَكَعَاتٍ وَيَجِبُ تَقْدِيمُ الظُّهْرِ عَلَى العَصْرِ
وَيَسَّعُ وَقْتُهُمَا مِنْ زَوَالِ الشَّمْسِ إِلَى الغُرُوبِ ،
وَالْأَفْضَلُ تَعْجِيلُ الظُّهْرِ عِنْدَ أَوَّلِ الزَّوَالِ وَ
تَأْخِيرُ العَصْرِ .

وَفَرِيضَةُ المَغْرِبِ ثَلَاثِيَةٌ وَالْعِشَاءُ رُبَاعِيَةٌ وَ
يَجِبُ تَقْدِيمُ فَرِيضَةِ المَغْرِبِ عَلَى فَرِيضَةِ العِشَاءِ
وَتَوَدِّيَانِ بَعْدَ المَغْرِبِ قَبْلَ انْتِصَافِ اللَّيْلِ ،
وَالْأَفْضَلُ تَعْجِيلُ المَغْرِبِ عِنْدَ أَوَّلِ الوَقْتِ وَ
تَأْخِيرُ العِشَاءِ .

وَالصَّلَاةُ الْمَسْنُونَةُ ثَانِيَةٌ كُلُّهَا
سِوَى صَلَاةِ الوُتْرِ ، يُحْتَسَمُ كُلُّ رَكَعَتَيْنِ



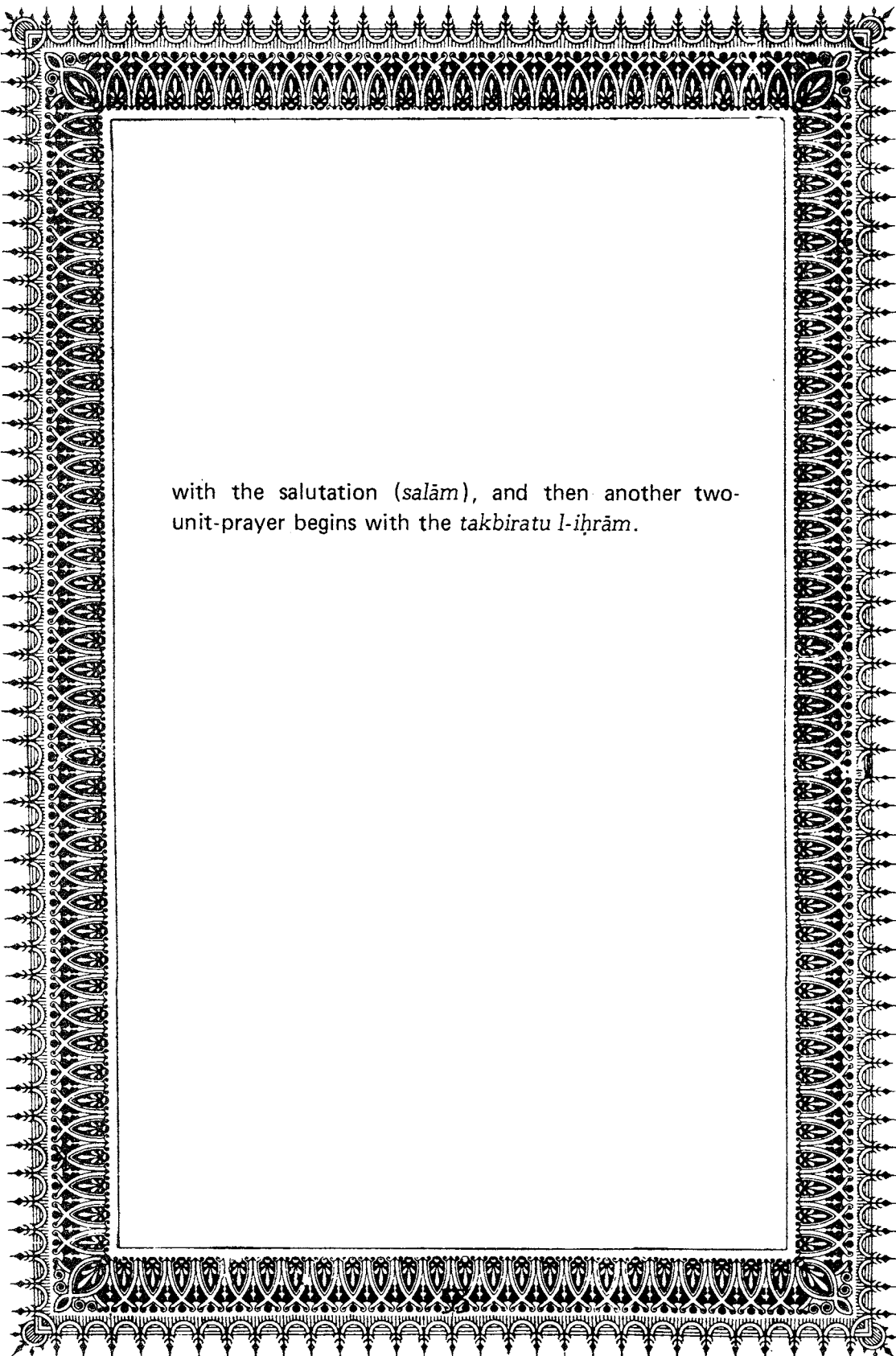
sisting of four units. It is obligatory to pray the noon prayer first and then the afternoon prayer. The time for performing both prayers is from noon till sunset, but it is better to hurry to the noon (*aḏ-ḏuhur*) prayer at noon itself and to delay the afternoon (*al-aḡḡr*) prayer.

The evening (*al-maḡhrib*) prayer is a three-unit-prayer and the night (*al-‘ishā’*) prayer is a four-unit-prayer; and it is obligatory first to pray the evening prayer and then the night prayer.

Both prayers are performed after sunset and before midnight, and it is better to hurry to the evening (*al-maḡhrib*) prayer at the beginning of its time and delay the night (*al-‘ishā’*) prayer.

All recommended (*sunnah*) prayers are two-unit-prayers except the *witr* prayer. Every two-units end

مِنَهَا بِالسَّلَامِ ثُمَّ تَضَعُ رِكَعَتَانِ
أُخْرَيَانِ بِتَكْبِيرِهِ الْإِحْرَامِ .



with the salutation (*salām*), and then another two-unit-prayer begins with the *takbiratu l-ihrām*.

٣- تَكْبِيرَةُ الْإِحْرَامِ

تَقِيلُ رُوحَكَ إِلَى خَالِفِكَ الْعَظِيمِ، وَتَشْعُرُ نَفْسَكَ الرَّهْبَةَ مِنْهُ،
وَتَسْوِي مَا قَصَدْتَ إِلَيْهِ مِنَ الصَّلَاةِ مُخْلِصًا لِلَّهِ،
تُمَّ تَسْوِي وَتَسْتَقِرُّ فَاُتَمَّا، وَتَفْسِيحَ صَلَاتِكَ بِالتَّكْبِيرَةِ فَاُتَمَّا :

اللَّهُ أَكْبَرُ

وَلَمْ يُفْرَضْ فِي الصَّلَاةِ تَكْبِيرَةُ الْإِلَهِ مُفْتَنَةً، وَدُعَى
جِنْدَاكَ تَكْبِيرَةُ الْإِحْرَامِ، وَلَكِنَّ التَّكْبِيرَةَ سُنَّةٌ قَبْلَ
كُلِّ رُكُوعٍ، وَهِيَ سُنَّةٌ كَذَلِكَ قَبْلَ كُلِّ سُجُودٍ وَبَعْدَهُ.
وَمِنَ الْمَسْنُونِ أَنْ تَرْفَعَ يَدَيْكَ عِنْدَ كُلِّ تَكْبِيرَةٍ
إِلَى حَبَالِ أذُنَيْكَ .

(3) TAKBIRATU L-IHRĀM

Stand before your Creator with your soul, see yourself in fear of Him, and with true faith create in yourself the intention (*an-niyyah*) of praying the prayer you want to perform for the sake of Allāh.

Stand firmly on your feet, and start your prayer by *takbiratu l-ihrām* saying “*Allāhu akbar*” **ALLĀH IS THE GREATEST.**

Saying “*Allāhu akbar*” in a prayer is not obligatory except at the start, when it is then called *takbiratu l-ihrām*. But saying “*Allāhu akbar*” (*at-takbīr*) is recommended (*sunnah*) before every bowing (*ar-rukū’*), and is also recommended before and after every prostration (*as-sajdah*).

One of the recommended acts is to raise your hands level with your ears with the palms facing forward while saying “*Allāhu akbar*”.

نص سورة الفاتحة مجتمعة الحروف الالهية
للتلاوة في الصلاة

TRANSLITERATED ARABIC TEXT OF SŪRATU
L-FĀTIHAH FOR RECITATION IN PRAYER

1

SŪRATU L-FĀTIHAH

1. *Bi-smi 'llāhi r-Rahmāni r-Rahīm*
2. *al-Ḥamdu li-'llāhi rabbi l-'ālamīn.*
3. *ar-Rahmāni r-Rahīm.*
4. *Māliki yawmi d-dīn.*
5. *Īyāka na'budu wa iyāka nasta'īn.*
6. *Ihdi-na ṣ-ṣirāṭa l-mustaqīm.*
7. *Ṣirāṭa l-ladhīna an'amta 'alay-him ḡhayri
l-maḡḥḍūbi 'alay-him wa la'd-dāllīn.**

* In this transliteration the stop at the end of each
āyah has been observed.

نص سورة الأَخْلَاصِ مُسَجَّلَةٌ بِالْحُرُوفِ اللَّائِيئَةِ
لِلتَّلَاوَةِ فِي الصَّلَاةِ

TRANSLITERATED ARABIC TEXT OF *SŪRATU*
L-IKHLĀṢ FOR RECITATION IN PRAYER

CXII

SŪRATU L-IKHLĀṢ

1. *Bi-smi 'llāhi r-Rahmāni r-Rahīm*
2. *Qul huwa 'llāhu aḥad.*
3. *Allāhu ṣ-ṣamad.*
4. *Lam yalid wa lam yulad.*
5. *Wa lam yakun* la-hū kufuwan aḥad.*

* This word should be pronounced "yakul la-hu".

٤- فَرَايِضُ الْقِيَامِ

ثُمَّ نَتْلُو سُورَةَ الْفَاتِحَةِ بِمَا فِيهَا الْبَسْمَلَةُ
وَتَعْقِبُهَا بِسُورَةٍ كَامِلَةٍ مِنْ سُورِ
الْقُرْآنِ الْكَرِيمِ بِبَسْمَلَتِهَا -
كُسُورَةَ الْإِخْلَاصِ وَالْعَصْرِ وَغَيْرِهَا -
وَاجْمَهْرِيَّةِ لَوْدِ الْفَاتِحَةِ وَالسُّورَةِ فِي
فَرَايِضِ الصُّبْحِ وَالْمَغْرِبِ وَالْعِشَاءِ .
وَإِخْفَ بِهَا فِي فَرِيضَتِي الظُّهْرِ وَالْعَصْرِ .

(4) RULES OF STANDING (AL-QIYĀM)

Recite the chapter of *al-Fātiḥah* (*al-Ḥamd*) starting with “*Bismi ‘llāhi r-Raḥmāni r-Raḥīm*” (In the name of Allāh, the Beneficent, the Merciful); then recite one whole chapter of the Holy Qur’ān starting with “*Bismi ‘llāhi . . .*” like the chapter of *al-Ikhlāṣ* (No.112) or *al-‘Aṣr* (No. 103) or any other.

Recite *al-Ḥamd* audibly as well as the other chapters in the first two units of the morning (*aṣ-ṣubḥ*), evening (*al-maghrib*) and night (*al-‘ishā’*) prayers.

Recite the noon (*aḏ-ḏuḥur*) and afternoon (*al-‘aṣr*) prayers subvocally but not silently.

٥- تَسْبِيحَةُ الرُّكُوعِ

ثُمَّ نَعْنِي لِلرُّكُوعِ إِلَى حَبْثٍ نَبْلُغُ يَدَاكَ وَرُكْبَتَيْكَ ،
فَإِذَا انْتَهَرْتِ فِي الرُّكُوعِ سَبَّحْتَ قَائِلًا :

سُبْحَانَ رَبِّي
الْعَظِيمِ وَبِحَمْدِهِ .

وَلَكَ الْفَضْلُ مِنَ اللَّهِ الْكَرِيمِ إِذَا أَطَلْتَ الرُّكُوعَ
وَالسُّجُودَ بِمَا شِئْتَ مِنَ الذِّكْرِ وَالدُّعَاءِ .
ثُمَّ تَنْصِبُ وَتَسْتَقْرِئُ مَا .

(5) PRAISE WHILE BOWING

Bend your body at the waist so that your palms touch your knees, and when you are in the state of bowing (*ar-rukū'*) glorify (Allāh) by saying:

“Subḥana rabbi-ya l-‘azīmi wa bi-ḥamdi-h.”

(All glory to my Cherisher, the Most Great, with all praise to Him).

The bounty of Allāh the Generous will be upon you if you prolong the bowing and prostration by repeating whatever praises and invocation of Allāh you can.

Then stand erect and motionless.

رِ مِنْ سُنَنِ الرَّكُوعِ

وَمِنَ الْمُسْنُونِ لِلرُّكُوعِ أَنْ يُكَبِّرَ قَبْلَ طُحْيِ النَّبِيِّ،
وَأَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ بَعْدَ الشَّبِيحَةِ فِيهِ،
وَأَنْ نَقُولَ إِذَا اسْتَقَرَّرْنَا فِي الْقِيَامِ
بَعْدَ الرَّكُوعِ :

سَمِعَ اللهُ
مِنْ جَمْدِهِ

(6) THE RECOMMENDED ACTS FOR THE BOWING

Among the recommended (*sunnah*) acts for the bowing (*ar-rukū'*) are to say “*Allāhu akbar*” before bowing down and to ask for blessing (*aş-şalawāt*) on Muḥammad and his progeny after the praises (*adh-dhikr*), and to say while standing erect after the bowing:

“*Sami'a 'llāhu li-man ḥamida-hi*”.

(Allāh hears, whosoever declares His Glory).

٧- السُّجْدَةُ

تُرْتَقَى لِلسُّجُودِ فَتَعْتَمِدُ عَلَى مَسَاجِدِ السَّبْعَةِ
- الْجَهَّةِ، بَاطِنِ الكَفِّينِ، الرَّكْبَتَيْنِ، طَرَفِ
إِبْهَامَيْ الرَّجْلَيْنِ - وَاضِعًا جَبْهَتَكَ عَلَى الطَّاهِرِ
مِنَ التُّرَابِ أَوْ مَا نَبَتَ مِنْهُ، مِنْ غَيْرِ المَعَادِنِ
وَالْمَأْكُولِ وَالمَلْبُوسِ .
فَإِذَا اسْتَفْرَرْتَ فِي السُّجُودِ سَبَّحْتَ قَائِلًا

سُبْحَانَ
رَبِّيَ الأَعْلَى
وَبِحَمْدِهِ

(7) THE PROSTRATION (*AS-SAJDAH*)

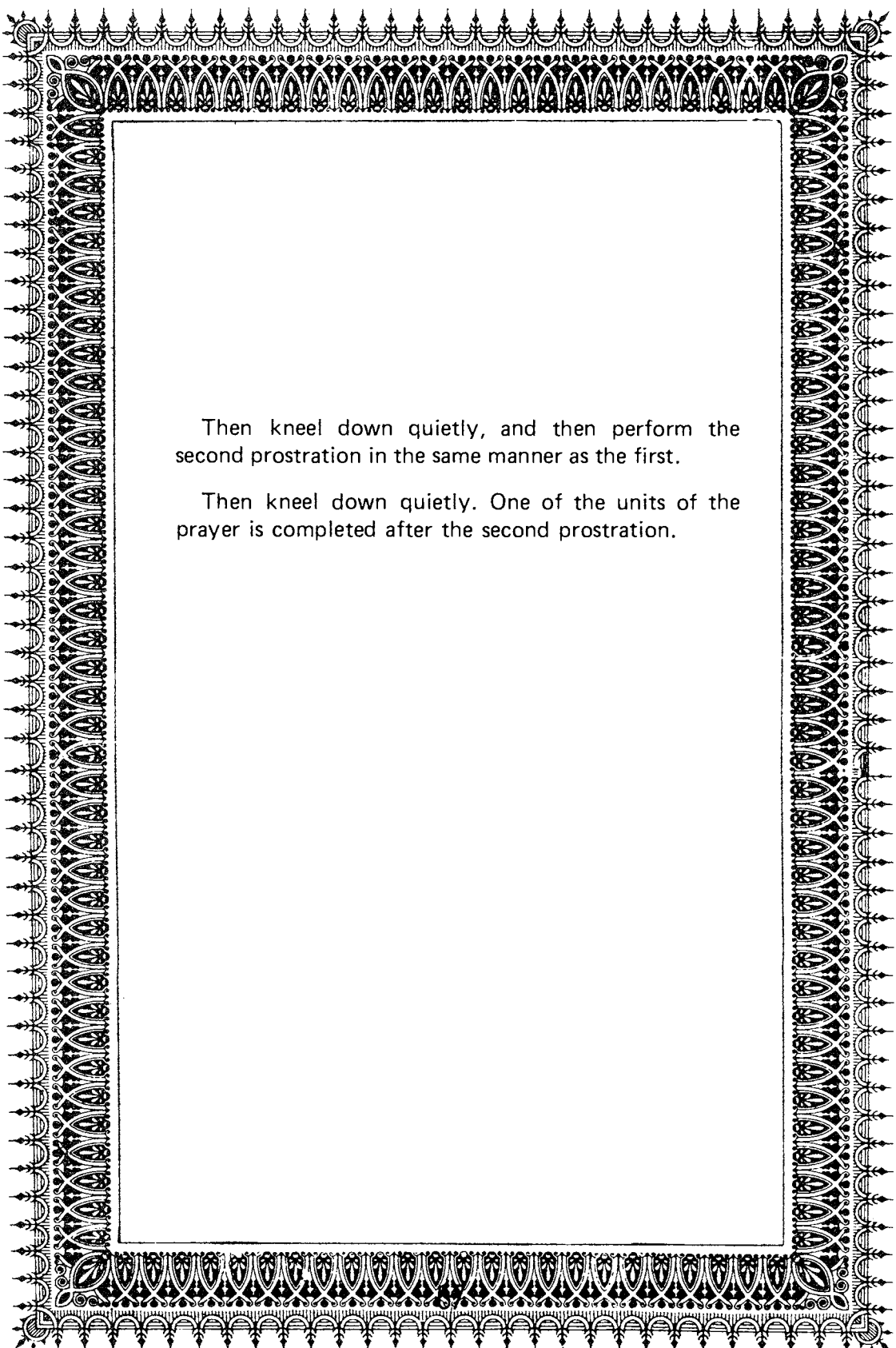
Fall down in prostration placing seven parts of your body on the ground, namely the forehead, the palms, the knees, and the tips of the toes of both feet. Your forehead should rest on clean (*ṭāhir*) earth or anything growing from earth, provided it is from those things which are not eaten or worn, and it is also not a mineral.

When you are motionless in the prostration say:

“Subḥana rabbi-ya l-a‘lā wa bi-ḥamdi-h”.

(All glory to my Lord, the Highest, and all Praise to him).

ثُمَّ تَجَلْسُ وَتَسْتَقِرُّ فِي الْمَجْلُوسِ .
ثُمَّ تَهْوِي لِسَجْدَةٍ ثَانِيَةٍ نَأْتِيهَا بِفَرَايِضِهَا ،
كَمَا صَنَعْتَ فِي السَّجْدَةِ الْأُولَى .
ثُمَّ تَعُودُ إِلَى الْمَجْلُوسِ وَتَسْتَقِرُّ فِيهِ .
وَتُتِمُّ لَكَ بِهَذَا (رَكْعَةً) كَامِلَةً مِنْ
رَكْعَاتِ الصَّلَاةِ .



Then kneel down quietly, and then perform the second prostration in the same manner as the first.

Then kneel down quietly. One of the units of the prayer is completed after the second prostration.

التَّسْبِيحُ الصَّغِيرُ لِلرُّكُوعِ وَالسُّجُودِ

وَلَا أَنْ تَسْتَعْنِي فِي الرُّكُوعِ وَالسُّجُودِ عَنْ
تَسْبِيحَتِهِمَا الْكُبْرَى إِذَا سَبَّحْتَ فِيهَا ثَلَاثًا قَائِلًا:

سُبْحَانَ اللَّهِ

وَمِنَ الْمُسُونِ لِكُلِّ سُّجُودٍ أَنْ تَكْبُرَ قَبْلَ الطُّهُوسِ إِلَيْهِ،
وَأَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِهِ بَعْدَ التَّسْبِيحَةِ فِيهِ،
وَأَنْ تُعْبِدَ التَّكْبِيرَةَ إِذَا عُدْتَ إِلَى الْجُلُوسِ.



(8) THE SHORT PRAISES (*AT-TASBIḤAH*)
FOR THE BOWING AND PROSTRATION

You can substitute the long mentioned recitations of the bowing and prostration by reciting three times the following short praises:

“Subḥana ‘llāh”.
(Glory be to Allāh).

Among the recommended acts in each prostration is to say: *“Allāhu akbar”* before prostrating, and to ask for blessings (*aṣ-ṣalawāt*) on Muḥammad and his progeny after the praises (*at-tasbiḥah*), and to repeat *“Allāhu akbar”* when you kneel down quietly.

٩- الرُّكْعَةُ الثَّانِيَّةُ

ثُمَّ تَنْهَضُ لِلرُّكْعَةِ الثَّانِيَةِ مِنْ رَكَعَاتِ الصَّلَاةِ
وَمِنَ الْمَسْنُونِ أَنْ تَقُولِ وَأَنْتِ تَقُومِينَ لِكُلِّ رُكْعَةٍ:

بِحَوْلِ اللَّهِ وَقُوَّتِهِ

أَقُومُ وَأَقْعُدُ

فَإِذَا اسْتَقَرَّرْتَ فِي الْقِيَامِ لِلرُّكْعَةِ الثَّانِيَةِ تَلَوْتَ سُورَةَ

الْفَاتِحَةَ بِبِسْمِهَا وَسُورَةَ كَامِلَةً غَيْرَهَا، كَمَا

صَنَعْتَ فِي الرُّكْعَةِ الْأُولَى.

(9) THE SECOND UNIT
(AR-RAK'AH)

Stand up for the second unit of the prayer; and it is recommended while standing up for every unit to recite:

"Bi-ḥawli 'llāhi wa quwwati-hi aqūmu wa aq'ud."

(With the might of Allāh, and His strength bestowed on me I stand up and sit).

When you stand erect for the second unit, recite the chapter *al-Ḥamd* beginning with "*Bismi 'llāh . . .*" and one other whole chapter as you did in the first unit.

١. الْقُوتُ

وَمِنَّا الرَّكْمَةُ الثَّانِيَةُ بِسَنَةِ الْقُوتِ، تَأْخِي بِهِ
بَعْدَ الْفَرَاغِ مِنَ الْبِلَاوَةِ وَقَبْلَ الرَّكُوعِ،
فَتَرَفَعِ يَدَيْكَ لِلدُّعَاءِ بِمَا بَشِئْتَ .
وَلَكَ أَنْ تَقْتَسِرَ دُعَاؤَكَ مِنَ الْقُرْآنِ الْكَرِيمِ
فَقَوْلٌ فِي الْقُوتِ :

رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ
وَإِنَّا فِي الْآخِرَةِ حَسَنَةٌ
وَإِنَّا عَذَابُ النَّارِ .

(10) THE QUNÛT

It is recommended in the second unit to perform *qunût* after the recitation of the *al-Fātiḥah* and the other chapter, but before bowing (*ar-rukû'*).

Qunût is performed by raising both hands in front of your face palms pointing upwards, and reciting any supplication you like, you may quote your supplication from the Holy Qur`ân, for example, by saying:

“Rabba-nâ âti-nâ fi'd-dunyâ ḥasanatan wa fi'l-âkhi-rati ḥasanatan wa qi-nâ ‘adhâba n-nâr.”

(Our Lord! Give to us in the world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.) (2:201)

١١- الشَّهَادَةُ

تَمَّ نَأْتِي بِالرُّكُوعِ وَالتَّجَدُّدَيْنِ كَمَا صَنَعْتَ فِي الرُّكْعَةِ الْأُولَى.
فَإِذَا فَرَغْتَ مِنَ التَّجَدُّدِ الثَّانِيَةِ لِلرُّكْعَةِ الثَّانِيَةِ
وَاسْتَوَيْتَ جَالِسًا،
تَشَهَّدْتَ مُقَرَّرًا بِالتَّوْحِيدِ وَالرِّسَالَةِ قَائِلًا :

الْحَمْدُ لِلَّهِ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

وَحْدَهُ، لَا شَرِيكَ لَهُ،

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

(11) BEARING WITNESS
(AT-TASHAHHUD)

Then perform the bowing and the two prostrations as you did in the first unit.

When you finish the second prostration of the second unit, kneel down quietly and bear witness (*at-tashahhud*) to the Unity of Allāh (*at-tawhīd*) and the Prophet-hood of Muḥammad by saying:

*“Al-ḥamdu li ‘llāh,
Ashhadu an lā ilāha illa’ llāhu waḥda-hū lā sharika
la-hū, wa ashhadu anna Muḥammadan ‘abdu-hu wa
rasūlu-h.”*

(Praise be to Allāh,
I bear witness that there is no god but
Allāh, He is only One and none is His partner;
And I bear witness that Muḥammad is His servant
and His Messenger.)

١٢- الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ

وَالصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ فَرَضٌ بَعْدَ كُلِّ تَسْهَدٍ فِي الصَّلَاةِ ،
وَلِكِلْمَانَتَهُ عَقِبَ التَّسْبِيحَاتِ فِي الرَّكُوعِ وَالسُّجُودِ ،
وَسُنَّةٌ عِنْدَ الْجُلُوسِ بَيْنَ التَّجَدُّدَيْنِ فَقَوْلُ :

اللَّهُمَّ صَلِّ عَلَى

مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَالصَّلَاةُ عَلَى النَّبِيِّ وَآلِهِ، سُنَّةٌ مُؤَكَّدَةٌ حِينَ مَا ذَكَرَ اسْمَهُ (ص)،
وَقَدْ أَخَذَ نَاهَا شُعَارًا إِسْلَامِيًّا فَهَيَّجَ بِهَا بَصُورَهُ
جَمَاعَةً إِذَا جَرَى اسْمُهُ (ص)، عَلَى لِسَانِ الْخَلِيبِ
فِي الْحَافِلِ الْإِسْلَامِيَّةِ .

(12) ASKING FOR BLESSING ON MUḤAMMAD
AND HIS PROGENY (*AŞ-ŞALAWĀT*)

It is obligatory to ask for blessings (*şalawāt*) on MuḤammad and his progeny after every witnessing (*at-tashahhud*), but it is recommended after the praises (*adh-dhikr*) of the bowing, prostrations and while kneeling between the two prostrations. Asking for blessings is as follows:

“Allāhumma ṣalli ‘alā MuḤammadin wa āli MuḤammad.”

(O Allāh! bless MuḤammad and the progeny of MuḤammad).

It is emphatically recommended to ask for blessings on the Prophet MuḤammad and his progeny whenever his name is mentioned.

We have made it a sign of Islam that whenever his name is mentioned by a preacher in Islamic gatherings all together we loudly ask for Allāh’s blessings on him and his progeny.

١٣- السَّلَامُ

فَإِذَا كَانَتْ صَلَاتُكَ ثَانِيَةً سَلَّمْتَ بَعْدَ النَّشْهِدِ وَالصَّلَاةِ
عَلَى مُحَمَّدٍ وَآلِهِ، فَحَمِّمْتَ صَلَاتُكَ بِالسَّلَامِ وَفَرَعْتَ مِنْهَا.
وَصَيَّعُ السَّلَامِ :

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
السَّلَامُ عَلَيْنَا وَعَلَى
عِبَادِ اللَّهِ الصَّالِحِينَ
السَّلَامُ عَلَيْكُمْ وَ
رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

(13) THE SALUTATION (*AS-SALĀM*)

If your prayer is a two-unit-prayer, offer salutation (*as-salām*) after the witnessing (*at-taṣḥḥud*) and blessings (*aṣ-ṣalawāt*) on Muḥammad and his progeny. Your prayer is completed by reciting the salutation (*as-salām*) as follows:

“As-salāmu ‘alay-ka ayyuha’ n-nabīyu wa raḥmatu ‘llāhi wa barakātu-h;

*As-salāmu ‘alay-nā wa ‘alā ‘ibādi ‘llāhi ṣ-ṣāliḥīn;
As-salāmu ‘alay-kum wa raḥmatu ‘llāhi wa barakātu-h.”*

(Peace be on you, O Prophet, and the mercy of Allāh and His blessings;
Peace be on us and on the virtuous servants of Allāh;
Peace be on you all, and the mercy of Allāh and His blessings.)

١٤- التَّسْبِيحَاتُ الْأَرْبَعُ

وَإِذَا كَانَتْ فَرِيضَتُكَ مُلَاتِيَةً أَوْ رُبَاعِيَةً أَمْسَكَتَ بَعْدَ التَّسْبِيحِ
وَالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ عَنِ السَّلَامِ ،
فَهَضَّتْ وَأَحْمَلَتْ صَلَاتَكَ بِرُكْعَةٍ أَوْ رُكْعَتَيْنِ تَكْفِي فِي
كُلِّ مَهْمًا بِالْفَاتِحَةِ وَتَتْلُوهَا بِإِخْفَانٍ .
وَالْأَفْضَلُ عِنْدَ الْقِيَامِ فِي الرُّكْعَةِ الثَّلَاثَةِ وَالرُّبَاعَةِ أَنْ
تَعِدَّكَ عَنِ نِلاوَةِ الْفَاتِحَةِ إِلَى التَّسْبِيحِ فَخَفَّفَ فَاؤُلًا :

سُبْحَانَ اللَّهِ
وَالْحَمْدُ لِلَّهِ
وَلَا إِلَهَ إِلَّا اللَّهُ
وَاللَّهُ أَكْبَرُ

(14) THE "FOUR PRAISES"
(AT-TASBIHĀTU L-ARBA'AH)

If your obligatory prayer is a three or four-unit-prayer, then do not recite the salutation (*as-salām*) after the witnessing (*at-tashahhud*) and blessings (*aṣ-ṣalawāt*) but stand up and complete your prayer by one or two more units. It is enough to recite subvocally but not silently the chapter *al-Fātiḥah* in each 3rd or 4th unit; but it is better in the third or fourth unit to recite subvocally but not silently while standing the "Four Praises" (*at-tasbiḥātu l-arba'ah*) instead of the chapter *al-Fātiḥah*:

*"Subḥana 'llāh,
wa l-ḥamdu li-'llāh,
wa lā ilāhā illa' llāh,
wa 'llāhū akbar."*

Glory be to Allāh,
and all praise belongs to Allāh,
and there is no god except Allāh,
and Allāh is the Greatest.

١٥- النَّعِيبُ

فَإِذَا أَكَمَّتْ عَدَدَ الرَّكْعَاتِ وَاسْتَوْبَتَ جَاءَ لَهَا
أَعَدَّتْ التَّشَهُدَ وَالصَّلَاةَ عَلَى مُحَمَّدٍ وَآلِهِ
ثُمَّ خَمَّتْ الصَّلَاةَ بِالسَّلَامِ .
وَمِنَ الْمُسُونِ أَنْ تُعَقَّبَ الصَّلَاةَ
بِثَلَاثِ نَكْبَرَاتٍ ،
وَأَنْ تُسَبِّحَ بَعْدَ الصَّلَاةِ بِسُبْحِ الزُّهْرَاءِ
سَلَامُ اللَّهِ عَلَيْهَا - بِأَنْ تُكَبِّرَ أَرْبَعًا وَ
ثَلَاثِينَ ، وَتُحَمِّدَ اللَّهَ بِقَوْلِكَ : الْحَمْدُ لِلَّهِ ،
ثَلَاثًا وَثَلَاثِينَ ، وَتُسَبِّحَ اللَّهَ بِقَوْلِكَ :
سُبْحَانَ اللَّهِ ، ثَلَاثًا وَثَلَاثِينَ .

(15) THAT WHICH FOLLOWS AFTER
THE PRAYER (*AT-TA'QĪB*)

If you have then completed the number of units and have knelt with your back straight, repeat the witnessing (*at-tashahhud*) and ask for blessings (*aş-şalawāt*) on Muḥammad and his progeny, and then end the prayer by reciting the salutation (*as-salām*).

Among the recommended acts following the prayer is to say three times "*Allāhu akbar*".

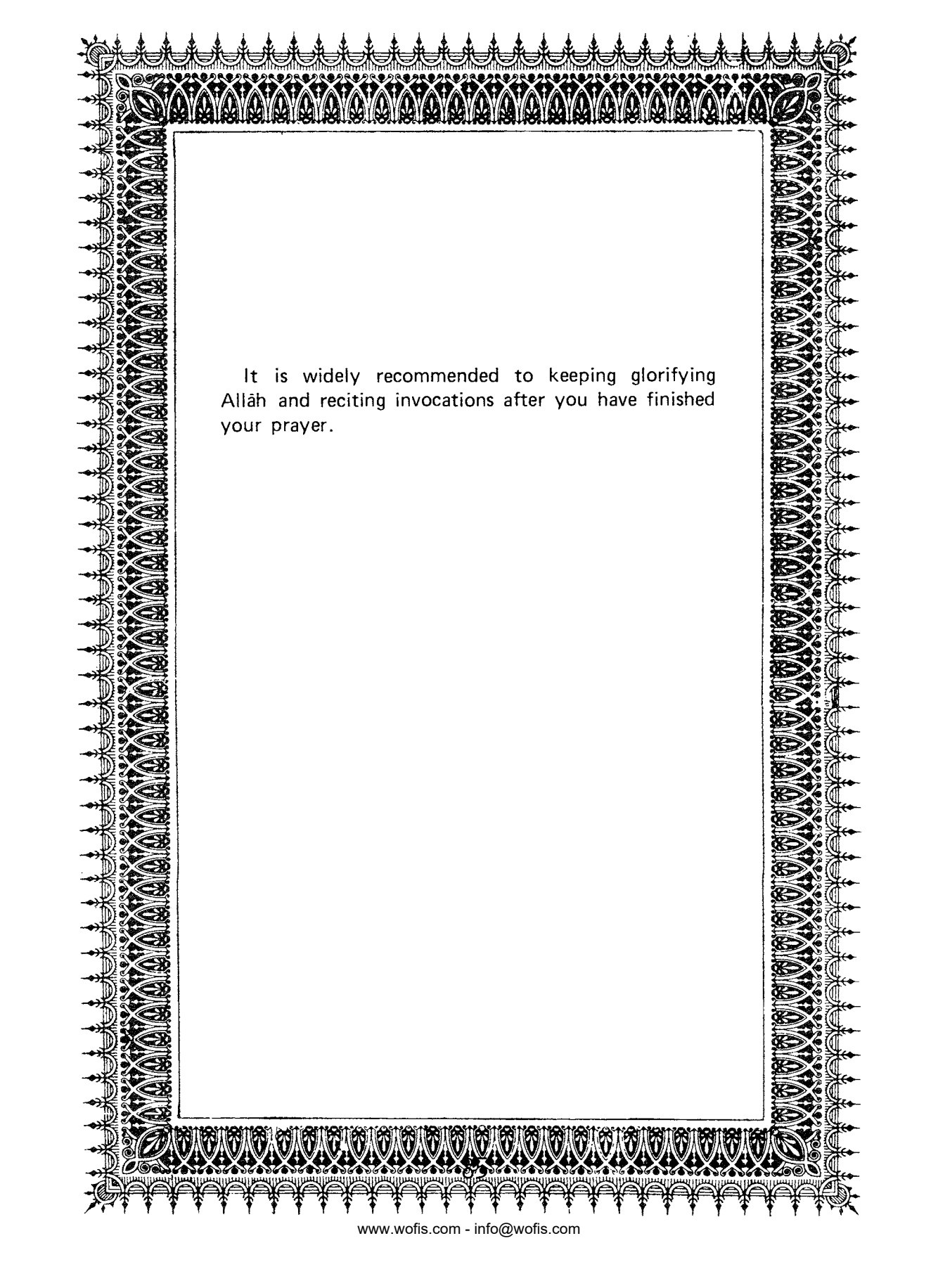
And, then, glorify Allāh by the invocation (*at-taṣbīh*) of Ḥaḍrat Zahrā' (a.s.), as follows:

Praise Allāh 34 times by saying: "*Allāhu akbar*" (Allāh is the Greatest);

Thank Allāh 33 times by saying: "*Al-ḥamdu li-'llāh*" (All praise to Allāh);

Glorify Allāh 33 times by saying: "*Subḥāna 'llāh*" (Glorified is Allāh).

وَمِنَ الْمَسْئُورِ بِصُورَةٍ عَامَّةٍ أَرْبَعٌ نُّعَيْبٌ
الصَّلَاةِ بِمَا تَبَيَّرَ مِنَ الذِّكْرِ وَالِدُّعَاءِ.



It is widely recommended to keep glorifying Allah and reciting invocations after you have finished your prayer.

السُّورُ الْقِصَارُ مِنَ الْقُرْآنِ الْكَرِيمِ (الْجُزْءُ الثَّلَاثُونَ)

THE SHORT SŪRAHS FROM THE HOLY QUR'ĀN
(PART 30)

سُورَةُ الْفَاتِحَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ



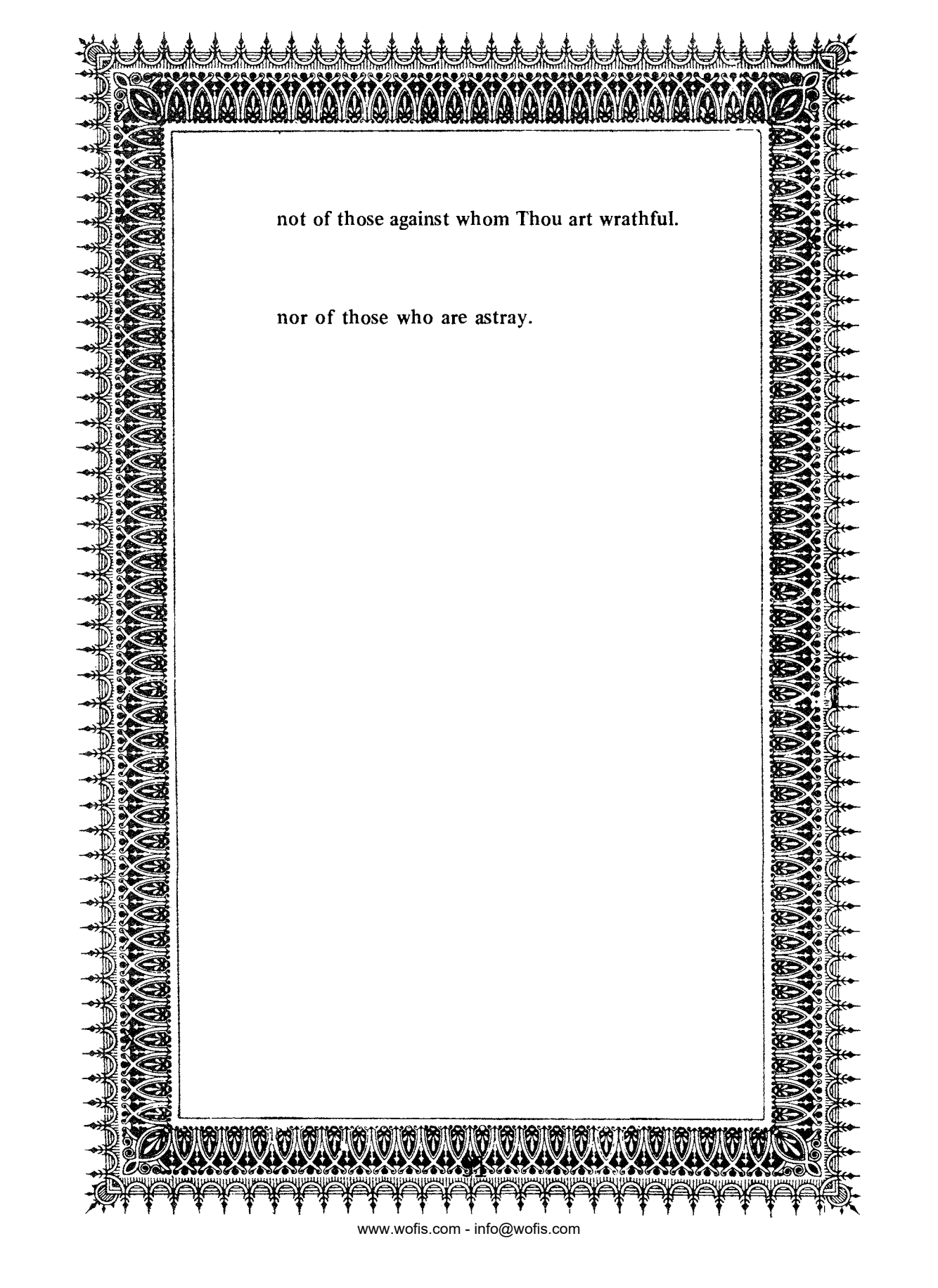
I

THE OPENING

*1. In the Name of Allāh, the All-merciful,
the All-compassionate*

2. Praise belongs to Allāh, the Lord of all Being,
3. The All-merciful, the All-compassionate,
4. The Master of the Day of Doom.
5. Thee Only we serve; to Thee alone we pray
for succour.
6. Guide us in the straight path,
7. The path of those whom Thou hast blessed,

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ ﴿٥٠﴾



not of those against whom Thou art wrathful.

nor of those who are astray.

سُورَةُ النَّاسِ ١١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ قُلْ أَعُوذُ بِرَبِّ النَّاسِ

٢ مَلِكِ النَّاسِ

٣ إِلَهِ النَّاسِ

٤ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

٥ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

٦ مِنَ الْجِنَّةِ وَالنَّاسِ



CXIV

MEN

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Say: 'I take refuge with the Lord of men,
2. The King of men,
3. The God of men,
4. From the evil of the slinking whisperer
5. Who whispers in the breasts of men
6. Of jinn and men.'

سُورَةُ الْفَلَقِ ١١٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾

مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

CXIII

DAYBREAK

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Say: 'I take refuge with the Lord of the Daybreak
2. From the evil of what He has created,
3. From the evil of darkness when it gathers,
4. From the evil of the women who blow on knots,
5. From the evil of an envier when he envies.'

سُورَةُ الْاِخْلَاصِ ١١٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾

اللَّهُ الصَّمَدُ ﴿٢﴾

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

CXII

SINCERE RELIGION

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Say: 'He is Allāh, One,
2. Allāh, the Everlasting Refuge,
3. Who has not begotten, and has not been
begotten,
4. And equal to Him is not any one.'

سُورَةُ الْهَبِّ ١١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝

وَأَمْرَانَهُ جَمَالَةَ الْكَحْطَبِ ۝

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

CXI

PERISH

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Perish the hands of Abū Lahab, and perish he!
2. His wealth avails him not, neither what he
has earned;
3. He shall roast at a flaming fire
4. And his wife, the carrier of the firewood,
5. Upon her neck a rope of palm-fibre.

سُورَةُ النَّصْرِ ١١٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ

اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ

كَانَ تَوَّابًا ﴿٣﴾



CX

HELP

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. When comes the help of Allāh, and victory,

2. And thou seest men entering Allāh's religion

in throngs,

3. Then proclaim the praise of thy Lord, and

seek His forgiveness;

- for He turns again unto men.

سُورَةُ الْكَافِرُونَ ١٠٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾

لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

CIX

THE UNBELIEVERS

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Say: 'O unbelievers,
2. I serve not what you serve
3. And you are not serving what I serve,
4. Nor am I serving what you have served,
5. Neither are you serving what I serve.
6. To you your religion, and to me my religion!'

سُورَةُ الْكَوْثَرِ ١٠٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْعَمْنَا عَلَيْكَ الْكَوْثَرَ ﴿١﴾

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾



CVIII

ABUNDANCE

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Surely We have given thee abundance;
2. So pray unto thy Lord and sacrifice.
3. Surely he that hates thee, he is the one cut off.

سُورَةُ الْمَائِدَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾
فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾
وَلَا يَحْضُرُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾
فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾
الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾
الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

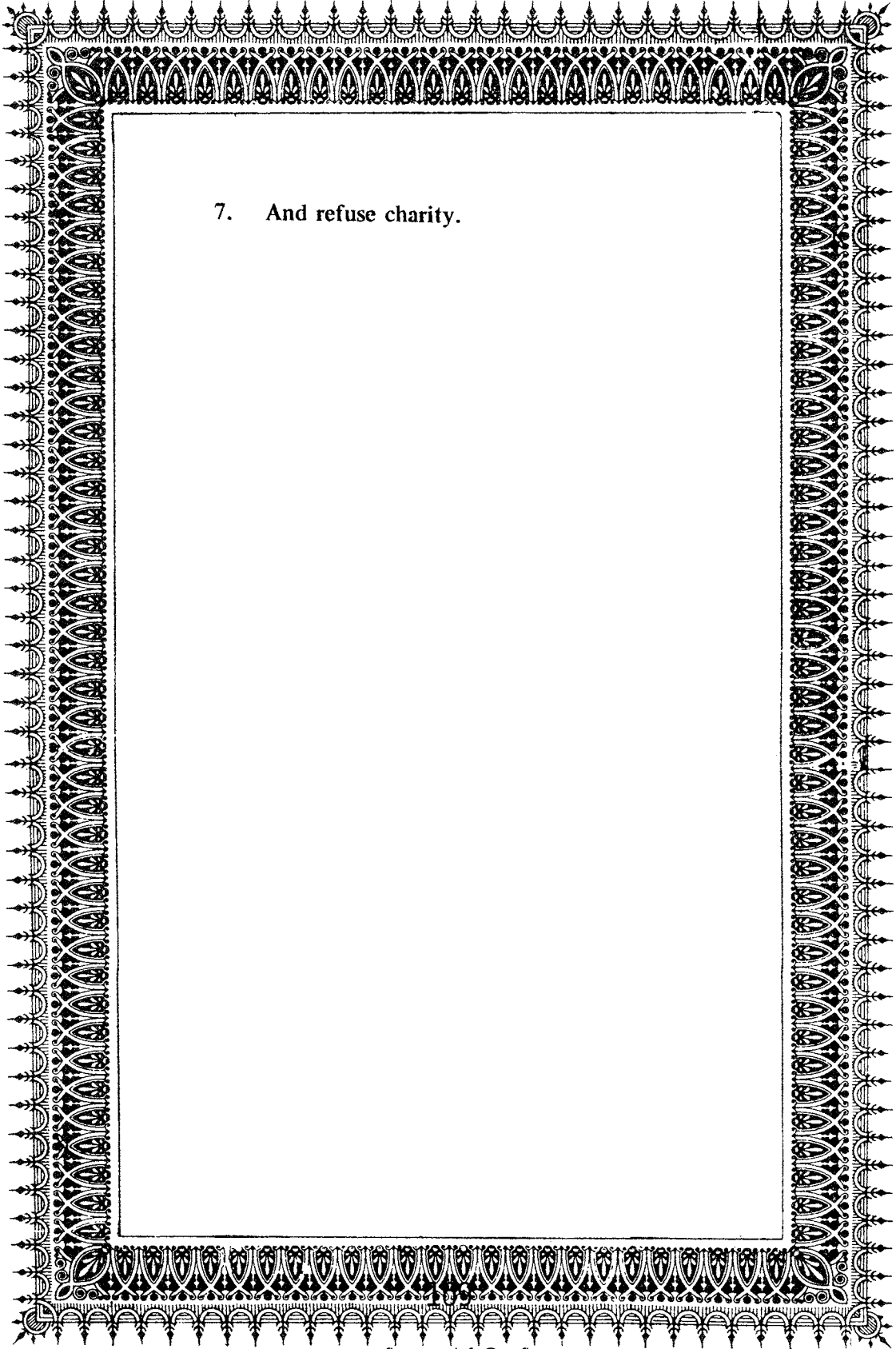
CVII

CHARITY

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Hast thou seen him who cries lies to the
Doom?
2. That is he who repulses the orphan
3. And urges not the feeding of the needy.
4. So woe to those that pray
5. And are heedless of their prayers,
6. To those who make display

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾



7. And refuse charity.

سُورَةُ قُرَيْشٍ ١٠٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا إِلَهَ إِلَّا اللَّهُ قُرَيْشٍ ١

إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ٢

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ٣

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ

وَأَمَّنَّهُمْ مِنْ خَوْفٍ ٤

CVI

KORAISH

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. For the Composing of Koraish,
2. Their composing for the winter and summer caravan!
3. So let them serve the Lord of this House
4. Who has fed them against hunger,

and secured them from fear.

سُورَةُ الْفِيلِ ١٠٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

٢ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ

٣ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

٤ تَرْمِيهِمْ بِحِجَارَةٍ مِّنْ سِجِّيلٍ

٥ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ

CV

THE ELEPHANT

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Hast thou not seen how thy Lord did with the
Men of the Elephant?
2. Did He not make their guile to go astray?
3. And He loosed upon them birds in flights,
4. Hurling against them stones of baked clay
5. And He made them like green blades devoured.

سُورَةُ الْهُنَّةِ ١٠٤

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾

الَّذِي جَمَعَ مَا لَا وَعَدَّدَهُ، ﴿٢﴾

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ﴿٣﴾

كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾

وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾

نَارُ اللَّهِ الْمَوْقَدَةُ ﴿٦﴾

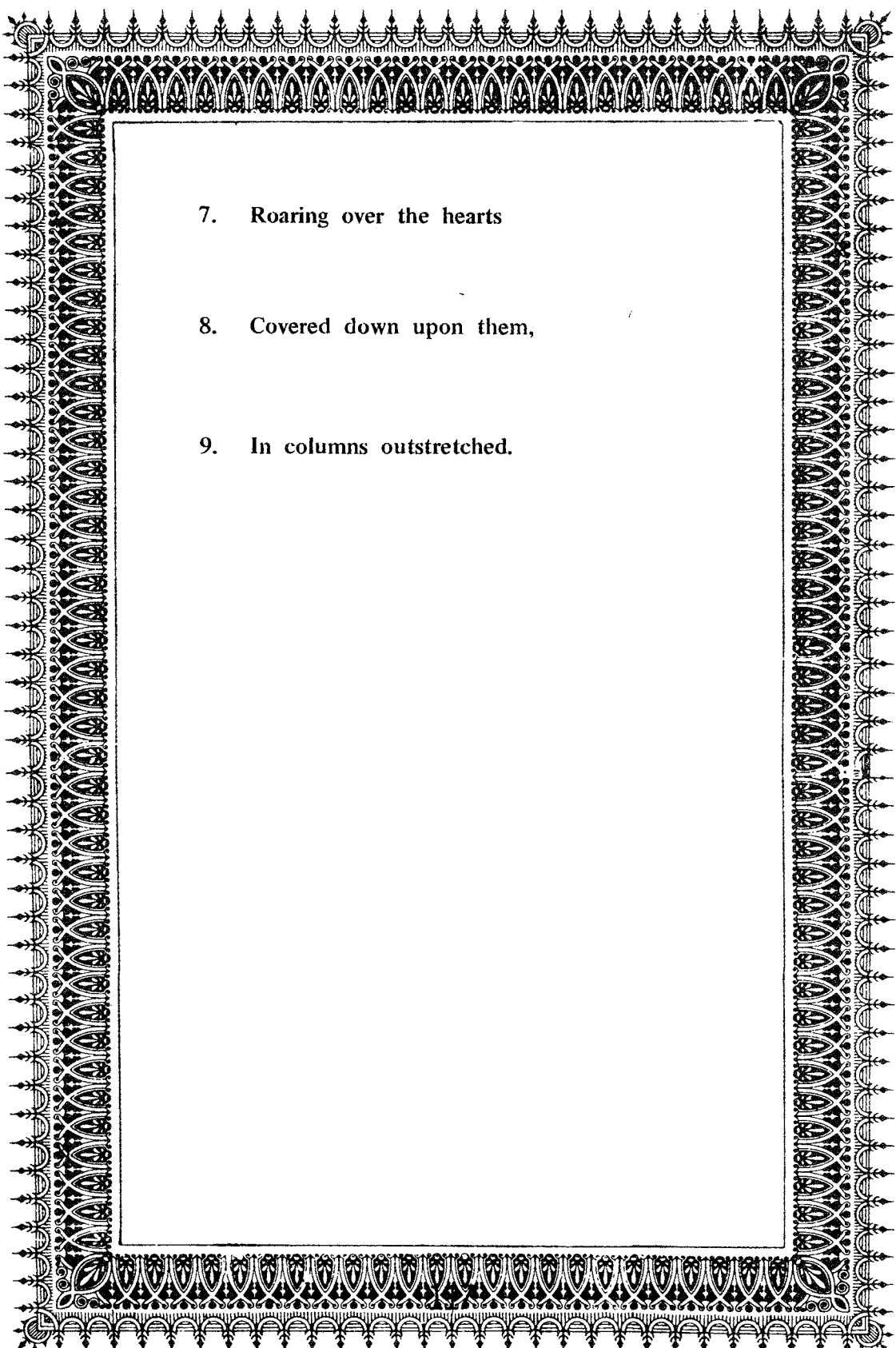
CIV

THE BACKBITER

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Woe unto every backbiter, slanderer,
2. Who has gathered riches and counted them
over
3. Thinking his riches have made him immortal!
4. No indeed; he shall be thrust into the Crusher;
5. And what shall teach thee what is the Crusher?
6. The Fire of Allāh kindled

الَّتِي تَطَّلِعُ عَلَى الْفِتْنَةِ ﴿٧﴾
إِنَّمَا عَلَيْهِمْ مُّوَصَّاةٌ ﴿٨﴾
فِي عَمَدٍ مُّمدَّدةٍ ﴿٩﴾

- 
7. **Roaring over the hearts**
 8. **Covered down upon them,**
 9. **In columns outstretched.**

سُورَةُ الْعَصْرِ ١٠٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَتَوَّصَّوْا بِالْحَقِّ

وَتَوَّصَّوْا بِالصَّبْرِ ﴿٣﴾

CIII

AFTERNOON

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By the afternoon!

2. Surely Man is in the way of loss,

3. Save those who believe, and do righteous
deeds,

and counsel each other unto the truth,

and counsel each other to be steadfast.

سُورَةُ التَّكْوِيْنِ ١٠٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اَلْهٰیكُمُ التَّكْوِيْنُ ﴿١﴾

حَتّٰی زُرْتُمُ الْمَقَابِرَ ﴿٢﴾

كَلَّا سَوْفَ تَعْلَمُوْنَ ﴿٣﴾

ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ﴿٤﴾

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْیَقِیْنِ ﴿٥﴾

لَتَرُوْنَ الْجَحِیْمَ ﴿٦﴾

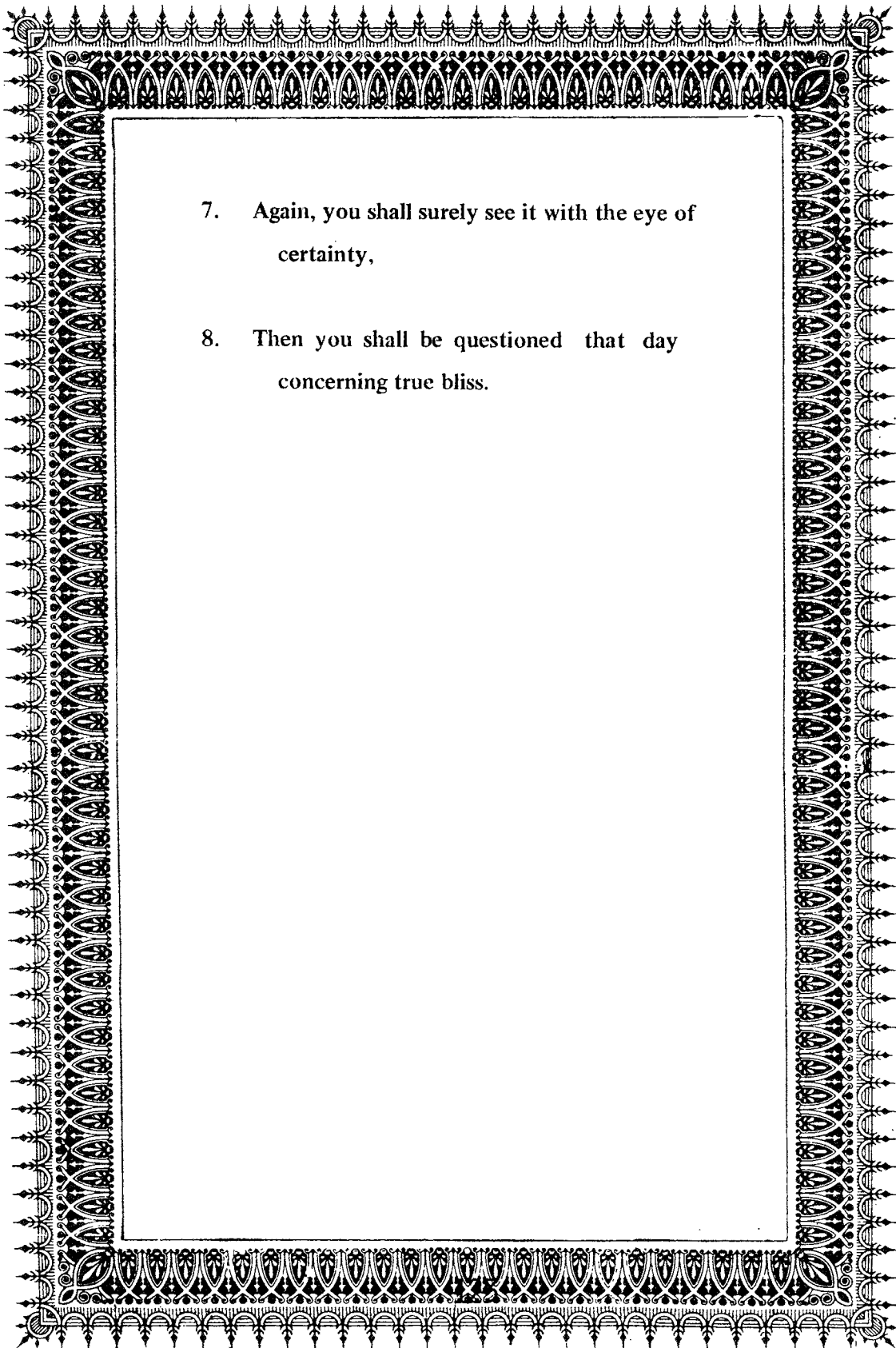
CII

RIVALRY

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Gross rivalry diverts you,
2. Even till you visit the tombs.
3. No indeed; but soon you shall know.
4. Again, no indeed; but soon you shall know.
5. No indeed; did you know with the knowledge
of certainty,
6. You shall surely see Hell.

ثُمَّ لَتَرَوْهَا عَيْنَ الْيَقِينِ ﴿٧﴾
ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّجِيمِ ﴿٨﴾

- 
7. Again, you shall surely see it with the eye of
certainty,

 8. Then you shall be questioned that day
concerning true bliss.

سُورَةُ الْقَارِعَةِ ١٠١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ الْقَارِعَةُ

٢ مَا الْقَارِعَةُ

٣ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

٤ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ

٥ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ

٦ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ

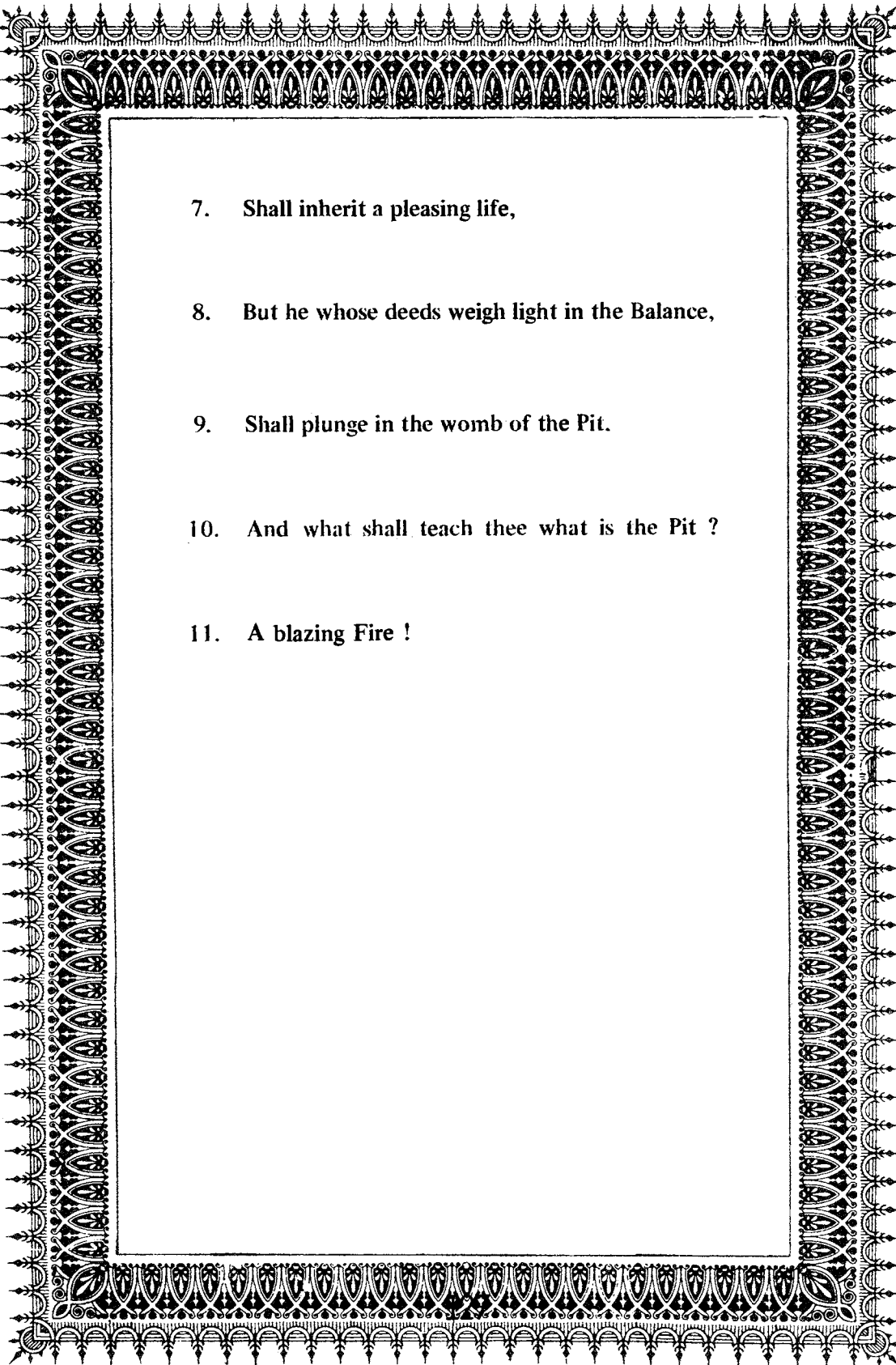
CI

THE CLATTERER

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. The Clatterer !
2. What is the Clatterer ?
3. And what shall teach thee what is the Clatterer ?
4. The day that men shall be like scattered moths,
5. And the mountains shall be like plucked
wool-tufts.
6. Then he whose deeds weigh heavy in the
Balance

فَهَوِّ فِي عَيْشَةٍ رَّاضِيَةٍ ﴿٧﴾
وَأَتَمَّنْ مِنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾
فَأُمَّهُ هَارِيَةٌ ﴿٩﴾
وَمَا آذْرُبِكَ مَا هِيَ بِهٖ ﴿١٠﴾
نَارُ حَامِيَةٍ ﴿١١﴾

- 
7. Shall inherit a pleasing life,
 8. But he whose deeds weigh light in the Balance,
 9. Shall plunge in the womb of the Pit.
 10. And what shall teach thee what is the Pit ?
 11. A blazing Fire !

سُورَةُ الْعَاذِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيَّتِ صُبْحًا ﴿١﴾

فَالْمُورِيَّتِ قَدْحًا ﴿٢﴾

فَالْمُعِيرَاتِ صُبْحًا ﴿٣﴾

فَأَثَرُنَ بِهِ نَقْعًا ﴿٤﴾

فَوَسَطْنَ بِهِ جَمْعًا ﴿٥﴾

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾

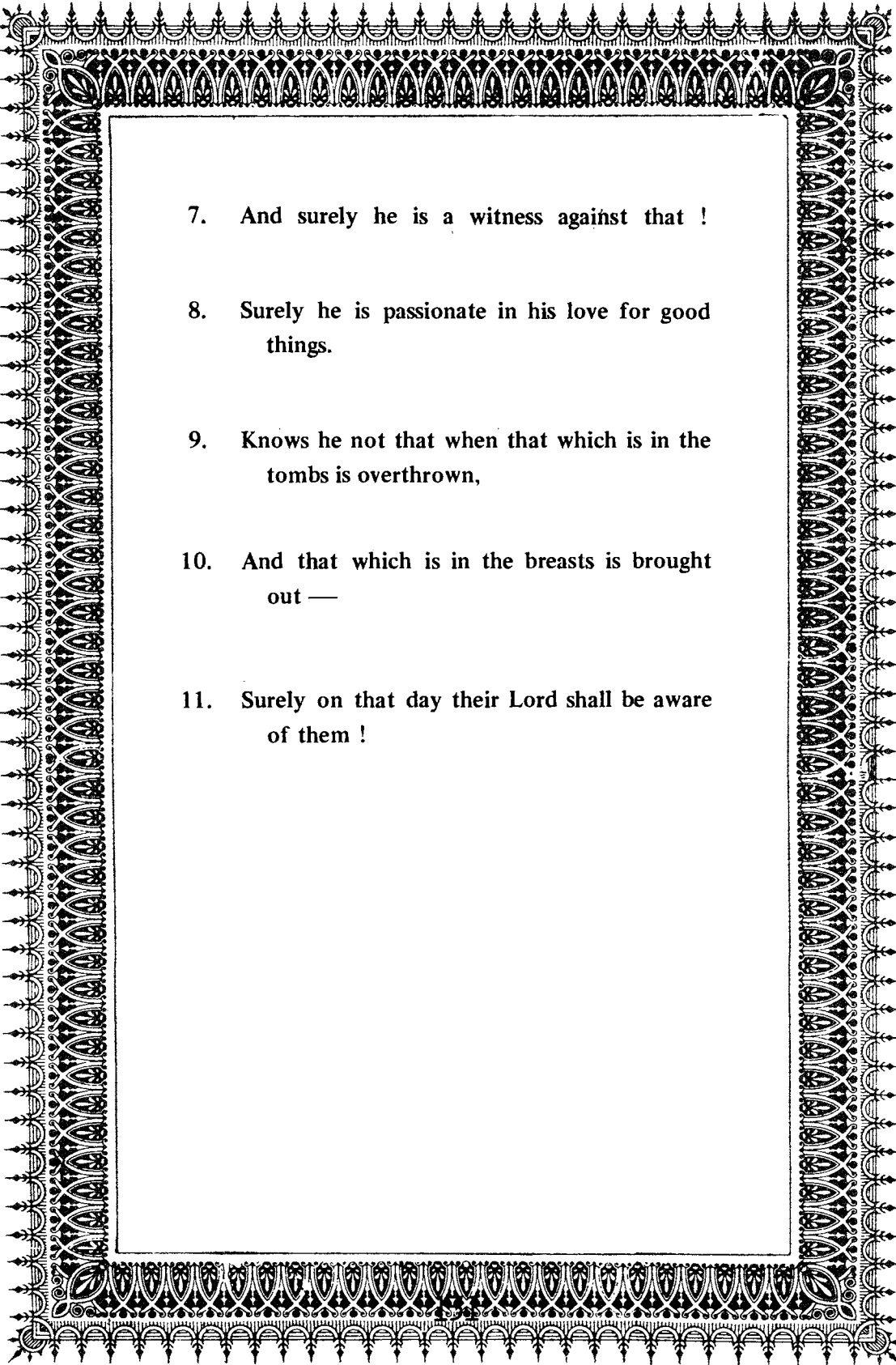
C

THE CHARGERS

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By the snorting chargers,
2. By the strikers of fire,
3. By the dawn-raiders
4. Blazing a trail of dust,
5. Cleaving there with a host !
6. Surely Man is ungrateful to his Lord,

وَأِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾
وَأِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾
أَفَلَا يَعْلَمُ إِذَا بُعِثَ رَمَا فِي الْقُبُورِ ﴿٩﴾
وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾
إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

- 
7. And surely he is a witness against that !
 8. Surely he is passionate in his love for good things.
 9. Knows he not that when that which is in the tombs is overthrown,
 10. And that which is in the breasts is brought out —
 11. Surely on that day their Lord shall be aware of them !

سُورَةُ الزَّلْزَلَةِ ٩٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا

XCIX

THE EARTHQUAKE

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. When earth is shaken with a mighty shaking
2. And earth brings forth her burdens,
3. And Man says, 'What ails her?'
4. Upon that day she shall tell her tidings
5. For that her Lord has inspired her.
6. Upon that day men shall issue in scatterings

لِيُرَوِّا أَعْمَلَهُمْ ﴿٦﴾

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾



to see their works,

7. And whoso has done an atom's weight of good shall see it,

8. And whoso has done an atom's weight of evil shall see it.

سُورَةُ الْبَيْتَةِ ٩١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ

وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿١﴾

فِيهَا كُتُبٌ قِيمَةٌ ﴿٢﴾

وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ

إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ﴿٣﴾

XCVIII

THE CLEAR SIGN

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. The unbelievers of the People of the Book

and the idolaters would never leave off, till
the Clear Sign came to them,

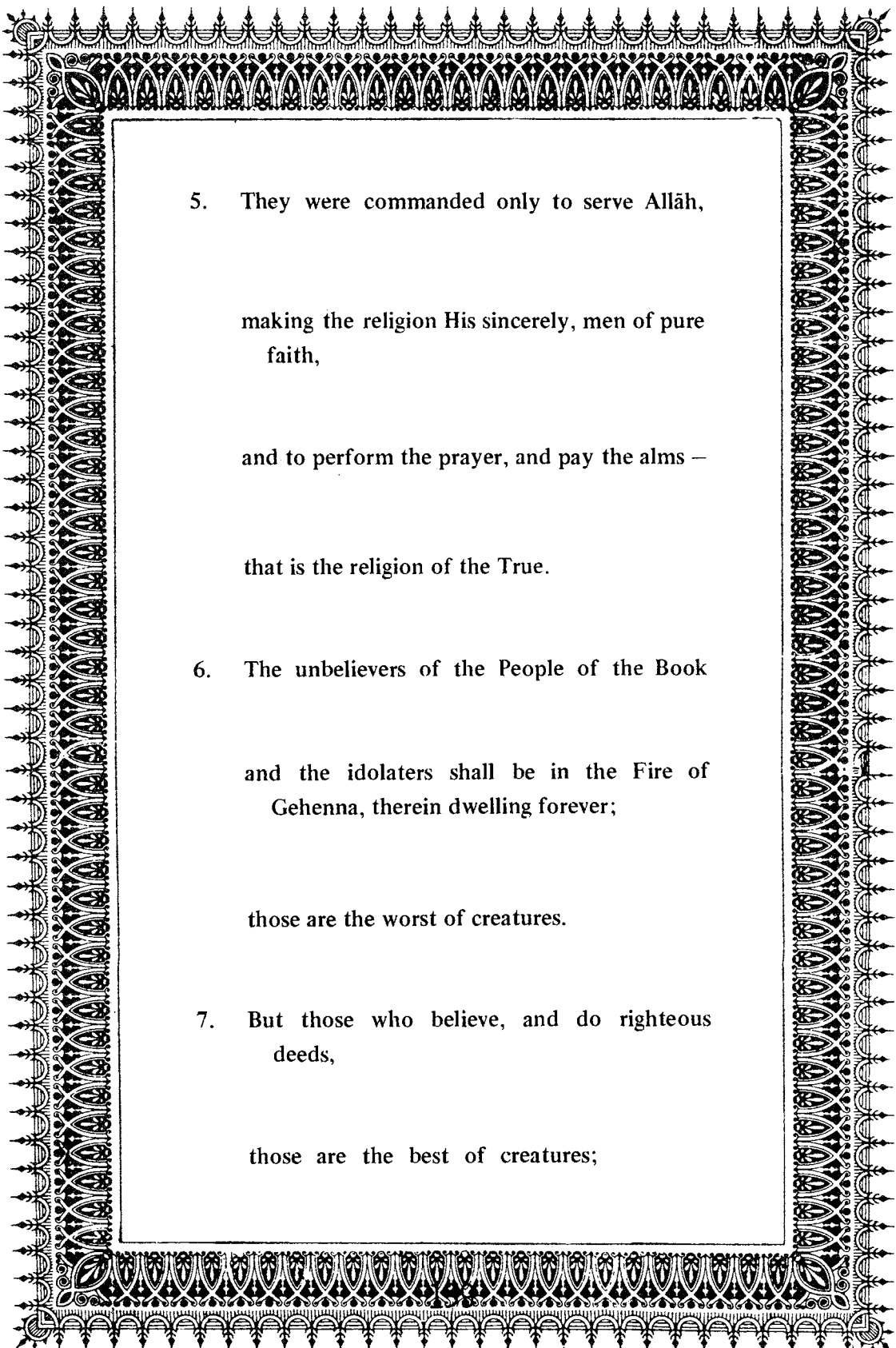
2. A Messenger from Allāh, reciting pages purified,

3. Therein true Books.

4. And they scattered not, those that were given
the Book,

excepting after the Clear Sign came to them.

وَمَا أَمْرُو إِلَّا لِيَعْبُدُوا اللَّهَ
مُخْلِصِينَ لَهُ الدِّينَ حَقَّاءَ
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥٠﴾
إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٥١﴾
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٥٢﴾



5. They were commanded only to serve Allāh,

making the religion His sincerely, men of pure
faith,

and to perform the prayer, and pay the alms –

that is the religion of the True.

6. The unbelievers of the People of the Book

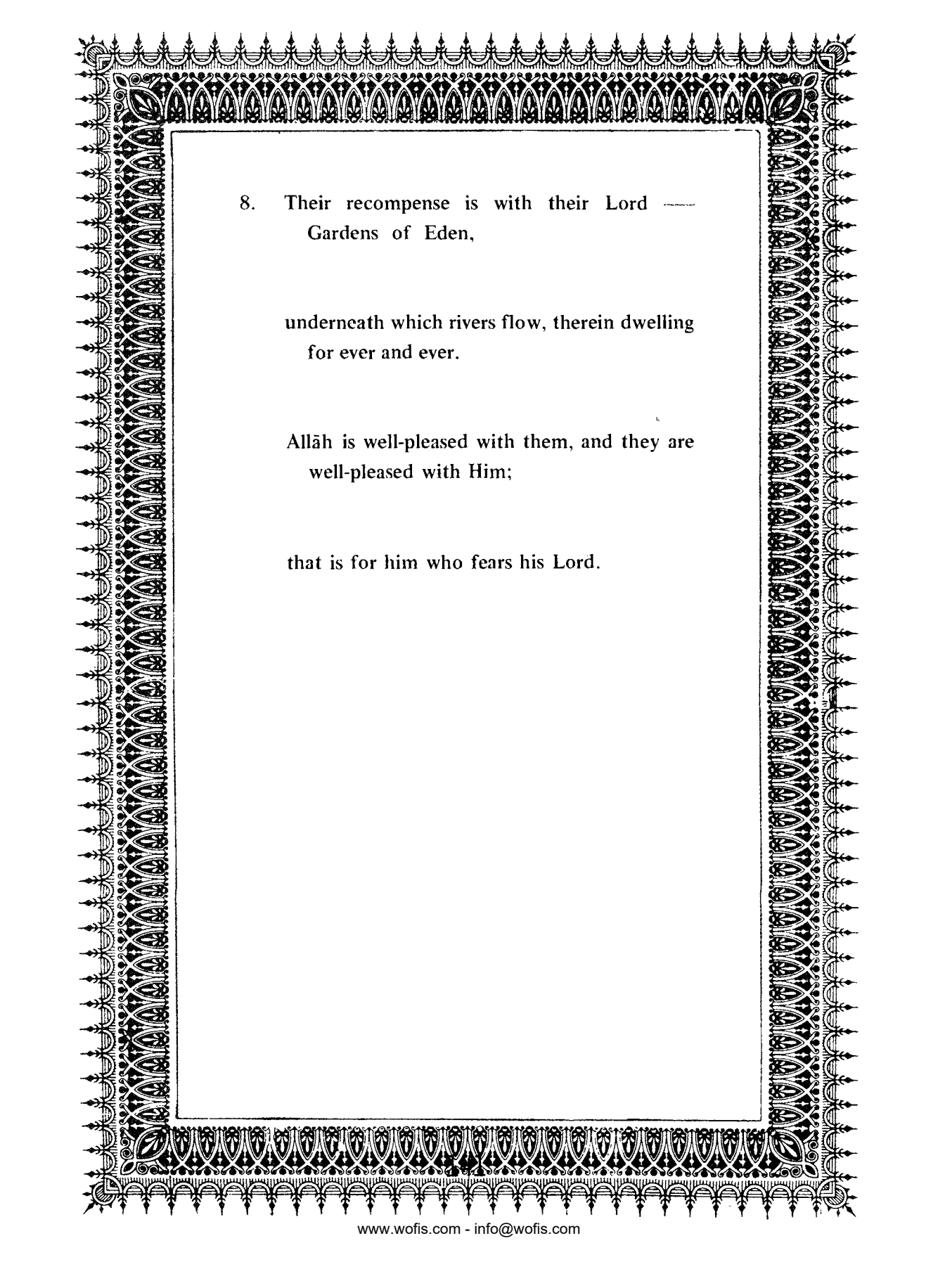
and the idolaters shall be in the Fire of
Gehenna, therein dwelling forever;

those are the worst of creatures.

7. But those who believe, and do righteous
deeds,

those are the best of creatures;

جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ۝



8. Their recompense is with their Lord ———
Gardens of Eden,

underneath which rivers flow, therein dwelling
for ever and ever.

Allāh is well-pleased with them, and they are
well-pleased with Him;

that is for him who fears his Lord.

سُورَةُ الْقَدَمِ ٩٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنْزِيلُ الْمَلَكِ وَالرُّوحُ فِيهَا يَأْتِينَ

رَبِّهِمْ مِنْ كُلِّ أَمْرِ ﴿٤﴾

سَلَامٌ هِيَ حَتَّى مَطَلَعِ الْفَجْرِ ﴿٥﴾

XCVII

POWER

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Behold, We sent it down on the Night of Power;
2. And what shall teach thee what is the Night of Power ?
3. The Night of Power is better than a thousand months;
4. In it the angels and the Spirit descend, by the leave of their Lord, upon every command.
5. Peace it is, till the rising of dawn.

سُورَةُ الْعَلَقِ ٩٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١

٢ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢

٣ اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣

٤ الَّذِي عَلَّمَ بِالْقَلَمِ ٤

٥ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

٦ كَلَّا إِنَّ الْإِنْسَانَ لِكَبَّارٍ ٦

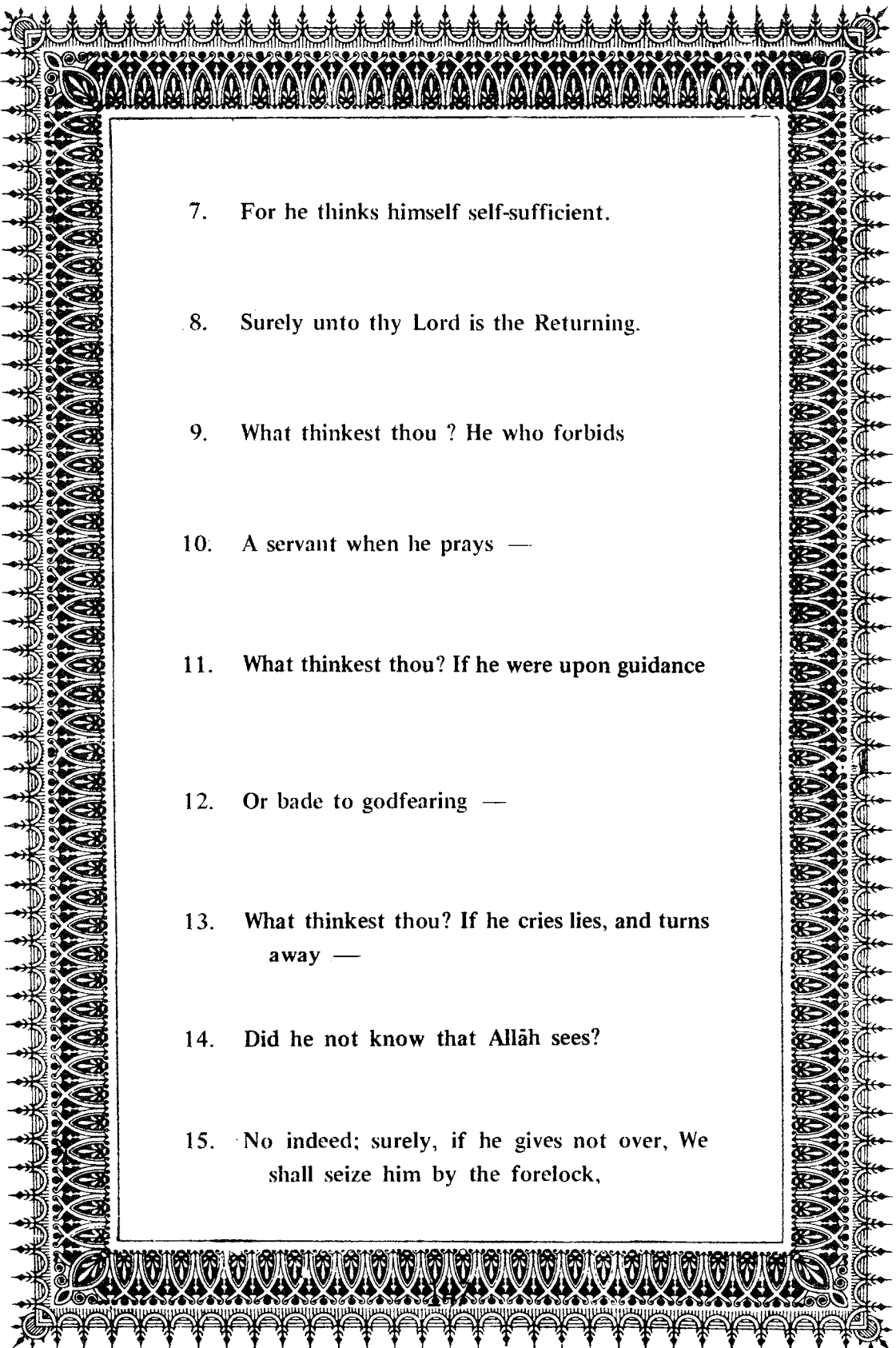
XCVI

THE BLOOD-CLOT

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Recite: In the Name of thy Lord who created,
2. Created Man of a blood-clot.
3. Recite: And thy Lord is the Most Generous,
4. Who taught by the Pen,
5. Taught Man that he knew not.
6. No indeed; surely Man waxes insolent,

٧ أَنْ رَأَاهُ اسْتَعْنَىٰ
٨ إِنَّ إِلَىٰ رَبِّكَ الرَّجْعَىٰ
٩ أَرَأَيْتَ الَّذِي يَهْتَدِي
١٠ عَبْدًا إِذَا صَلَّىٰ
١١ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ
١٢ أَوْ أَمَرَ بِالْتَّقْوَىٰ
١٣ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ
١٤ الْمُرِيْعَلِمَ بِأَنَّ اللَّهَ يَرَىٰ
١٥ كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ

- 
7. For he thinks himself self-sufficient.
 8. Surely unto thy Lord is the Returning.
 9. What thinkest thou ? He who forbids
 10. A servant when he prays —
 11. What thinkest thou? If he were upon guidance
 12. Or bade to godfearing —
 13. What thinkest thou? If he cries lies, and turns
away —
 14. Did he not know that Allāh sees?
 15. No indeed; surely, if he gives not over, We
shall seize him by the forelock,

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾

سَدْعُ الزَّبَانِيَةِ ﴿١٨﴾

كَلَّا لَا تَطِئُوهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

سَجْدَةٌ
وَاقْتَرِبْ

16. A lying, sinful forelock.
17. So let him call on his concourse !
18. We shall call on the guards of Hell.
19. No indeed; do thou not obey him, and prostrate thyself, and draw nigh.

سُورَةُ التِّينِ ٩٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالتِّينِ وَالزَّيْتُونِ ﴿١﴾

وَطُورِ سِينِينَ ﴿٢﴾

وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ

تَقْوِيمٍ ﴿٤﴾

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾

XCV

THE FIG

*In the Name of Allâh, the All-merciful,
the All-compassionate*

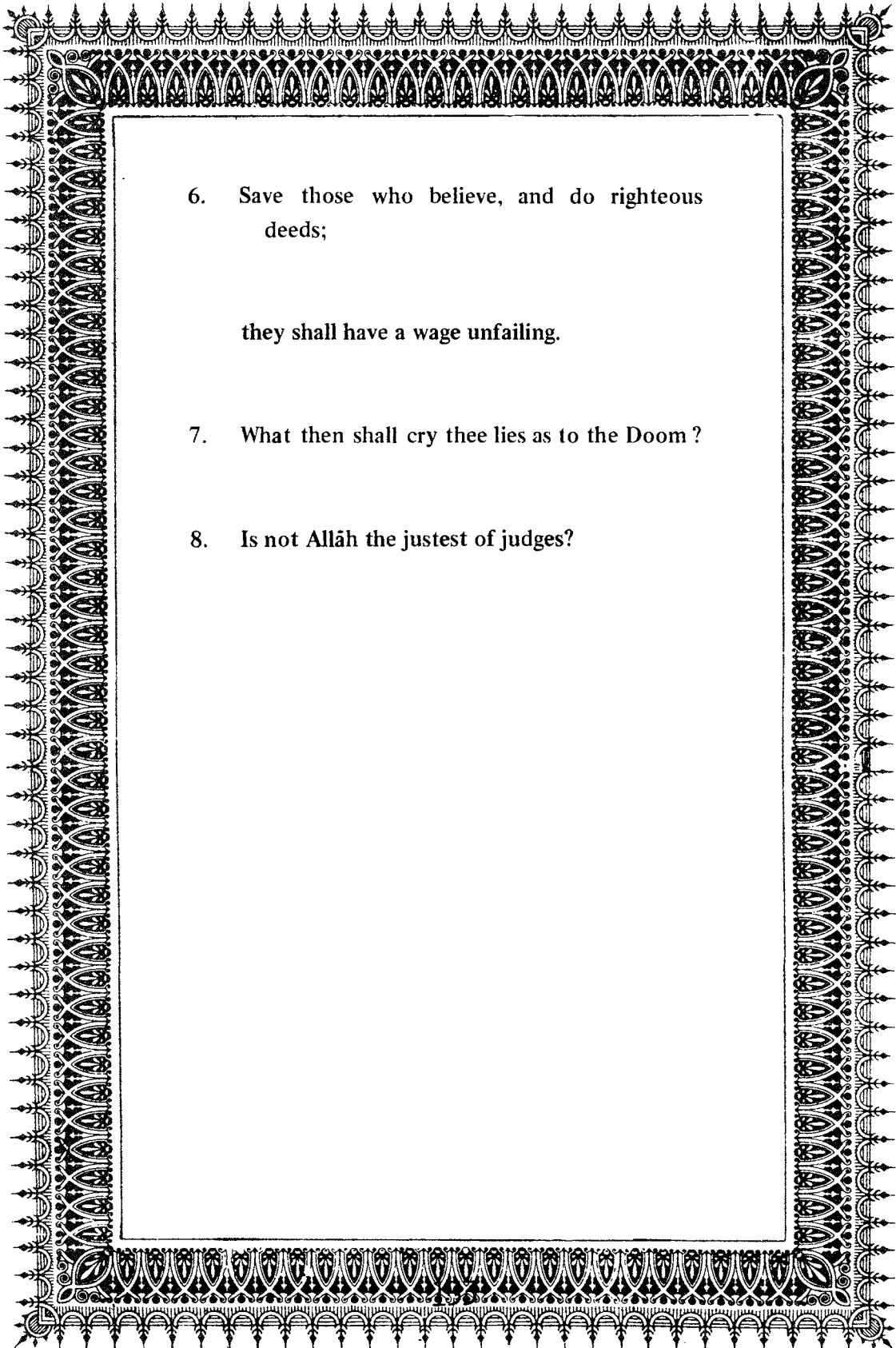
1. By the fig and the olive,
2. And the Mount Sinai
3. And this land secure !
4. We indeed created Man in the fairest
stature
5. Then We restored him the lowest of the low —

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

فَمَا يَكْذِبُكَ بَعْدُ بِالذِّينِ ﴿٧﴾

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾



6. Save those who believe, and do righteous deeds;

they shall have a wage unfailing.

7. What then shall cry thee lies as to the Doom ?

8. Is not Allāh the justest of judges?

سُورَةُ الْاِسْتِزْجَارِ ٩٤

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

١ ۝ اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

٢ ۝ وَوَضَعْنَا عَنَّا وِزْرَكَ

٣ ۝ الَّذِیْ اَنْقَضَ ظَهْرَكَ

٤ ۝ وَرَفَعْنَا لَكَ ذِكْرَكَ

٥ ۝ فَاِنَّ مَعَ الْعُسْرِ يُسْرًا

٦ ۝ اِنَّ مَعَ الْعُسْرِ يُسْرًا

XCIV

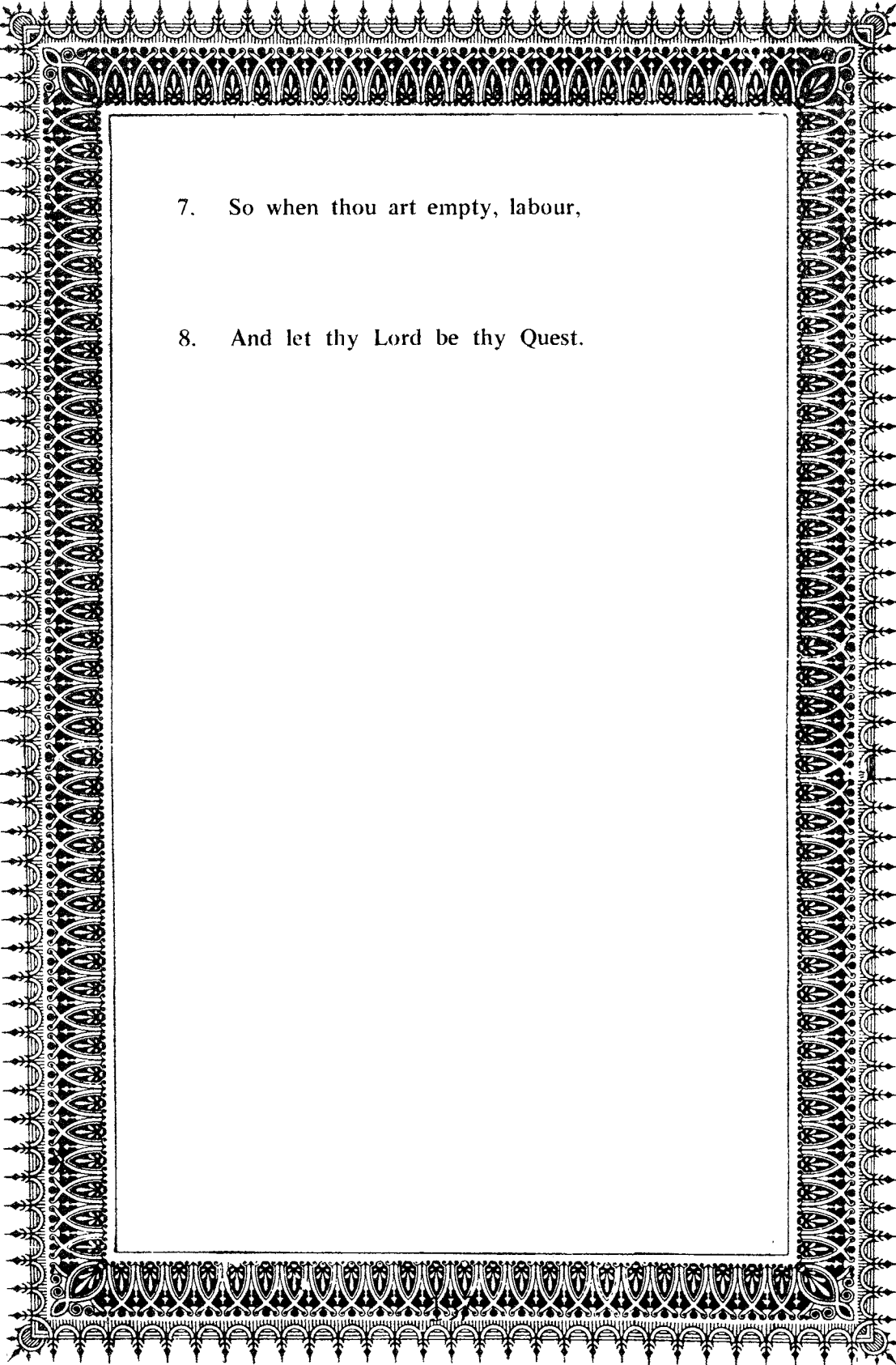
THE EXPANDING

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Did We not expand thy breast for thee,
2. And lift from thee thy burden,
3. The burden that weighed down thy back ?
4. Did We not exalt thy fame ?
5. So truly with hardship comes ease,
6. Truly with hardship comes ease.

فَاِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾

وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾



7. So when thou art empty, labour,

8. And let thy Lord be thy Quest.

سُورَةُ الضُّحَىٰ ٩٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ﴿١﴾

وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾

وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿٤﴾

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾

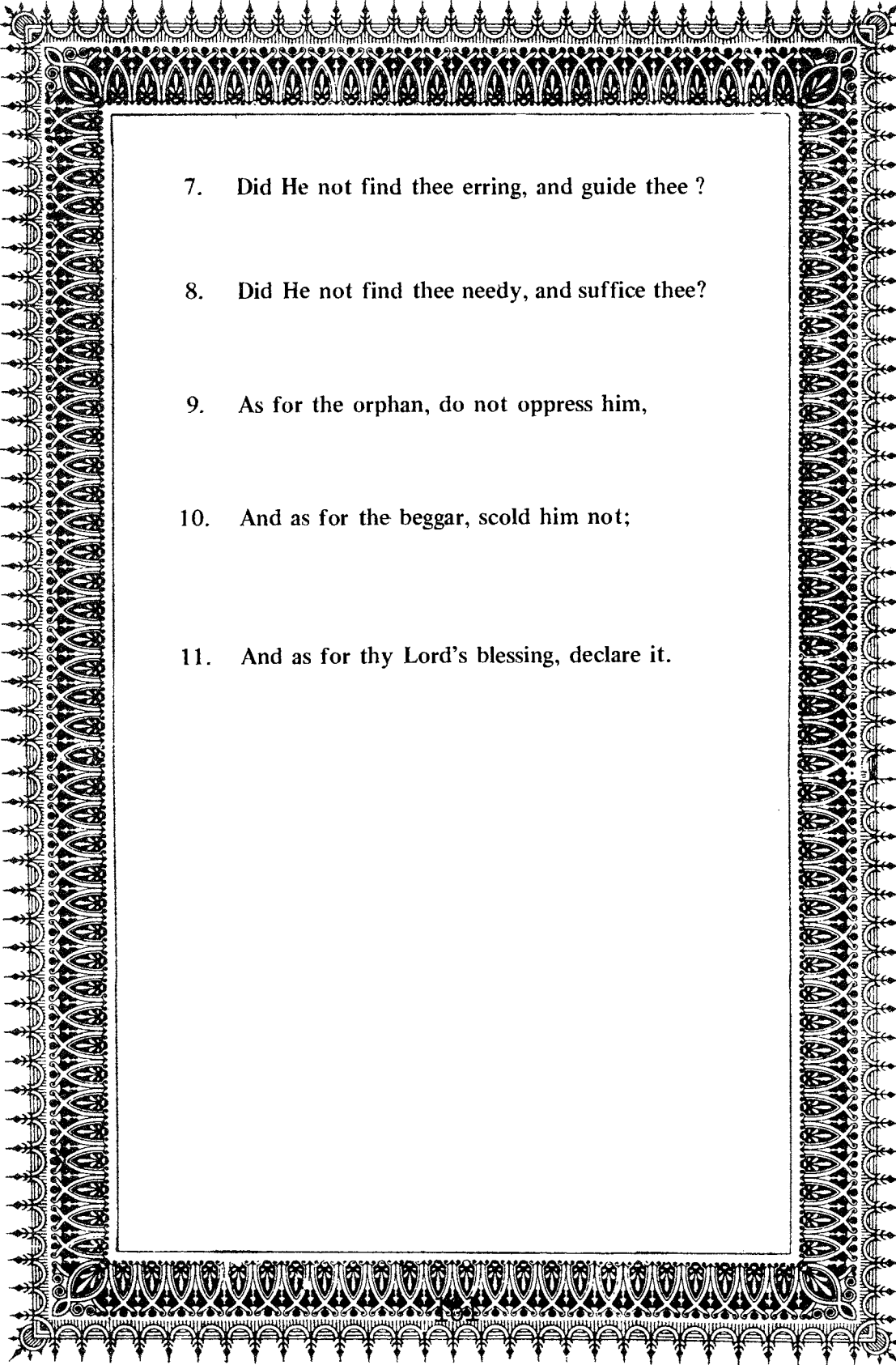
XCIH

THE FORENOON

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By the white forenoon,
2. And the brooding night !
3. Thy Lord has neither forsaken thee nor hates thee.
4. And the Last shall be better for thee than the First.
5. Thy Lord shall give thee, and thou shalt be satisfied.
6. Did He not find thee an orphan, and shelter thee ?

وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴿٨﴾
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ﴿٩﴾
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

- 
7. Did He not find thee erring, and guide thee ?
 8. Did He not find thee needy, and suffice thee?
 9. As for the orphan, do not oppress him,
 10. And as for the beggar, scold him not;
 11. And as for thy Lord's blessing, declare it.

سُورَةُ الْبَيْلِ ٩٢

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْبَيْلِ إِذَا يُغْشَى ﴿١﴾

وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾

إِنْ سَعَيْكُمْ لَشَيْءٌ ﴿٤﴾

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ﴿٥﴾

وَصَدَّقَ بِالْحُسْنَى ﴿٦﴾



XCH

THE NIGHT

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By the night enshrouding,
2. And the day in splendour
3. And That which created the male and the
female,
4. Surely your striving is to diverse ends.
5. As for him who gives and is godfearing
6. And confirms the reward most fair,

فَسَيِّرُهُ لِلْيُسْرَى ﴿٧﴾

وَأَمَّا مَنْ يُجْحِلُ وَاسْتَعْنَى ﴿٨﴾

وَكَذَّبَ بِالْحُسْنَى ﴿٩﴾

فَسَيِّرُهُ لِلْعُسْرَى ﴿١٠﴾

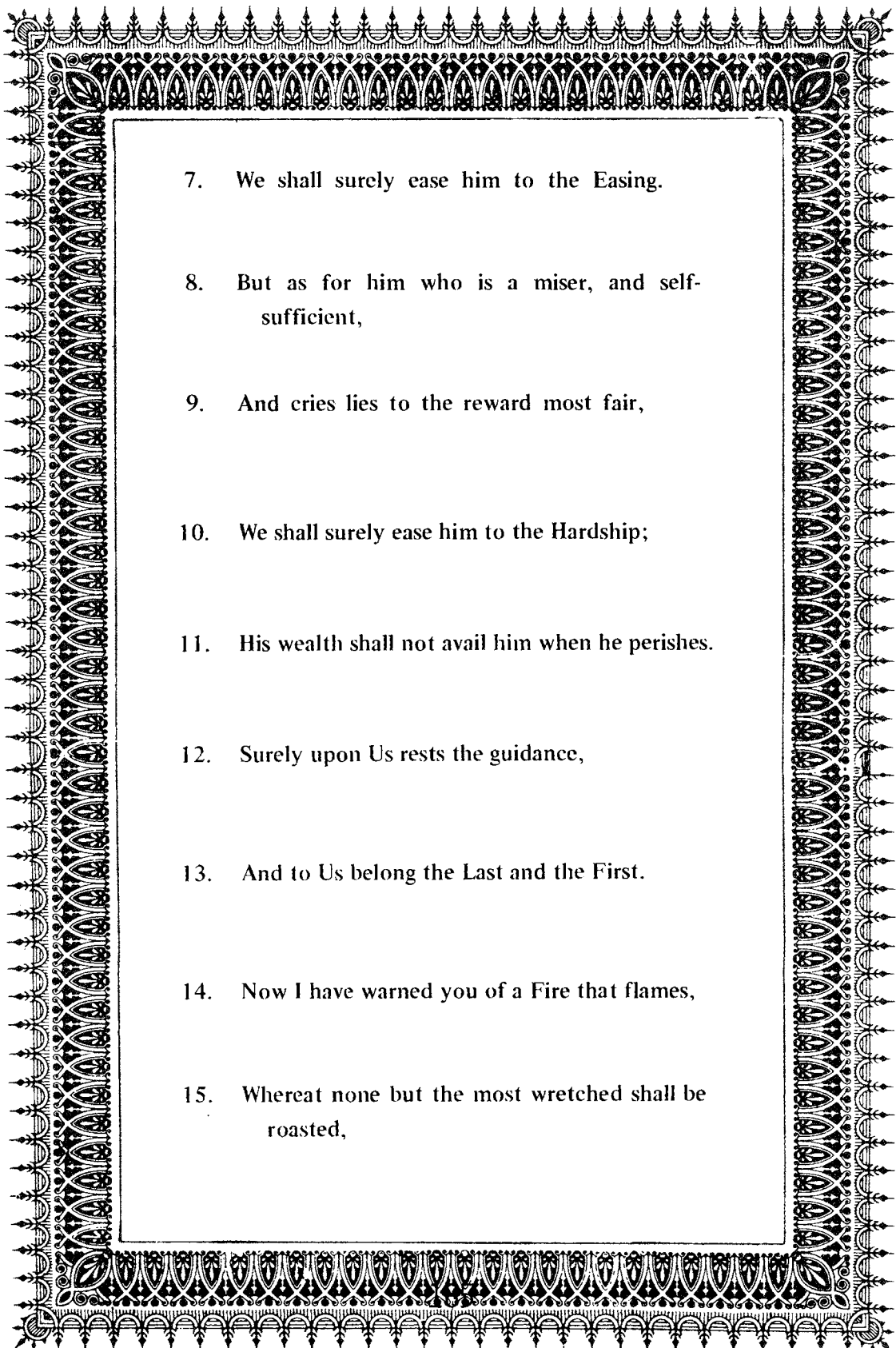
وَمَا يُعْنَى عَنْهُ مَالُهُ إِذَا تَرَدَّى ﴿١١﴾

إِنَّ عَلَيْنَا لَلْهُدَى ﴿١٢﴾

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ﴿١٣﴾

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾

لَا يَصْلِيهَا إِلَّا الْآسَفَى ﴿١٥﴾

- 
7. We shall surely ease him to the Easing.
 8. But as for him who is a miser, and self-sufficient,
 9. And cries lies to the reward most fair,
 10. We shall surely ease him to the Hardship;
 11. His wealth shall not avail him when he perishes.
 12. Surely upon Us rests the guidance,
 13. And to Us belong the Last and the First.
 14. Now I have warned you of a Fire that flames,
 15. Whereat none but the most wretched shall be roasted,

الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

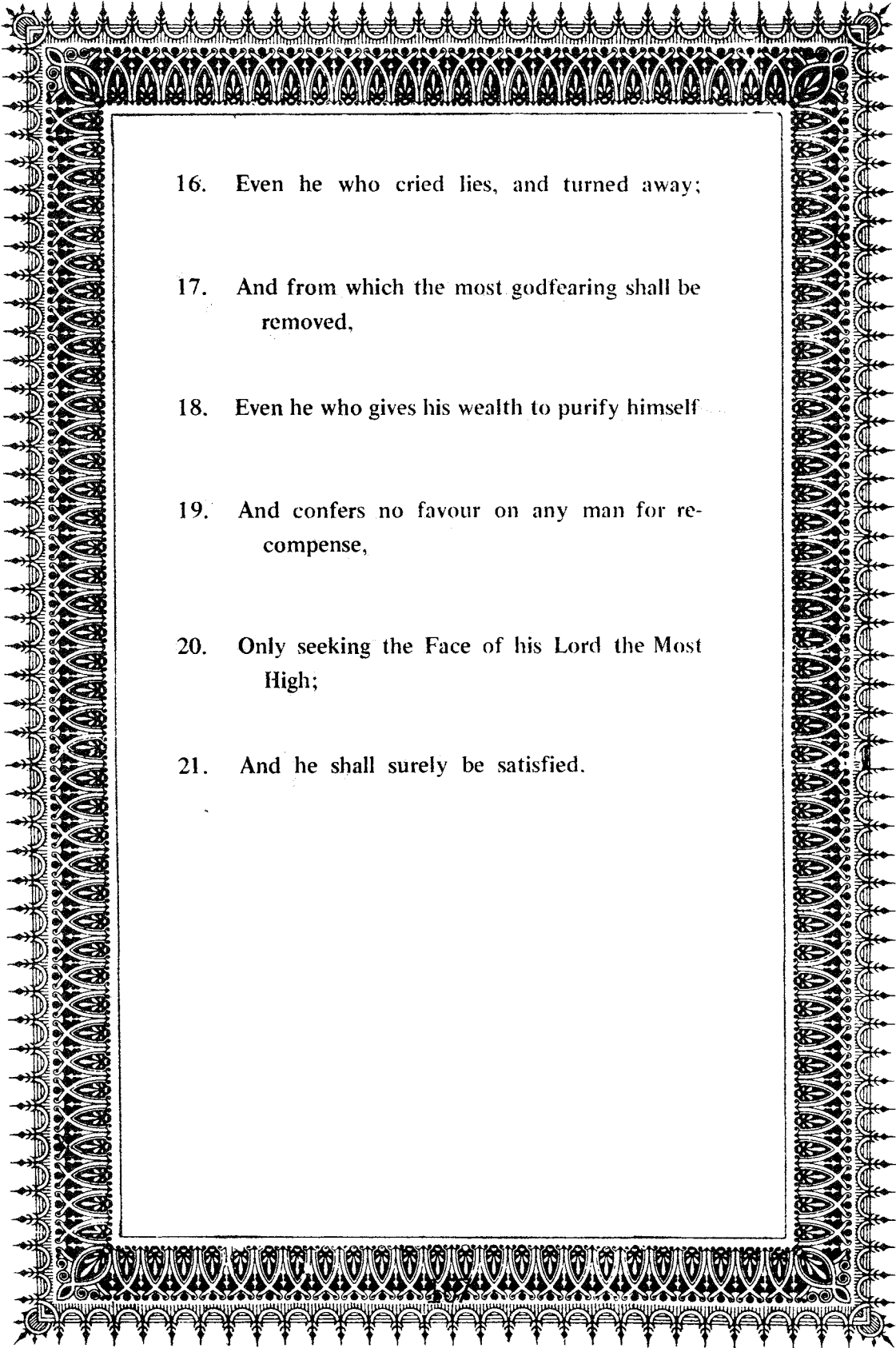
وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾

الَّذِي يُؤْتِي مَا لَهُ يَتَرَكَّى ﴿١٨﴾

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾

وَلَسَوْفَ يَرْضَى ﴿٢١﴾

- 
16. Even he who cried lies, and turned away;
 17. And from which the most godfearing shall be removed,
 18. Even he who gives his wealth to purify himself
 19. And confers no favour on any man for recompense,
 20. Only seeking the Face of his Lord the Most High;
 21. And he shall surely be satisfied.

سُورَةُ الشَّمْسِ ٩١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ①

وَالْقَمَرِ إِذَا تَلَّهَا ②

وَالنَّهَارِ إِذَا جَلَّهَا ③

وَاللَّيْلِ إِذَا يَغْشَاهَا ④

وَالسَّمَاءِ وَمَا بَنَاهَا ⑤

وَالْأَرْضِ وَمَا طَلَّهَا ⑥



XCI

THE SUN

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By the sun and his morning brightness
2. And by the moon when she follows him,
3. And by the day when it displays him
4. And by the night when it enshrouds him !
5. By the heaven and That which built it
6. And by the earth and That which extended
it !

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا ﴿٨﴾

قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾

وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾

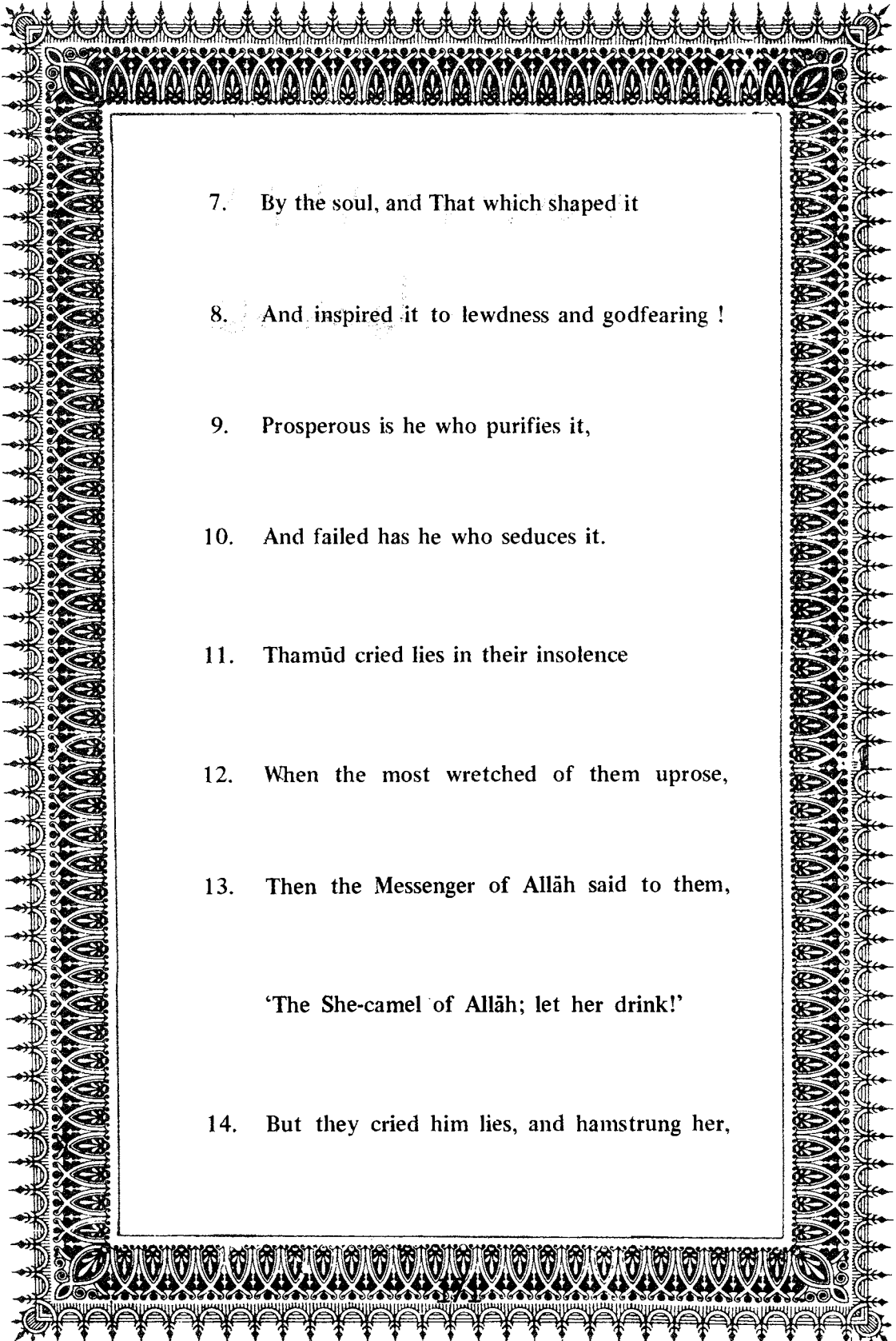
كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾

إِذِ انبَعَثَ أَشْقَاهَا ﴿١٢﴾

فَقَالَ لَهُمْ رَسُولُ اللَّهِ

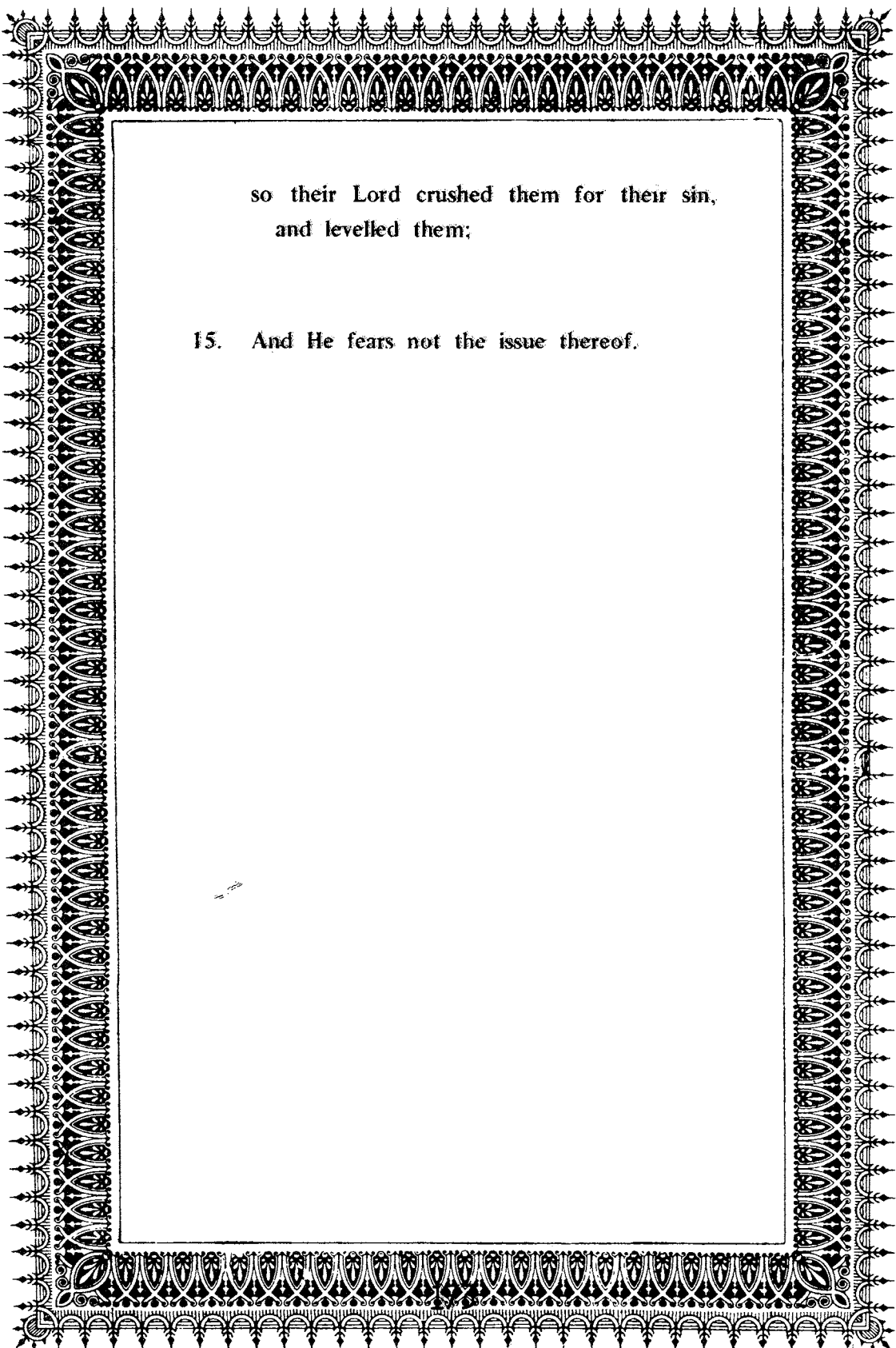
نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

فَكَذَّبُوهُ فَعَقَرُوهَا

- 
7. By the soul, and That which shaped it
 8. And inspired it to lewdness and godfearing !
 9. Prosperous is he who purifies it,
 10. And failed has he who seduces it.
 11. Thamūd cried lies in their insolence
 12. When the most wretched of them uprose,
 13. Then the Messenger of Allāh said to them,

‘The She-camel of Allāh; let her drink!’
 14. But they cried him lies, and hamstrung her,

فَدَمَدَمَ عَلَيْهِمُ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ۝
وَلَا يَخَافُ عُقْبَاهَا ۝



so their Lord crushed them for their sin,
and levelled them;

15. And He fears not the issue thereof.

سُورَةُ الْبَلَدِ ٩٠

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

وَوَالِدٍ وَمَا وَلَدٌ ﴿٣﴾

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾

أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾

يَقُولُ أَهْلَكْتُ مَا لَا بَدَأُ ﴿٦﴾

XC

THE LAND

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. No ! I swear by this land,
2. And thou art a lodger in this land;
3. By the begetter, and that he begot,
4. Indeed, We created man in trouble.
5. What, does he think none has power over him,
6. Saying, 'I have consumed wealth abundant' ?

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۝٧

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۝٨

وَلِسَانًا وَشَفَتَيْنِ ۝٩

وَهَدَيْنَاهُ النَّجْدَيْنِ ۝١٠

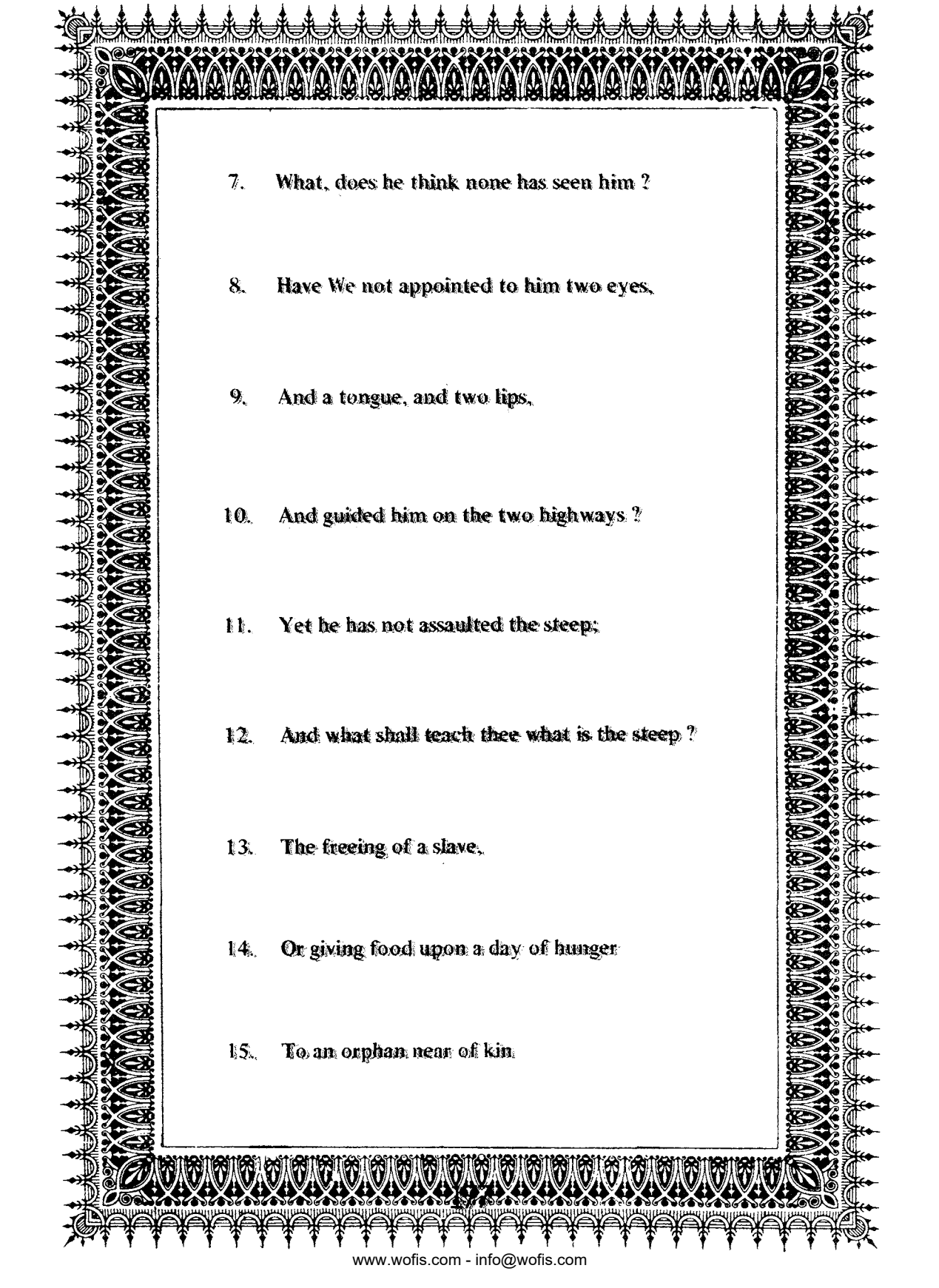
فَلَا اقْتَحَمَ الْعَقَبَةَ ۝١١

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝١٢

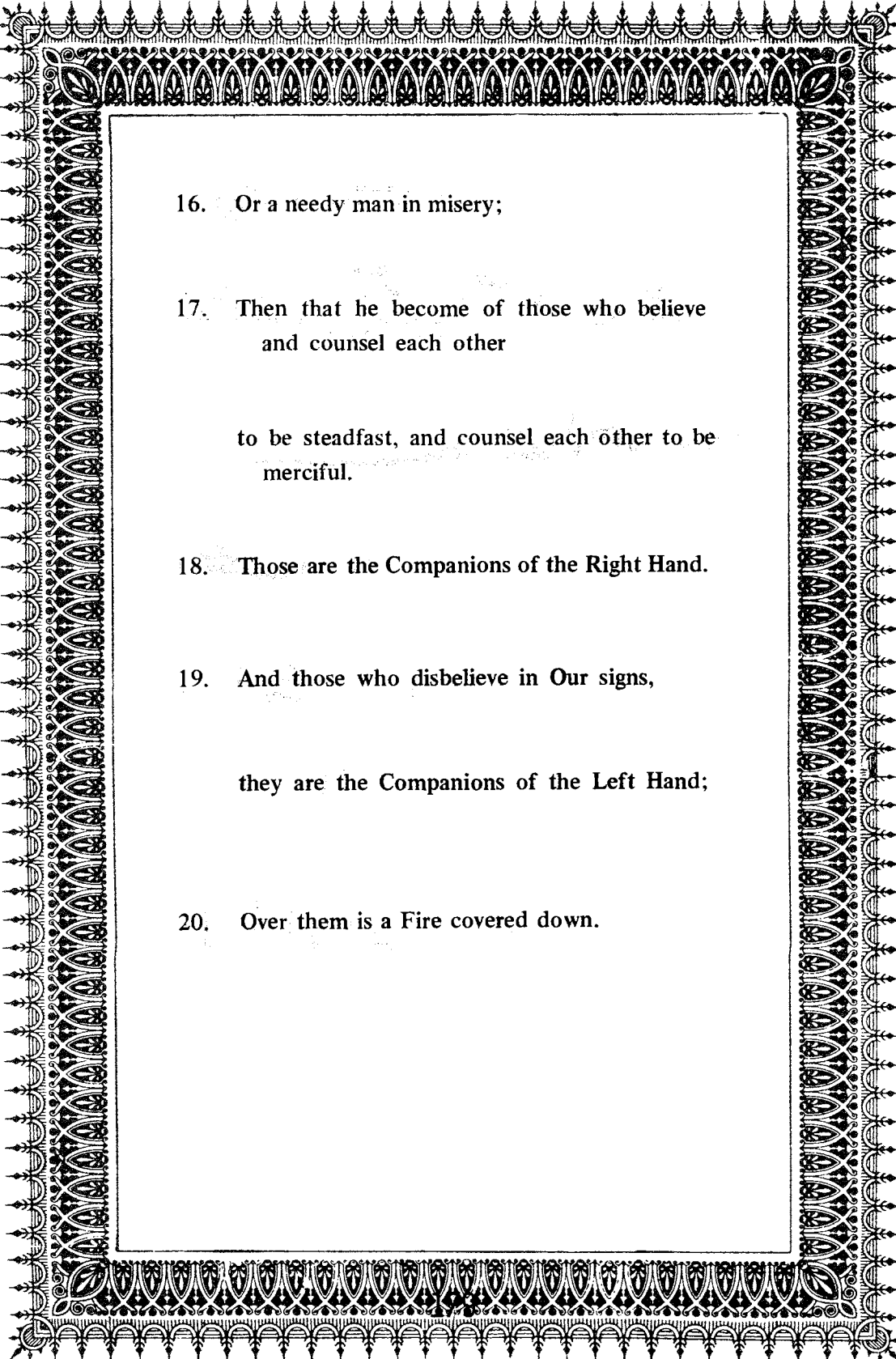
فَكُرْبَىٰ ۝١٣

أَوْ اطَّعِمْ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۝١٤

يَتِيمًا ذَا مَعْرَبَةٍ ۝١٥

- 
7. What, does he think none has seen him ?
 8. Have We not appointed to him two eyes,
 9. And a tongue, and two lips,
 10. And guided him on the two highways ?
 11. Yet he has not assaulted the steep;
 12. And what shall teach thee what is the steep ?
 13. The freeing of a slave,
 14. Or giving food upon a day of hunger
 15. To an orphan near of kin.

أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾
ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا
بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾
أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾
وَالَّذِينَ كَفَرُوا بَايَعْنَا هُمْ أَصْحَابُ
الْمَشْأَمَةِ ﴿١٩﴾
عَلَيْهِمْ نَارُ مُؤَصَّدَةٍ ﴿٢٠﴾



16. Or a needy man in misery;

17. Then that he become of those who believe
and counsel each other

to be steadfast, and counsel each other to be
merciful.

18. Those are the Companions of the Right Hand.

19. And those who disbelieve in Our signs,

they are the Companions of the Left Hand;

20. Over them is a Fire covered down.

سُورَةُ الْفَجْرِ ١٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالْفَجْرِ ۝

وَلَيَالٍ عَشْرٍ ۝

وَالشَّفْعِ وَالْوَتْرِ ۝

وَالْبَيْلِ إِذَا يسَّرِ ۝

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ۝

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۝

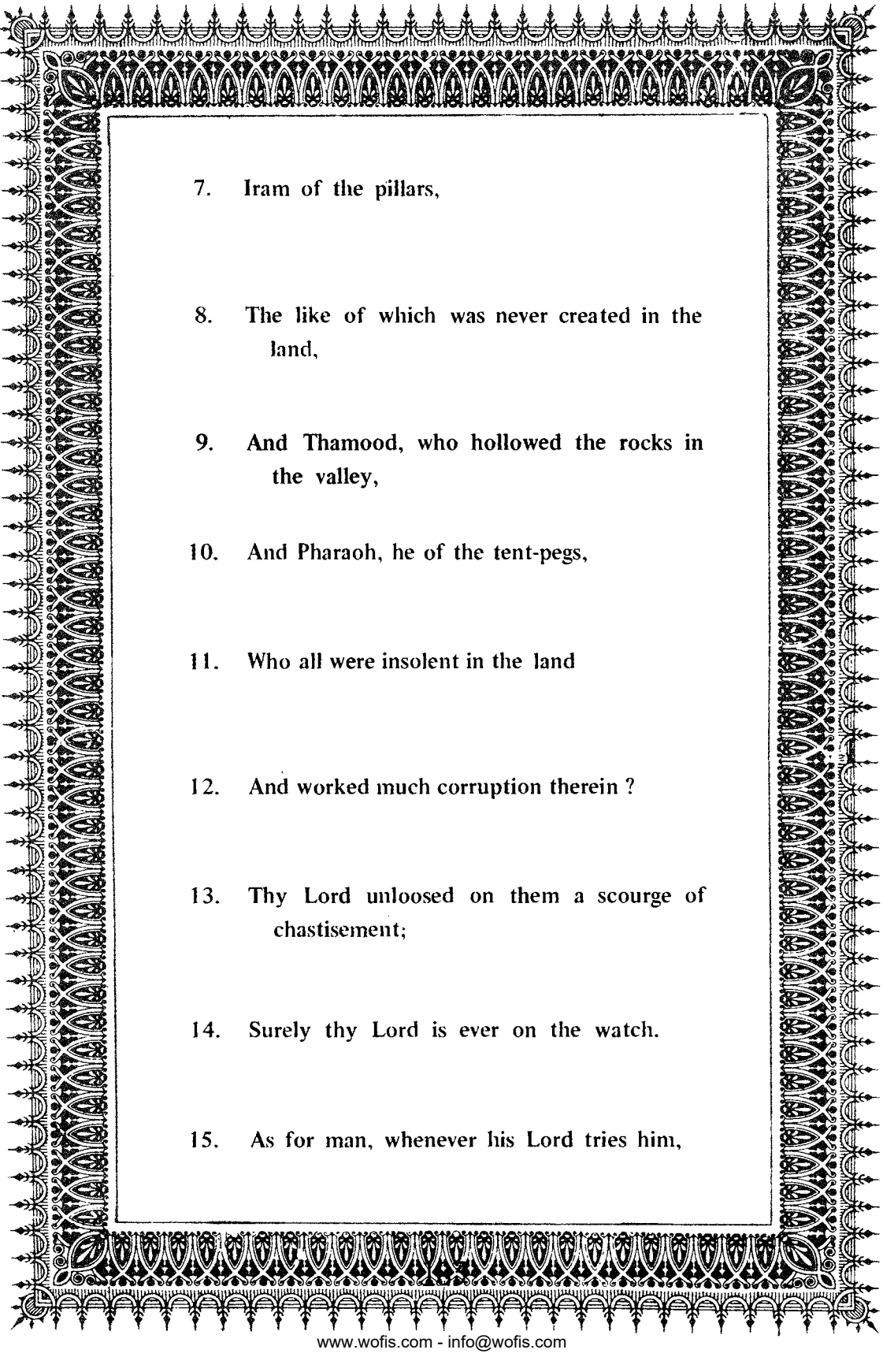
LXXXIX

THE DAWN

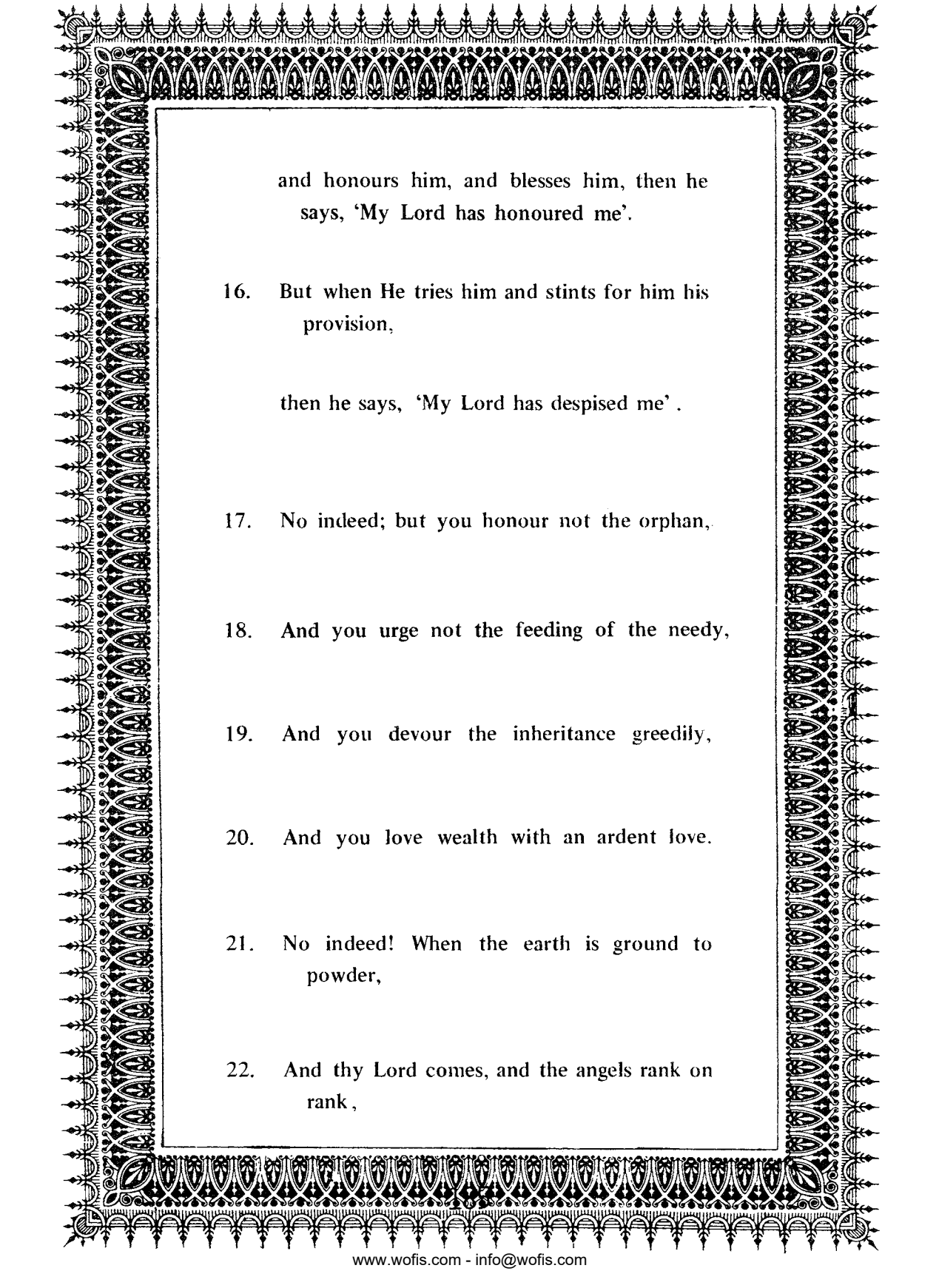
*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By the dawn
2. And ten nights,
3. By the even and the odd,
4. By the night when it journeys on !
5. Is there in that an oath for a mindful man?
6. Hast thou not seen how thy Lord did with
‘Ād,

إِرْمَ ذَاتِ الْعِمَادِ ﴿٧﴾
الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَدِ ﴿٨﴾
وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾
وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾
الَّذِينَ طَغَوْا فِي الْبِلَدِ ﴿١١﴾
فَاكْتَرُوا فِيهَا الْفَسَادَ ﴿١٢﴾
فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾
إِنَّ رَبَّكَ لَبِالْمُرْصَادِ ﴿١٤﴾
فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ

- 
7. Iram of the pillars,
 8. The like of which was never created in the land,
 9. And Thamood, who hollowed the rocks in the valley,
 10. And Pharaoh, he of the tent-pegs,
 11. Who all were insolent in the land
 12. And worked much corruption therein ?
 13. Thy Lord unloosed on them a scourge of chastisement;
 14. Surely thy Lord is ever on the watch.
 15. As for man, whenever his Lord tries him,

فَاكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾
وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ
فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾
كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾
وَلَا تَحْضُونَ عَلَىٰ طَعَامِ الْمُسْكِينِ ﴿١٨﴾
وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا ﴿١٩﴾
وَتَحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾



and honours him, and blesses him, then he says, 'My Lord has honoured me'.

16. But when He tries him and stints for him his provision,

then he says, 'My Lord has despised me'.

17. No indeed; but you honour not the orphan,

18. And you urge not the feeding of the needy,

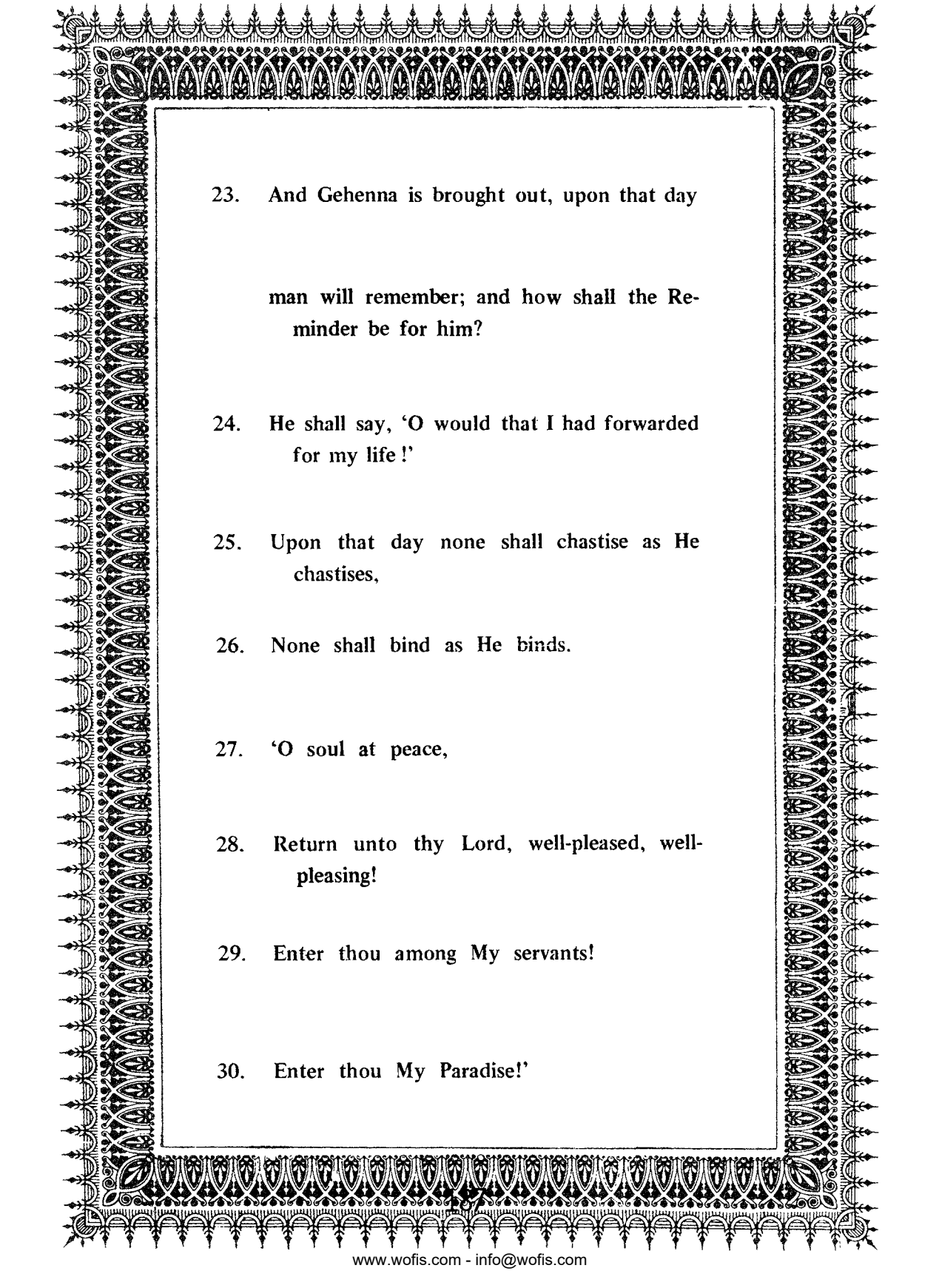
19. And you devour the inheritance greedily,

20. And you love wealth with an ardent love.

21. No indeed! When the earth is ground to powder,

22. And thy Lord comes, and the angels rank on rank,

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ
يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾
يَقُولُ يَلَيْتَنِي قَدَّمْتُ حَيَاتِي ﴿٢٤﴾
فِيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ ﴿٢٥﴾
وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ ﴿٢٦﴾
يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
إِرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾
فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
وَادْخُلِي جَنَّتِي ﴿٣٠﴾



23. And Gehenna is brought out, upon that day

man will remember; and how shall the Re-
minder be for him?

24. He shall say, 'O would that I had forwarded
for my life!'

25. Upon that day none shall chastise as He
chastises,

26. None shall bind as He binds.

27. 'O soul at peace,

28. Return unto thy Lord, well-pleased, well-
pleasing!

29. Enter thou among My servants!

30. Enter thou My Paradise!'

سُورَةُ الْغَاشِيَةِ ١٨

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ

٢ وَجُوهٌ يَوْمَئِذٍ خُشِعَةٌ

٣ عَامِلَةٌ نَاصِبَةٌ

٤ تَصَلَّى نَارًا رَاحِمِيَّةً

٥ تَسْقَى مِنْ عَيْنٍ آبِيَّةٍ

٦ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيحٍ

LXXXVIII

THE ENVELOPER

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Hast thou received the story of the Enveloper?
2. Faces on that day humbled,
3. Labouring, toilworn,
4. Roasting at a scorching fire,
5. Watered at a boiling fountain,
6. No food for them but cactus thorn

لَا يَسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

وَجُودٌ يَوْمَ مِذْيَنَ عَمَةٍ ﴿٨﴾

لَسَعِيهَا رَاضِيَةٌ ﴿٩﴾

فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾

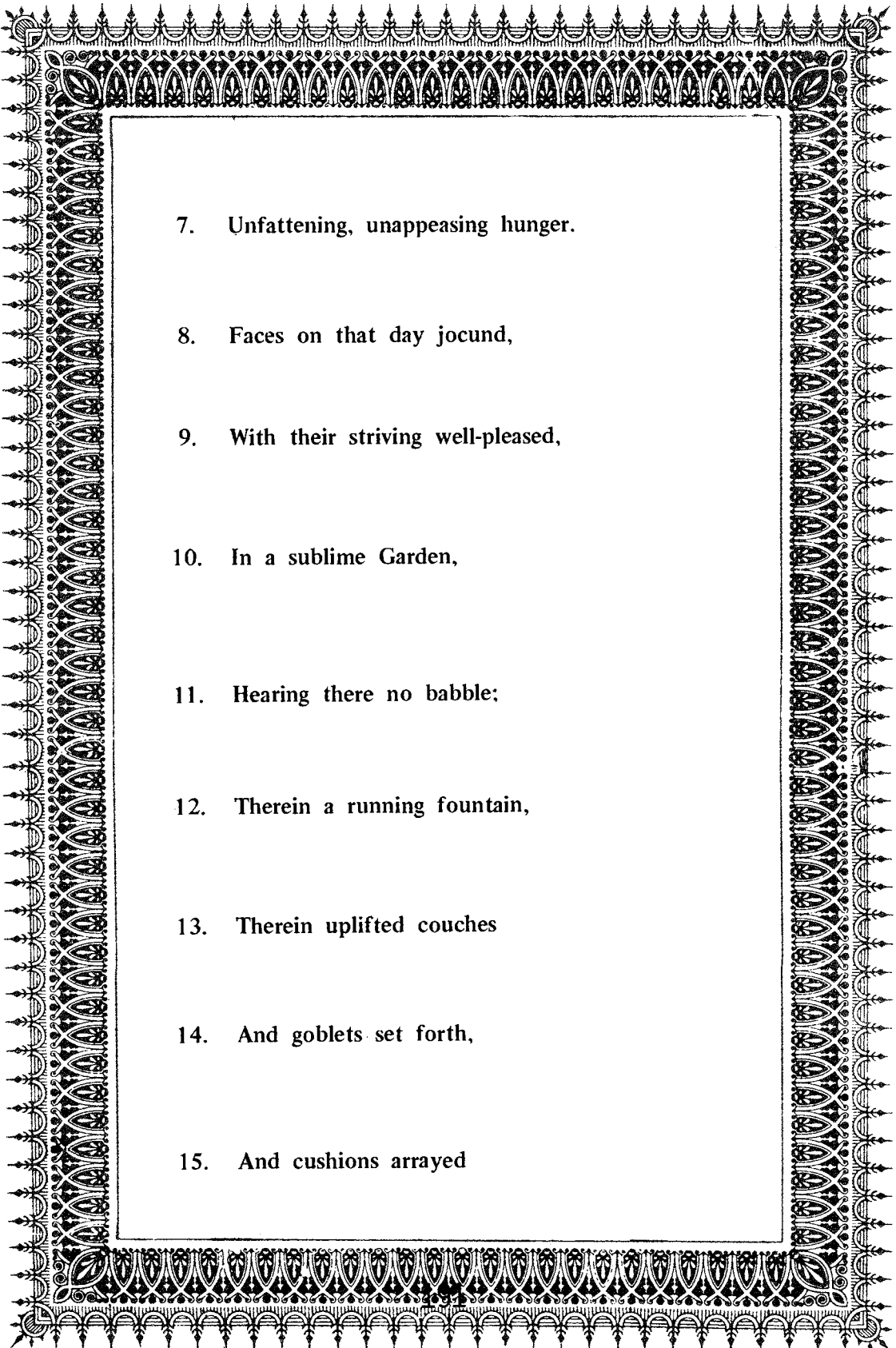
لَا تَسْمَعُ فِيهَا لَغِيَّةٌ ﴿١١﴾

فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾

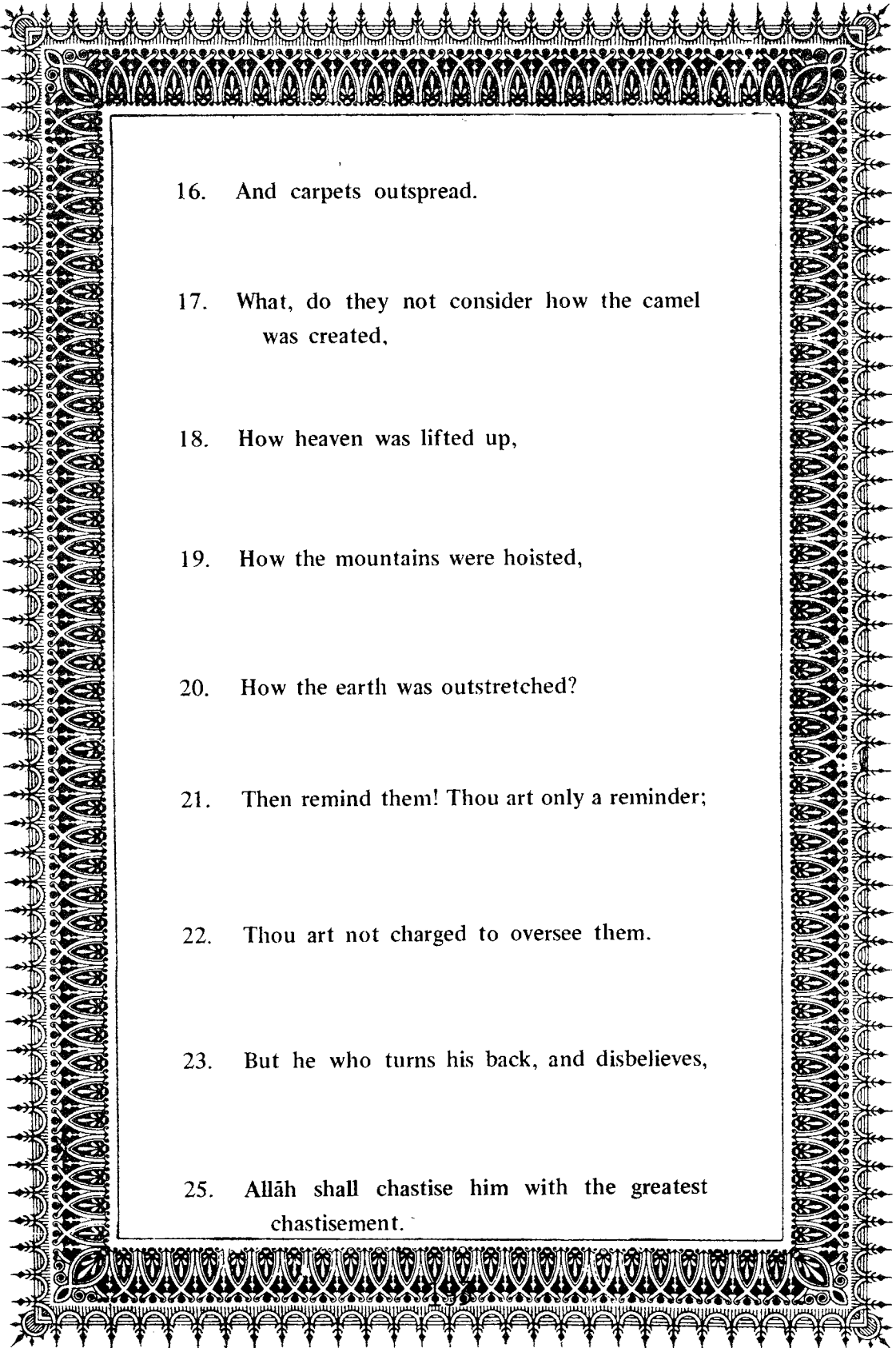
فِيهَا سُرُورٌ مَرْفُوعَةٌ ﴿١٣﴾

وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٤﴾

وَمَنَارِقُ مَصْفُوفَةٌ ﴿١٥﴾

- 
7. Unfattening, unappeasing hunger.
 8. Faces on that day jocund,
 9. With their striving well-pleased,
 10. In a sublime Garden,
 11. Hearing there no babble:
 12. Therein a running fountain,
 13. Therein uplifted couches
 14. And goblets set forth,
 15. And cushions arrayed

وَزَرَابِي مَبْتُوثَةٌ ﴿١٦﴾
أَفَلَا يَنْظُرُونَ إِلَى الْإِبْلِ كَيْفَ خُلِقَتْ
وَالِى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٧﴾
وَالِى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٨﴾
وَالِى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿١٩﴾
فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢٠﴾
لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢١﴾
إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٢﴾
فَعَذَابُ اللَّهِ الْعَذَابُ الْأَكْبَرُ ﴿٢٣﴾

- 
16. And carpets outspread.

 17. What, do they not consider how the camel
was created,

 18. How heaven was lifted up,

 19. How the mountains were hoisted,

 20. How the earth was outstretched?

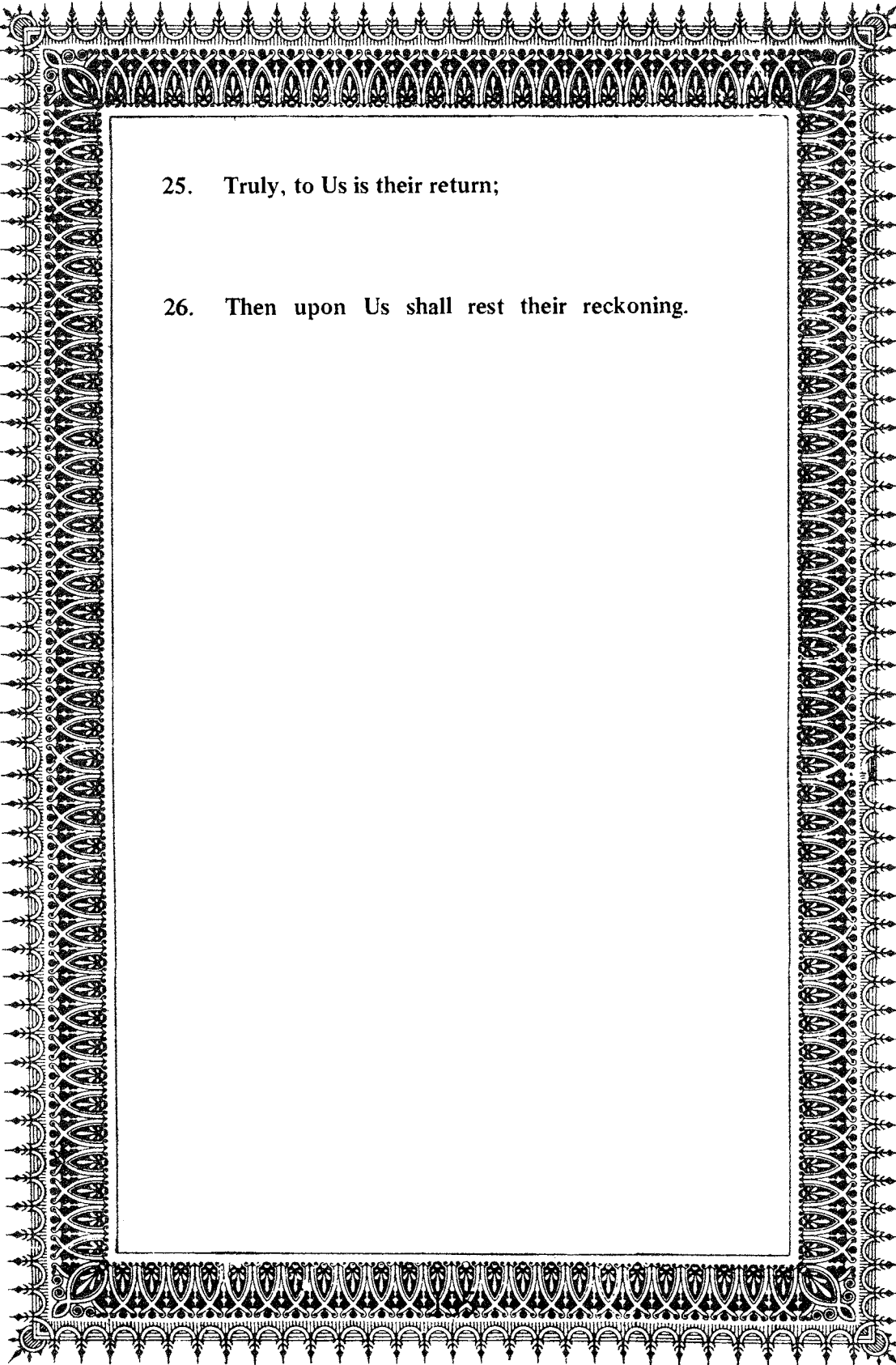
 21. Then remind them! Thou art only a reminder;

 22. Thou art not charged to oversee them.

 23. But he who turns his back, and disbelieves,

 25. Allāh shall chastise him with the greatest
chastisement.

إِنَّ إِلَيْنَا أِيَابَهُمْ ﴿٢٥﴾
يُمْرَأُونَ عَلَيْنَا حِجَابَهُمْ ﴿٢٦﴾



25. Truly, to Us is their return;

26. Then upon Us shall rest their reckoning.

سُورَةُ الْأَعْلَى ٨٧

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

الَّذِي خَلَقَ فَسَوَّى

وَالَّذِي قَدَّرَ فَهَدَى

وَالَّذِي أَخْرَجَ الْمَرْعَى

فَجَعَلَهُ غُثَاءً أَحْوَى

سُقِّرُنَا فَلَا تَنْسَى

LXXXVII

THE MOST HIGH

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Magnify the Name of thy Lord the Most High
2. Who created and shaped,
3. Who determined and guided,
4. Who brought forth the pasturage
5. Then made it a blackening wrack,
6. We shall make thee recite, to forget not

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا

يَخْفَى ﴿٧﴾

وَنُذِيرُكَ لِلْيُسْرَى ﴿٨﴾

فَذَكِّرْ إِنْ نَفَعَتِ الذِّكْرَى ﴿٩﴾

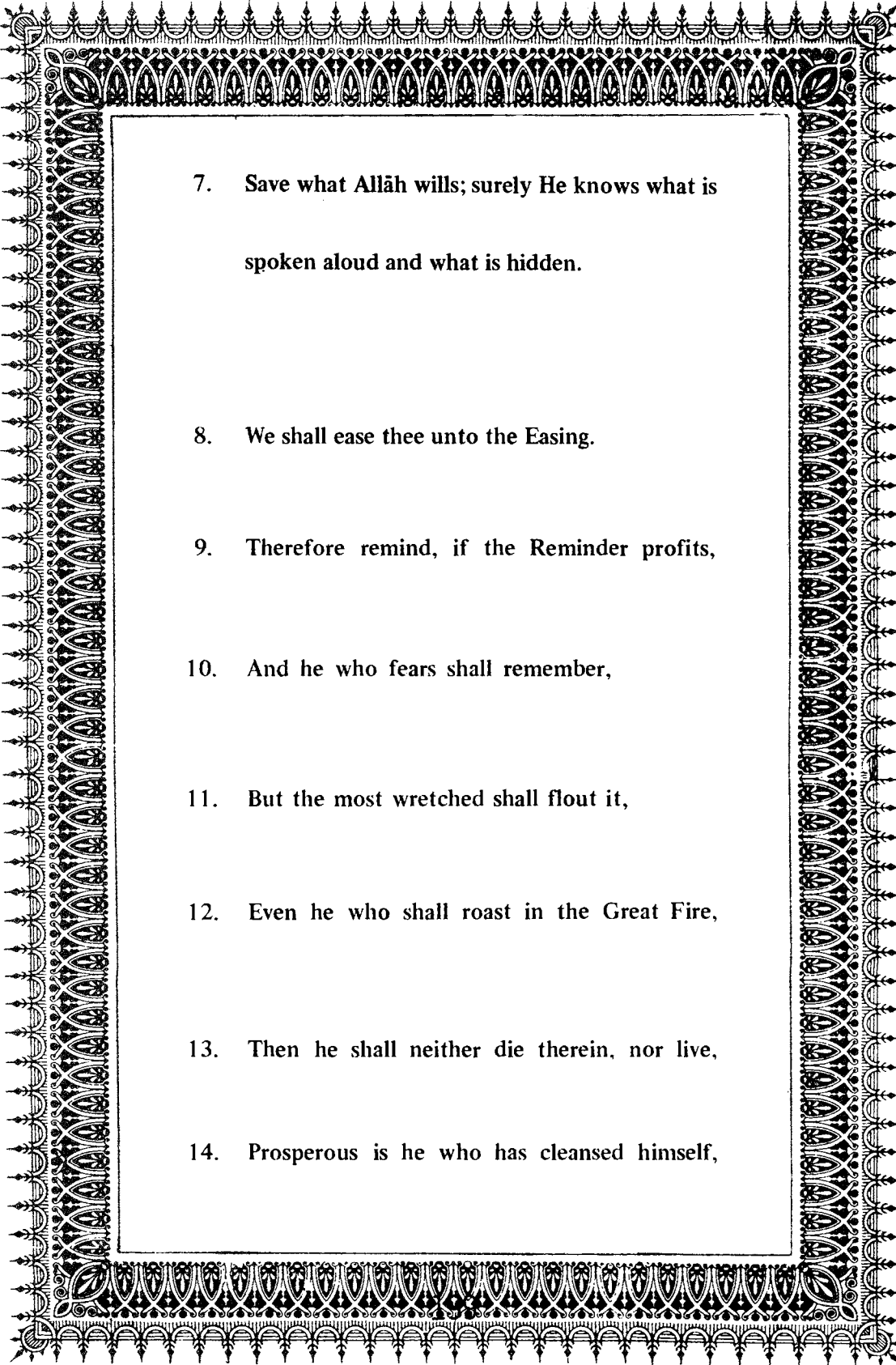
سَيَذَكِّرُكَ مَنْ يُخْفَى ﴿١٠﴾

وَيُخْفِيهَا الْأَشْفَى ﴿١١﴾

الَّذِي يَصِلَى النَّارَ الْكُبْرَى ﴿١٢﴾

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾

قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾

- 
7. Save what Allāh wills; surely He knows what is spoken aloud and what is hidden.

 8. We shall ease thee unto the Easing.

 9. Therefore remind, if the Reminder profits,

 10. And he who fears shall remember,

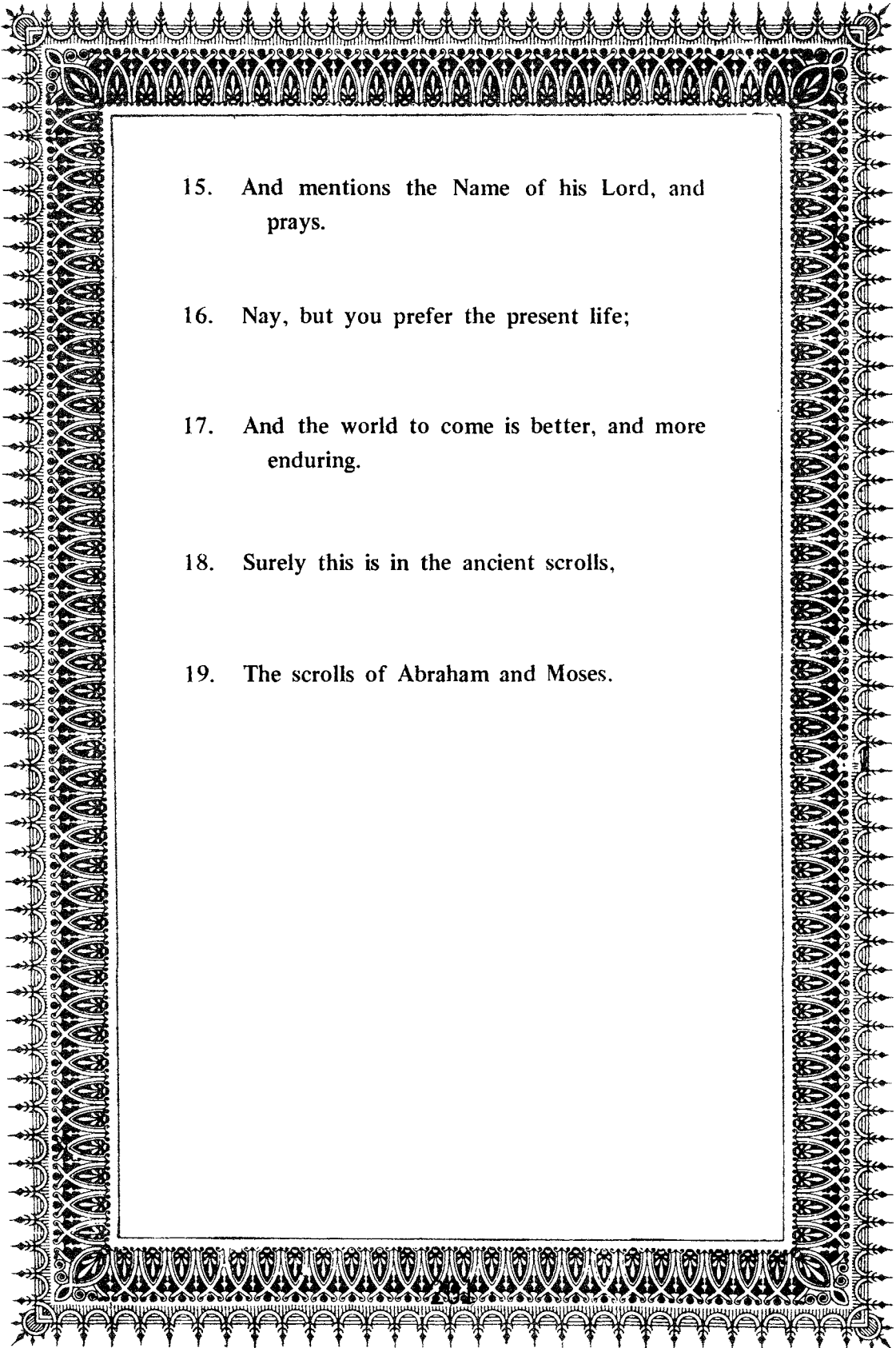
 11. But the most wretched shall flout it,

 12. Even he who shall roast in the Great Fire,

 13. Then he shall neither die therein, nor live,

 14. Prosperous is he who has cleansed himself,

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝
بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا
وَالْآخِرَةَ خَيْرٌ وَأَتَّبِعُوا
إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى
صُحُفِ إِبْرَاهِيمَ وَمُوسَى ۝

- 
15. And mentions the Name of his Lord, and prays.
 16. Nay, but you prefer the present life;
 17. And the world to come is better, and more enduring.
 18. Surely this is in the ancient scrolls,
 19. The scrolls of Abraham and Moses.

سُورَةُ الطَّارِقِ ١٦

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾

وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾

النَّجْمِ الثَّاقِبِ ﴿٣﴾

إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

LXXXVI

THE NIGHT - STAR

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By heaven and the night-star !
2. And what shall teach thee what is the night-star ?
3. The piercing star !
4. Over every soul there is a watcher.
5. So let man consider of what he was created;
6. He was created of gushing water

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ﴿٨﴾

يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

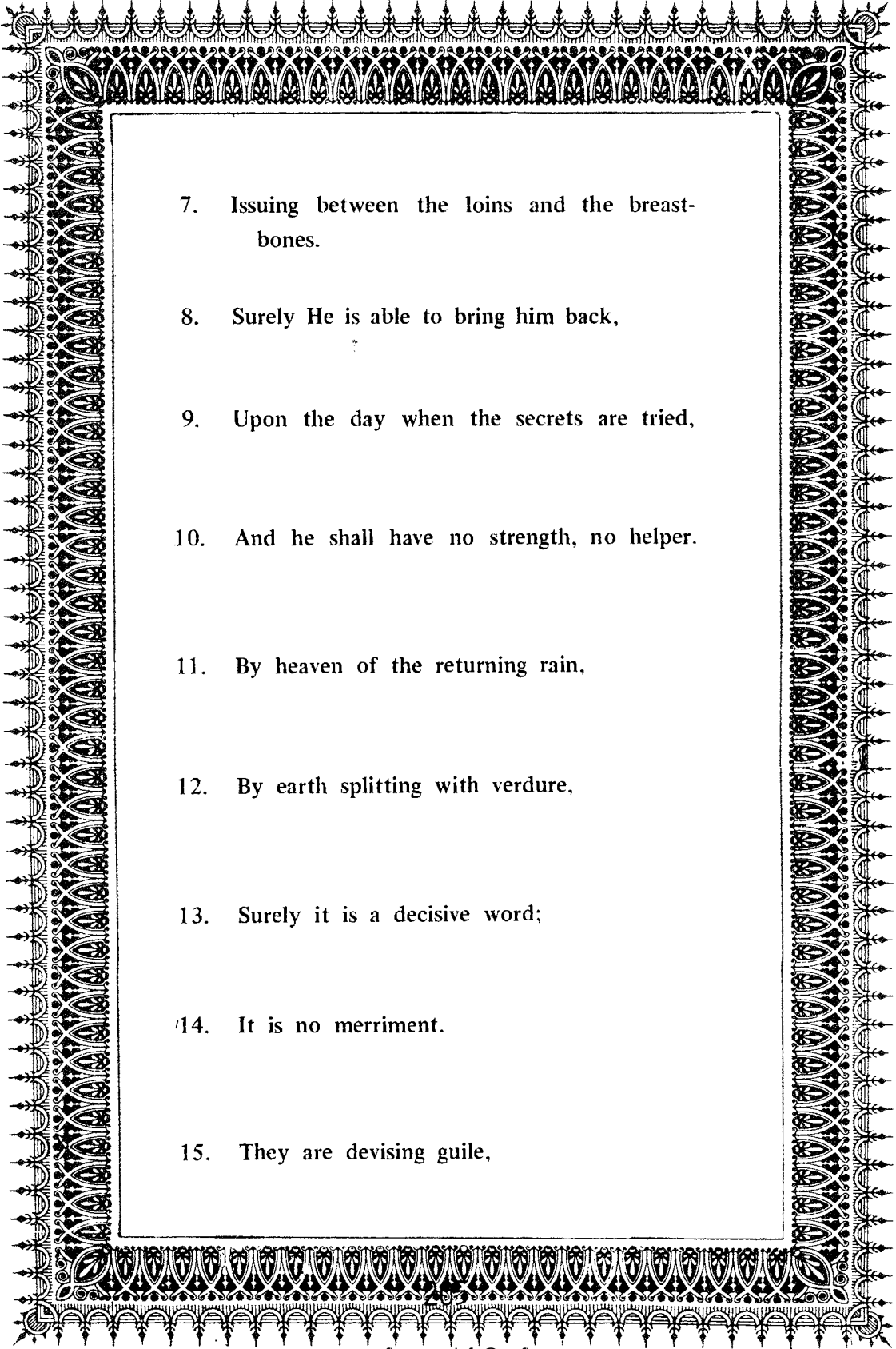
وَالسَّمَاءِ ذَاتِ الرَّجَمِ ﴿١١﴾

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾

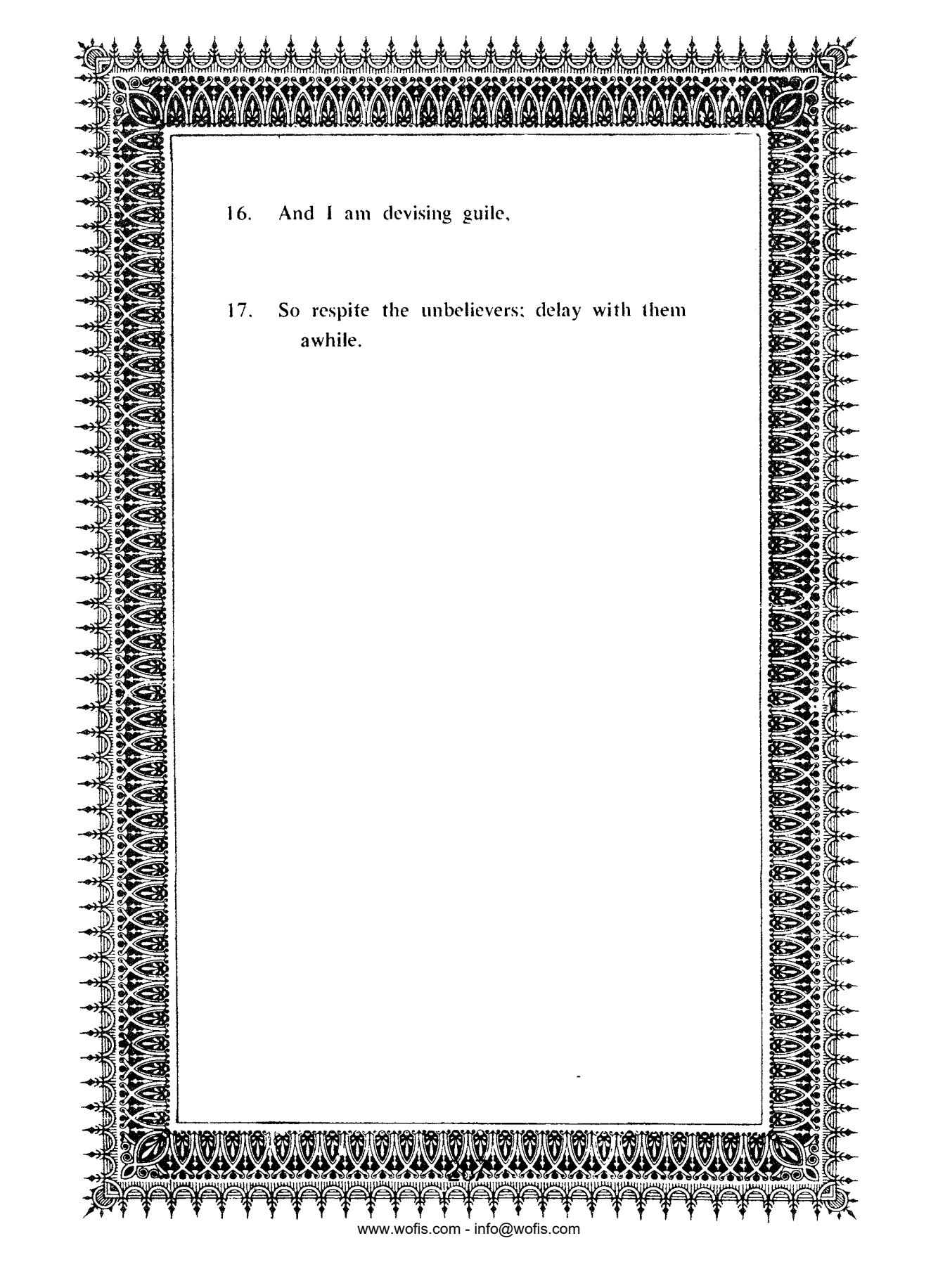
إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾

وَمَا هُوَ إِلَّا هَزْلٌ ﴿١٤﴾

إِنَّمَا يَكِيدُونَ كَيْدًا ﴿١٥﴾

- 
7. Issuing between the loins and the breast-bones.
 8. Surely He is able to bring him back,
 9. Upon the day when the secrets are tried,
 10. And he shall have no strength, no helper.
 11. By heaven of the returning rain,
 12. By earth splitting with verdure,
 13. Surely it is a decisive word;
 14. It is no merriment.
 15. They are devising guile,

وَإِكِيدُ كَيْدًا ۝
فَهَلِ الْكَافِرِينَ أَهْلُهُمْ رُؤَيْدًا ۝



16. And I am devising guile,

17. So respite the unbelievers; delay with them
awhile.

سُورَةُ الْبُرُوجِ ١٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾

وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾

وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾

قُلِ اصْحَابُ الْأَخْضُدِ ﴿٤﴾

النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾

إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾

LXXXV

THE CONSTELLATIONS

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By heaven of the constellations,
2. By the promised day,
3. By the witness and the witnessed,
4. Slain were the Men of the Pit,
5. The fire abounding in fuel,
6. When they were seated over it

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾
وَمَا تَقْصُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ

الْغَزِيرِ الْحَمِيدِ ﴿٨﴾

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

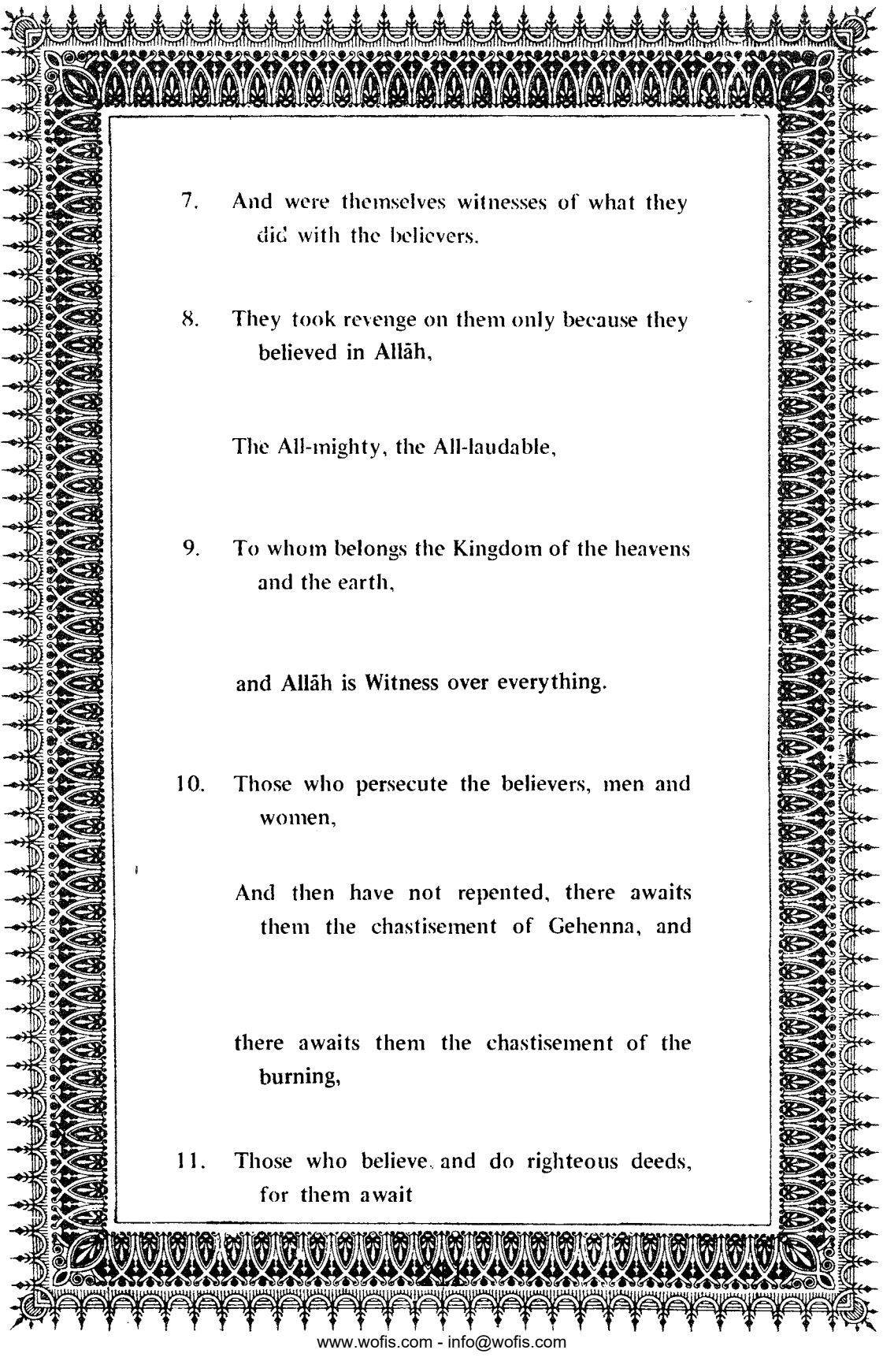
وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ

عَذَابٌ الْحَرِيقِ ﴿١٠﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ



7. And were themselves witnesses of what they did with the believers.

8. They took revenge on them only because they believed in Allāh,

The All-mighty, the All-laudable,

9. To whom belongs the Kingdom of the heavens and the earth,

and Allāh is Witness over everything.

10. Those who persecute the believers, men and women,

And then have not repented, there awaits them the chastisement of Gehenna, and

there awaits them the chastisement of the burning,

11. Those who believe and do righteous deeds, for them await

جَبَّتْ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ

الْقَوْزُ الْكَبِيرُ ﴿١١﴾

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾

إِنَّهُ هُوَ يُبَدِّلُ وَيُعِيدُ ﴿١٣﴾

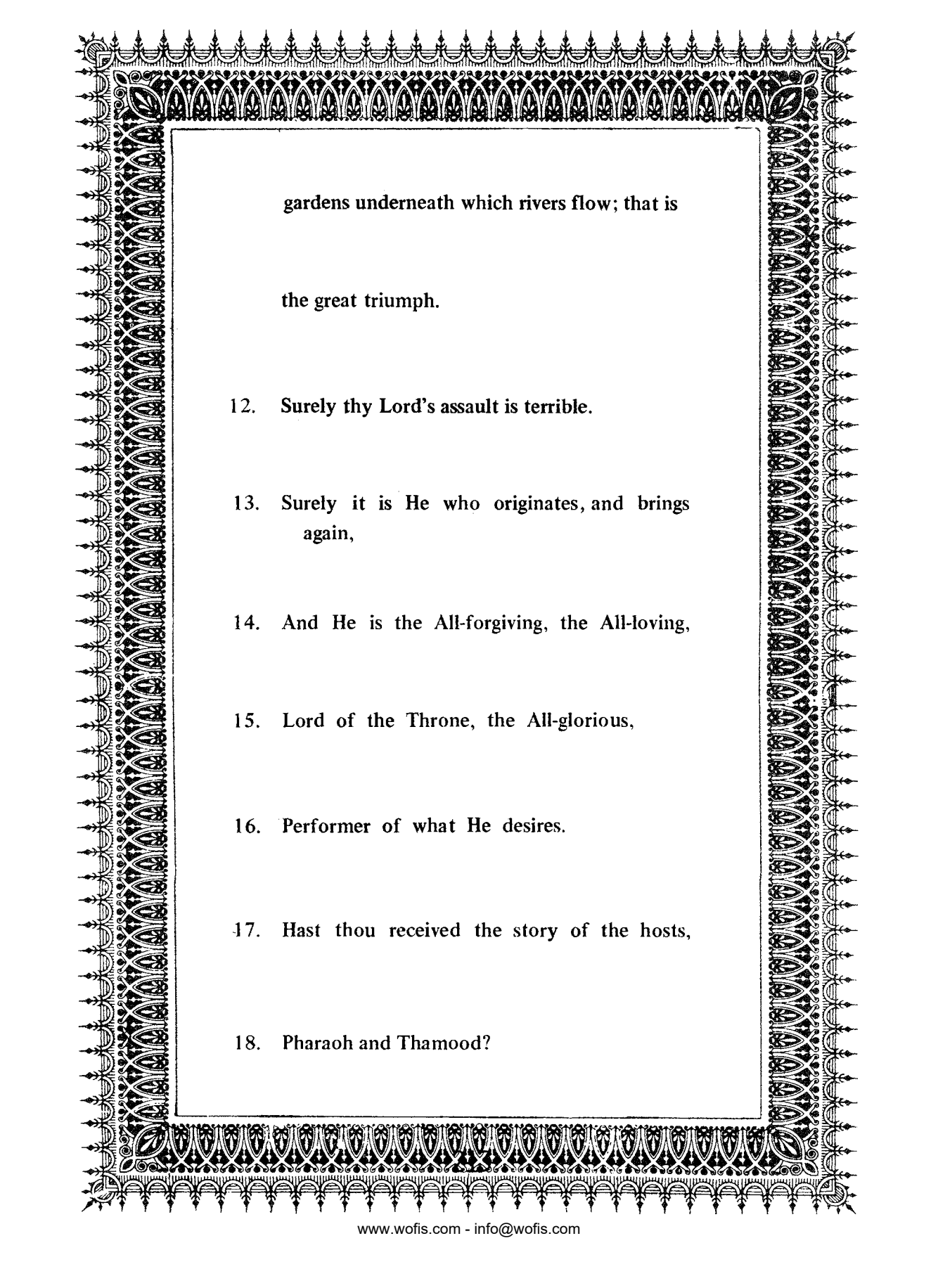
وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾

ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾

فَقَالَ لِمَ يُرِيدُ ﴿١٦﴾

هَلْ آتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾

فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾

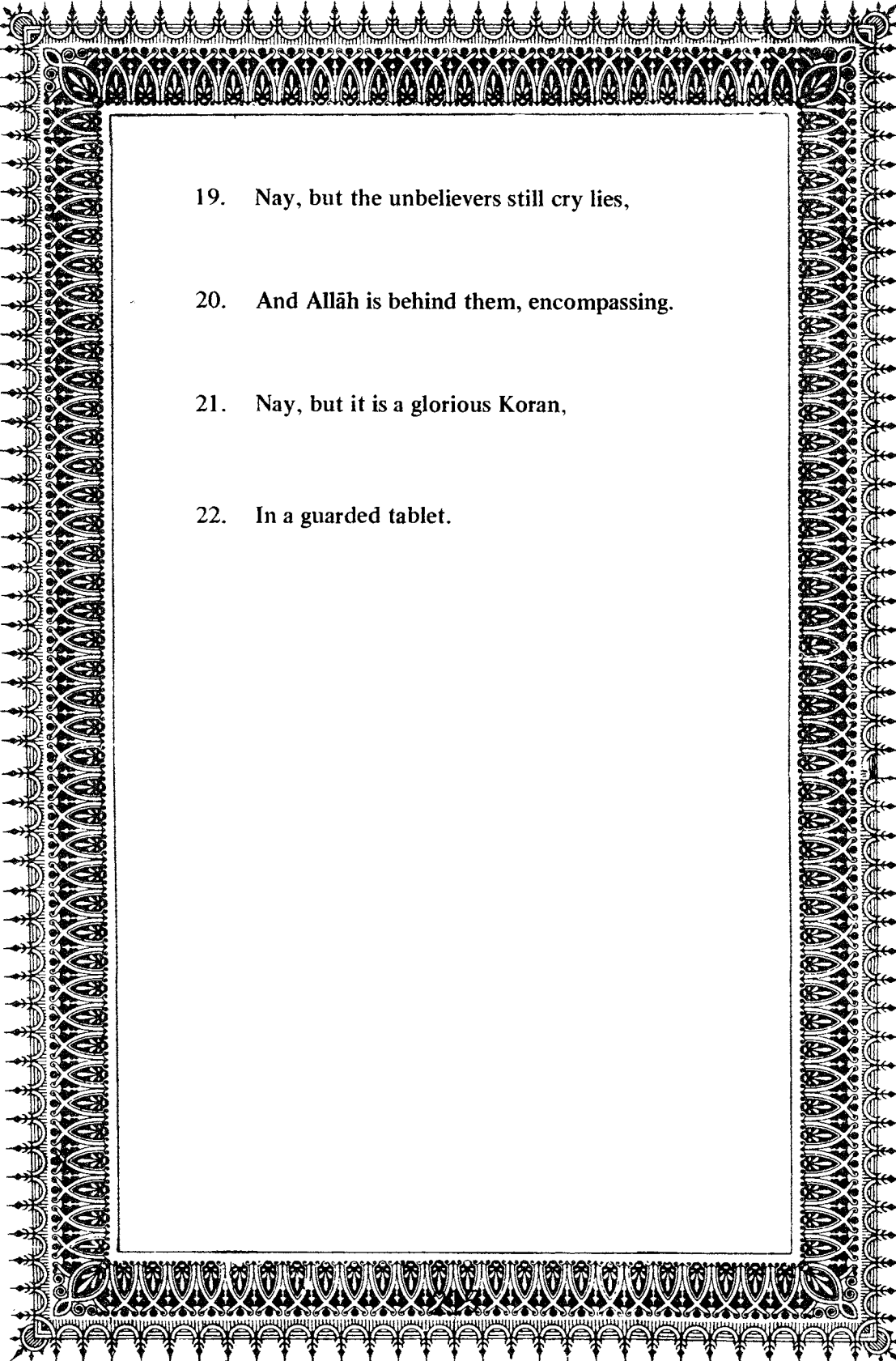


gardens underneath which rivers flow; that is

the great triumph.

12. Surely thy Lord's assault is terrible.
13. Surely it is He who originates, and brings
again,
14. And He is the All-forgiving, the All-loving,
15. Lord of the Throne, the All-glorious,
16. Performer of what He desires.
17. Hast thou received the story of the hosts,
18. Pharaoh and Thamood?

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١١﴾
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ﴿٢٠﴾
بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾
فِي لَوْحٍ مَحْفُوظٍ ﴿٢٢﴾

- 
19. Nay, but the unbelievers still cry lies,
 20. And Allāh is behind them, encompassing.
 21. Nay, but it is a glorious Koran,
 22. In a guarded tablet.

سُورَةُ الْاِسْتِشْقَاقِ ١٤

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

١ اِذَا السَّمَاءُ اُنشَقَّتْ

٢ وَاذِنْتَ لِرَبِّهَا وَحُتَّتْ

٣ وَاِذَا الْاَرْضُ مُدَّتْ

٤ وَاَلْقَتْ مَا فِيهَا وَتَخَلَّتْ

٥ وَاذِنْتَ لِرَبِّهَا وَحُتَّتْ

يَا أَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلَىٰ رَبِّكَ

LXXXIV

THE RENDING

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. When heaven is rent asunder
2. And gives ear to its Lord, and is fitly disposed;
3. When earth is stretched out,
4. And casts forth what is in it, and voids itself,
5. And gives ear to its Lord, and is fitly disposed!
6. O Man! Thou art labouring unto thy Lord

كَدْحًا فَمَلَقِيهِ ①

فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ ②

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ③

وَيُقَلَّبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ④

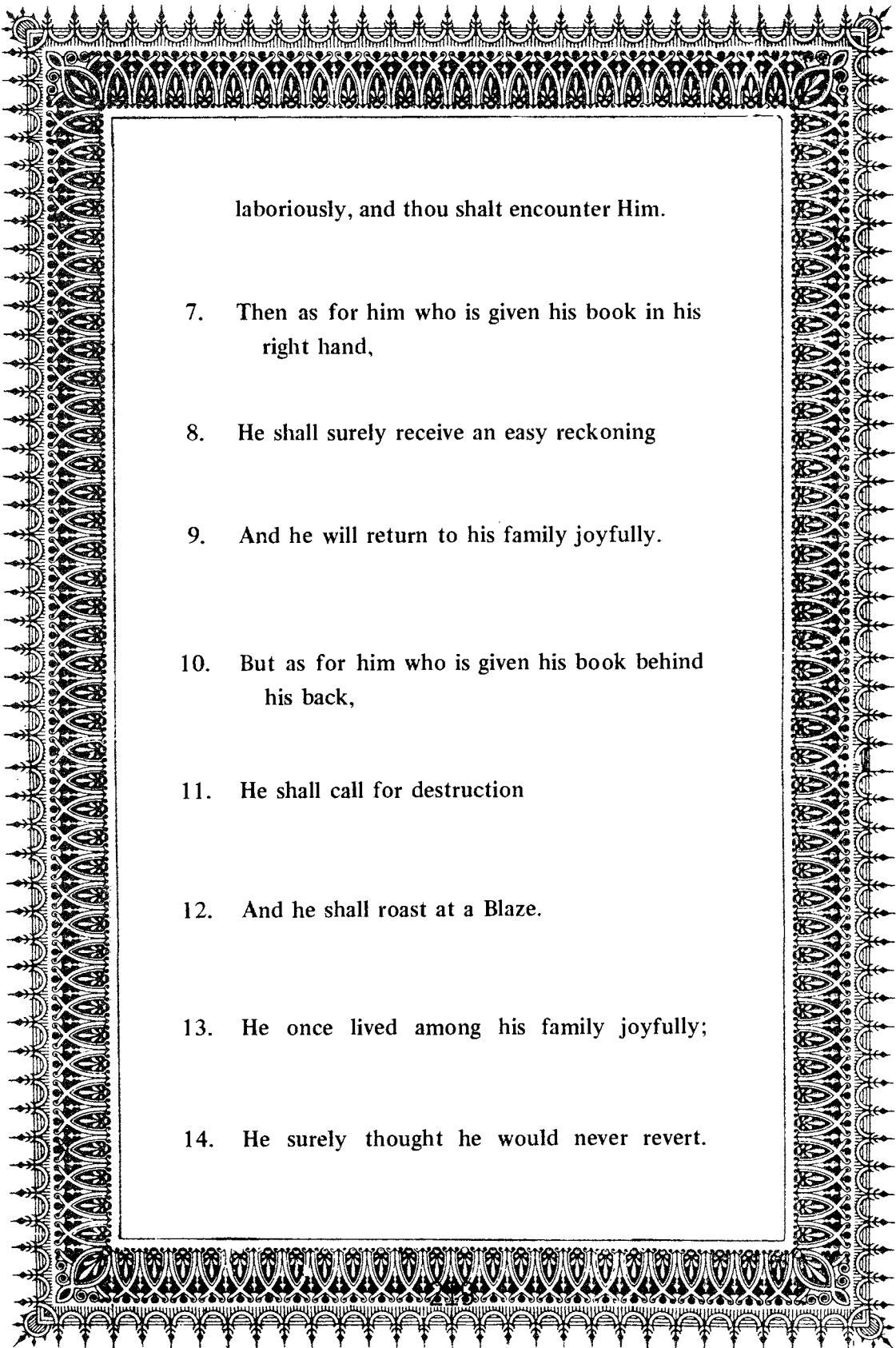
وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ⑤

فَسَوْفَ يَدْعُوا بُرُورًا ⑥

وَيَصْلَىٰ سَعِيرًا ⑦

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ⑧

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ ⑨



laboriously, and thou shalt encounter Him.

7. Then as for him who is given his book in his right hand,
8. He shall surely receive an easy reckoning
9. And he will return to his family joyfully.
10. But as for him who is given his book behind his back,
11. He shall call for destruction
12. And he shall roast at a Blaze.
13. He once lived among his family joyfully;
14. He surely thought he would never revert.

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا ﴿١٥﴾

فَلَا أُقْسِمُ بِالشَّفَقِ ﴿١٦﴾

وَاللَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾

لَتَرْكَبُنَّ طَبَقًا عَن طَبِقٍ ﴿١٩﴾

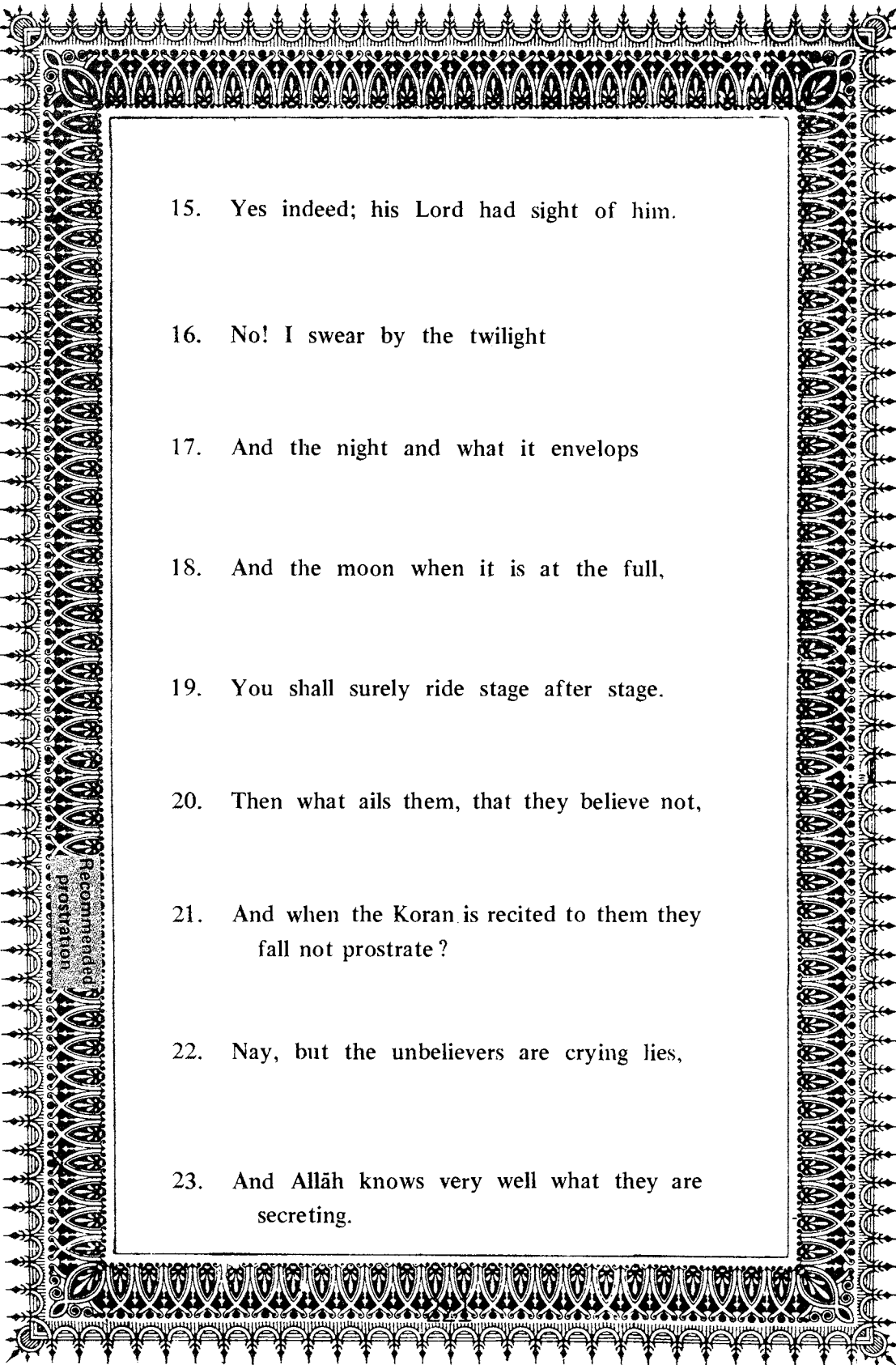
فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٢١﴾

بَلِ الَّذِينَ كَفَرُوا يَكْذِبُونَ ﴿٢٢﴾

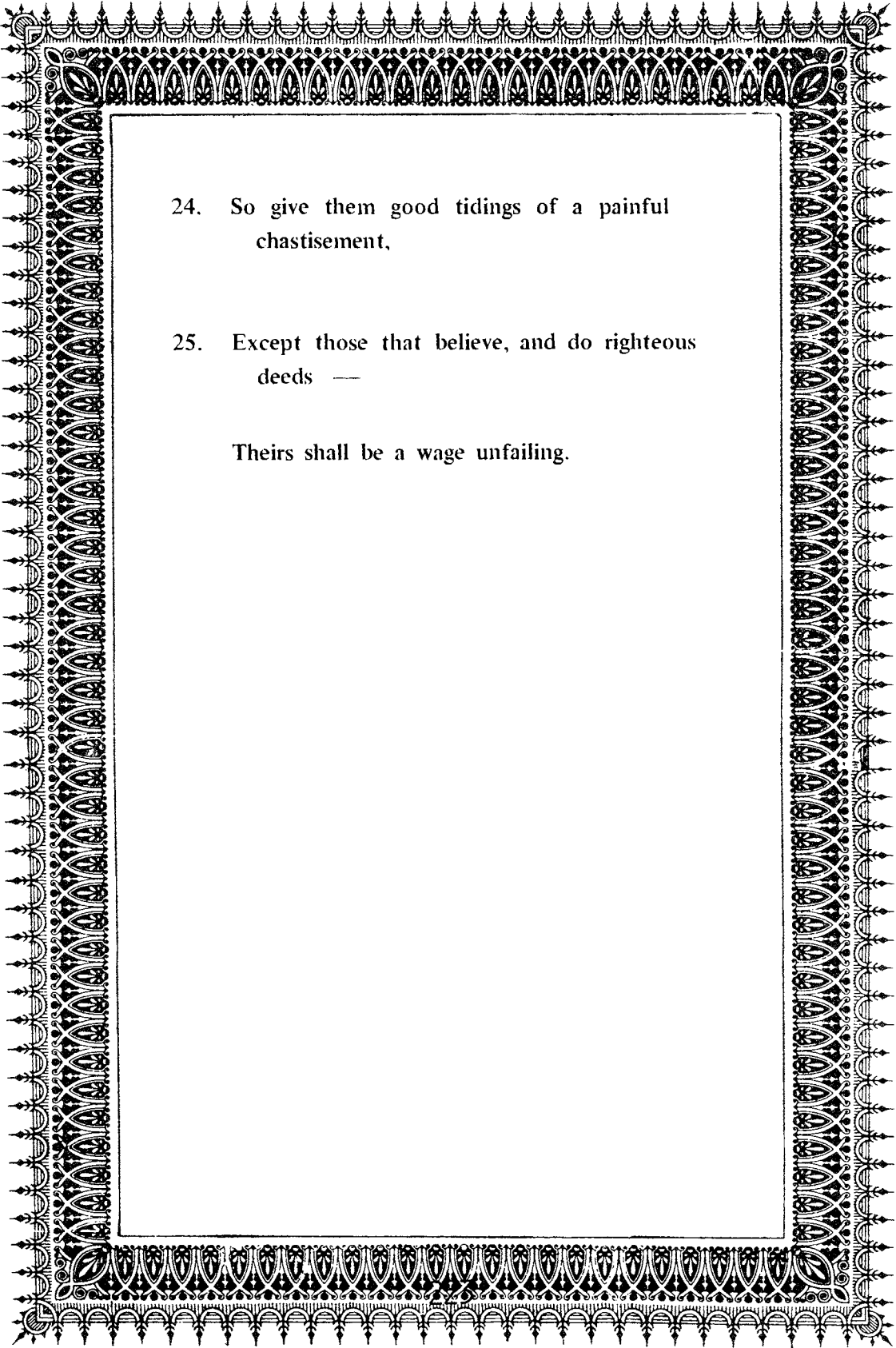
وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾

سُورَةُ
مَدَنِيَّةٌ

- 
15. Yes indeed; his Lord had sight of him.
16. No! I swear by the twilight
17. And the night and what it envelops
18. And the moon when it is at the full,
19. You shall surely ride stage after stage.
20. Then what ails them, that they believe not,
21. And when the Koran is recited to them they
fall not prostrate ?
22. Nay, but the unbelievers are crying lies,
23. And Allāh knows very well what they are
secreting.

Recommended
prostration

فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾



24. So give them good tidings of a painful chastisement,

25. Except those that believe, and do righteous deeds —

Theirs shall be a wage unfailing.

سُورَةُ الْمُطَفِّفِينَ ١٣

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِلْمُطَفِّفِينَ ﴿١﴾

الَّذِينَ إِذَا كَالُوا عَلَى النَّاسِ لَسِتُونَ ﴿٢﴾

وَإِذَا كَالُوهُمْ أَوَّزَوْهُمْ يَخْسِرُونَ ﴿٣﴾

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾

لِيَوْمٍ عَظِيمٍ ﴿٥﴾

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

LXXXIII

THE STINTERS

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Woe to the stinters
2. Who, when they measure against the people,
take full measure
3. But, when they measure for them or weigh for
them, do skimp.
4. Do those not think that they shall be raised up
5. Unto a mighty day
6. A day when mankind shall stand before the
Lord of all Being ?

كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سَجِينٍ ﴿٧﴾

وَمَا أَدْرَاكَ مَا سَجِينٌ ﴿٨﴾

كِتَابٌ مَرْقُومٌ ﴿٩﴾

وَبِلْ يَوْمَئِذٍ لِّلْكَذِبِينَ ﴿١٠﴾

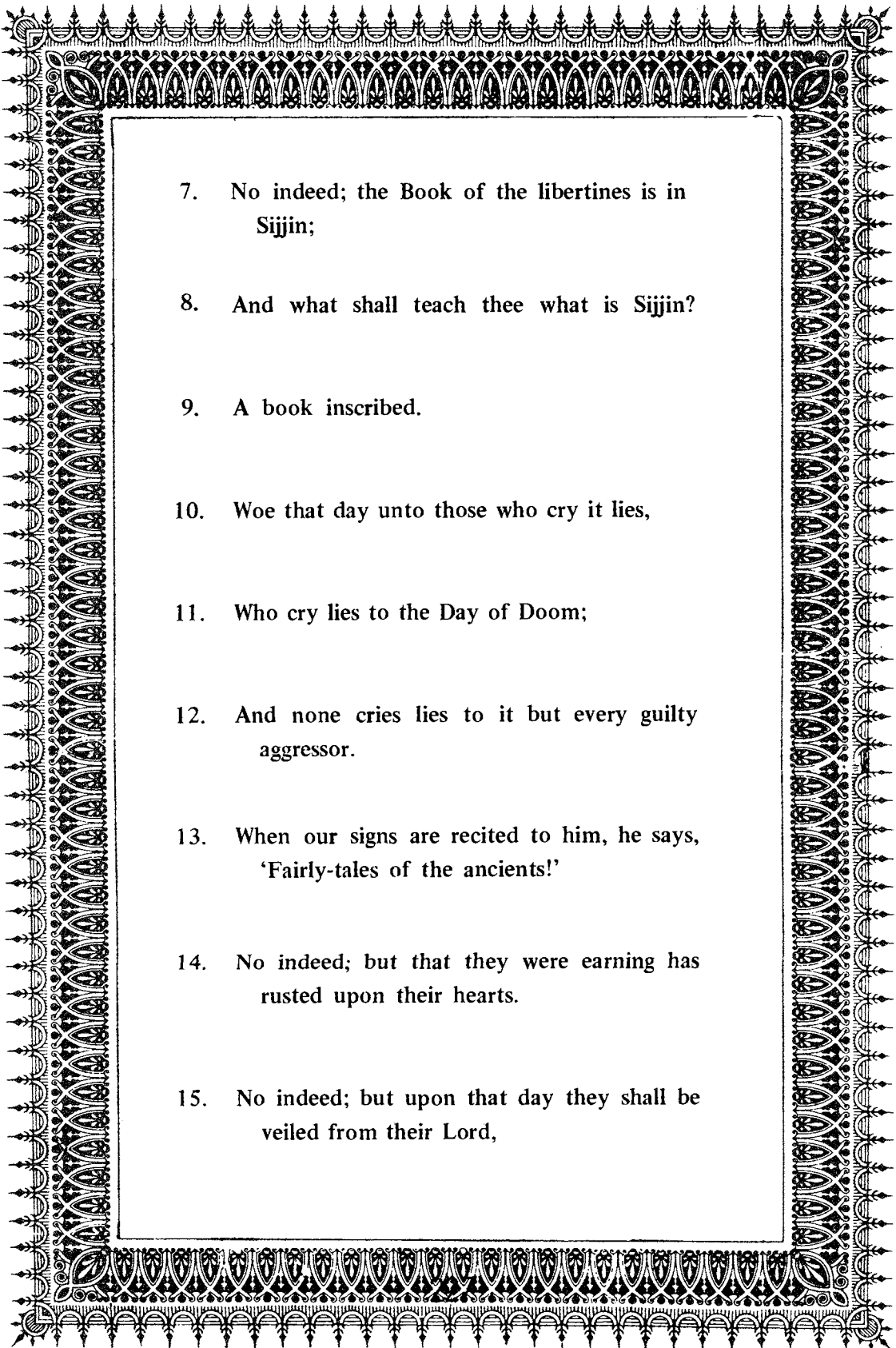
الَّذِينَ يُكذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾

وَمَا يَكذِّبُ بِهِ إِلَّا كُلٌّ مُعْتَدٍ أَشِيمٍ ﴿١٢﴾

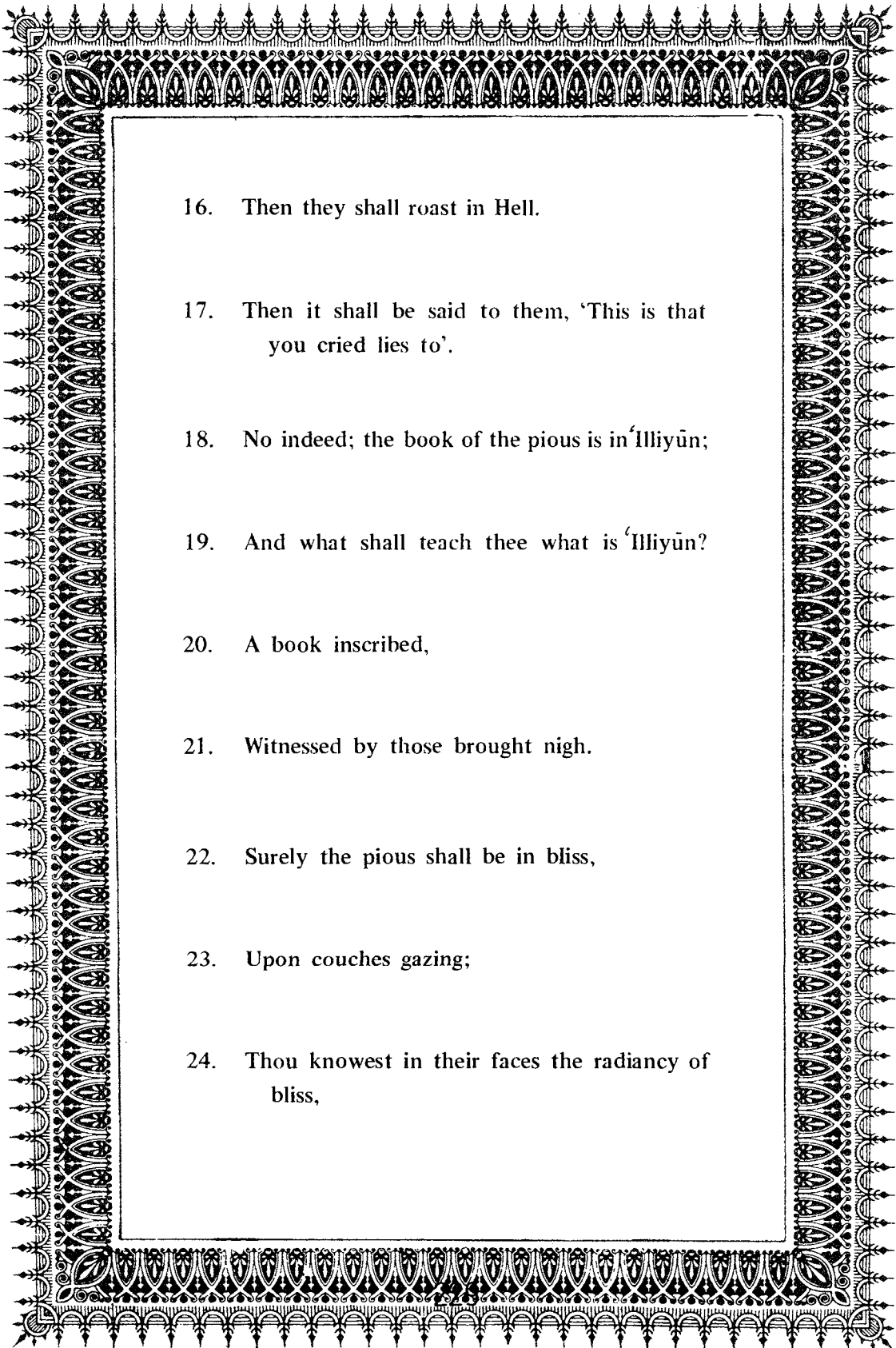
إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا فَأَلْ سَاطِرٌ أُولَٰئِينَ ﴿١٣﴾

كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُونَ ﴿١٥﴾

- 
7. No indeed; the Book of the libertines is in
Sijjin;
 8. And what shall teach thee what is Sijjin?
 9. A book inscribed.
 10. Woe that day unto those who cry it lies,
 11. Who cry lies to the Day of Doom;
 12. And none cries lies to it but every guilty
aggressor.
 13. When our signs are recited to him, he says,
'Fairly-tales of the ancients!'
 14. No indeed; but that they were earning has
rusted upon their hearts.
 15. No indeed; but upon that day they shall be
veiled from their Lord,

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾
ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾
كَلَّا إِنَّ كِتَابَ الْأَنْبِيَاءِ لَفِي عِلِّيِّينَ ﴿١٨﴾
وَمَا آدُرُكَ مَا عَمِلُونَ ﴿١٩﴾
كِتَابٌ مَرْفُومٌ ﴿٢٠﴾
يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾
إِنَّ الْأَنْبِيَاءَ لَفِي نَعِيمٍ ﴿٢٢﴾
عَلَى الْأَرَائِكِ يُنظَرُونَ ﴿٢٣﴾
تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

- 
16. Then they shall roast in Hell.
 17. Then it shall be said to them, 'This is that you cried lies to'.
 18. No indeed; the book of the pious is in 'Illiyūn;
 19. And what shall teach thee what is 'Illiyūn?
 20. A book inscribed,
 21. Witnessed by those brought nigh.
 22. Surely the pious shall be in bliss,
 23. Upon couches gazing;
 24. Thou knowest in their faces the radiancy of bliss,

لُسُقُونَ مِنْ رَحِيْقِ مَخْتُوْمٍ ﴿٢٥﴾

خِيْمُهُ مِسْكٌ

وَفِي ذٰلِكَ فَلَيْتٰنَ فِى الْمُنْتَفِسُوْنَ ﴿٢٦﴾

وَمِرْاٰجُهُ مِنْ تَسْنِيْمٍ ﴿٢٧﴾

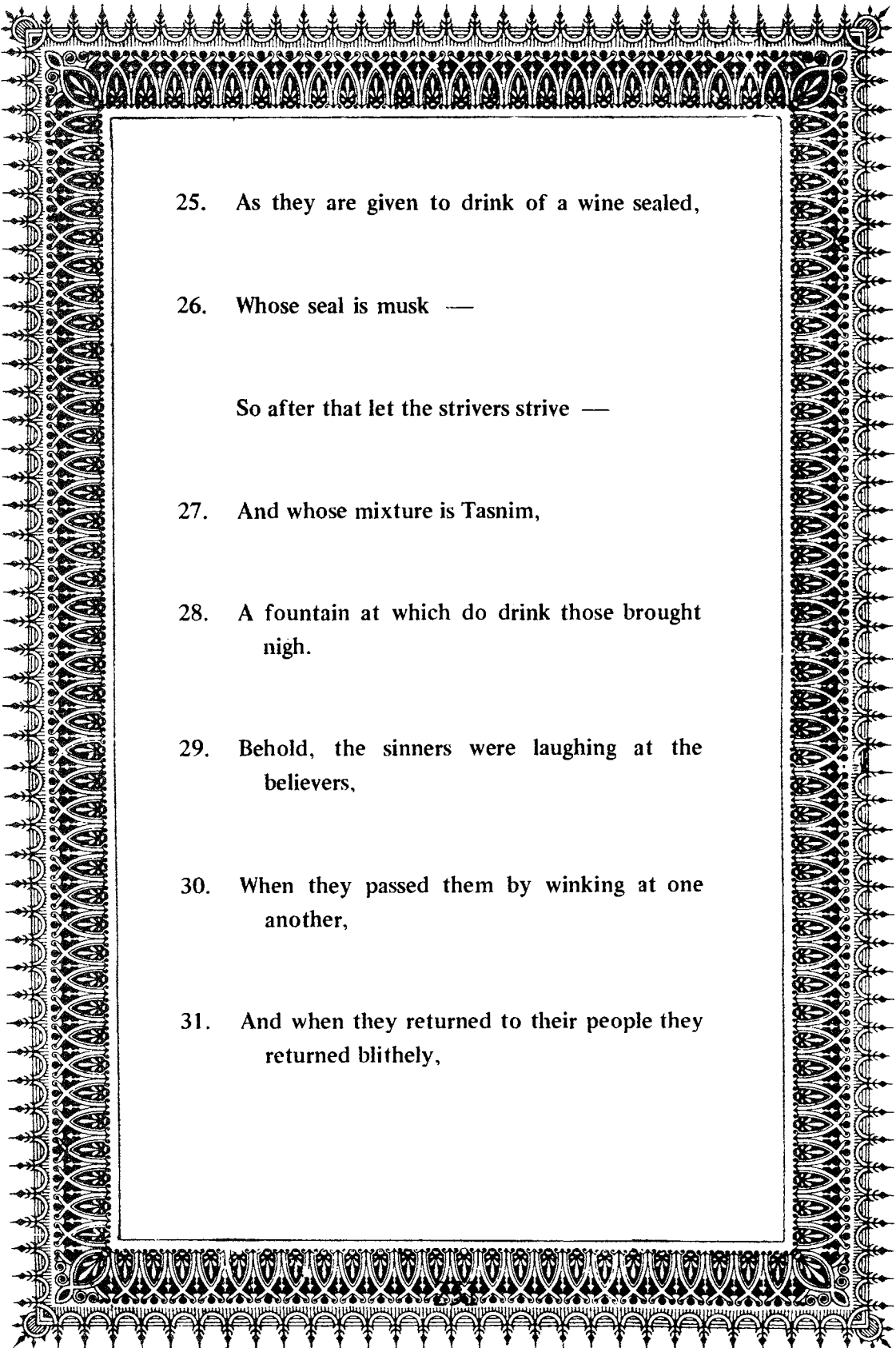
عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُوْنَ ﴿٢٨﴾

اِنَّ الَّذِيْنَ اَجْرُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا

يَضْحَكُوْنَ ﴿٢٩﴾

وَاِذَا مَرُّوْا بِهِمْ يَتَغَامَرُوْنَ ﴿٣٠﴾

وَاِذَا انْقَلَبُوْا اِلَىْ اَهْلِهِمْ اِنْقَلَبُوْا فِكْهِيْنَ ﴿٣١﴾



25. As they are given to drink of a wine sealed,

26. Whose seal is musk —

So after that let the strivers strive —

27. And whose mixture is Tasnim,

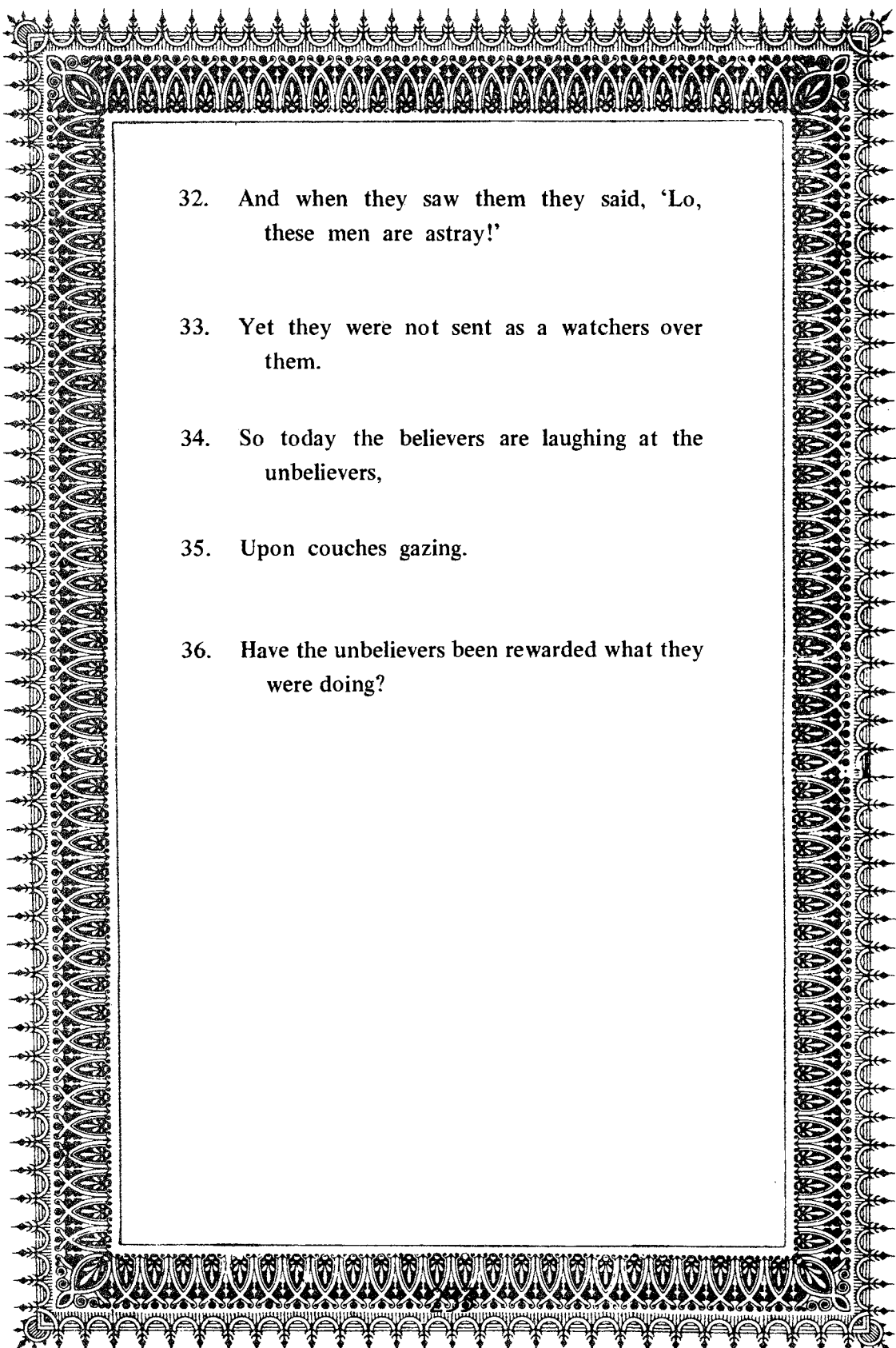
28. A fountain at which do drink those brought
nigh.

29. Behold, the sinners were laughing at the
believers,

30. When they passed them by winking at one
another,

31. And when they returned to their people they
returned blithely,

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُونَ ﴿٣٢﴾
وَمَا أَرْسَلْنَا عَلَيْهِمْ حَفِظِينَ ﴿٣٣﴾
فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾
هَلْ تُؤْتُونَ الْكُفَّارَ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

- 
32. And when they saw them they said, 'Lo,
these men are astray!'
33. Yet they were not sent as a watchers over
them.
34. So today the believers are laughing at the
unbelievers,
35. Upon couches gazing.
36. Have the unbelievers been rewarded what they
were doing?

سُورَةُ الْاِنْفِطَارِ ١٢

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

اِذَا السَّمَاءُ اِنْفَطَرَتْ ﴿١﴾

وَاِذَا الْكُوَاكِبُ اَسْتَرَّتْ ﴿٢﴾

وَاِذَا الْبِحَارُ فُجِّرَتْ ﴿٣﴾

وَاِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾

عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَاَخَّرَتْ ﴿٥﴾

يَا أَيُّهَا الْاِنْسَانُ مَّا غَرَّكَ بِرَبِّكَ الْكَرِیْمِ ﴿٦﴾

LXXXII

THE SPLITTING

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. When heaven is split open,
2. When the stars are scattered,
3. When the seas swarm over,
4. When the tombs are overthrown,
5. Then a soul shall know its works, the former
and the latter.
6. O Man! What deceived thee as to thy generous
Lord

الَّذِي خَلَقَكَ فَسَوِّكَ فَعَدَلَكَ ﴿٧﴾

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾

كَلَّا بَلْ تُكَذِّبُونَ بِالذِّينِ ﴿٩﴾

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾

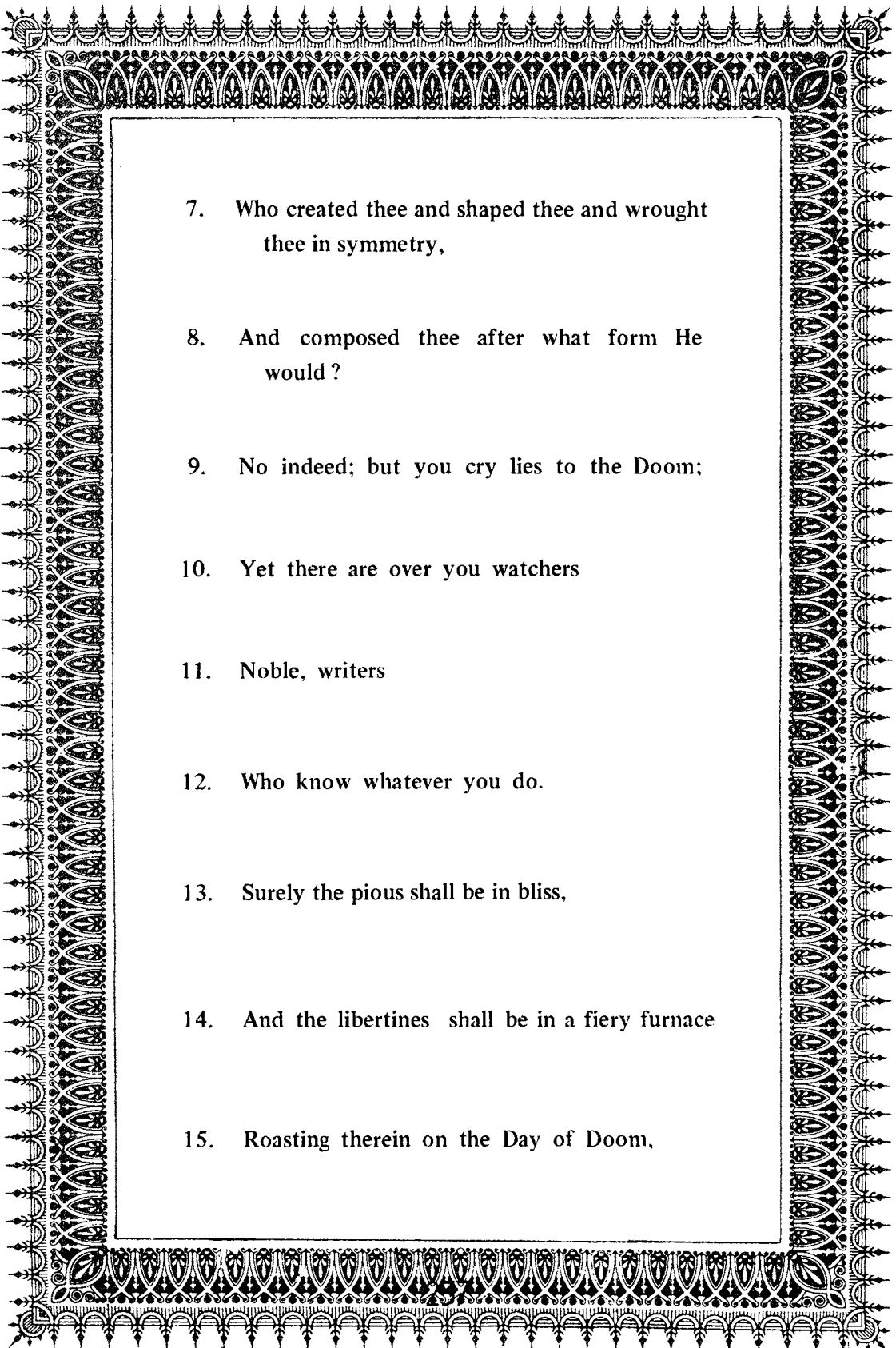
كِرَامًا كَتِيبِينَ ﴿١١﴾

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾

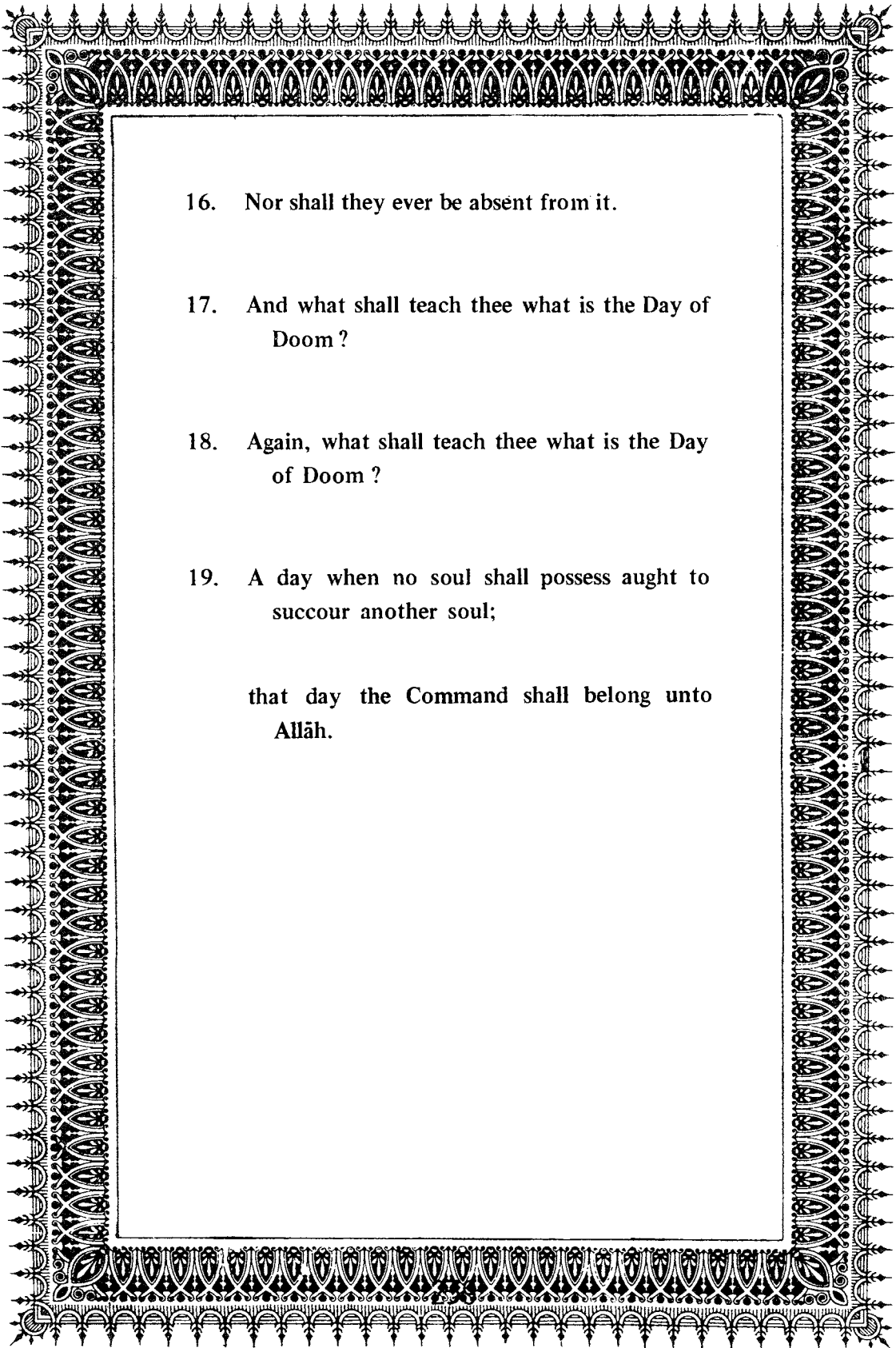
إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾

يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾

- 
7. Who created thee and shaped thee and wrought thee in symmetry,
 8. And composed thee after what form He would ?
 9. No indeed; but you cry lies to the Doom;
 10. Yet there are over you watchers
 11. Noble, writers
 12. Who know whatever you do.
 13. Surely the pious shall be in bliss,
 14. And the libertines shall be in a fiery furnace
 15. Roasting therein on the Day of Doom,

وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾
وَمَا آذُرُكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾
تَمَّ مَا آذُرُكَ مَا يَوْمُ الدِّينِ ﴿١٨﴾
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا
وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

- 
16. Nor shall they ever be absent from it.

 17. And what shall teach thee what is the Day of Doom ?

 18. Again, what shall teach thee what is the Day of Doom ?

 19. A day when no soul shall possess aught to succour another soul;

that day the Command shall belong unto Allāh.

سُورَةُ التَّكْوِيْنِ ١١

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

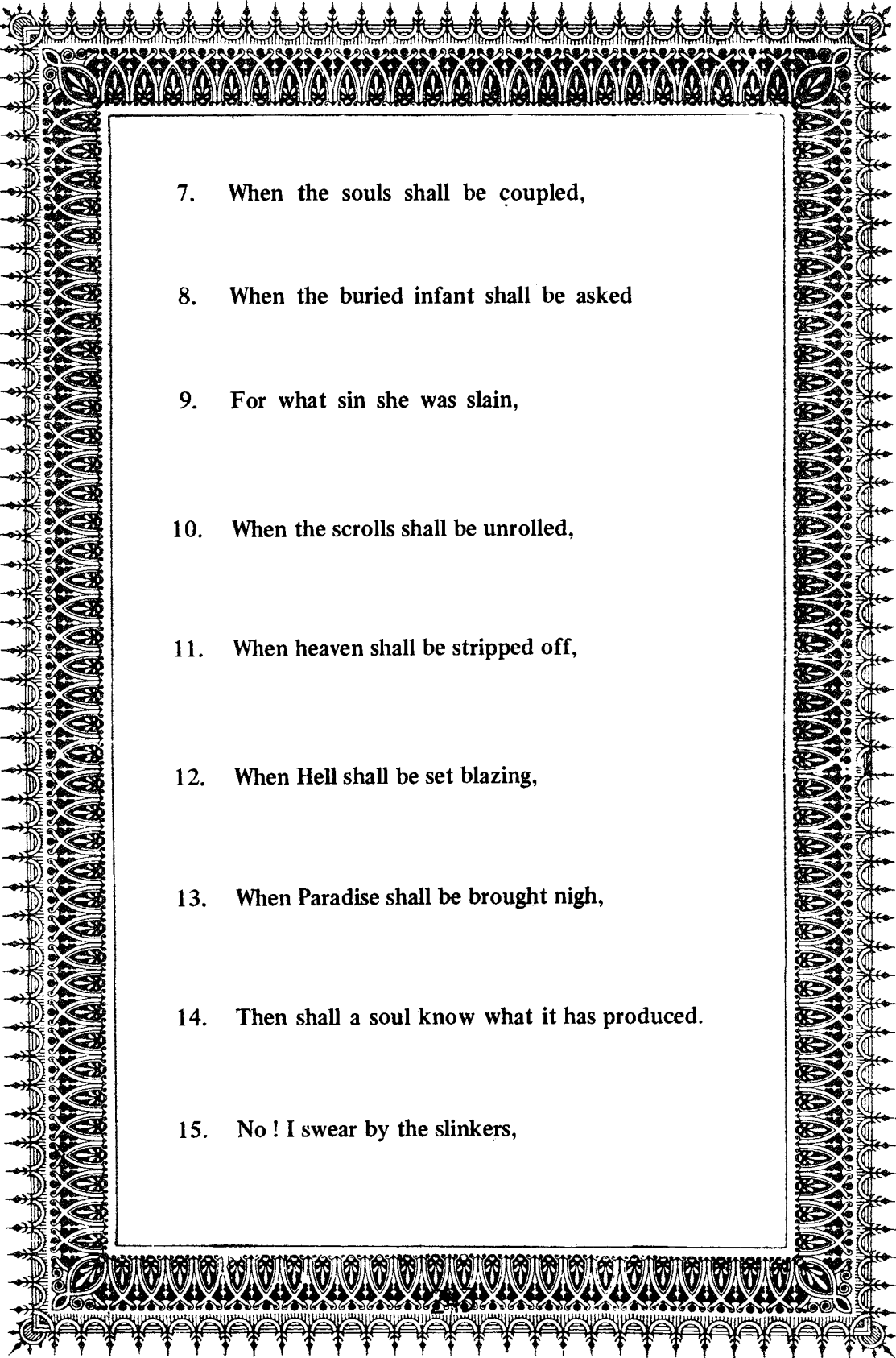
LXXXI

THE DARKENING

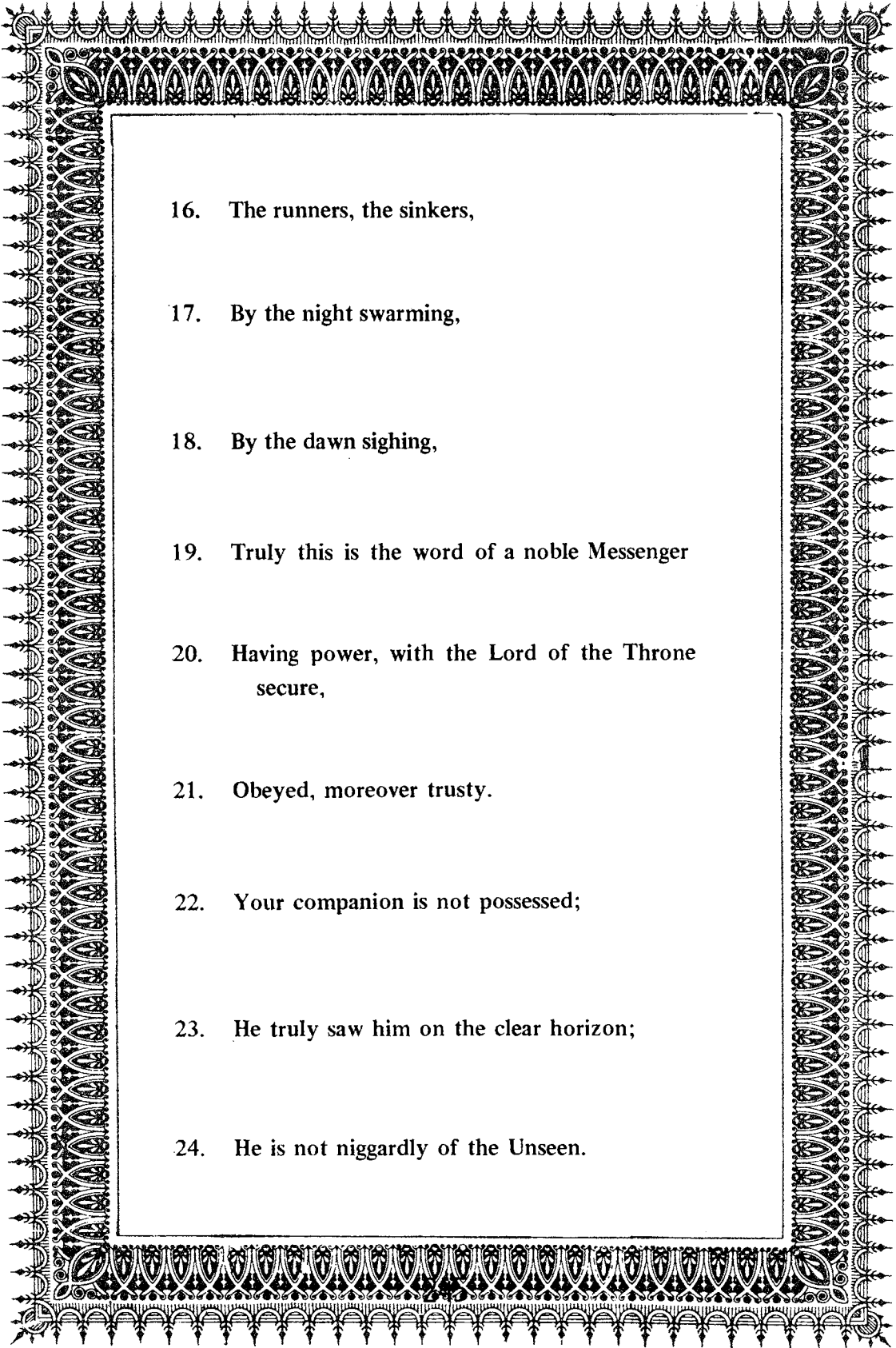
*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. When the sun shall be darkened,
2. When the stars shall be thrown down,
3. When the mountains shall be set moving,
4. When the pregnant camels shall be neglected,
5. When the savage beasts shall be mustered,
6. When the seas shall be set boiling,

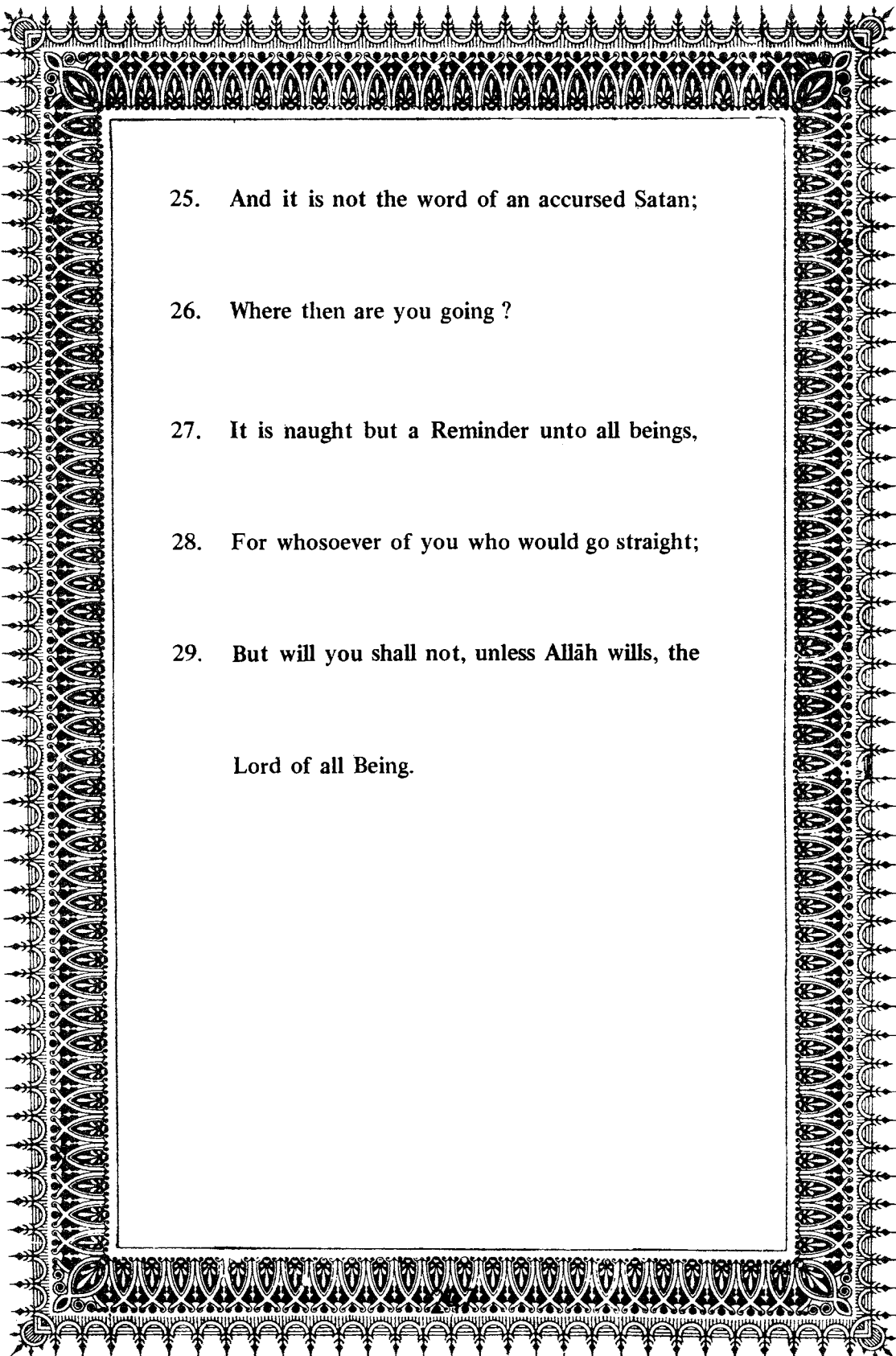
- وَإِذَا النُّفُوسُ زُوِّجَتْ ﴿٧﴾
وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ ﴿٨﴾
بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾
وَإِذَا الصُّحُفُ نُشِرَتْ ﴿١٠﴾
وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾
وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾
وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾
عَلِمَتْ نَفْسٌ مَّا أُخْضِرَتْ ﴿١٤﴾
فَلَا أَقْسِمُ بِالْخُنُوسِ ﴿١٥﴾

- 
7. When the souls shall be coupled,
 8. When the buried infant shall be asked
 9. For what sin she was slain,
 10. When the scrolls shall be unrolled,
 11. When heaven shall be stripped off,
 12. When Hell shall be set blazing,
 13. When Paradise shall be brought nigh,
 14. Then shall a soul know what it has produced.
 15. No ! I swear by the slinkers,

الْجَوَارِ الْكُنَّسِ ﴿١٦﴾
وَالنَّيْلِ إِذَا عَمَّسَ ﴿١٧﴾
وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾
ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾
مُطَاعٍ ثَمَّ أَمِينٍ ﴿٢١﴾
وَمَا صَاحِبُكُمْ بِمَجْحُونٍ ﴿٢٢﴾
وَلَقَدْ رَآهُ بِالْأَفْقِ الْمُبِينِ ﴿٢٣﴾
وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾

- 
16. The runners, the sinkers,
 17. By the night swarming,
 18. By the dawn sighing,
 19. Truly this is the word of a noble Messenger
 20. Having power, with the Lord of the Throne
secure,
 21. Obeyed, moreover trusty.
 22. Your companion is not possessed;
 23. He truly saw him on the clear horizon;
 24. He is not niggardly of the Unseen.

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾
فَإِنَّ تَذٰهَبُونَ ﴿٢٦﴾
إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٢٧﴾
لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿٢٨﴾
وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٢٩﴾



25. And it is not the word of an accursed Satan;

26. Where then are you going ?

27. It is naught but a Reminder unto all beings,

28. For whosoever of you who would go straight;

29. But will you shall not, unless Allāh wills, the

Lord of all Being.

سُورَةُ عَبَسَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّى ۝١

أَنْ جَاءَهُ الْأَعْمَى ۝٢

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ۝٣

أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ۝٤

أَمَّا مَنْ اسْتَعْجَلَ ۝٥

فَأَنْتَ لَهُ تَصَدَّى ۝٦

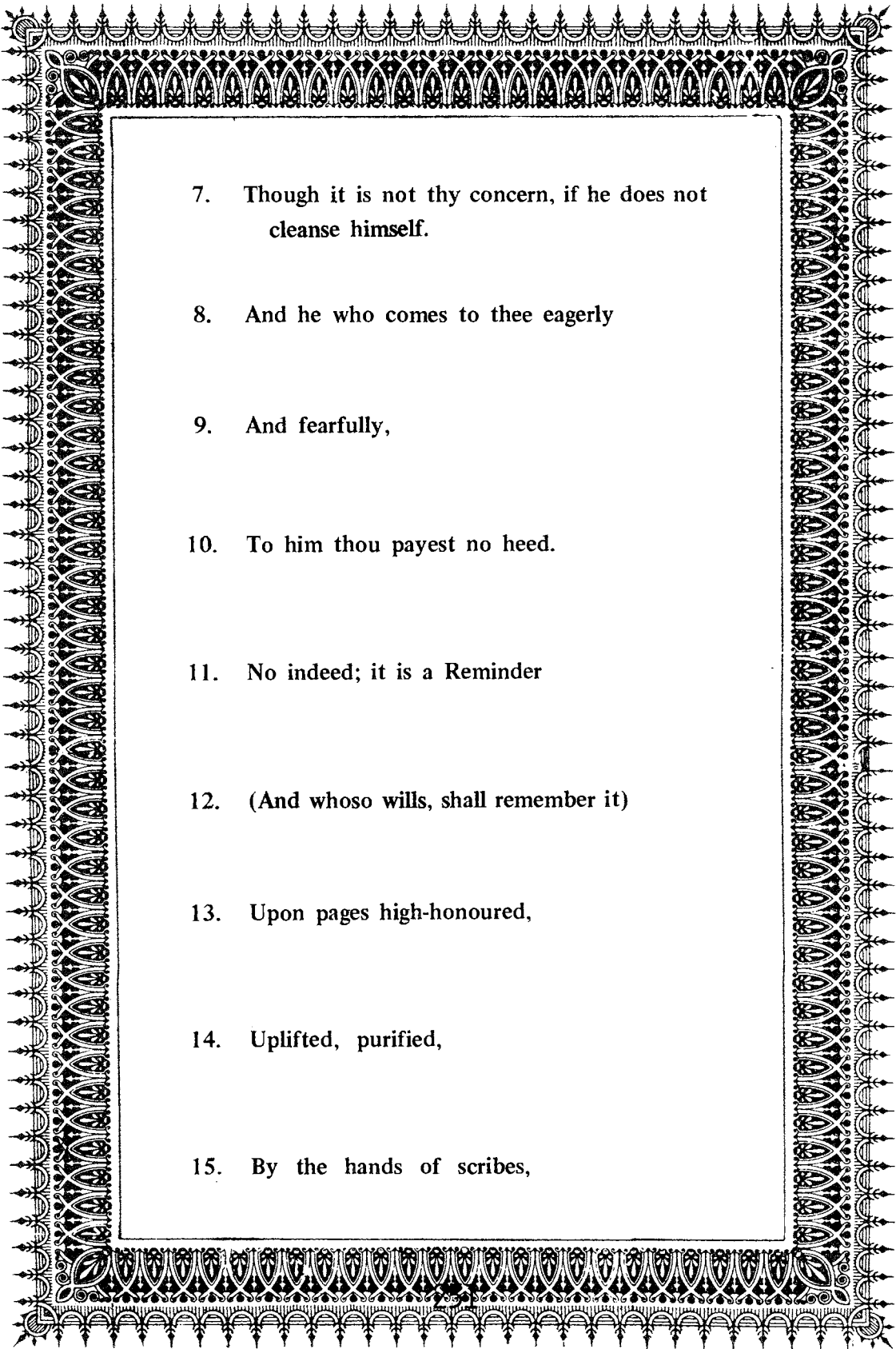
LXXX

HE FROWNED

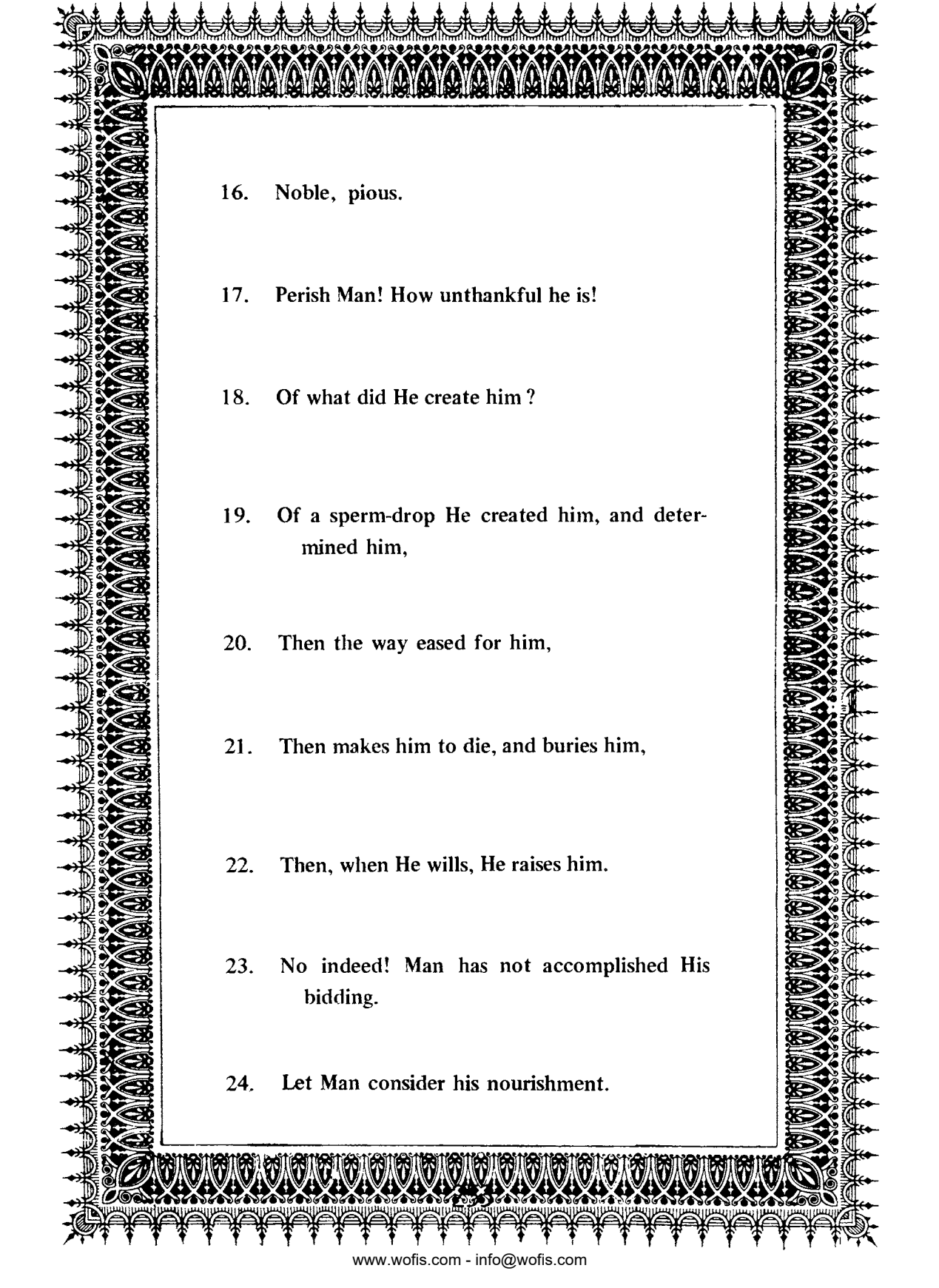
*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. He frowned and turned away
2. That the blind man came to him.
3. And what should teach thee? Perchance he
would cleanse him,
4. Or yet remember, and the Reminder profit
him.
5. But the self-sufficient,
6. To him thou attendest

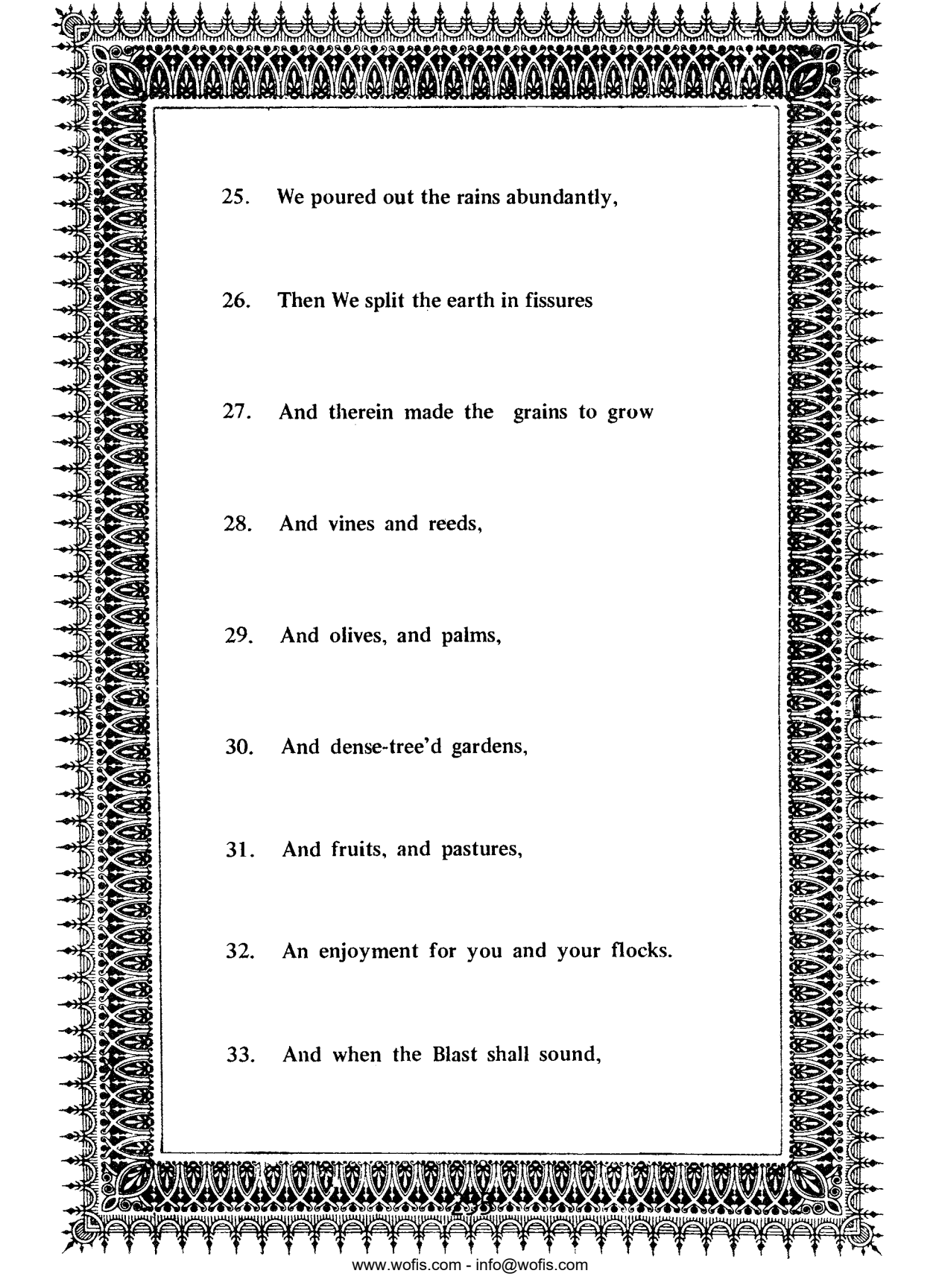
وَمَا عَلَيْكَ الْاِيْرَاقِي ٧
وَأَمَّا مَنْ جَاءَكَ يَسْعَى ٨
وَهُوَ يَخْشَى ٩
فَأَنْتَ عَنْهُ تَلَهَى ١٠
كَلَّا إِنَّهَا تَذْكِرَةٌ ١١
فَمَنْ شَاءَ ذَكَرْهُ ١٢
فِي صُحُفٍ مُّكَرَّمَةٍ ١٣
رُفُوعَةٍ مُّطَهَّرَةٍ ١٤
بِأَيْدِي سَفَرَةٍ ١٥

- 
7. Though it is not thy concern, if he does not
cleanse himself.
 8. And he who comes to thee eagerly
 9. And fearfully,
 10. To him thou payest no heed.
 11. No indeed; it is a Reminder
 12. (And whoso wills, shall remember it)
 13. Upon pages high-honoured,
 14. Uplifted, purified,
 15. By the hands of scribes,

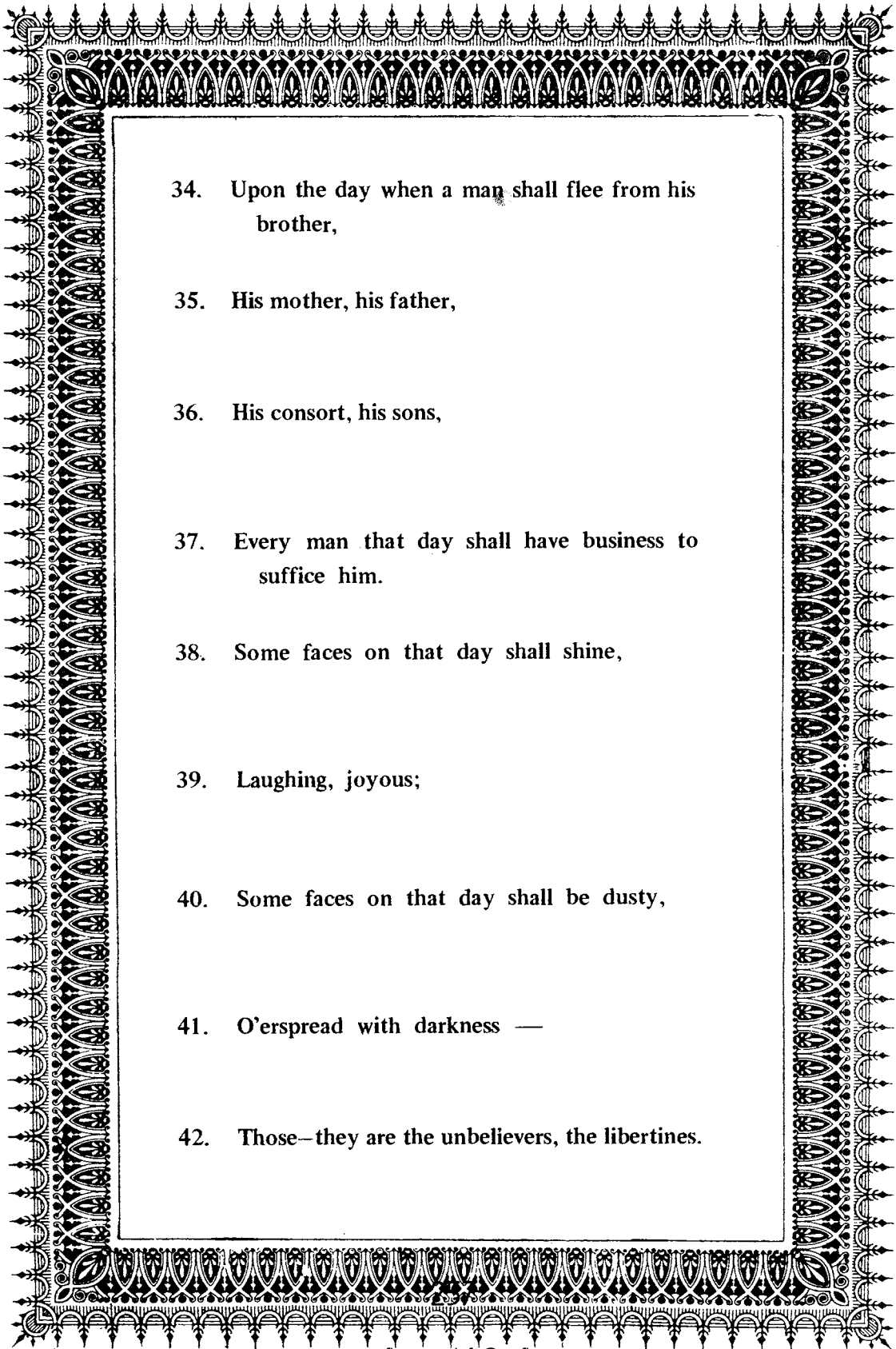
كِرَامِ بَرَّةٍ ﴿١٦﴾
قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ ﴿١٧﴾
مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾
مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾
ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾
ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾
ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾
كَلَّا لَمَّا يُقْضَىٰ مَا أَمَرَهُ ﴿٢٣﴾
فَلْيُنْظَرِ الْإِنْسَانَ إِلَىٰ طَعَامِهِ ﴿٢٤﴾

- 
16. Noble, pious.
 17. Perish Man! How unthankful he is!
 18. Of what did He create him ?
 19. Of a sperm-drop He created him, and determined him,
 20. Then the way eased for him,
 21. Then makes him to die, and buries him,
 22. Then, when He wills, He raises him.
 23. No indeed! Man has not accomplished His bidding.
 24. Let Man consider his nourishment.

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾
ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾
فَانْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾
وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾
وَحَدَاتٍ غُلْبًا ﴿٣٠﴾
وَفِكْهَةً وَأَبًّا ﴿٣١﴾
مَتَاعًا لَكُمْ وَلِأَنْعِمِكُمْ ﴿٣٢﴾
فَإِذَا جَاءَتِ الصَّاحَةُ ﴿٣٣﴾

- 
25. We poured out the rains abundantly,
 26. Then We split the earth in fissures
 27. And therein made the grains to grow
 28. And vines and reeds,
 29. And olives, and palms,
 30. And dense-tree'd gardens,
 31. And fruits, and pastures,
 32. An enjoyment for you and your flocks.
 33. And when the Blast shall sound,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۝
وَأُمِّهِ وَأَبِيهِ ۝
وَصَحْبَتِهِ وَبَنِيهِ ۝
لِكُلِّ أُمَّرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُُّعْنِيهِ ۝
وَجُوهُهُ يَوْمَئِذٍ مُّسْفِرَةٌ ۝
ضُحِكُهُمْ وَسْتَبْشِيرَةٌ ۝
وَجُوهُهُ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۝
تَرْمُقُهَا قَاطِرَةٌ ۝
أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجِرَةُ ۝



34. Upon the day when a man shall flee from his
brother,

35. His mother, his father,

36. His consort, his sons,

37. Every man that day shall have business to
suffice him.

38. Some faces on that day shall shine,

39. Laughing, joyous;

40. Some faces on that day shall be dusty,

41. O'erspread with darkness —

42. Those—they are the unbelievers, the libertines.

سُورَةُ التَّائِيِبَاتِ ٧٩

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنُّزْعَةِ غِرْقًا ﴿١﴾

وَالنُّشِطَةِ نَشْطًا ﴿٢﴾

وَالسَّجِّتِ سَبْحًا ﴿٣﴾

فَالسَّيِّئَةِ سَبْقًا ﴿٤﴾

فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾

LXXIX

THE PLUCKERS

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. By those that pluck out vehemently
2. And those that draw out violently,
3. By those that swim serenely
4. And those that outstrip suddenly
5. By those that direct an affair !
6. Upon the day when the first blast shivers

تَتَّبِعُهَا الرِّادِفَةُ ﴿٧﴾

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾

أَبْصَرُهَا خَشِيعَةٌ ﴿٩﴾

يَقُولُونَ ءَا إِنَّا لَمَرْدُودُونَ فِي الْحَاوِرَةِ ﴿١٠﴾

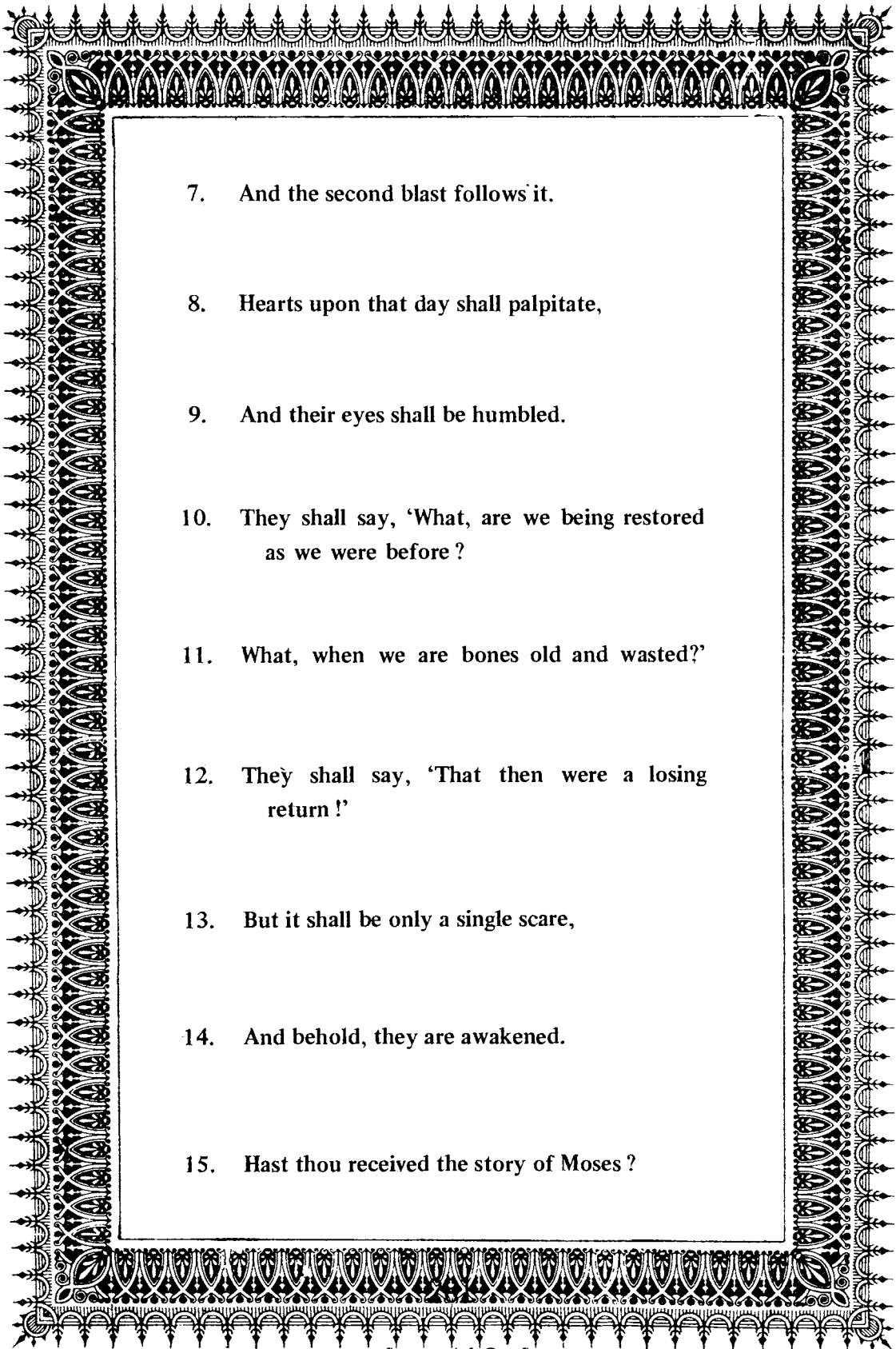
ءَا إِذَا كُنَّا عِظْمًا نَّخِرَةً ﴿١١﴾

فَالْوَاتِلُكَ إِذَا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾

فَإِذَا هُمْ بِالسَّاهِرَةِ ﴿١٤﴾

هَلْ أَتَاكَ حَدِيثُ مُوسَى ﴿١٥﴾

- 
7. And the second blast follows it.
 8. Hearts upon that day shall palpitate,
 9. And their eyes shall be humbled.
 10. They shall say, 'What, are we being restored
as we were before ?
 11. What, when we are bones old and wasted?'
 12. They shall say, 'That then were a losing
return !'
 13. But it shall be only a single scare,
 14. And behold, they are awakened.
 15. Hast thou received the story of Moses ?

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

إِذْ هَبَّ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿١٧﴾

فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ﴿١٨﴾

وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ﴿١٩﴾

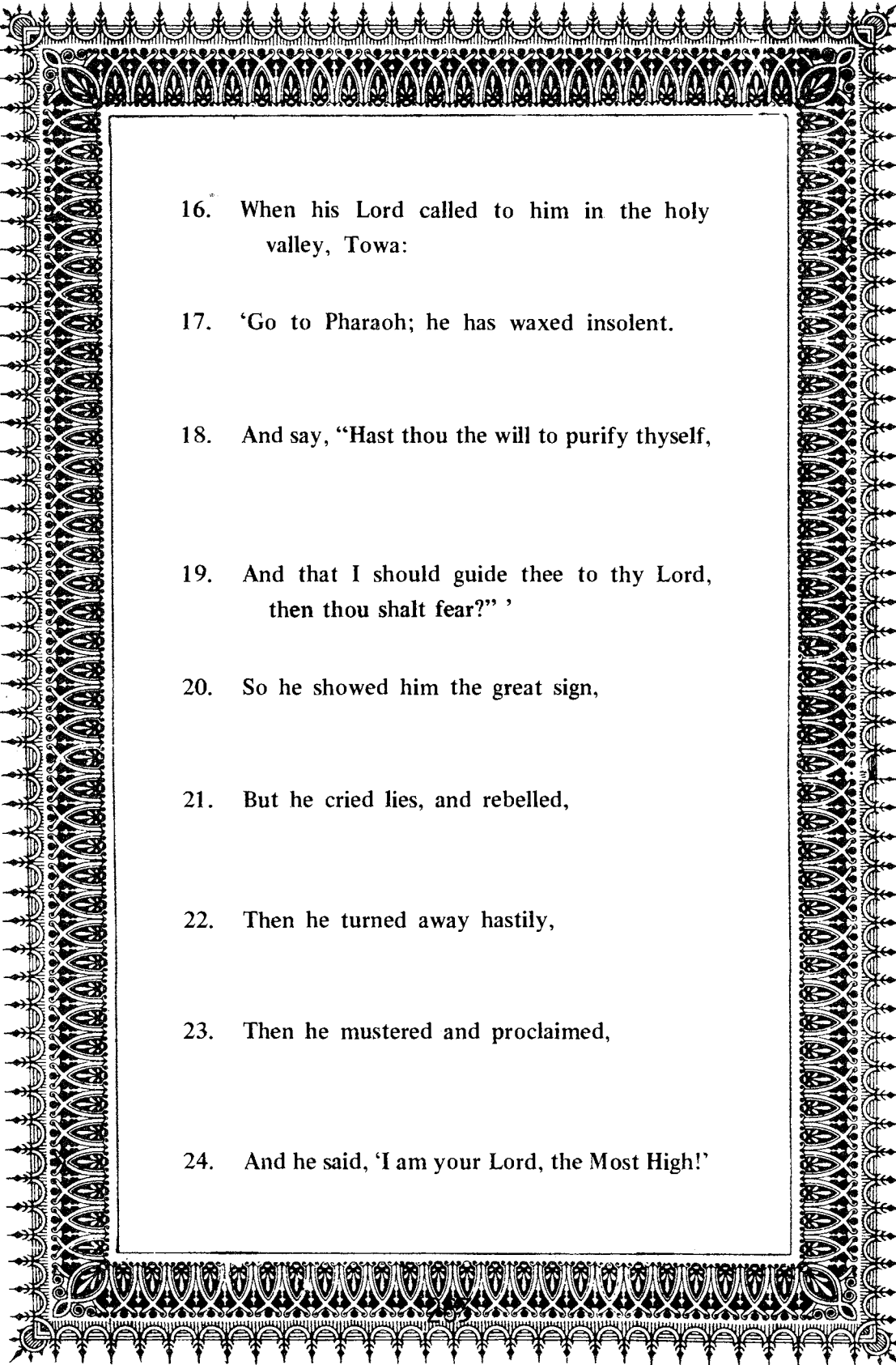
فَأَرَاهُ الْآيَةَ الْكُبْرَى ﴿٢٠﴾

فَكَذَّبَ وَعَصَى ﴿٢١﴾

ثُمَّ أَذْبَرَ سَعْيَهُ ﴿٢٢﴾

فَنَحَرَ فَنَادَى ﴿٢٣﴾

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿٢٤﴾

- 
16. When his Lord called to him in the holy valley, Towa:
 17. 'Go to Pharaoh; he has waxed insolent.
 18. And say, "Hast thou the will to purify thyself,
 19. And that I should guide thee to thy Lord, then thou shalt fear?" '
 20. So he showed him the great sign,
 21. But he cried lies, and rebelled,
 22. Then he turned away hastily,
 23. Then he mustered and proclaimed,
 24. And he said, 'I am your Lord, the Most High!'

فَاخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ ﴿٢٥﴾

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾

ءَأَنْتُمْ أَشَدُّ خُلُقًا أَمْ السَّمَاءُ بَنُوتُهَا ﴿٢٧﴾

رَفَعَ سَمَكُهَا فَسَوَّيْتُهَا ﴿٢٨﴾

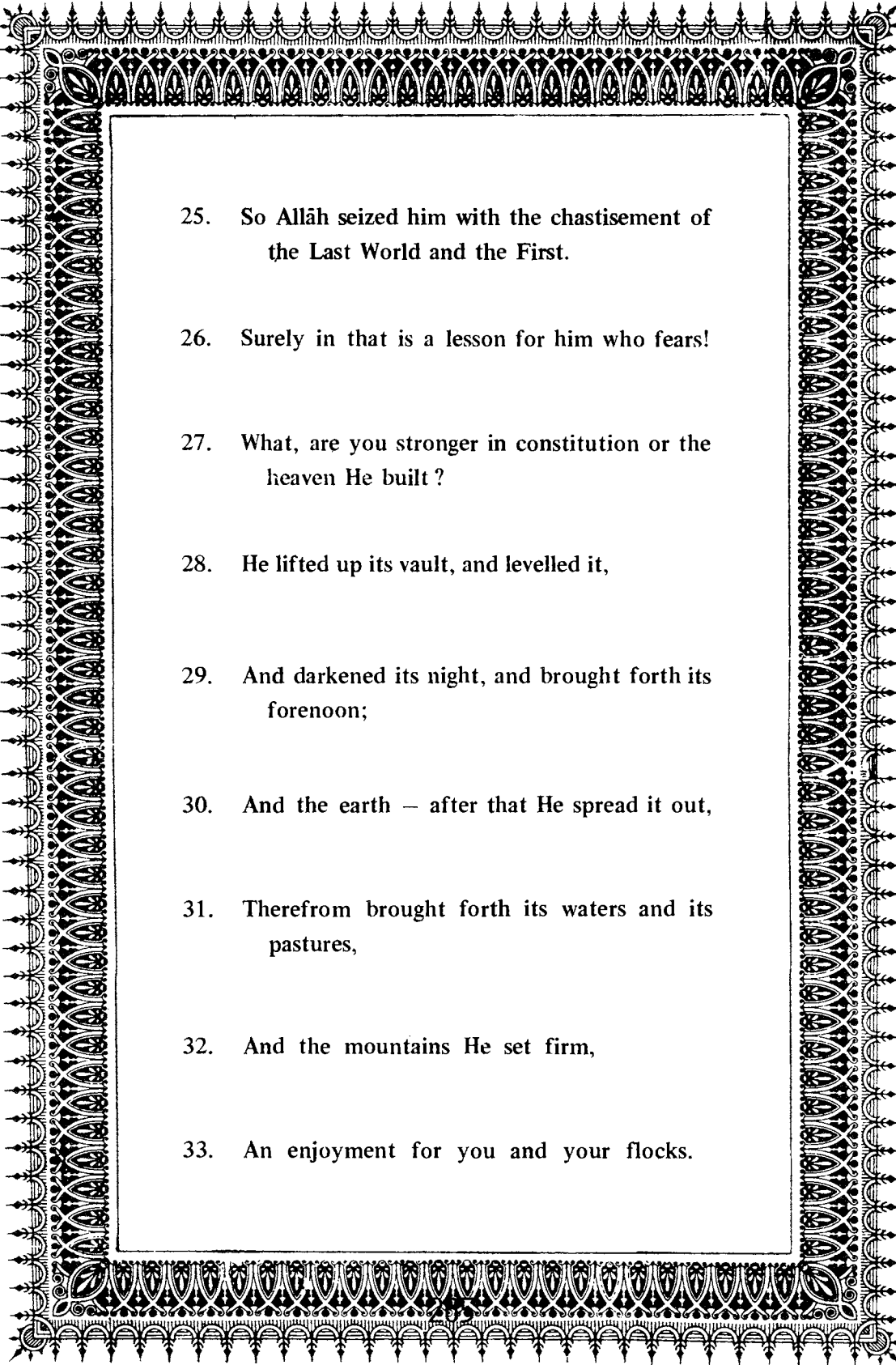
وَأَغَطَّسَ لَيْلَهَا وَأَخْرَجَ ضُحْمَهَا ﴿٢٩﴾

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿٣٠﴾

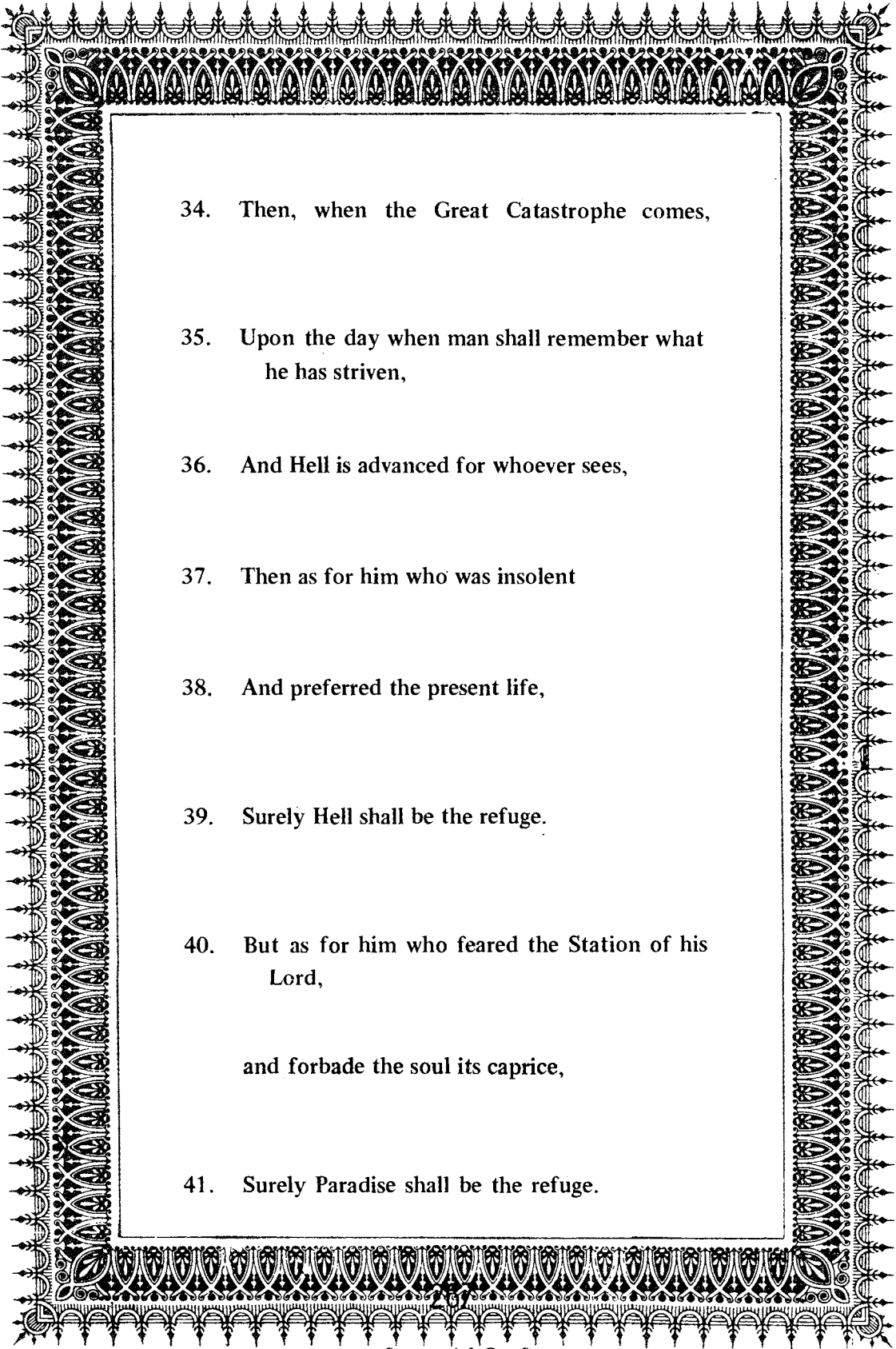
أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَهَا ﴿٣١﴾

وَالْجِبَالَ أَرْسَمَهَا ﴿٣٢﴾

مَتَعَّا لَكُمُ وَلَا نُنْعِمُكُمْ ﴿٣٣﴾

- 
25. So Allāh seized him with the chastisement of
the Last World and the First.
 26. Surely in that is a lesson for him who fears!
 27. What, are you stronger in constitution or the
heaven He built ?
 28. He lifted up its vault, and levelled it,
 29. And darkened its night, and brought forth its
forenoon;
 30. And the earth – after that He spread it out,
 31. Therefrom brought forth its waters and its
pastures,
 32. And the mountains He set firm,
 33. An enjoyment for you and your flocks.

فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى ﴿٢٤﴾
يَوْمَ يَنْذَرُ الْكُرْالِئْسُنُ مَا سَعَى ﴿٢٥﴾
وَبُرِّزَتِ الْجَحِيمُ لِمَنْ بَرَى ﴿٢٦﴾
فَأَمَّا مَنْ طَغَى ﴿٢٧﴾
وَأَثَرَ الْحَيَاةِ الدُّنْيَا ﴿٢٨﴾
فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ﴿٢٩﴾
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ ﴿٣٠﴾
وَنَهَى النَّفْسَ عَنِ الْهَوَى ﴿٣١﴾
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ﴿٣٢﴾

- 
34. Then, when the Great Catastrophe comes,
35. Upon the day when man shall remember what
he has striven,
36. And Hell is advanced for whoever sees,
37. Then as for him who was insolent
38. And preferred the present life,
39. Surely Hell shall be the refuge.
40. But as for him who feared the Station of his
Lord,
and forbade the soul its caprice,
41. Surely Paradise shall be the refuge.

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسُهَا ﴿٤٢﴾

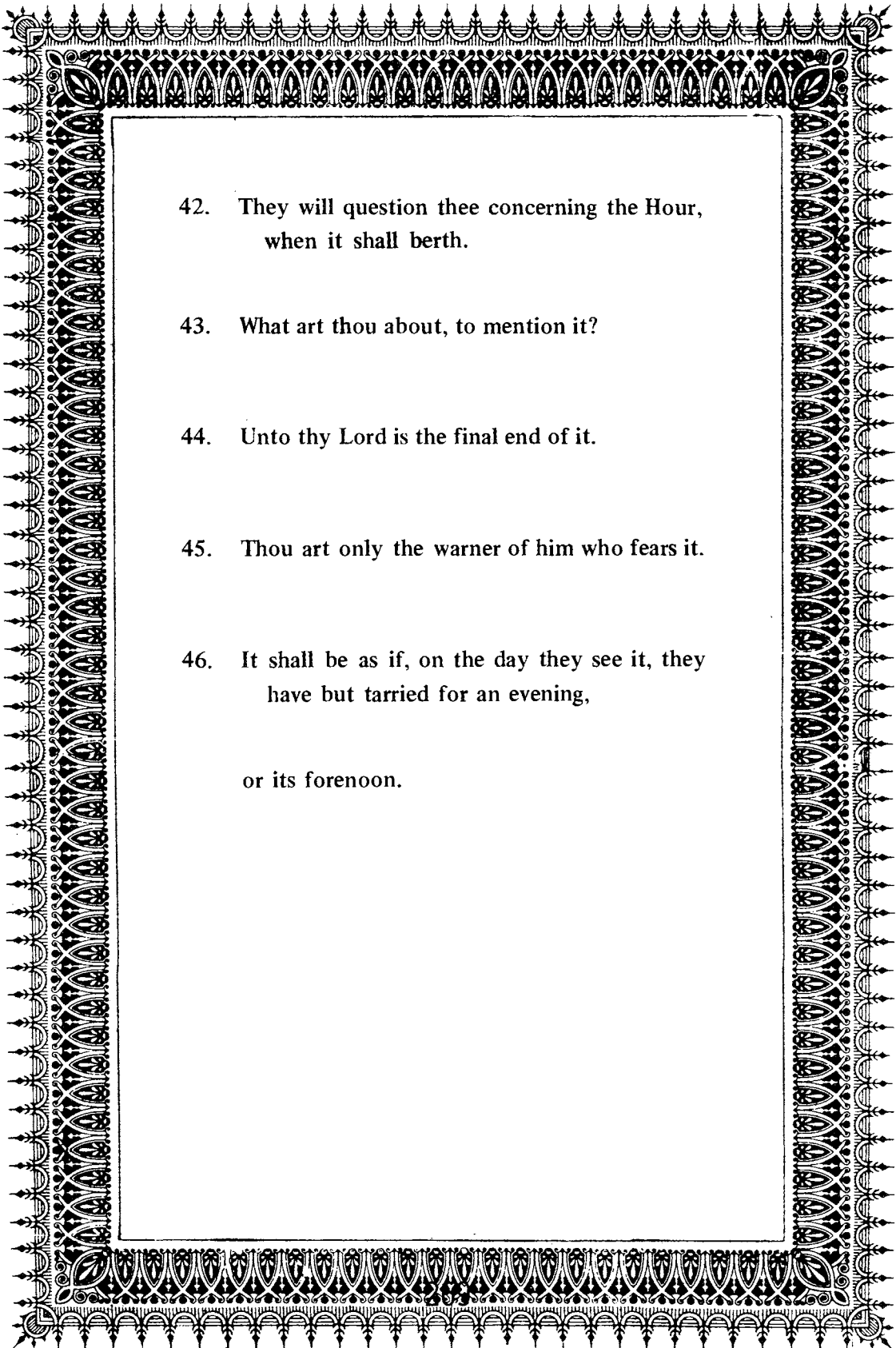
فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾

إِلَىٰ رَبِّكَ مُنْتَهَىٰ ﴿٤٤﴾

إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ﴿٤٥﴾

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً

أَوْ ضُحًى ﴿٤٦﴾

- 
42. They will question thee concerning the Hour,
when it shall berth.
43. What art thou about, to mention it?
44. Unto thy Lord is the final end of it.
45. Thou art only the warner of him who fears it.
46. It shall be as if, on the day they see it, they
have but tarried for an evening,
or its forenoon.

سُورَةُ النَّبَاِ ٧٨

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾

عَنِ النَّبَاِ الْعَظِیْمِ ﴿٢﴾

الَّذِی هُمْ فِیْهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَیَعْلَمُونَ ﴿٤﴾

نَمَّ كَلَّا سَیَعْلَمُونَ ﴿٥﴾

اَلَمْ تَجْعَلِ الْاَرْضَ مِیْهَادًا ﴿٦﴾

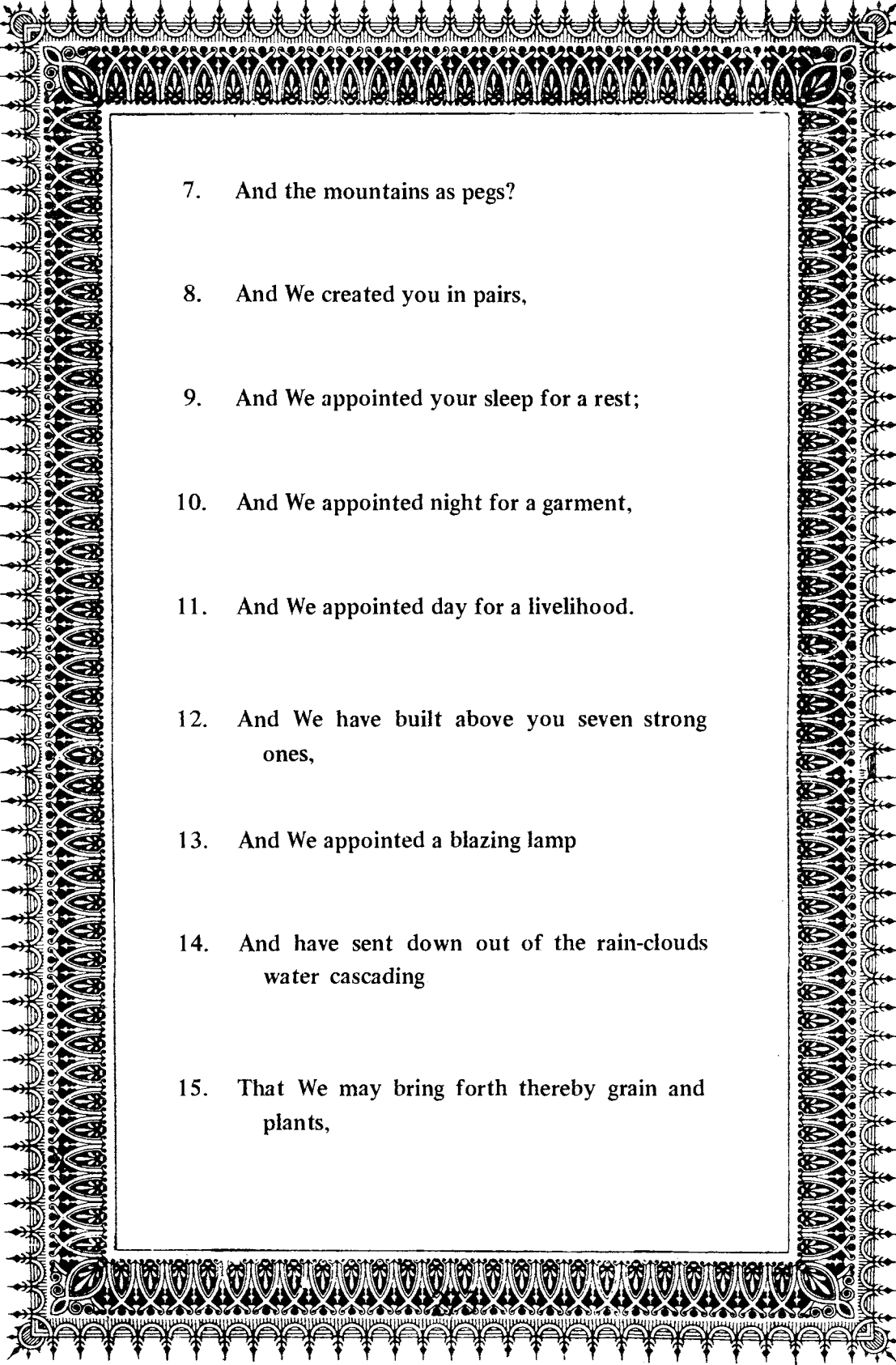
LXXVIII

THE TIDING

*In the Name of Allāh, the All-merciful,
the All-compassionate*

1. Of what do they question one another?
2. Of the mighty tiding
3. Whereon they are at variance.
4. No indeed; they shall soon know !
5. Again, no indeed; they shall soon know !
6. Have We not made the earth as a cradle

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾
وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾
وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾
وَجَعَلْنَا سِرَاجًا وَهَاجًا ﴿١٣﴾
وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً بَرًّا جَا ﴿١٤﴾
لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

- 
7. And the mountains as pegs?
 8. And We created you in pairs,
 9. And We appointed your sleep for a rest;
 10. And We appointed night for a garment,
 11. And We appointed day for a livelihood.
 12. And We have built above you seven strong
ones,
 13. And We appointed a blazing lamp
 14. And have sent down out of the rain-clouds
water cascading
 15. That We may bring forth thereby grain and
plants,

وَجَنَّتِ الْفُافَا ١٦

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقًا ١٧

يَوْمَ يُفْعَخُ فِي الصُّورِ فَمَأْتُونُ آفَاجًا ١٨

وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ١٩

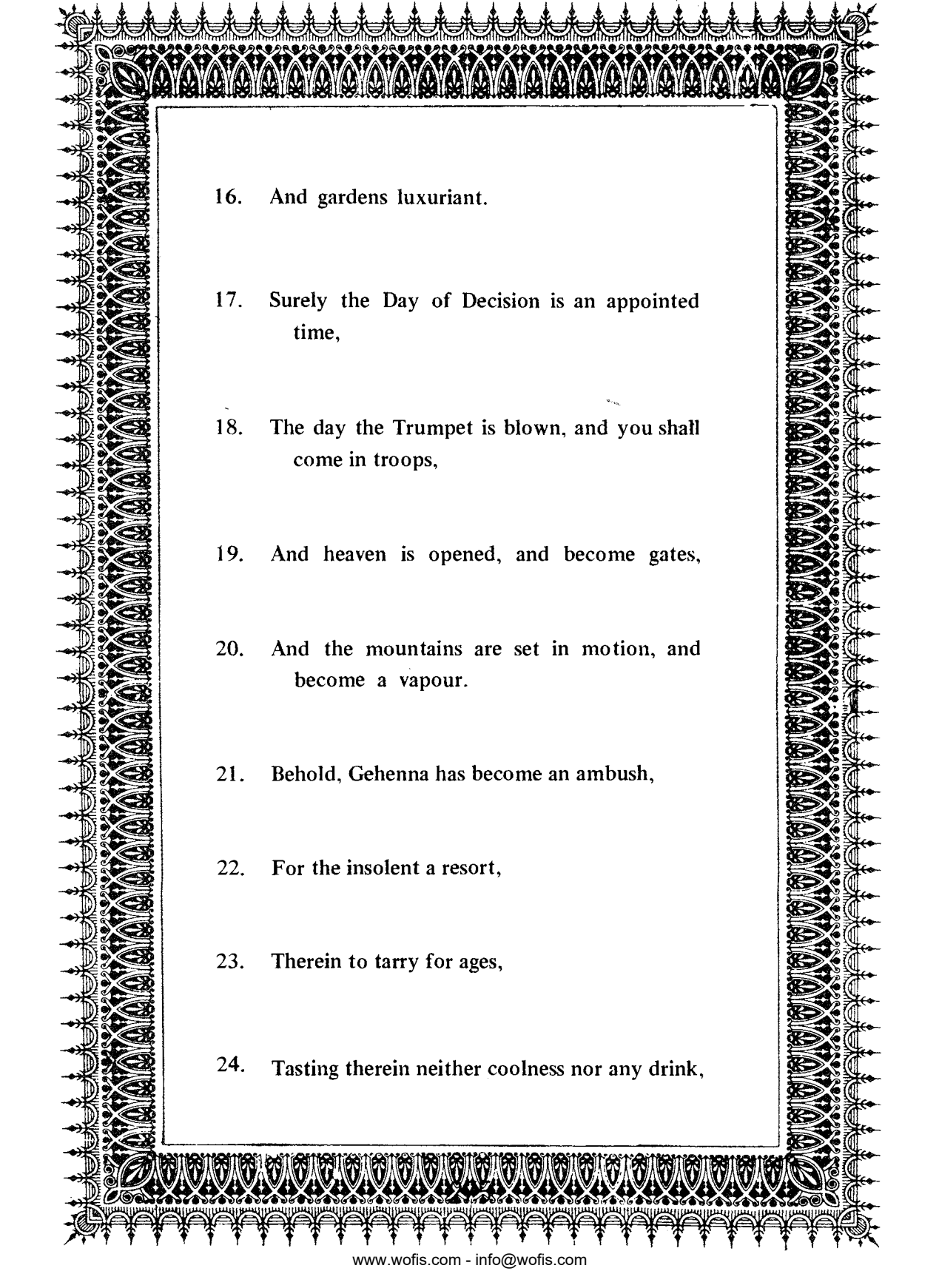
وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ٢٠

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ٢١

لِلطَّغِينِ مَأْبَا ٢٢

لِبِئْسَ فِيهَا آخِطَابًا ٢٣

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ٢٤

- 
16. And gardens luxuriant.

 17. Surely the Day of Decision is an appointed time,

 18. The day the Trumpet is blown, and you shall come in troops,

 19. And heaven is opened, and become gates,

 20. And the mountains are set in motion, and become a vapour.

 21. Behold, Gehenna has become an ambush,

 22. For the insolent a resort,

 23. Therein to tarry for ages,

 24. Tasting therein neither coolness nor any drink,

الْأَحْمِيمَا وَغَسَاثًا ﴿٢٥﴾

جِرَاءٍ وَفَاتًا ﴿٢٦﴾

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾

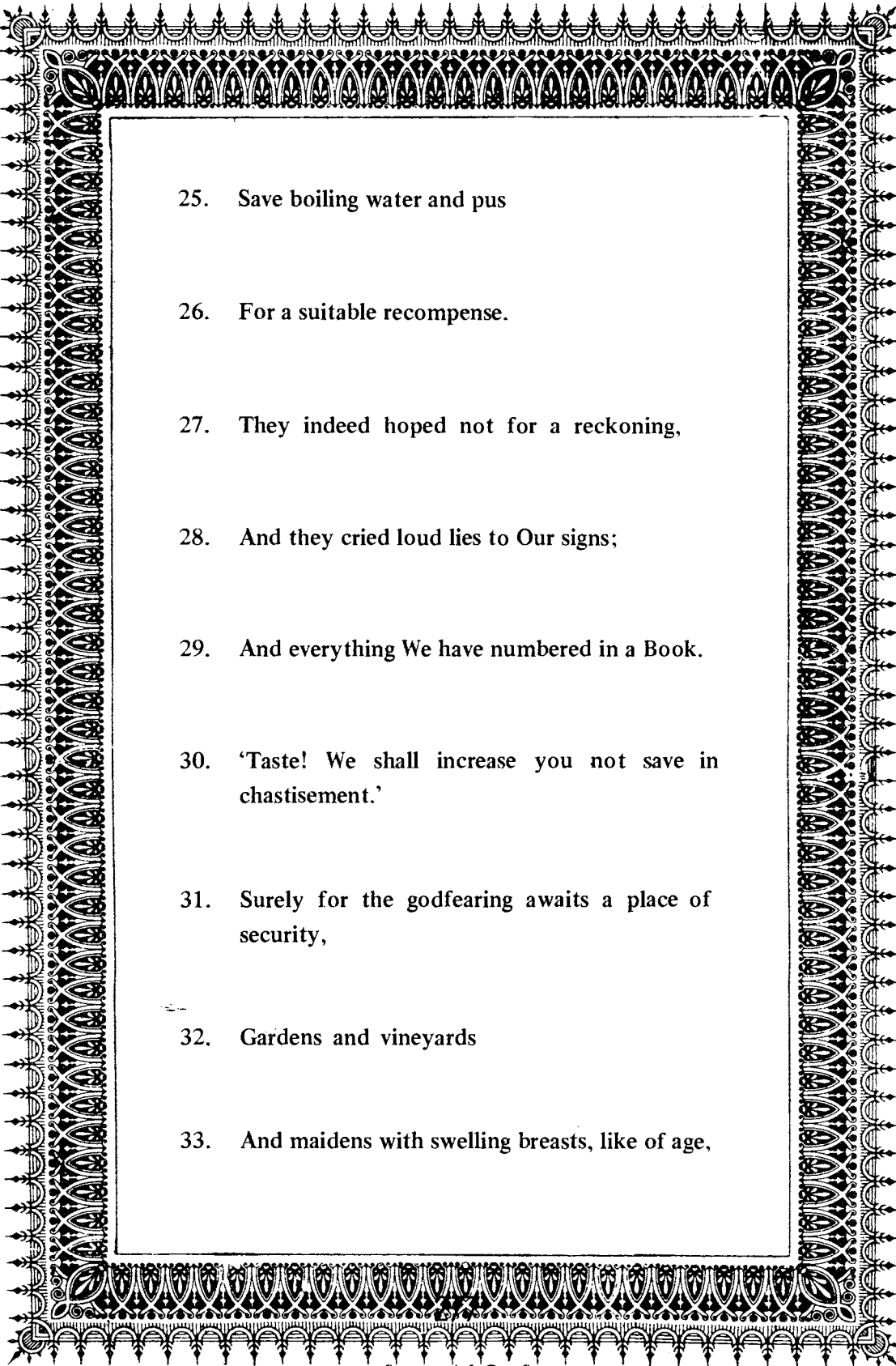
وَكَلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾

وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾

- 
25. Save boiling water and pus
 26. For a suitable recompense.
 27. They indeed hoped not for a reckoning,
 28. And they cried loud lies to Our signs;
 29. And everything We have numbered in a Book.
 30. 'Taste! We shall increase you not save in chastisement.'
 31. Surely for the godfearing awaits a place of security,
 32. Gardens and vineyards
 33. And maidens with swelling breasts, like of age,

وَكَا سَادِهَا مَا ﴿٣٤﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِدًّا ﴿٣٥﴾

جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

الرَّحْمَنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ

إِلَّا مَن أَدِنَ لَهُ الرِّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾

ذَلِكَ الْيَوْمُ الْحَقُّ

فَمَن شَاءِ اتَّخَذْ إِلَىٰ رَبِّهِ مَا بَاءً ﴿٣٩﴾



34. And a cup overflowing.

35. Therein they shall hear no idle talk, no cry
of lies,

36. For a recompense from thy Lord, a gift,
a reckoning,

37. Lord of the heavens and earth, and all that
between them is,

the All-merciful of whom they have no power
to speak.

38. Upon the day when the Spirit and the angels
stand in ranks they shall speak not,

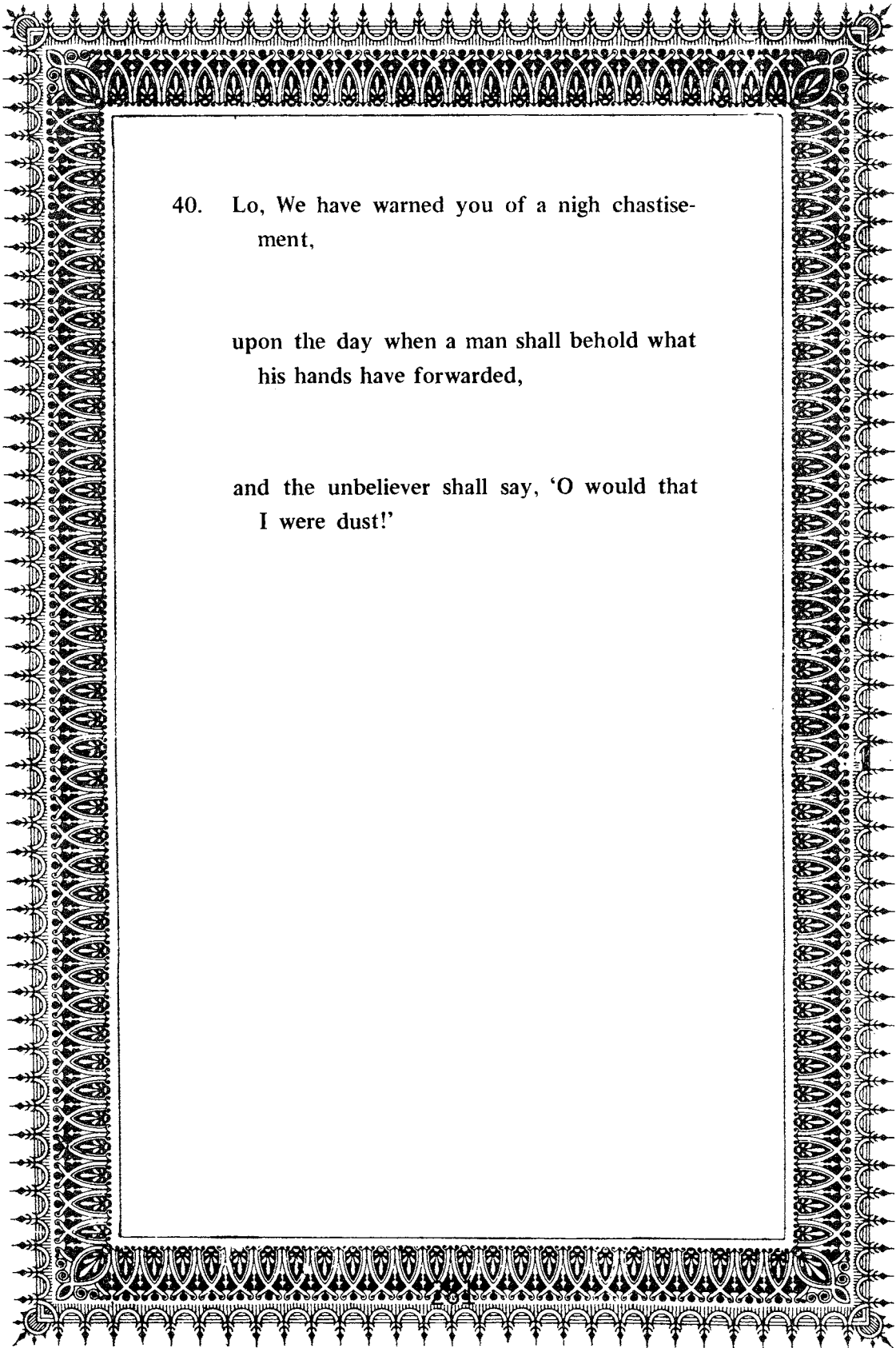
Save him to whom the All-merciful has given
leave, and who speaks aright.

39. That is the true day;

so whosoever wills takes unto his Lord a
resort.

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا
يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ
وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا ﴿٤١﴾

بخط احمد نجيب زنجاني
سال ۱۳۹۷ هجري



40. Lo, We have warned you of a nigh chastisement,

upon the day when a man shall behold what
his hands have forwarded,

and the unbeliever shall say, 'O would that
I were dust!'

الدُّعَاءُ إِذَا أَخَذْتَ الْمُصْحَفَ وَإِذَا فَرَغْتَ مِنْهُ

**DUĀ' (PRAYER) FOR BEFORE AND AFTER
THE RECITATION OF THE HOLY QUR'ĀN**

الدُّعَاءُ إِذَا اخَذَ الْمُصْحَفُ قَبْلَ لَيْلٍ وَفِيهِ

وَهُوَ مِنْ دُعَاءِ الْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَلَيْهِمَا السَّلَامُ
سَادِسُ الْأُمَّتَةِ مِنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ - كَمَا
رَوَاهُ السَّيِّدُ عَلِيُّ بْنُ طَاوُوسٍ فِي كِتَابِهِ إِقْبَالُ الْأَعْمَالِ.

بِسْمِ اللَّهِ، اللَّهُمَّ إِنِّي أَشْهَدُ
أَنَّ هَذَا كِتَابُكَ الْمُنَزَّلُ مِنْ عِنْدِكَ
عَلَى رَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَكَتَابُكَ
النَّاطِقُ عَلَى لِسَانِ رَسُولِكَ وَفِيهِ
حُكْمُكَ وَشَرَائِعُ دِينِكَ، أَنْزَلْتَهُ

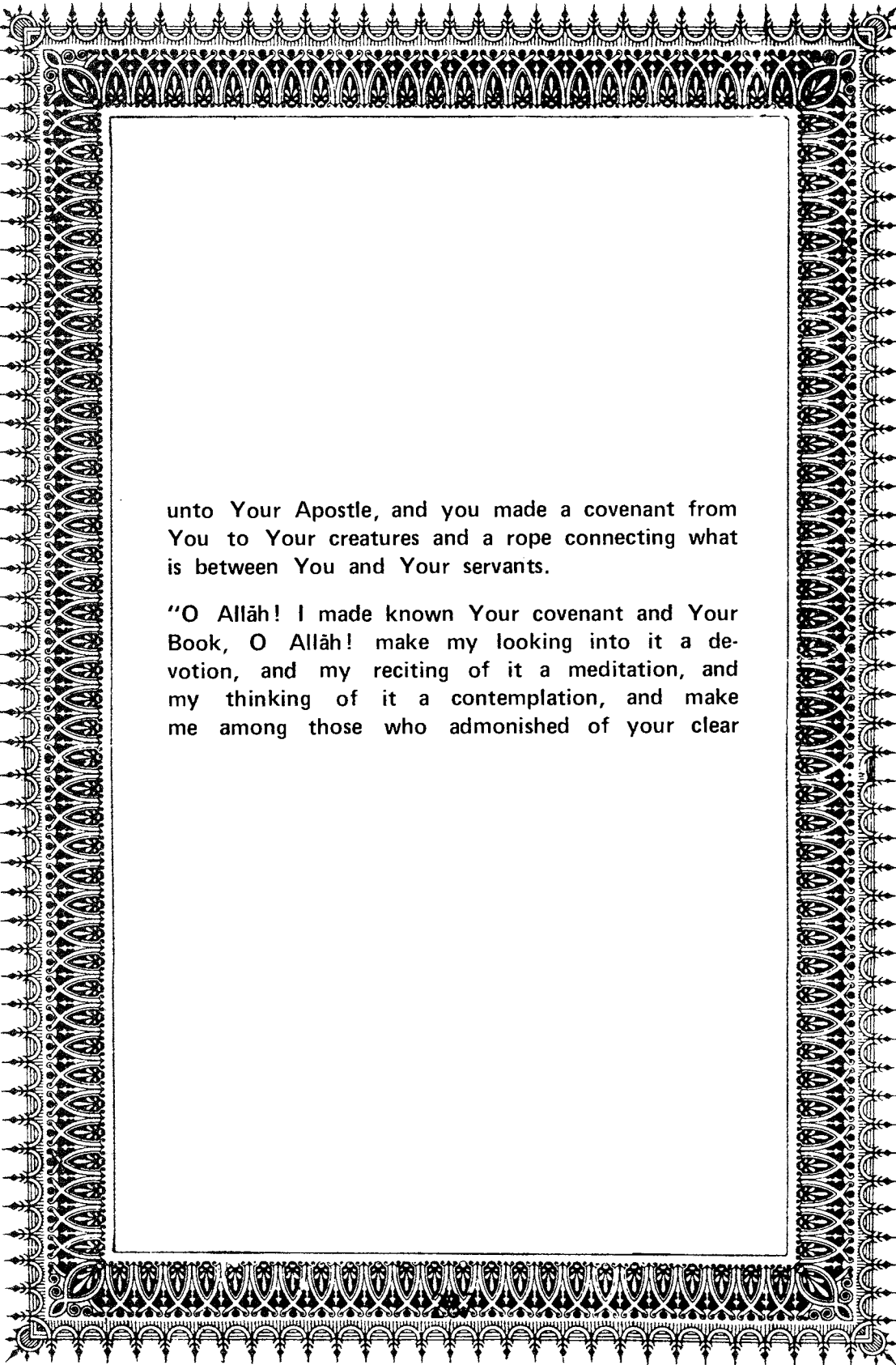


INVOCATION READ WHEN TAKING THE QUR'ĀN BEFORE RECITING IT

This is the invocation of al-Imām Ja'faru 'bnu Muḥammadi-ni ṣ-Ṣādiq (a.s.), the sixth Imām of the *Ahlu l-bayt* (a.s.), as narrated by as-Sayyid 'Aliyu 'bnu Ṭawūs in his book, *Iqbālu l-a'māl*:

"In the name of Allāh. O Allāh! I bear witness that this is Your Book revealed to Your Messenger Muḥam-madu 'bnu 'Abdillāh (peace be upon him and his progeny) from You; and it is Your Book which speaks through the tongue of Your Messenger. Therein are Your rules and the laws of Your Religion, You revealed

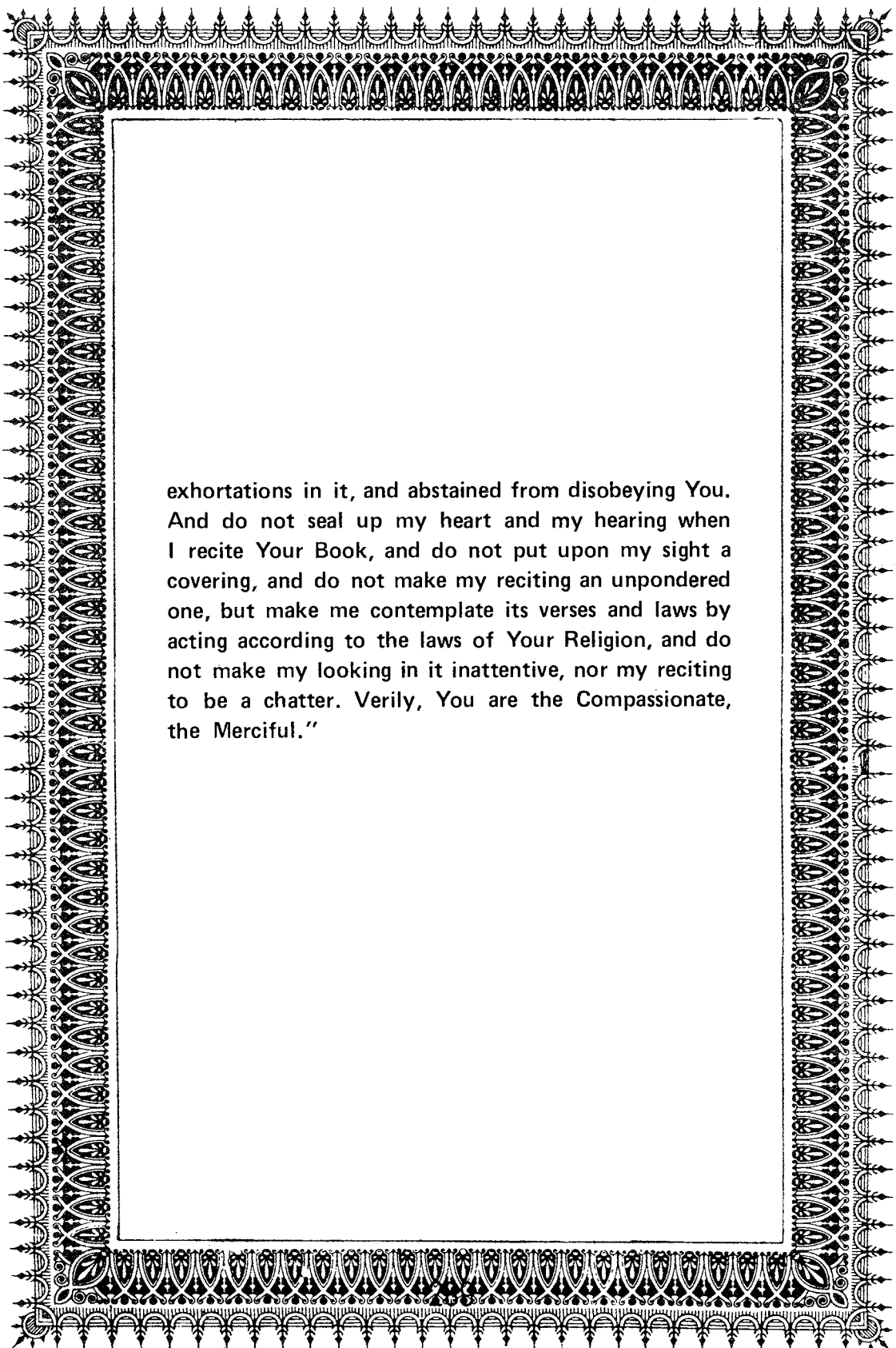
عَلَى نَبِيِّكَ، وَجَعَلْتَهُ عَهْدًا مِنْكَ
إِلَى خَلْقِكَ، وَجَبَلًا مُتَّصِلًا فِيمَا
بَيْنَكَ وَبَيْنَ عِبَادِكَ .
اللَّهُمَّ نَشَرْتُ عَهْدَكَ وَ
كِتَابَكَ، اللَّهُمَّ فَاجْعَلْ نَظْرِي فِيهِ
عِبَادَةً، وَقِرَاءَتِي فِيهِ تَفَكُّرًا، وَ
فِكْرِي فِيهِ إِعْتِبَارًا .
وَاجْعَلْنِي مِمَّنْ اتَّعَظَ بِبَيَانِ



unto Your Apostle, and you made a covenant from You to Your creatures and a rope connecting what is between You and Your servants.

“O Allāh! I made known Your covenant and Your Book, O Allāh! make my looking into it a devotion, and my reciting of it a meditation, and my thinking of it a contemplation, and make me among those who admonished of your clear

مَوَاعِظِكَ فِيهِ، وَاجْتَنَبَ مَعَاصِيكَ.
وَلَا تَطْبَعُ عِنْدَ قِرَاءَتِي كِتَابَكَ عَلَى
قَلْبِي، وَلَا عَلَى سَمْعِي، وَلَا تَجْعَلْ عَلَى
بَصَرِي غِشَاوَةً، وَلَا تَجْعَلْ قِرَاءَتِي
قِرَاءَةً لَا تُدَبِّرُ فِيهَا، بَلِ اجْعَلْنِي أُتَدَبِّرُ
آيَاتِهِ وَأَحْكَامَهُ، أَخِذْ بِشَرِيعِ دِينِكَ،
وَلَا تَجْعَلْ نَظْرِي فِيهِ غَفْلَةً، وَلَا
قِرَاءَتِي هَذَرًا، إِنَّكَ أَنْتَ الرَّؤُوفُ -
الرَّحِيمُ.

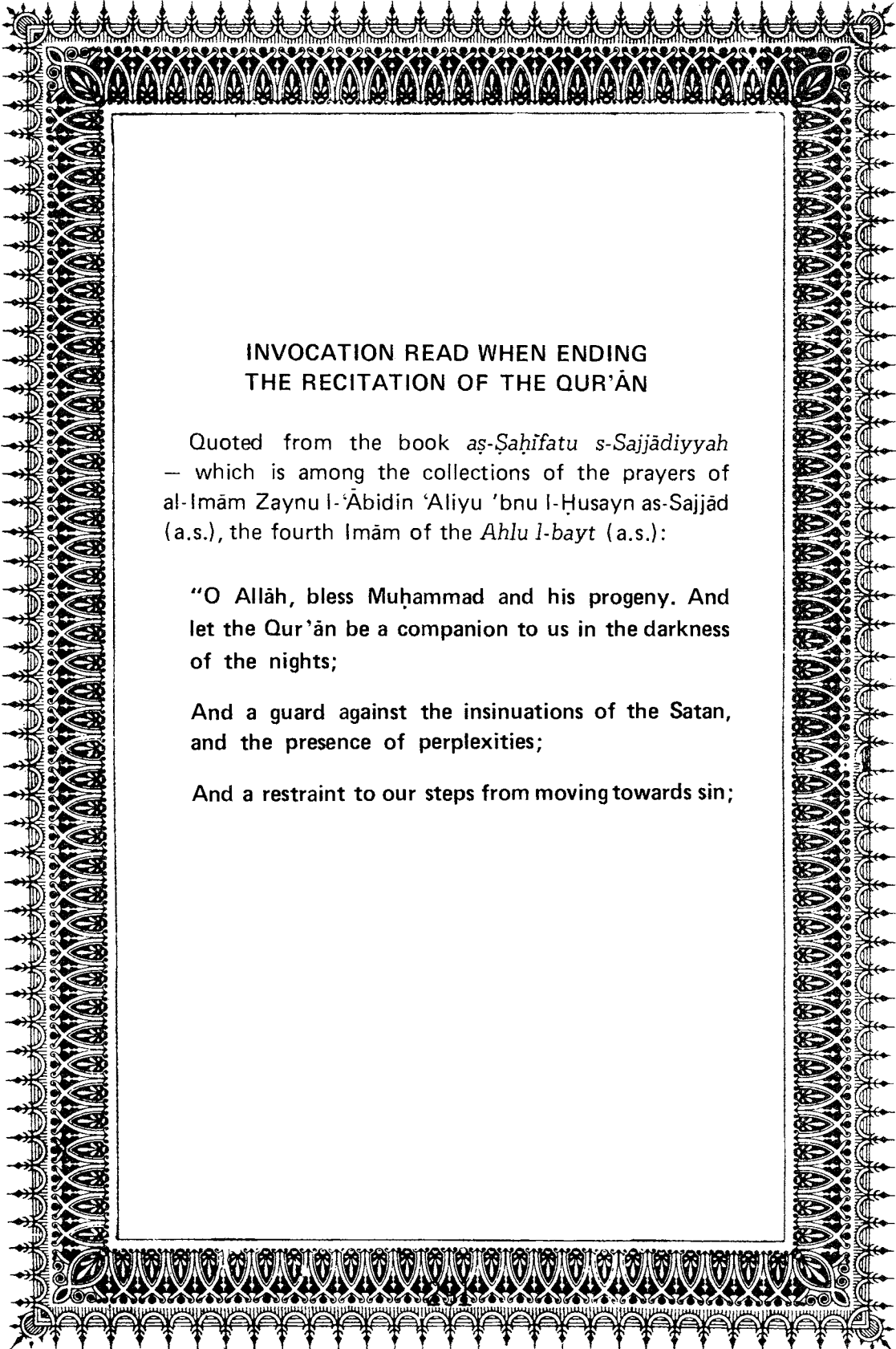


exhortations in it, and abstained from disobeying You. And do not seal up my heart and my hearing when I recite Your Book, and do not put upon my sight a covering, and do not make my reciting an unpondered one, but make me contemplate its verses and laws by acting according to the laws of Your Religion, and do not make my looking in it inattentive, nor my reciting to be a chatter. Verily, You are the Compassionate, the Merciful.”

الدُّعَاءُ عِنْدَ خْتِمِ الْقُرْآنِ

مُقْتَبَسٌ مِنْ جُمُوعَةِ: الصَّحِيفَةِ السَّجَّادِيَّةِ . وَهِيَ مِنْ
جُمُوعَاتِ دَعَوَاتِ الْأِمَامِ زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ السَّجَّادِ
عَلَيْهِمَا السَّلَامُ - رَابِعُ الْأُمَّةِ مِنْ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ .

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ ،
وَاجْعَلِ الْقُرْآنَ لَنَا فِي ظُلْمِ اللَّيْلِ مُونِسًا ،
وَمِنْ نَزَعَاتِ الشَّيْطَانِ وَخَطَرَاتِ
الْوَسَاوِسِ حَارِسًا ،
وَلَا تُؤَدِّمُنَا عَنْ نَقْلِهَا إِلَى الْمَعَا
حِيصًا ،



INVOCATION READ WHEN ENDING THE RECITATION OF THE QUR'ĀN

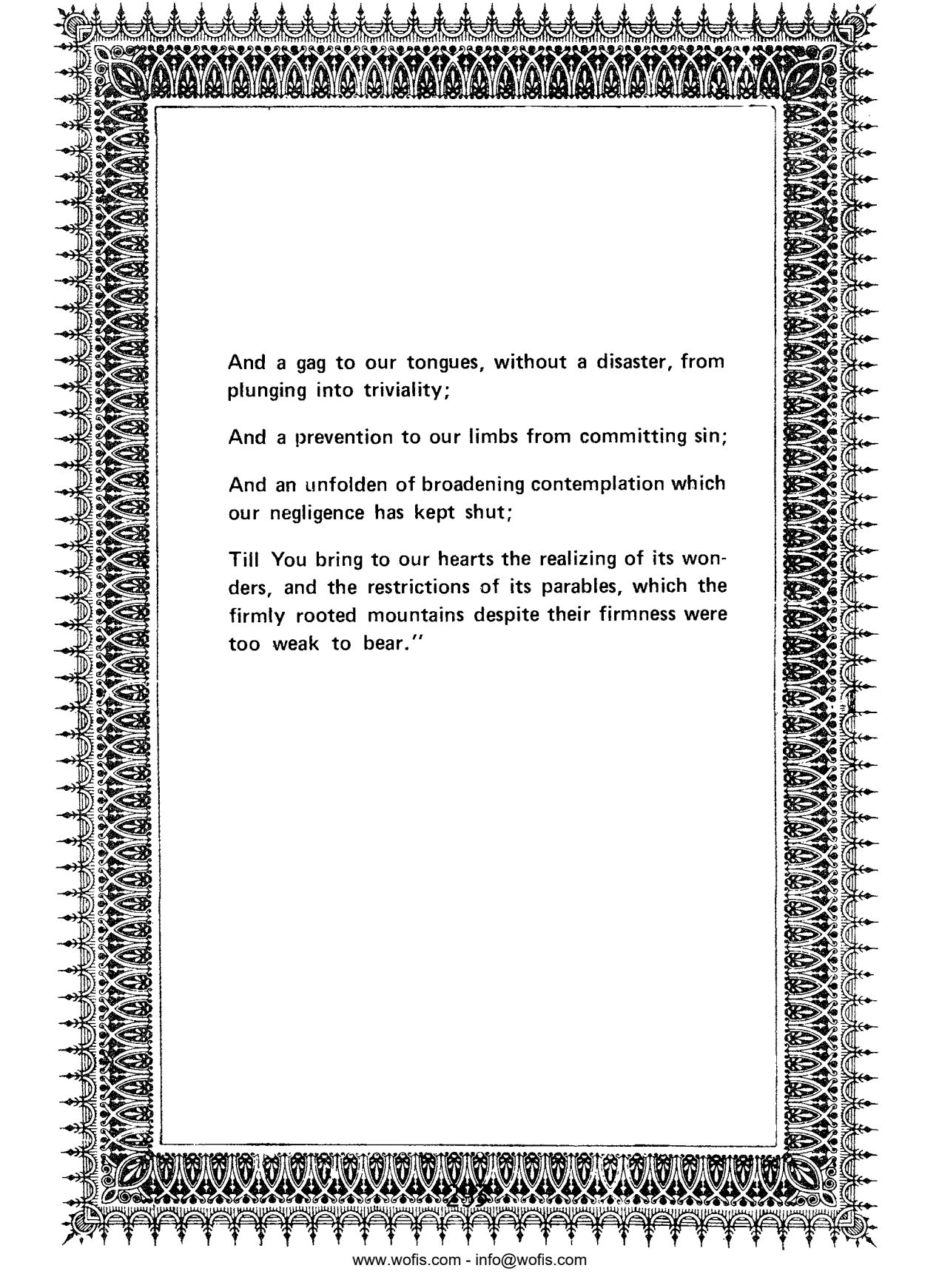
Quoted from the book *aş-Şahīfatu s-Sajjādiyyah*
– which is among the collections of the prayers of
al-Imām Zaynu l-‘Ābidin ‘Aliyu ‘bnu l-Ḥusayn as-Sajjād
(a.s.), the fourth Imām of the *Ahlu l-bayt* (a.s.):

“O Allāh, bless Muḥammad and his progeny. And
let the Qur’ān be a companion to us in the darkness
of the nights;

And a guard against the insinuations of the Satan,
and the presence of perplexities;

And a restraint to our steps from moving towards sin;

وَلَا لَسِنِنَا عَنِ الْخَوْضِ فِي الْبَاطِلِ
مِنْ غَيْرِ مَا آفَتْ حُجْرًا،
وَلِجَوَارِحِنَا عَنِ اقْتِرَافِ الْأَمَامِ زُجْرًا،
وَلِمَا طَوَّتِ الْعُقَلَةُ عَنَا مِنْ
تَصْفَحِ الْإِعْتِبَارِ نَاشِرًا،
حَتَّى تُوَصِّلَ إِلَى قُلُوبِنَا فَمَّ عَجَائِبِهِ
وَزَوَاجِرِ أَمْثَالِهِ، الَّتِي ضَعُفَتْ الْجِبَالُ
الرُّوَايَةِ عَلَى صَلَابِنِهَا عَنِ احْتِمَالِهِ.



And a gag to our tongues, without a disaster, from
plunging into triviality;

And a prevention to our limbs from committing sin;

And an unfolden of broadening contemplation which
our negligence has kept shut;

Till You bring to our hearts the realizing of its won-
ders, and the restrictions of its parables, which the
firmly rooted mountains despite their firmness were
too weak to bear."

