

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IN THE NAME OF ALLĀH, THE GRACIOUS, THE MERCIFUL

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَ عَلَّمَهُ

*The best among you is the one who learns the Holy Qur'ān
and teaches it to others*

(Bukhārī)

TA'LĪMUL QUR'ĀN

A Self-Study Book

for

**Learning the Correct Recitation and
Translation of the Holy Qur'ān**

Dr. Karimullah Zirvi

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TA'LĪMUL QUR'ĀN

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In the name of Allāh the Gracious, the Merciful

TA'LĪMUL QUR'ĀN

FOREWORD

Allāh, the Omniscient, the All-Knowing, has revealed the Holy Qur'ān to Ḥaḍrat Muḥammad (peace and blessings of Allāh be upon him) as the guidance for all mankind for all times. It is a very concise book in the Arabic language. Merely reading the Holy Qur'ān earns one a mighty reward. Our beloved master, the Holy Prophet (peace and blessings of Allāh be upon him) has said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ الْم حَرْفٌ
أَلِفٌ حَرْفٌ وَلَا مٌ حَرْفٌ وَ مِيمٌ حَرْفٌ

*mann qara-a ḥarfān min kitābillāhi falahū ḥasanatun walḥasanatu bi'ashri
amthālihā fa aqūlu alif lam mim ḥarfun alifun ḥarfun wa lamun ḥarfun wa
mimun ḥarfun*

"When a person recites one letter from the Book of Allāh, that is one good deed equal to ten good deeds the like of it. I do not say that Alif, Lām, and Mīm is a letter; but Alif is a letter, Lām is a letter, and Mīm is a letter."

(Tirmadhī)

He (peace and blessings of Allāh be upon him) further exhorts:

اقْرءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ

iqra'ul-qur'āna fa innahū ya'fi yaumal qiyāmati shafi'an li-aṣḥābibhī

"Keep reading the Qur'ān for it will intercede for its readers on the Day of Judgement."

(Muslim)

The Promised Messiah (on whom be peace) received a revelation in a vision about the Holy Qur'ān.

He (on whom be peace) states:

"I saw in a vision that *Ḥaẓīratul Quds* (i.e., heaven) is being watered with the water of the Holy Qur'ān and the Holy Qur'ān is a great ocean which is surging with thunder. Whosoever drinks from this water will not only remain himself alive but also will be able to make others alive."

(Rūḥānī Khazā'in, Vol. 5, pp. 545-546)

Reading and comprehension of the Holy Qur'ān is incumbent upon all followers as they are to lead their lives in complete conformity with its teachings. So to facilitate this, Dr. Karīmullāh Zirvī has compiled a self-study book entitled, "Ta'limul Qur'ān" for learning the correct recitation and translation of the Holy Qur'ān. It is a step-by-step guide to learn the correct recitation of the Holy Qur'ān. It also comprises a selection from the commentary of Ḥaḍrat Mirzā Bashīruddīn Maḥmūd Aḥmad^{ra} to generate interest in the reader and for the appreciation and comprehension of the Holy Book.

We pray that Allāh accepts this effort and that readers benefit from it immensely.

Daud A. Hanif
Missionary In Charge and
Nā'ib Amīr Jamā'at, USA

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In the name of Allāh the Gracious, the Merciful

TA'LĪMUL QUR'ĀN

INTRODUCTION

The teaching and learning of the Holy Qur'ān is a source of great blessing.

God Almighty says in the Holy Qur'ān:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

wa rattilil Qur'āna tarfila

And recite the Qur'ān slowly and thoughtfully (73:5)

The Holy Prophet^{sa} said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

khairukum man ta'allamal qur'āna wa 'allamahū

"The best among you is the one who learns the Holy Qur'ān and teaches it to others"

Ḥaḍrat Masīh Mau'ūd^{as} states about the Holy Qur'ān:

1. Recitation of the Holy Qur'ān melodiously is also a worship.
2. There is a blessing in the Holy Qur'ān that its recitation expands one's mind and removes speech impediments.
3. The real purpose of recitation of the Holy Qur'ān is to learn truth, to gain knowledge and to make a pious change in one's self.
4. I say it repeatedly and loudly that loving and obeying the Holy Qur'ān and the Holy Prophet^{sa} can make one capable of showing miracles.

In his book, Kashtī Nūḥ, the Promised Messiah^{as} has exhorted his community in these words:

"The real and perfect paths of salvation have been opened only by the Holy Qur'ān; all others were only its shadows. Therefore, you should study this Holy Scripture with the utmost attention and deepest thought; and you should love it as you have never loved anything else. For indeed, as God has conveyed to me:

الْخَيْرُ كُلُّهُ فِي الْقُرْآنِ

al-khairu kulluhū fil-qur'ān

i.e. All sort of virtues are in the Holy Qur'ān

All kinds of good are to be found in it - and this is truth. Unfortunate, indeed, are the people who give preference to other things over it. The Holy Qur'ān is the fountainhead of your salvation for all betterment and success. There is not even a single spiritual need which has not been met for you in this Holy Book. The supporter or falsifier of your faith on the Day of Judgement would be the Holy Qur'ān, and apart from this book, there is no other under the heavens, which can provide you with direct guidance. It is indeed a great blessing of God upon you that He has bestowed upon you a book like this. ... Realize, therefore, the value of the blessings bestowed upon you. It is a precious blessing and a great treasure."

(Kashfī Nūḥ, Rūḥānī Khazā'in, Vol. 19, p. 26)

Ḥadrat Khalīfatul Masīh V^{aba} in his Friday Sermon of September 24, 2004, stated the following with regards to teaching the recitation and translation of the Holy Qur'ān:

"Every Aḥmadī should make sure that he himself, and his wife and children recite the Holy Qur'ān regularly. He should also make a full effort to learn the translation of the Holy Qur'ān. In addition, he should read Ḥadrat Masīh Mau'ūd's^{as} Commentary of the Holy Qur'ān. They should recite the Holy Qur'ān as if it is not an ordinary book, but rather keeping in mind that it is the Word of God Almighty."

Ḥadrat Khalīfatul Masīh IVth in his Friday Sermon of June 19, 1998 stated the following with regards to the teaching of the recitation and translation of the Holy Qur'ān:

"Just teaching the reading of the Holy Qur'ān is not enough. When you teach the meaning of the Holy Qur'ān, love for the Holy Qur'ān is bound to develop. ... If love of the Holy Qur'ān is established in one's self, all the problems of one's life will be solved. For those who love the Holy Qur'ān, evils disappear and they are given a new life."

By the Grace of God Almighty, it has become possible for us to hold the Ta‘limul Qur’ān Classes in different regions of the USA during the past several years. The purpose of these classes has been to create awareness about the importance of learning and teaching the Holy Qur’ān with translation. Thus, the objectives of the Ta‘limul Qur’ān Classes were:

1. *Learn to recite the Holy Qur’ān correctly.*
2. *Learn split-word translation of the Holy Qur’ān.*
3. *Follow guidelines for the study of the commentary of the Holy Qur’ān.*
4. *Develop trainers for training others in the family.*
5. *Develop love of the study of the Holy Qur’ān.*

This book, Ta‘limul Qur’ān, has been prepared as a self-study book for learning the correct recitation and translation of the Holy Qur’ān and also for use as teacher's guide in the Ta‘limul Qur’ān Classes. It is a compilation of the material already published in the literature. For more details, the readers are urged to read the following:

- i. The Holy Qur’ān (English Translation): Maulawī Sher ‘Alī^{ra}
- ii. The Holy Qur’ān (English Translation and Short Commentary): Edited by Malik Ghulām Farīd^{ra}
- iii. The Holy Qur’ān (Urdū Translation): Mīr Muḥammad Ishāq^{ra}
- iv. Qā‘idah Yassarnal Qur’ān: Pīr Manẓūr Muḥammad^{ra}
- v. Tartilul Qur’ān: Abū Lauda‘ Al-Hāfīz
- vi. Aṭ-Ṭarīq (Urdū): Abū Lauda‘ Al-Hāfīz
- vii. Correction of Some Common Mistakes (Urdū): Professor Sūfī Bishārat-ur-Raḥmān, MA
- viii. Invocations of the Holy Prophet^{sa}: Dr. Karīmullāh Zīrvī
- ix. Meanings of the Difficult Words of the Holy Qur’ān: Compiled by Bashīr Aḥmad Qamar (English Translation by Ṭāḥīr Maḥmūd Aḥmad).
- x. Tajwīd for Beginners: M. Q. I. Ishāq, Azhar Academy Ltd., London, UK

The main features of the material covered in the book are:

1. *Fundamentals of the proper recitation of the Holy Qur’ān*
 - i. *Ramūz-e-Auqāf (Various stop signs of the Holy Qur’ān).*
 - ii. *Correction of some common mistakes.*
 - iii. *Basic Arabic Grammar.*
2. *Translation of Sūrah Al-Fatīḥah and the first five Rukū‘ of the following Sūrahs of the Holy Qur’ān: Al-Baqarah, Āl-e-‘Imrān, Al-Nisā’, and Al-Mā‘idah.*

3. *Qur'ānic vocabulary (Split-word translation of Sūrah Al-Fatīhah and Sūrah Al-Baqarah) to learn translation of the Holy Qur'ān.*
4. *Guidelines for the memorization of the Holy Qur'ān.*
5. *Qur'ānic prayers.*

I am greatly thankful to Dr. Ahsanullah Zafar, Amīr Jamā'at, USA and Hafiz Samiullah Chaudhary for their interest and guidance towards making the Ta'limul Qur'ān program successful. I am also thankful to Maulana Munir-ud-Din Shams, Additional Wakilut-Taṣnīf, London and Maulana Daud Ahmad Hanif, Missionary In Charge and Nā'ib Amīr, USA for reviewing this book. I appreciate Mr. Latif Ahmed's help in making the cover of the book.

May God Almighty make this book a source of learning correct recitation and translation of the Holy Qur'ān. May all who study this book develop a love of the study of the Holy Qur'ān. Āmīn.

Karimullah Zirvi

SYSTEM OF TRANSLITERATION

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ث *th*, pronounced like *th* in the English word 'thing'.
- ح *h*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in 'loch'.
- ذ *dh*, pronounced like the English *th* in 'that'.
- ص *s*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in 'this'.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع ' , a strong guttural, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly in the *r* 'grasseye' in French, and in the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء ' , a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in 'bud'); *i* for ا (like *i* in 'bid'); *u* for ا (like *oo* in 'wood'); the long vowels by *ā* for ا or ا (like *a* in 'father'); *ī* for ا or ا (like *ee* in 'deep'); *ai* for ا (like *i* in 'site'); *ū* for ا (like *oo* in 'root'); *au* for ا (resembling *ou* in 'sound').

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ‘ for ع, and ’ for ء. Commas as punctuation marks are used according to the normal usage.

For the nasal sound of 'n' ن (Nūn) when و (Wāw) or ی (Yā’) with *shadda* follow the tanwīn has been represented by the symbol 'ñ'. Thus مِنْ وَ would be transliterated as 'miñwwa'.

The name of Muḥammad^{sa}, the Holy Prophet of Islām, has been followed by the symbol ^{sa}, which is an abbreviation for the salutation *Ṣallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allāh be upon him). The names of other Prophets and Messengers are followed by the symbol ^{as}, an abbreviation for ‘*Alaihissalām* (on whom be peace). The symbol ^{ra} is used with the name of the Companions of the Holy Prophet^{sa} and those of the Promised Messiah^{as}. It stands for *Raḍī Allāhu ‘anhu/‘anhā/‘anhum* (May Allāh be pleased with him/with her/with them). The symbol ^{rh} stands for *Raḥimahullāhu Ta‘ālā* (may Allāh's blessings be on him). The symbol ^{aba} stands for *Ayyadahullāhu Ta‘ālā Binaṣrihil ‘Azīz* (May Allāh strengthen him with His Mighty help). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case.

THE HOLY QUR'ĀN

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ۝

dhālikal kitābu lā raiba fih hudallil muttaqīn

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)

RECITATION OF THE HOLY QUR'ĀN

عَنِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ
قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الَّذِي لَيْسَ فِي
جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ -

*'anibni 'abbāsin^{ra} qāla qāla rasūlullāhi^{sa} : innalladhī laisa fi jaufihī shai'un
minal-qur'āni kal baitil kharibi*

Ḥaḍrat Ibn 'Abbās^{ra} relates that the Holy Prophet^{sa} said:

He in whose heart there is nothing of the Qur'ān is
like a house in ruin.

(Tirmadhī)

THE HOLY QUR'ĀN

What is the Qur'ān

The Qur'ān is the record of the verbal revelations in Arabic from God Almighty to the Holy Prophet Muhammad^{sa}, over a period of about 23 years (610-632 AD). The word Qur'ān means that which is often read or recited. It contains a complete code of teaching and laws suitable to the needs of every age and provides the means for the spiritual and moral development of all mankind. The Holy Qur'ān also contains numerous prophecies for the future. The Holy Qur'ān calls itself a reminder to the worlds:

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

in huwa illā dhikrullil 'ālamīn

It is nothing but a Reminder unto all the worlds. (81:28)

Compilation of the Holy Qur'ān

The Divine revelations were committed to memory and written down by scribes appointed by the Holy Prophet^{sa}. He, himself, indicated the arrangement of verses and chapters in the Qur'ān, as we find it today. So the entire text of the Holy Qur'ān was written on barks, leafs etc., during the lifetime of the Holy Prophet^{sa}. However, the compilation of it, in one volume, was undertaken and completed during the Khilāfat of Ḥadrat Abū Bakr^{ra}.

Chapters and Verses of the Holy Qur'ān

The Qur'ān is divided into one hundred and fourteen Sūrahs or Chapters. This division is based upon their subject matter and has the authority of the Holy Prophet^{sa}. Each Sūrah has a name given to it, and is further divided into *Āyāt* or verses. However, the division of the Holy Qur'ān into thirty Sipārahs or Parts is arbitrary. A reference to a particular verse of the Holy Qur'ān is generally represented by two numbers separated by a colon, ":". For example, the reference (2:187) means the 187th verse of the 2nd Chapter.

Safeguarding of the Holy Qur'ān

As soon as a revelation was received by the Holy Prophet^{sa} it was recorded in writing from his dictation. A number of persons are known to have been employed by the Holy Prophet^{sa} for this purpose. Of these the names of the following fifteen have been

mentioned in the traditions (Fath al-Bārī, Vol. 9, p. 19):

1. Zaid bin Thābit
2. Ubayy ibn Ka‘b
3. ‘Abdullāh bin Sa‘d bin Abī Sarḥ
4. Zubair bin al-‘Awwām
5. Khālīd bin Sa‘īd bin al-‘Ās
6. Abān bin Sa‘īd bin al-‘Ās
7. Hanḏalā bin al-Rabī‘ al-Asadī
8. Mu‘aiqīb bin Abī Fāṭima
9. ‘Abdullāh bin Arqam al-Zuhri
10. Shuraḥbīl bin Ḥasana
11. ‘Abdullāh bin Rawāḥa
12. Abū Bakr
13. ‘Umar
14. ‘Uthmān
15. ‘Alī

Whenever the Holy Prophet^{sa} received a revelation, he would send for one of these persons and dictate to him the text of the revelation he had received.

A very distinctive feature of the Holy Qur’ān is that it contains a Divine guarantee for its perpetual preservation. God Almighty says in the Holy Qur’ān:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ۝

innā nahnu nazzalnadhikra wa innā lahū la ḥāfizūn

We sent down this book and verily We shall safeguard it. (15:10)

As a result of this guarantee, the text of the Holy Qur’ān has remained unchanged for more than fourteen hundred years.

Some More Facts About the Holy Qur’ān

- First Qur’ānic revelation was Sūrah Al-‘Alaq, verses 2-5.
- Last Qur’ānic revelation was Sūrah Al-Baqarah, verse 282, or Sūrah Al-Mā’idah, verse 4.
- The total number of letters in the Holy Qur’ān is 323,760.
- The total number of words in the Holy Qur’ān is 86,430.
- The number of Ruku‘ in the Holy Qur’ān is 540.
- The number of places of *Sajdah Tilawat* (prostration during recitation) is fifteen.

CHAPTERS (SŪRAHS) OF THE HOLY QUR'ĀN

| CHAPTER | NAME | CHAPTER | NAME |
|------------|--------------|------------|------------------|
| Chapter 1 | Al-Fātiḥah | Chapter 31 | Luqmān |
| Chapter 2 | Al-Baqarah | Chapter 32 | Al-Sajdah |
| Chapter 3 | Āl-e-'Imrān | Chapter 33 | Al-Aḥzāb |
| Chapter 4 | Al-Nisā' | Chapter 34 | Sabā' |
| Chapter 5 | Al-Mā'idah | Chapter 35 | Fāṭir |
| Chapter 6 | Al-An'ām | Chapter 36 | Yā Sīn |
| Chapter 7 | Al-A'rāf | Chapter 37 | Al-Şāffāt |
| Chapter 8 | Al-Anfāl | Chapter 38 | Şād |
| Chapter 9 | Al-Taubah | Chapter 39 | Al-Zumar |
| Chapter 10 | Yūnus | Chapter 40 | Al-Mu'min |
| Chapter 11 | Hūd | Chapter 41 | Hā Mīm al-Sajdah |
| Chapter 12 | Yūsuf | Chapter 42 | Al-Shūrā |
| Chapter 13 | Al-Ra'd | Chapter 43 | Al-Zukhruf |
| Chapter 14 | Ibrāhīm | Chapter 44 | Al-Dukhān |
| Chapter 15 | Al-Ḥijr | Chapter 45 | Al-Jāthiyāh |
| Chapter 16 | Al-Naḥl | Chapter 46 | Al-Aḥqāf |
| Chapter 17 | Banī Isrā'īl | Chapter 47 | Muḥammad |
| Chapter 18 | Al-Kahf | Chapter 48 | Al-Faṭḥ |
| Chapter 19 | Maryam | Chapter 49 | Al-Ḥujurāt |
| Chapter 20 | Ṭā Hā | Chapter 50 | Qāf |
| Chapter 21 | Al-Anbiyā' | Chapter 51 | Al-Dhāriyāt |
| Chapter 22 | Al-Ḥajj | Chapter 52 | Al-Ṭūr |
| Chapter 23 | Al-Mu'minūn | Chapter 53 | Al-Najm |
| Chapter 24 | Al-Nūr | Chapter 54 | Al-Qamar |
| Chapter 25 | Al-Furqān | Chapter 55 | Al-Raḥmān |
| Chapter 26 | Al-Shu'arā' | Chapter 56 | Al-Wāqī'ah |
| Chapter 27 | Al-Naml | Chapter 57 | Al-Ḥadīd |
| Chapter 28 | Al-Qaṣaṣ | Chapter 58 | Al-Mujādalah |
| Chapter 29 | Al-'Ankabūt | Chapter 59 | Al-Ḥashr |
| Chapter 30 | Al-Rūm | Chapter 60 | Al-Mumtaḥinah |

CHAPTERS (SŪRAHS) OF THE HOLY QUR'ĀN

| CHAPTER | NAME | CHAPTER | NAME |
|------------|----------------|-------------|-------------|
| Chapter 61 | Al-Şaff | Chapter 91 | Al-Shams |
| Chapter 62 | Al-Jumu'ah | Chapter 92 | Al-Lail |
| Chapter 63 | Al-Munāfiqūn | Chapter 93 | Al-Duḥā |
| Chapter 64 | Al-Taghābun | Chapter 94 | Al-Inshirāh |
| Chapter 65 | Al-Ṭalāq | Chapter 95 | Al-Tīn |
| Chapter 66 | Al-Taḥrīm | Chapter 96 | Al-'Alq |
| Chapter 67 | Al-Mulk | Chapter 97 | Al-Qadr |
| Chapter 68 | Al-Qalam | Chapter 98 | Al-Bayyinah |
| Chapter 69 | Al-Ḥāqqah | Chapter 99 | Al-Zilzāl |
| Chapter 70 | Al-Ma'ārij | Chapter 100 | Al-'Ādiyāt |
| Chapter 71 | Nūh | Chapter 101 | Al-Qāri'ah |
| Chapter 72 | Al-Jinn | Chapter 102 | Al-Takāthur |
| Chapter 73 | Al-Muzzammil | Chapter 103 | Al-'Aşr |
| Chapter 74 | Al-Muddaththir | Chapter 104 | Al-Humazah |
| Chapter 75 | Al-Qiyāmah | Chapter 105 | Al-Fīl |
| Chapter 76 | Al-Dhar | Chapter 106 | Al-Quraish |
| Chapter 77 | Al-Mursalāt | Chapter 107 | Al-Mā'ūn |
| Chapter 78 | Al-Naba' | Chapter 108 | Al-Kauthar |
| Chapter 79 | Al-Nazi'āt | Chapter 109 | Al-Kāfirūn |
| Chapter 80 | 'Abasa | Chapter 110 | Al-Naşr |
| Chapter 81 | Al-Takwīr | Chapter 111 | Al-Lahab |
| Chapter 82 | Al-Infītār | Chapter 112 | Al-Ikhlāş |
| Chapter 83 | Al-Taţfif | Chapter 113 | Al-Falaq |
| Chapter 84 | Al-Inshiqāq | Chapter 114 | Al-Nās |
| Chapter 85 | Al-Burūj | | |
| Chapter 86 | Al-Ṭāriq | | |
| Chapter 87 | Al-A'lā | | |
| Chapter 88 | Al-Ghāshiyah | | |
| Chapter 89 | Al-Fajr | | |
| Chapter 90 | Al-Balad | | |

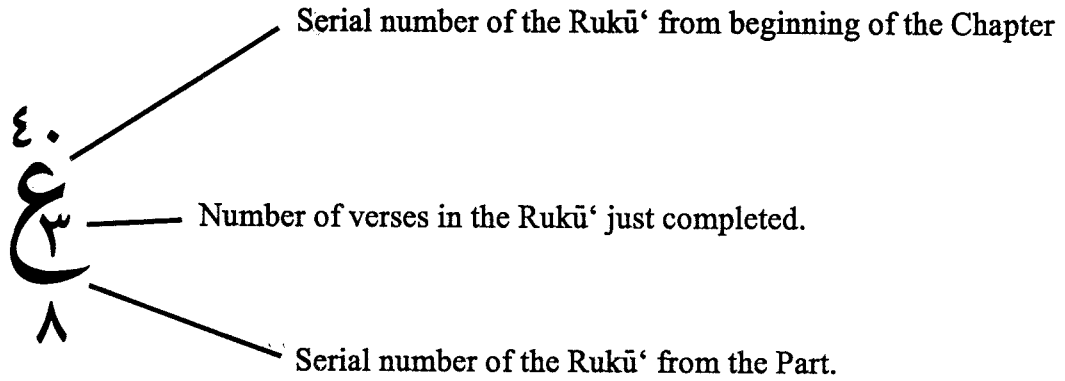
PARTS OF THE HOLY QUR'ĀN

| PART | Transliteration | NAME | PART | Transliteration | NAME |
|---------|---------------------|---------------------|---------|---------------------|------------------------|
| Part 1 | alif lām mīm | الْم | Part 16 | qāla alam | قَالَ أَلَمْ |
| Part 2 | sayaqūlu | سَيَقُولُ | Part 17 | iqtaraba linnāsi | إِقْتَرَبَ لِلنَّاسِ |
| Part 3 | tilkarrusulu | تِلْكَ الرُّسُلُ | Part 18 | qad aflaḥa | قَدْ أَفْلَحَ |
| Part 4 | lan tanālu | لَنْ تَنَالُوا | Part 19 | wa qālalladhīna | وَقَالَ الَّذِينَ |
| Part 5 | wal-muḥṣanātu | وَالْمُحْصَنَاتُ | Part 20 | amman kalaqa | أَمَّنْ خَلَقَ |
| Part 6 | lā yuḥibbullāhu | لَا يُحِبُّ اللَّهُ | Part 21 | utlu mā uḥiya | أُتِلُ مَا أُوحِيَ |
| Part 7 | wa idhā sami'ū | وَإِذَا سَمِعُوا | Part 22 | wa mañyyaqnut | وَمَنْ يَفْقَنُ |
| Part 8 | walau annanā | وَلَوْ أَنَّا | Part 23 | wamā liya | وَمَا لِي |
| Part 9 | qālal mala-u | قَالَ الْمَلَأُ | Part 24 | faman aẓlamu | فَمَنْ أَظْلَمُ |
| Part 10 | wa'lamū | وَاعْلَمُوا | Part 25 | ilaihi yuraddu | إِلَيْهِ يُرَدُّ |
| Part 11 | ya'tadhirūna | يَعْتَذِرُونَ | Part 26 | ḥā mīm | حَمَّ |
| Part 12 | wamā min dā-abbatin | وَمَا مِنْ دَابَّةٍ | Part 27 | qāla famā khatbukum | قَالَ فَمَا خَطْبُكُمْ |
| Part 13 | wamā ubarri'u | وَمَا أُبْرِي | Part 28 | qad sami'allāhu | قَدْ سَمِعَ اللَّهُ |
| Part 14 | rubamā | رُبَمَا | Part 29 | tabārakalladhī | تَبَارَكَ الَّذِي |
| Part 15 | subḥānalladhī | سُبْحَانَ الَّذِي | Part 30 | 'amma | عَمَّ |

RUKŪ' SIGN AND DIVISION OF A PART OF THE HOLY QUR'ĀN

٤.
ع :
٨

This sign is always written on the margin of the page to indicate the completion of Rukū'. The following diagram clearly explains the different parts of this sign:



Parts and Sub-parts

ربع Ruba': means 1/4th of the Part.

نصف Niṣf: means 1/2 of the Part.

ثلث Thuluth: means 3/4th of the Part.

الجزء Al-Juz': The whole Part.

These divisions of the Part are sometimes at the completion of the Rukū' and sometimes in between.

The significance of these divisions is that the reader may find marks for recitation of the Holy Qur'ān and also for reference purposes. This helps the reader to determine how much he has covered. It has no significant value as far as the subject in the text is concerned.

Manāzil

The whole text of the Holy Qur'ān has been divided into seven Manāzil. The division is as follows:

| Manzil | From Chapter # | To Chapter # |
|---------|----------------|--------------|
| First | 1 | 4 |
| Second | 5 | 9 |
| Third | 10 | 16 |
| Fourth | 17 | 25 |
| Fifth | 26 | 36 |
| Sixth | 37 | 49 |
| Seventh | 50 | 114 |

Serial Number of Verses

Inside the sign of a verse (0 or □) a number is written. This is the serial number starting from the beginning of the Chapter. For the numbering of the verses we count the following verse (for all Chapters) as verse number one:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 0

This is the reason why there is a difference of one number in the serial number of the verses of all the Chapters of the Holy Qur'ān printed under the auspices of the Ahmadiyya Muslim Jamā'at and those printed by many others outside the Jamā'at. Take this difference into consideration while quoting references of the verses of the Holy Qur'ān. The only exception is *Sūrah Al-Taubah* (Chapter 9) which begins without

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ which is a conclusive proof that بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is the first verse of each Chapter of the Holy Qur'ān and is not just added in the beginning of each Chapter for the purpose of blessings only. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is mentioned in Chapter Sabā' twice: First in the beginning and then in the middle of the Chapter in Ḥaḍrat Suleman's letter to Queen Sabā'.

(Tafsīr-e-Ṣaḡīr, p 1)

مُقَطَّعَاتٌ

Muqatta‘āt (Letters of Abbreviations) Mentioned in the Holy Qur‘ān

In the Holy Qur‘ān at the beginning of some of the chapters, after بِسْمِ اللّٰهِ certain letters are given which are in fact abbreviations of certain words. These letters are called مُقَطَّعَاتٌ muqatta‘āt. Their pronunciation is governed by the following rules:

1. A letter bearing *Madda* ٓ is read by its original name with prolonged sound.
2. A letter with vertical *Fathah* َ is pronounced according to the sign.
3. Blank alif, here, is not silent. It is read by its original name.
4. A letter with *Shadda* ّ combines the letter that comes before it according to common rules.

Each letter in the مُقَطَّعَاتٌ muqatta‘āt is read separately. Furthermore, while reciting the مُقَطَّعَاتٌ muqatta‘āt during recitation of the Holy Qur‘ān the above mentioned rules and the rules mentioned in the Ramūz-e-Auqāf must be followed. Thus, if a letter in the abbreviated letters shows presence of a vowel when it is pronounced which is followed by a sukūn or a tashdid, the long vowel in the word will be prolonged excessively. For example, in ḥā mīm حَمِّمِ (حَا مِيمٌ) only حَا ḥā has a long vowel sound in it, so it will be read a little long. However, مِيمٌ mīm has sukūn in it after the long vowel يَ (yā‘) in its pronunciation, so it will bear the sign of a madd (super long vowel) and its sound will be excessively pronounced.

Muqatta‘āt مَقْطَعَاتُ Mentioned in the Holy Qur‘ān

| Meaning | Abbreviation of | Chapter | مَقْطَعَاتُ muqatta‘āt |
|---|--|---------------------|---------------------------------|
| I am Allāh, the All-Knowing | أَنَا اللَّهُ أَعْلَمُ | Al-Baqarah | آلِفَ لَامٍ مِيمَ |
| I am Allāh, I know and I explain. (Truthful God) | أَنَا اللَّهُ أَعْلَمُ - أَفْصَلُ (صَادِقُ الْقَوْلِ) | Al-A‘rāf | آلِفَ لَامٍ مِيمَ شَادٍ |
| I am Allāh Who is All-Seeing | أَنَا اللَّهُ أَرَى | Yūnus | آلِفَ لَامٍ رَاءِ |
| I am Allāh, the All-Knowing and the All-Seeing | أَنَا اللَّهُ أَعْلَمُ وَ أَرَى | Al-Ra‘d | آلِفَ لَامٍ مِيمَ رَاءِ |
| Thou art sufficient for all and Thou art the True Guide. O All-Knowing, Truthful God! | أَنْتَ كَافٍ وَ هَادٍ يَا عَالِمُ يَا صَادِقُ | Maryam | كَافٍ هَائِمَ شَادٍ |
| O Perfect Man!* | طَيِّبٌ هَادِيٌ | Tā Hā | طَاهُ هَائِ |
| Benignant, All-Hearing, All-Knowing God! | طَيِّبٌ سَمِيعٌ عَلِيمٌ | Al-Shu‘arā’ | طَائِ سِينِ مِيمَ |
| Benignant, All-Hearing God! | طَيِّبٌ سَمِيعٌ | Al-Naml | طَائِ سِينِ |
| O Perfect Leader! | يَا سَيِّدُ | Yā Sīn | يَائِ سِينِ |
| Truthful God! | صَادِقُ الْقَوْلِ | Ṣād | صَادِ |
| The Praiseworthy, the Lord of Honor. | حَمِيدٌ مَجِيدٌ | Al-Mu‘min | هَائِ مِيمَ |
| The Praiseworthy, the Lord of Honor; The All-Knowing, the All-Hearing, the Possessor of Power. | حَمِيدٌ مَجِيدٌ عَلِيمٌ سَمِيعٌ قَدِيرٌ | Al-Shūrā | هَائِ مِيمَ ‘ائِ سِينِ قَائِ |
| The Praiseworthy, the Lord of Honor. | حَمِيدٌ مَجِيدٌ | Hā Mīm Al-Sajdah | هَائِ مِيمَ |
| The Possessor of Power. | قَدِيرٌ | Qāf | قَائِ |
| I am the Light of all the Worlds. (By the inkstand) | أَنَا النُّورُ | Al-Qalam | نُونِ |

* Tā Hā is a combination of Tā and Hā. In the dialect of ‘Akk, an Arabic tribe, it means, 'O my beloved' or 'O perfect man'.

ETIQUETTES OF RECITATION OF THE HOLY QUR'ĀN

Physical and Spiritual Purification

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۝ فِي كِتَابٍ مَّكْنُونٍ ۝ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۝

innahū la qur'ānun karīmun fi kitābimmaknūnillā yamassuhū illal muṭahharūn

That this is indeed a noble Qur'ān; In a well preserved book; Which none shall touch except those who are purified (56:78-80)

We should be physically clean and, preferably, perform wuḍū before its recitation. Also to fully absorb the blessings of the Qur'ān and to understand its real meanings, one should be spiritually pure, clean and sincere in one's beliefs.

Prayer Before Starting Recitation Of the Holy Qur'ān

It is stated in the Holy Qur'ān:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

fa idhā qara'tal qur'āna fasta'idh billāhi minashshaiṭānirrajīm

And when you recite the Qur'ān, seek refuge with Allāh from Satan the rejected. (16:99)

Isti'adhah

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a'udhubillāhi minashshaiṭānirrajīm

I seek refuge with Allāh from Satan the rejected.

It is important to understand the philosophy of seeking Allāh's protection while reciting the Holy Qur'ān. We must seek Allāh's protection so that:

- We may not miss any teaching of the Qur'ān due to our negligence, sins or evil company.
- We may not fail to understand rightly any teachings of the Holy Qur'ān.
- Having understood, may Allāh provide us the strength to act upon the teachings of the Holy Qur'ān and never forgo or ignore them.

THE RULES OF ISTI'ĀDHAH AND BISMILLĀH

- i. It is necessary to recite *Isti'ādah* before reciting the Holy Qur'ān.
- ii. When starting a Sūrah, it is necessary to recite (except beginning of Sūrah Al-Taubah):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

- iii. If commencing recitation anywhere in a Sūrah, besides the beginning, then it will be optional to recite or not recite Bismillāh.

Recitation of Isti'ādah and Bismillāh at the beginning of a Sūrah

This can be done in four ways:

1. Waṣl-e-kull

To recite Isti'ādah, Bismillāh and the beginning of the Sūrah together:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīmi

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

a'ūdhubillāhi minashshaitā nirrajīmi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

alhamdu lillāhi rabbil 'ālamīn

2. Waṣḥe Awwal - Faṣḥe Thānī

To recite Isti‘ādhah and Bismillāh together, stopping after Bismillāh and reciting the beginning of the Sūrah separately.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
bismillā hirrahmā nirrahīmi

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
a‘ūdhubillāhi minashshaiṭā nirrajīmi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
alḥamdu lillāhi rabbil ‘ālamīn

3. Faṣḥe Awwal - Waṣḥe Thānī

To recite Isti‘ādhah separately and Bismillāh and the beginning of the Sūrah together.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
bismillā hirrahmā nirrahīmi

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
a‘ūdhubillāhi minashshaiṭā nirrajīmi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
alḥamdu lillāhi rabbil ‘ālamīn

4. Faṣḥe Kull

To recite Isti‘ādhah, Bismillāh and the beginning of the Sūrah separately.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
bismillā hirrahmā nirrahīmi

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
a‘ūdhubillāhi minashshaiṭā nirrajīmi

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
alḥamdu lillāhi rabbil ‘ālamīn

COMPLETING OF A SŪRAH AND BEGINNING OF THE NEXT SŪRAH

It can be done in following three ways:

1. Waṣle Kull

To recite the end of a Sūrah, Bismillāh and the beginning of the next Sūrah together:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَتَوَاصَوْ بِالْحَقِّ وَتَوَاصَوْ بِالصَّبْرِ
bismillā hirrahmā nirrahīmi *watawāṣau bilḥaqqi watawāṣau biṣṣabri*
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
wailulli kulli humazatillumazati

2. Faṣle Awwal - Waṣle Thāni

To recite the end of a Sūrah separately, and Bismillāh and the beginning of the next Sūrah together.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَتَوَاصَوْ بِالْحَقِّ وَتَوَاصَوْ بِالصَّبْرِ
bismillā hirrahmā nirrahīmi *watawāṣau bilḥaqqi watawāṣau biṣṣabr*
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
wailulli kulli humazatillumazah

3. Faṣle Kull

To recite the end of a Sūrah, Bismillāh and the beginning of the next Sūrah separately.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَتَوَاصَوْ بِالْحَقِّ وَتَوَاصَوْ بِالصَّبْرِ
bismillā hirrahmā nirrahīm *watawāṣau bilḥaqqi watawāṣau biṣṣabr*
وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ
wailulli kulli humazatillumazah

Sajdah Tilāwat

سجده تلاوت

LOCATIONS OF SAJDHA TILĀWAT (PROSTRATION DURING RECITATION) IN THE HOLY QUR'ĀN

| | |
|------------------------------|---|
| 1. Al-A'rāf (7:207) | يُسَبِّحُونَهُ، وَلَهُ، يَسْجُدُونَ 0 |
| 2. Al-Ra'd (13:16) | طَوْعًا وَكَرْهًا وَظِلُّهُمْ بِالْغُدُوِّ وَالْآصَالِ 0 |
| 3. Al-Nahl (16:51) | يَفْعَلُونَ مَا يُؤْمَرُونَ 0 |
| 4. Banī Isrā'īl (17:110) | يَخْرُونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا 0 |
| 5. Maryam (19:59) | خَرُّوا سُجَّدًا وَبُكِيًّا 0 |
| 6. Al-Hajj (22:19) | إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ 0 |
| 7. Al-Hajj (22:78) | وَأَسْجُدُوا وَعَبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ 0 |
| 8. Al-Furqān (25:61) | أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا 0 |
| 9. Al-Naml (27:27) | لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ 0 |
| 10. Al-Sajdah (32:16) | سَبِّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ 0 |
| 11. Šād (38:25) | خَرَّ رَاكِعًا وَ أُنَابَ 0 |
| 12. Ḥā Mīm Al-Sajdah (41:39) | وَهُمْ لَا يَسْتَمُونَن 0 |
| 13. Al-Najm (53:63) | فَأَسْجُدُوا لِلَّهِ وَعَبُدُوا 0 |
| 14. Al-Inshiqāq (84:22) | وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ 0 |
| 15. Al-'Alaq (96:20) | وَأَسْجُدْ وَاقْتَرِبْ 0 |

Prayers of Sajdah Tilāwat (Prostration During Recitation of the Holy Qur'ān)

One should prostrate where *Sajdah* is described in the verses of the Holy Qur'ān. For this prostration it is not necessary to be in a state of *wuḍū'* or to face the *Qiblah*. Besides the standard prayers of glorification of Allāh (*Tasbīhāt*), recitation of the following prayers is found in various traditions of the Holy Prophet^{sa}.

§ Ḥaḍrat 'Ā'ishah^{ra} relates that when the Holy Prophet^{sa} prostrated himself at night while reciting the Holy Qur'ān he said:

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ -

sajada wajhiya lilladhī khalaqahū, wa shaqqa sam'ahū, wa baṣarahū, wa bihaulihī wa quwwatihī

My face (Myself) prostrates itself to Him Who created it and brought forth its hearing and seeing by His Might and Power.

(An-Nasā'ī, Tirmadhī Kitābud-Da'wāt)

§ Ḥaḍrat 'Alī^{ra} relates that as the Holy Prophet^{sa} used to make the following supplication when he prostrated for *Sajdah Tilāwat*:

اَللّٰهُمَّ لَكَ سَجَدْتُ، وَبِكَ اَمَنْتُ، وَاِلَيْكَ اَسَلْتُ، اَنْتَ رَبِّيْ، سَجَدَ وَجْهِيْ
لِلَّذِي شَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ اَحْسَنُ الْخَالِقِيْنَ -

allahumma laka sajadtu, wabika amantu, walaka aslamtu, anta rabbī, sajada wajhiya lilladhī shaqqa sam'ahu wa baṣarahu, tabarakallahū aḥsanul khāliqīn

O Allāh, for Thee I prostrated; and in Thee I affirmed Faith; to Thee I surrendered. Thou art my Lord, my countenance (self) prostrates itself to Him who created it and brought forth its hearing and seeing by His Might and Power. Blessed is Allāh, the Best of the Creators.

(Ibni Mājah)

§

Another prayer of *Sajdah Tilawat* is:

اللَّهُمَّ سَجَدَ لَكَ سَوَادِي وَأَمَنَ بِكَ فُؤَادِي

allahumma sajada laka sawādi wa āmana bika fu'ādi

O Allāh! My whole body bowed before You and my heart believed in You.

§

The following prayer of *Sajdah Tilawat* is mentioned in *Fiqh Ahmadiyya*:

اللَّهُمَّ سَجَدَ لَكَ رُوحِي وَجَنَانِي

allahumma sajada laka rūhī wa janānī

O Allāh! my soul and my heart is in prostration for You.

(*Fiqh Ahmadiyya*)

ETIQUETTE OF LISTENING THE RECITATION OF THE HOLY QUR'ĀN

It is stated in the Holy Qur'ān:

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ۝

wa idhā qurī'al qur'ānu fastami'ū lahū wa anṣitū la'allakum turhamūn

And when the Qur'ān is recited, give ear to it and keep silence, that you may be shown mercy. (7:205)

WHAT TO BE SAID BY THE READER AND THE LISTENER OF THE HOLY QUR'ĀN WHEN CERTAIN VERSES OF THE HOLY QUR'ĀN ARE RECITED

1. At the end of Sūrah Al-Fātiḥah (1:7) after the words:

وَلَا الضَّالِّينَ ۝ *wa laḍḍuā allīn*

one should say:

آمِينَ *Āmīn*

O God! accept our prayers

One should say *Āmīn* آمِينَ in loud or low voice, upon reciting or listening similar other supplicatory verses of the Holy Qur'ān.

2. In reply to the last verse of Sūrah Al-Baqarah (2:287) in which *rabbanā* prayers are recited, acceptance should be sought by saying: *Āmīn*. When the following words are read or heard:

وَاعْفُ عَنَّا ۖ وَارْحَمْنَا ۖ وَارْحَمْنَا ۖ وَارْحَمْنَا ۖ

wa 'fu 'annā waghfirlanā warḥamnā

And efface our *sins*, and grant us forgiveness and have mercy on us

one should say *Āmīn* and this prayer should be recited:

رَبِّ اغْفِرْ لِي اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ

rabbighfirli allāhumma rabbanā lakalḥamd

O Lord! forgive me (my previous sins and protect and save me from every type of sins in the future). O Allāh, our Lord! all praise belongs to You.

3. When one listens or reads the following verse in Sūrah Āl-e-'Imrān (3:19):

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ لَا هُوَ لَا هُوَ لَا هُوَ وَلَا الْمَلَائِكَةُ وَلَا أُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ

shahidallāhu annahū lā ilāha illā huwa walmafa'ikatu wa ulul 'ilmi qā'imam bilqist

Allāh bears witness that there is no God but He---and *also do* the angels and those possessed of knowledge---Always standing guard over justice.

one should say:

رَبِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ

rabbī ash-hadu allā ilāha illā anta

O my God! I bear witness that there is no God except Thee.

4. At the end of Sūrah Banī Isrā'il (17:112) after the words:

وَكَبِّرْهُ تَكْبِيرًا 0 *wa kabbirhu takbira*

And extol His glory with all glorification.

one should say:

اللَّهُ أَكْبَرُ *allāhu akbar*

Allāh is the Greatest

5. When one listens or reads the following verse in Sūrah Al-Aḥzāb (33:57):

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

تَسْلِيمًا 0

innallāha wa malā'ikatahū yuṣallūna 'alannabiyyi yā ayyuhalladhīna āmanū ṣallū 'alaihi wa sallimū taslimā

Allāh and His angels send blessings on the Prophet. O you who believe! you *also* should

invoke blessings on him and salute *him* with the salutation of peace.

one should say:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَتُ اللَّهِ وَبَرَكَاتُهُ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

*assalamu 'alaika ayyuhannabiyyu wa rahmatullahi wa barakatuhū,
allahumma ṣalli 'alā muḥammadin*

Peace be on you O the Messenger of God and God's Mercy and Blessings. Bless, O Allāh, Muḥammad.

Wherever the Holy name of Prophet Muḥammad^{sa} comes while reciting the Holy Qur'ān, the following words should be said:

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ *ṣallāllāhu 'alaihi wasallam*

Peace and blessings of Allāh be upon him

The Holy name of the Holy Prophet^{sa} has been mentioned four times in the Holy Qur'ān (3:145, 33:41, 47:3 and 48:30).

6. When one listens or reads the following verse in Sūrah Yāsīn (36:79):

مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۝ *mañyyuhyil 'izāma wa hiya ramīm 0*

Who can quicken the bones when they are decayed?

one should say:

يُخْبِنُهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝

yuhyihalladhī ansha-ahā awwala marratin wa huwa bikulli khalqin 'alim

He, Who created them the first time, will quicken them and He knows well the condition of every created thing.

7. When one listens or reads the following verse in Sūrah Yāsīn (36:82):

أَو لَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۗ

awa laisalladhi khalqassamāwāti wal arḍa bi qādirin ‘alā añyyakhluqa mithlahum

Has not He Who created the heavens and the earth the power to create the like of them?
one should say:

بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝ *baḷa wa huwal khallaqul ‘alim* 0

Yes, and He is indeed the Supreme Creator, the All-Knowing

8. In Sūrah Al-Raḥmān (55:14) after the words:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝ *fabi ayyi āḷa’i rabbikumā tukadhdhibān* 0

Which, then, of the favors of your Lord will you twain deny, *O men and Jinn?*

one should say:

لَا بِشَيْءٍ مِّنْ نِّعْمَتِكَ نُكَذِّبُ يَا رَبَّنَا

lā bi shai’imminni‘matika nukadhdhibu yā rabbanā

None of Your favors we deny, O our Lord

9. When one listens or reads any one of these verses in Sūrah Al-Wāqī‘ah (56:60, 65, 70, 73):

ءَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ۝

’a-antum takhluqūnahū am naḥnul khāliqūn

Is it you who have created it or are We the Creator?

ءَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ ۝

'a antum tazra 'ūnahū am nahnuzzārī'ūn

Is it you who grow it or are We the Grower?

ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ۝

'a-antum anzaltumūhu minalmuzni am nahnul munzilūn

Is it you who send it down from the clouds, or are We the Sender?

ءَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ۝

'a-antum ansha'tum shajaratahā am nahnul munshi'ūn

Is it you who produce the tree for it, or are We the Producer?

one should say:

bal anta yā rabbi بَلْ أَنْتَ يَا رَبِّ

But Thou only, O my Lord!

10. When one listens or reads this verse in Sūrah Al-Wāqī'ah (56:75):

fasabbih bismi rabbikal 'azīm ۝ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

So glorify the name of thy Lord, the Great.

one should say:

subhāna rabbiyal 'azīm سُبْحَانَ رَبِّيَ الْعَظِيمِ

Holy is my Lord, the Great

11. At the end of Sūrah Al-Mulk (67:31) after the words:

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ۝

*qul ara 'aitum in asḥaba mā 'ukum ghauran famaṅyya 'tikum bi
mā 'imma 'in*

Say, 'Tell me, if *all* your water sinks into a deep recess, who then will bring you *clear*
flowing water?

one should say:

اللَّهُ يَأْتِينَا بِهِ وَهُوَ رَبُّ الْعَالَمِينَ *allāhu ya 'tinā bihi wa huwa rabbul 'ālamīn*

Only Allāh will bring water to us Who is Lord of all the worlds

12. At the end of Sūrah Al-Qiyāmah (75:41) after the words:

أَلَيْسَ ذَلِكَ بِقَدِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ

a-laisa dhālika biqadirin 'alā aṅyyuhyiyal maufā

Has not such a One the power to raise the dead to life?

one should say:

بَلَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ *balā innahū 'alā kulli shai'in qadira*

Yes, surely He has the power over all things.

13. At the end of Sūrah Al-Mursalāt (77:51) after the words:

فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

fabi ayyi ḥadithim ba'dahū yu'minūn

In which word then, after this, will they believe?

one should say:

آمَنَّا بِاللَّهِ

āmannā billāhi

We believe in Allāh

14. In the second verse of Sūrah Al-A‘lā (87:2) after the words:

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى ۝ *sabbihisma rabbikal a‘Ta*

Glorify the name of thy Lord, the Most High

one should say:

سُبْحَانَ رَبِّي الْأَعْلَى

subhāna rabbiyal a‘Ta

Holy is my Lord, the Most High

15. At the end of Sūrah Al-Ghāshiyah (88:27) after the words:

إِنَّ إِلَيْنَا إِيَابَهُمْ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝

inna ilainā iyābahum thumma inna ‘alainā hisābahum

Unto us surely is their return. Then, surely, it is for Us to call them to account.

one should say:

اللَّهُمَّ حَاسِبْنَا حِسَاباً يَسِيْرًا ۝ *alfahumma hāsibnā hisābañnyasīra*

O God! make easy my reckoning

16. When one listens or reads the following verse in Sūrah Al-Shams (91:9):

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ۝

fa-alhamahā fujūrahā wa taqwāhā

And He revealed to it what is wrong for it what is right for it ---

one should say:

اللَّهُمَّ أَتِ نَفْسِي تَقْوَاهَا وَ زَكَّاهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا

allāhumma āti nafsī taqwāhā wa zakkāhā anta khairu man zakkāhā anta waliyyuhā wa maulāhā

O God! give myself what is right and purified for it. Thou are the best of them Who purified it. Thou are Guardian and Master of it.

17. At the end of Sūrah Al-Tīn (95:9) after the words:

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكِمِينَ ۝ *alaisallāhu bi aḥkamil ḥākīmīn*

Is not Allāh the Best of judges?

one should say:

بَلَىٰ وَأَنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ

balā wa anā ‘aḥā dhālika minashshāhidīn

Yes, why not, I am among witnesses on this point

18. At the end of Sūrah Al-Naṣr (110:4) after the words:

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ

fasabbih bi ḥamdi rabbika wastaghfirhu

Glorify thy Lord with *His* praise, and seek His forgiveness

one should say:

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

subḥānaka allāhumma rabbanā wabi ḥamdika allāhummaghfirhī

Holy is Thou O Allāh, our God with Thy praise. O Allāh forgive me.

19. Where is the mention of paradise one should pray:

اللَّهُمَّ اذْخُلْنَا فِي رَحْمَتِكَ *allāhummadkhillnā fi raḥmatika*

O Allāh! Admit us to it with Your Mercy

20. Where punishment is mentioned there the following should be prayed:

اللَّهُمَّ لَا تُعَذِّبْنَا *allāhumma lā tu‘adhdhibnā*

O Allāh! Do not punish us

21. It has been ordained to seek forgiveness at various occasions in the Holy Qur’ān. For instant in Sūrah Al-Baqarah: Verse #200; Al-Nisā’: Verse #107; and Al-Ḥadīd: Verse #53. In reply it should be said:

أَسْتَغْفِرُ اللَّهَ *astaghfirullah*

I seek forgiveness of Allāh

§ Ḥaḍrat Ḥudhaifah bin Mālik Ashja’ī^{ra} relates that he stood along with the Holy Prophet^{sa} for *Nafal* Prayers, while he^{sa} recited *Sūrah Al-Baqarah*. Whenever he^{sa} recited the portion referring to the blessings of Allāh, he^{sa} paused and asked for the blessings of Allāh, and whenever he recited the portion referring to some punishment, he paused and asked for protection of Allāh from the punishment. (*Abū Dā’ūd Kitābus-Ṣalāt*). Ḥudhaifah^{ra} further relates that wherever there was a need to say *Tasbīh*, the Holy Prophet^{sa} always said:

سُبْحَانَ اللَّهِ *subḥānallah* Holy is Allāh

(*Muslim Kitābus-Ṣalāt*)

Ḥaḍrat Abī Laila^{ra} relates that he observed Prayer by the side of the Holy Prophet^{sa} while he was offering voluntary Prayer at night. The Holy Prophet^{sa} recited the verse (conveying a warning) of the torment. Upon this, he prayed:

أَعُوذُ بِاللَّهِ مِنَ النَّارِ ، وَوَيْلٌ لِّأَهْلِ النَّارِ -

a‘ūdhu billāhi minannāri, wa wailun li ahlinnāri

I seek refuge with Allāh against the Fire. Woe to the denizens of the Fire (Hell).

(*Ibni Mājah Kitābus-Ṣalāt*)

Prayer of the Holy Prophet^{sa} to Strengthen Memory and the Method to Memorize the Holy Qur'ān

Ḥaḍrat 'Abdullāh bin 'Abbās^{ra} relates that in a gathering Ḥaḍrat 'Alī^{ra} complained to the Holy Prophet^{sa} about forgetting the Holy Qur'ān. The Holy Prophet^{sa} said: "O Abul Ḥasan! Should I not tell you such useful words which will help strengthen your memory for memorization of the Holy Qur'ān? Then, he told him to do so: Offer Prayer in the later part of the night on Friday night. Prophet Jacob^{as} also waiting for the Friday night had said:

سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۝

saufa astaghfiru lakum rabbī

I will certainly ask forgiveness for you of my Lord. (12: 99)

If you cannot do so, then offer four *rak'at* voluntary prayer either in the middle or the first part of the night. In the first *rak'at* recite *Sūrah Al-Fātiḥah* and *Sūrah Yāsīn*, in the second *rak'at* recite *Sūrah Al-Dukhān* with *Sūrah Al-Fātiḥah*, in the third *rak'at* recite *Sūrah Ḥā Mim Al-Sajdah* with *Sūrah Al-Fātiḥah*, and in the fourth *rak'at* recite *Sūrah Al-Mulk* with *Sūrah Al-Fātiḥah*. In the last *rak'at* after reciting the *Tashahhud*, praise God Almighty, invoke blessings upon me and other Prophets, do *Istighfār* for the believers and then recite the following prayer:

اللَّهُمَّ اِرْحَمْنِي بِتَرْكِ الْمَعَاصِي اَبَدًا مَا اُبْقَيْتَنِي ، وَاِرْحَمْنِي ، اَنْ اَتَكَلَّفَ مَا
لَا يَغْنِيْنِي وَاِرْزُقْنِي حُسْنَ النَّظْرِ فَيَمَّا يُرْضِيْكَ عَنِّي ، اللَّهُمَّ بَدِّعِ السَّمٰوٰتِ
وَ الْاَرْضِ ، ذَا الْجَلَالِ وَالْاِكْرَامِ ، وَالْعِزَّةِ الَّتِي لَا تُرَامُ ، اَسْأَلُكَ يَا اَللَّهُ ، يَا
رَحْمٰنُ ، بِجَلَالِكَ وَ نُورِ وَجْهِكَ اَنْ تُلْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ
اِرْزُقْنِي اَنْ اَتْلُوْهُ عَلٰى النَّحْوِ الَّذِي يُرْضِيْكَ عَنِّي ، اللَّهُمَّ بَدِّعِ السَّمٰوٰتِ وَ
الْاَرْضِ ذَا الْجَلَالِ وَالْاِكْرَامِ ، وَالْعِزَّةِ الَّتِي لَا تُرَامُ ، اَسْأَلُكَ يَا اَللَّهُ ، يَا

رَحْمَنُ ، بِجَلَالِكَ وَ نُورِ وَجْهِكَ ، أَنْ تُنَوِّرَ بِكِتَابِكَ بَصْرِي ، وَ أَنْ تُطْلِقَ بِهِ
 لِسَانِي ، وَ أَنْ تُفَرِّجَ بِهِ عَنْ قَلْبِي وَ أَنْ تُشْرَحَ بِهِ صَدْرِي ، وَ أَنْ تَغْسِلَ بِهِ
 بَدَنِي ، فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَقِّ غَيْرُكَ ، وَلَا يُؤْتِينِيهِ إِلَّا أَنْتَ ، وَلَا حَوْلَ وَلَا
 قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ -

*allāhummarḥamnū bi tarkil ma‘āṣī abadamma abqaitanī, warḥamnī, ann
 atakallafa mā lā ya‘nīnī, warzuqnī ḥusnannazari fimā yurḍika ‘annī, allāhumma
 badī‘assamāwāti wal arḍi, dhal jalāli wal ikrāmi, wal ‘izzatillafī lā turāmu,
 as-aluka yā allāhu, yā raḥmānu, bi jalālika wa nūri wajhika an tulzima qalbī ḥifza
 kitābika kamā ‘allamtanī warzuqnī ann atluwahū ‘alannaḥwilladhī yurḍika ‘annī,
 allāhumma badī‘assamāwāti wal arḍi dhal jalāli wal ikrāmi, wal ‘izzatillafī lā
 turāmu, as-aluka yā allāhu, yā raḥmānu, bi jalālika wa nūri wajhika, ann
 tunawwira bi kitābika baṣārī, wa ann tutliqa bihī lisānī wa ann tufarrija bihī ‘ann
 qalbī wa ann tashraḥa bihī ṣadrī, wa ann taghsila bihī badanī, fa innahū lā
 yu‘inunū ‘alal ḥaqqi ghairuka, wa lā yu‘tinīhi illā anta, wa lā ḥaula wa lā
 quwwata illā billā hil‘aliyyil ‘azīm.*

O Allāh! As long as You keep me alive always have special mercy on me that I avoid sins. Have mercy upon me with regards to doing absurd things intentionally and grant me such a good vision by which You are pleased with me. O Allāh, the Originator of heavens and the earth beautifully. O the Majestic, the Honorable and the Possessor of such a high Esteem which no one can attain. O Allāh, O the Beneficent God, I beseech You through Your Majesty and the Illumination of Your Face to facilitate the memorization of Your sacred Book as You have taught it to me, and enable my heart to retain it and empower me to recite it, in a manner that You are pleased. O Allāh, the Creator of the unique heavens and the earth, the Majestic, the Honorable and the Possessor of such a high Esteem which no one can attain; O Allāh, O the Beneficent God, I beseech You through Your Majesty and the Illumination of Your face to illuminate my eyes with the light of Your sacred Book and let me read it fluently (Āmīn). And expand my heart for it and open my chest with it, and wash my body with this Holy Word of Yours. Who else besides You can help me with regards to the Truth? No one else besides You can bestow upon me the power for that. There is no might and no power but in God Almighty. The God Who is Majestic and Great.

The Holy Prophet^{sa} further said, "Follow this procedure for at least three Fridays and the maximum five to seven Fridays. Your prayer will be accepted by God Almighty. I swear by Him who has ordained me as His Messenger that a prayer of a true Muslim is not turned down."

Ḥadhrat Ibn ‘Abbās^{ra} relates that Ḥadhrat ‘Alī^{ra} after trying this prescription for five

to seven times came to the Holy Prophet^{sa} in a gathering and said, "My memory was such that if I memorized just four verses I used to forget these and now I can memorize forty verses daily. And when I repeat the verses after memorization it seems as if I am reciting while seeing the Holy Qur'ān. Same was the case with regards to memorizing the sayings of the Holy Prophet^{sa}. Soon after listening to the Holy Prophet^{sa}, I used to forget everything. Now, after listening just once the sayings of the Holy Prophet^{sa} I can repeat these from my memory almost word by word."

The Holy Prophet^{sa} said, "I swear by Lord of Ka'bah, Abul Ḥasan 'Alī^{ra} is a staunch believer.

(Tirmadhī, Kitābudda'wāt)

Etiquettes of Memorization of the Holy Qur'ān

1. Pray to God Almighty for bestowing upon you the ability and the strength to memorize the Holy Qur'ān.
2. Always use the same *Muṣḥaf* (Copy of the Holy Qur'ān). Do not use different copies of the Holy Qur'ān.
3. Make a goal. Fix a target. Fix in your mind the portion of the Holy Qur'ān which you want to memorize in a specific period of time.
4. Before starting memorization, recite the portion of the Holy Qur'ān you want to memorize in front of a person who is competent in the correct recitation of the Holy Qur'ān. Underline the errors you have made in the recitation, which have been pointed out by the teacher.
5. Start memorization in small portions, such as the part you have fixed as the goal to memorize. Repeat this portion till you have memorized it.
6. Combine the portion you have memorized with the next small portion to be memorized. Follow this procedure throughout the memorization process.
7. Recite the portion you have memorized to your teacher. He will pinpoint the errors. Keep making corrections in the recitation till the teacher approves.
8. Recite the portion you have memorized in the Ṣalāt, which you are offering by yourself. You may forget some parts. After offering the Prayer, check in the Holy Qur'ān for corrections.
9. Audio record your recitation of the portion you have memorized. Compare and check the tape with the Holy Qur'ān. Be your own critique.
10. Be careful of *Muṣḥābeh* (Similar sounding verses in different parts of the Holy Qur'ān). These may confuse you and may make you jump from one verse to another verse in a different Sūrah. Mark down such similar verses in the Holy Qur'ān. Write down the Chapter and the verse number to which another verse is *Muṣḥābeh* (At both places).
11. Learn meanings of the verses being memorized. It will help in the memorization.
12. Keep on reciting your *Manzil* (The portion of the Holy Qur'ān which you have already memorized is called a *Manzil*).
13. Once memorized, recite frequently in the Prayers.
14. Recite the memorized portion frequently, particularly, in the morning.

Prayer to be Recited on Completing the Recitation of the Entire Holy Qur'ān

§ Ḥaḍrat Ḥudhaifah^{ra} relates that at the completion of the cycle of recitation of the Holy Qur'ān, the Holy Prophet^{sa} used to recite the following prayer:

اللَّهُمَّ ارْحَمْنِي بِالْقُرْآنِ الْعَظِيمِ وَاجْعَلْهُ لِي إِمَامًا وَنُورًا وَهُدًى وَرَحْمَةً
اللَّهُمَّ ذَكِّرْنِي مِنْهُ مَا نَسِيتُ وَعَلِّمْنِي مِنْهُ مَا جَهِلْتُ وَارْزُقْنِي تِلَاوَتَهُ
أَنْاءَ اللَّيْلِ وَالنَّهَارِ وَاجْعَلْهُ لِي حُجَّةً يَا رَبَّ الْعَالَمِينَ -

*allāhummarḥamnī bil qur'ānil 'azīmi waj'alhu li imāmañwwa nūrañwwa
hudañwwa raḥmatan allāhumma dhakkirnī minhu mā nasītu wa 'allimnī
minhu mā jahiltu warzuqnī tilawatahū ānā'allaili wannahāri waj'alhu li
hujjatañyyā rabbal 'ālamīn*

O Allāh! Have mercy upon me with (the blessings) of the Great Qur'ān. Make it for me a Model, Light, Guide and Mercy. O my Allāh! Remind me whatever I have forgotten of it and teach me what I do not know of it. Grant me its recitation in the watches of the night and in the hours of the day. O Lord of the worlds! Make it an Authority for me for my benefit. Āmin.

(Ihyā' 'Ulūm ad-Dīn lil-Ghazālī)

THE HOLY QUR'ĀN

وَدَرِّتِلِ الْقُرْآنَ تَرْتِيلاً ۝

wa rattilil qur'āna tartīlā

And recite the Qur'ān slowly and thoughtfully. (73:5)

THE ARABIC ALPHABET حُرُوفُ التَّهَجِّي (Hurūfut-Taḥajjī)

WITH PRONUNCIATION AND TRANSLITERATION

Correct pronunciation of Arabic words is very important. Transliteration marks have been shown below as guide to correct pronunciation. These marks help to show how the words should sound but it is not possible to show in print exactly how to pronounce the words. For example, the name *Muḥammad* should be pronounced with a glottal sound of H (which is represented by the sign Ḥ) rather than the normal H sound.

| | | | | | | | | |
|----------|---------|----------|-----------|-----------|---------|-----------|---------|-----------------|
| خ | ح | ج | ث | ت | ب | ء | أ | Arabic Alphabet |
| Khā' | Ḥā' | Jim | Thā' | Tā' | Bā' | Hamzah | Alif | Pronunciation |
| Kh | H | J | Th | T | B | ' | A | Transliteration |
| خَلِيفَة | حَمَدٌ | جَنَّةٌ | ثَالِثٌ | تَرْمَذِي | بِلَالٌ | مَلَأَكَة | أَوَّلٌ | Example |
| Khalifah | Ḥamad | Jannah | Thālith | Tirmadhi | Bilāl | Malā'ikah | Awwal | Transliteration |
| ض | ص | ش | س | ز | ر | ذ | د | Arabic Alphabet |
| Dād | Ṣād | Shin | Sin | Zā | Rā' | Dhāl | Dāl | Pronunciation |
| D | Ṣ | Sh | S, C, X | Z | R | Dh | D | Transliteration |
| ضَعِيفٌ | صَوْمٌ | شَهِيدٌ | سَلْمَانٌ | زَكْوَةٌ | رَحِيمٌ | ذَاكِرٌ | دَاوُدٌ | Example |
| Da'if | Ṣawm | Shahīd | Salmān | Zakāh | Raḥīm | Dhākir | Dāwūd | Transliteration |
| ل | ك | ق | ف | غ | ع | ظ | ط | Arabic Alphabet |
| Lām | Kāf | Qāf | Fā' | Ghayn | 'Ayn | Zā' | Ṭā' | Pronunciation |
| L | K, C, X | Q | F | Gh | ' | Z | Ṭ | Transliteration |
| لَبَنٍ | كِتَابٌ | قِبْلَةٌ | فَارُوقٌ | غَائِبٌ | عَيْسَى | ظُهُرٌ | طِينٌ | Example |
| Labanin | Kitābun | Qiblatun | Fārūq | Ghā'ib | 'Isā | Zuḥar | Ṭin | Transliteration |
| | | | ي | ه | و | ن | م | Arabic Alphabet |
| | | | Yā' | Hā' | Wāw | Nūn | Mīm | Pronunciation |
| | | | Y | H | W | N | M | Transliteration |
| | | | يَسِينٌ | هِجْرِيٌّ | وَالِدٌ | نُوحٌ | مُوسَى | Example |
| | | | Yāsīn | Hijrī | Waladun | Nūḥ | Mūsā | Transliteration |

The Arabic Alphabet letters حُرُوفُ التَّهْجِي (Hurūfut-Tahajji) are 29 in number.

The pronunciation of the majority of these letters bears resemblance to English sounds. However, the pronunciation of a few is exclusively Arabic. The following consonants bear little or no resemblance to English sounds:

| Arabic Letter | Soud Symbol | English Equivalent |
|---------------|-------------|--------------------|
| ص | ṣ | saw |
| ض | ḍ | doll |
| ط | ṭ | task |
| ظ | ẓ | No Equivalent* |
| ح | ḥ | No Equivalent* |
| ع | ‘ | No Equivalent* |

* Pronunciation is strictly Arabic.

THE EMPHATIC AND NON-EMPHATIC LETTERS

The following four letters are traditionally called the emphatics:

ص ض ظ ط

Pronunciation of these letters is indicated in transliteration by a dot underneath the sound symbol for their non-emphatic counterparts as shown below.

| Non-emphatics | Transliteration | Emphatics | Transliteration |
|---------------|-----------------|-----------|-----------------|
| س | s | ص | ṣ |
| د | d | ض | ḍ |
| ت | t | ط | ṭ |
| ذ | dh | ظ | ẓ |

Sound-wise the Arabic letters are of two kinds:

1. Letters which are light in voice.
2. Letters which are heavy in voice.

For example **س** has a light voice like "S" in English word "Seen", while **ص** has a heavy voice like "S" in English word "Salt". Letters that have heavy voice are:

خ ص ض غ ط ظ ق ر

While reading words an Arabic letter is pronounced mostly as heavy but sometimes it is pronounced light. However, while reading Arabic alphabet the above letters will be pronounced heavy. Other than the above eight letters should be pronounced carefully light in voice.

| Non-emphatics | | Transliteration/English word | | Meaning | Emphatics | | Transliteration/English word | | Meaning |
|---------------|---------|------------------------------|------|------------|-----------|-------|------------------------------|--------|---------|
| س | سَيْفٌ | saif | Sea | A sword | صَيْفٌ | ṣaif | Saw | Summer | |
| د | دَيْرٌ | dair | Dead | A covert | ضَيْرٌ | ḍair | Doll | Harm | |
| ت | تَيْنٌ | tīn | Tell | Figs | طَيْنٌ | ṭīn | Talk | Mud | |
| ذ | ذَلِيلٌ | dhalīl | This | Submissive | ظَلِيلٌ | ẓalīl | Those | Shady | |

Phonetically, the *ḥamza* (ء) is a 'glottal stop'. There is no letter corresponding this sound in English.

Written Arabic has only three vowels: *a*, *u* and *i*. Each vowel can be either long or short. These are not part of the *alphabets*. The different sounds of the vowels can be described using the latter *Sīn* (س) as follows:

| | | | |
|------|-----|-------|-----|
| سَ | sa | سَا | sā |
| سُ | su | سُو | sū |
| سِ | si | سِي | sī |
| سَوْ | sau | سَوِي | sai |

LETTERS SIMILAR IN SOUND

(TWO DISTINCT SOUNDS OF CERTAIN ALPHABETS)

In Arabic, accurate pronunciation of letters is very important. Each of the 28 letters of Arabic consonants has its own distinct sound. Correct pronunciation of Arabic letters can be mastered in two ways:

1. By reading Arabic letters like one reads English alphabet.
2. By reading Arabic letters with sukūn (quiescent letters). While reading quiescent letters voice is settled on the quiescent letters. This makes the reader to pronounce the letters better.

Use the following exercise to practice correct pronunciation of similar Arabic letters with and without sukūn.

EXCERCISE

| | | | | | | | |
|----------|--------|-----|------|----------|---------|-----|--------|
| إِهْدِ | هَادِي | هَآ | ه | تَأْلَمْ | أَلِمْ | آ | ء |
| ihdi | hādī | hā | Hā' | ta'lam | 'ālim | 'ā | hamzah |
| أَدْرِى | دَار | دَا | د | تَعْلَمْ | عَالِمْ | عَا | ع |
| adrī | dār | dā | Dāl | ta'lam | 'ālim | 'ā | 'Ain |
| أَضْعَفْ | ضَامِر | ضَا | ض | أُتْرِكْ | تَارِكْ | تَا | ت |
| ad'af | dāmir | dā | Ḍād | utrūk | tārik | tā | Tā' |
| أُذْكَرْ | ذَاكِر | ذَا | ذ | أَطْهَرْ | طَاهِر | طَا | ط |
| udhkur | dhākir | dhā | Dhāl | aṭhar | tāhir | tā | Ṭā' |
| أُزْجِرْ | زَاكِر | زَا | ز | مَثَلِي | ثَانِي | ثَا | ث |
| uzjur | zākir | zā | Zā | mathnā | thānī | thā | Thā' |
| أُظْلَمْ | ظَالِم | ظَا | ظ | أُسْكُنْ | سَاكِن | سَا | س |
| aẓlam | ẓālim | ẓā | Ẓā' | uskun | sākin | sā | Sin |
| أَقْدَرْ | قَادِر | قَا | ق | إِصْبِرْ | صَابِر | صَا | ص |
| aqdar | qādir | qā | Qāf | iṣbir | ṣābir | ṣā | Ṣād |
| أَكْمَلْ | كَامِل | كَآ | ك | أُحْكَمْ | حَاكِم | حَا | ح |
| akmal | kāmil | kā | Kāf | uḥkum | ḥākim | ḥā | Ḥā' |

ALPHABETS حُرُوفُ التَّهْجِي (Hurūfut- Tahajjī)

THE WRITTEN FORMS

During writing, all letters in a word are joined up to the letter with which the word ends. Since almost all the letters are joined together in the formation of the words, they take different forms depending on where they appear in the word. Generally, the letters have four forms as shown in the following Table:

| Name of Letter | Standing Alone | Initial | Medial | Final |
|----------------|----------------|---------|--------|-------|
| Alif | ا | | | ا |
| Bā' | ب | بـ | بـ | بـ |
| Tā' | ت | تـ | تـ | تـ |
| Thā' | ث | ثـ | ثـ | ثـ |
| Jīm | ج | جـ | جـ | جـ |
| Hā' | ح | حـ | حـ | حـ |
| Khā' | خ | خـ | خـ | خـ |
| Dāl | د | | | د |
| Dhāl | ذ | | | ذ |
| Rā' | ر | | | ر |
| Zā | ز | | | ز |
| Sīn | س | سـ | سـ | سـ |

| Name of Letter | Standing Alone | Initial | Medial | Final |
|----------------|----------------|---------|--------|-------|
| Shīn | ش | ش | شـ | ـش |
| Ṣād | ص | ص | صـ | ـص |
| Ḍād | ض | ض | ضـ | ـض |
| Ṭā' | ط | ط | طـ | ـط |
| Zā' | ظ | ظ | ظـ | ـظ |
| 'Ayn | ع | ع | عـ | ـع |
| Ghayn | غ | غ | غـ | ـغ |
| Fā' | فا | فا | فاـ | ـفا |
| Qāf | ق | ق | قـ | ـق |
| Kāf | ك | ك | كـ | ـك |
| Lām | ل | ل | لـ | ـل |
| Mīm | م | م | مـ | ـم |
| Nūn | ن | ن | نـ | ـن |
| Wāw | و | و | وـ | ـو |
| Hā' | ه | ه | هـ | ـه |
| Yā' | ي | ي | يـ | ـي |

أَلْحُرُوفُ الشَّمْسِيَّةُ (Al-hurūfushshamsiyyah)

and

أَلْحُرُوفُ الْقَمَرِيَّةُ (Al-hurūful Qamariyyah)

A word is formed by the combination of letters. Fourteen letters are called (Al-hurūfushshamsiyyah) أَلْحُرُوفُ الشَّمْسِيَّةُ and the rest of the letters are called

(Al-hurūful Qamariyyah) أَلْحُرُوفُ الْقَمَرِيَّةُ

أَلْحُرُوفُ الشَّمْسِيَّةُ

(Al-hurūfushshamsiyyah, THE SUN LETTERS)

The following 14 letters are known as: أَلْحُرُوفُ الشَّمْسِيَّةُ (Al-hurūfushshamsiyyah, The sun letters):

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

One of the characteristics of the أَلْحُرُوفُ الشَّمْسِيَّةُ (Sun Letters) is that when أَل (alif and lam) is added in the beginning of the word starting with a Sun Letter, the ل (lam) remains silent. While reading these words أ is added before the silent ل (lam) and أ is combined with the Sun Letter in such a way that the Sun Letter is pronounced twice and a شَدَّة (shadd: a double-word sign) is added to the letter.

Here are a few examples:

| | |
|-----------------------------------|--|
| turābun: al + turābun = atturābu | تُرَابٌ -- أَلٌ + تُرَابٌ = التُّرَابُ |
| shamsun: al + shamsun = ashshamsu | شَمْسٌ -- أَلٌ + شَمْسٌ = الشَّمْسُ |
| dīnun: al + dīnun = addīnu | دِينٌ -- أَلٌ + دِينٌ = الدِّينُ |
| rahīmun: al + rahīmun = arrahīmu | رَحِيمٌ -- أَلٌ + رَحِيمٌ = الرَّحِيمُ |
| daifun: al + daifun = addaifu | ضَيْفٌ -- أَلٌ + ضَيْفٌ = الضَّيْفُ |

الْحُرُوفُ الْقَمَرِيَّةُ

(Al-ḥurūful Qamariyyah, THE MOON LETTERS)

The following 14 letters are called: **الْحُرُوفُ الْقَمَرِيَّةُ** (*Al-ḥurūful Qamariyyah*, The moon letters).

أ ب ج ح خ ع غ ف ق ك م و ه ي

One of the characteristics of the **الْحُرُوفُ الْقَمَرِيَّةُ** (Moon Letters) is that when **أَلٌ** (*alif and lam*) is added in the beginning of the word starting with a Moon Letter then the **ل** (*lam*) has to be pronounced.

These are few of the examples:

| | |
|-----------------------------------|--|
| qalamun: al + qalamun = al-qalamu | قَلَمٌ -- أَلٌ + قَلَمٌ = الْقَلَمُ |
| malikun: al + malikun = al-maliku | مَلِكٌ -- أَلٌ + مَلِكٌ = الْمَلِكُ |
| 'arīfun: al + 'arīfun = al-'arīfu | عَرِيفٌ -- أَلٌ + عَرِيفٌ = الْعَرِيفُ |

| | |
|-----------------------------------|--------------------------------------|
| baitun: al + baitun = al-baitu | بَيْتٌ -- أَلٌ + بَيْتٌ = أَلْبَيْتٌ |
| bābun: al + bābun = albābu | بَابٌ -- أَلٌ + بَابٌ = أَلْبَابٌ |
| qamarun: al + qamarun = al-qamaru | قَمَرٌ -- أَلٌ + قَمَرٌ = أَلْقَمَرُ |

EXCERCISE:

Please add أَل (alif and lam) to the following words:

مَظْلُومٌ - ظَالِمٌ - عَادِلٌ - كِتَابٌ - وَالدُّ - بِنْتُ - رَجُلٌ - أَرْضٌ - نَجْمٌ -
سَمَكٌ - رِيَاضَةٌ - حِكْمَةٌ - قَوْمٌ - طَالِبٌ - خَلِيلٌ

mazlūmun, zālimun, ‘ādilun, kitābun, waladun, bintun, rajulun, arḍun, najmun, samakun, riyāḍatun, ḥikmatun, qaumun, ṭālibun, khalīlun

أَلِفٌ (Alif)

أَلِفٌ has three uses:

- It may be used for prolongation of sound of a letter and indicates a long "a". e.g. بَا. It is sometimes written as a small أَلِفٌ, e.g. لَكِنٌ (lākin).
- أَلِفٌ الْفَاصِلَةُ (aliful wiqāyah, Precautionary Alif) or أَلِفٌ الْوَقَائِيَّةُ (aliful fāsilah, Separating Alif). e.g. The أَلِفٌ which is added after و wāw at the end of a word. e.g. كَتَبُوا (katabū).
- It acts as the bearer of هَمْزَةٌ (hamzah). It is of two kinds:
هَمْزَةٌ الْقَطْعُ (hamzatul qat‘i) and هَمْزَةٌ الْوَصْلِ (hamzatul wasl)

هَمْزَةُ الْقَطْعِ (HAMZATUL QAT'Ī)

It acts like a consonant which may be written at the beginning of the word (إِعْرَابٌ), in the middle or end of the word on *alif* (سَأَلَ *sa'ala*), *wāw* (لَا تُسَمِّتُوا *lā tasma'ū*) or on *yā* (قُرِئَ *qurī'a*) or standing alone (سُوِّدَ *sū'un*).

هَمْزَةُ الْوَصْلِ HAMZATUL WAṢL (JOINING HAMZAH)

Sometimes there is an *alif* in the beginning of an Arabic word having no short vowel. This is called هَمْزَةُ الْوَصْلِ (hamzatul waṣl, Joining Hamzah). While reading such a word alone or to resume reading from it, one should know which of the three short vowels will be used.

a) Usage of fathah (َ)

Words prefixed with *alif-lām*: As كِتَابٌ (*kitābun*) after prefixing with *alif-lām* will become الْكِتَابُ (*al-kitābu*). Joining hamzah of such words will be read with fathah. For example, in words الَّذِي (*alladhī*) and الَّتِي (*allatī*) and their duals and plurals forms, the joining hamzah will be given fathah.

EXERCISE

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ - فَلَا أُقْسِمُ بِالْخُنُوسِ ۝ الْجَوَارِ الْكُنُوسِ - هُدًى
لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ -

b) Usage of dammah (ُ) and kasrah (ِ)

If a word has been prefixed only with an *alif* instead of *alif* and *lām* to

read it the reader should see the third letter to it. If the third letter has و (dammah), the first letter should be read with و (dammah). For example in the word اذْكُرُ the third letter to the joining hamzah is كُ (ku). Kāf ك has a و (dammah) on it so the word will be read as اذْكُرُ (udhkur). However, if the third letter to prefix ا (alif) has ا (fathah) or ا (kasrah), in both cases the joining hamzah will be read with ا (kasrah). For example, in the word اِفْتَحْ the third letter to joining hamzah is ت. It has ا (fathah), so joining hamzah will be read with kasrah as اِفْتَحْ (iftah). In the word اِغْفِرْ, the third letter to the joining hamzah is with ا (kasrah) فِ (fi), so the joining hamzah will also be read with kasrah as اِغْفِرْ (ighfir).

Practice the rule in the following exercise:

EXERCISE

قُولُوا انظُرْنَا وَاسْمَعُوا - قِيلَ اذْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا - وَاشْكُرُوا لِي -
 فَاذْكُرُونِي اذْكُرْكُمْ - اتَّقُوا رَبَّكُمْ - وَاتَّبِعُوا اَحْسَنَ مَا اُنزِلَ اِلَيْكُمْ - اِزْجِعِي
 اِلَى رَبِّكَ رَاضِيَةً مَّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي -

RECITATION OF THE HOLY QUR'ĀN

عَنْ بَشِيرِ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ تَعَالَى
عَنْهُ أَنَّ نَبِيَّ ﷺ قَالَ: مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ
فَلَيْسَ مِنَّا -

*'an bashīribni 'abdil mundhiri^{ra} anna nabīyya^{sa} qāla: man lam yataghanna
bil-qur'āni falaisa minnā*

The one who does not recite the Holy Qur'ān
melodiously, is not one of us.

THE ART OF TAJWĪD

تجوید

The Holy Prophet ^{sa} has enjoined us to recite the Holy Qur'ān with *Tajwīd* and in a pleasing tone:

زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ

zayyinul qur'āna bi aṣwātikum

(Bukhārī)

The skill and the rules whose application makes the correct pronunciation of the Holy Qur'ān possible is the art of *Tajwīd*. *Tajwīd* means to recite every letter correctly from its *Makhraj*, with all its qualities. The purpose of it is to recite the Holy Qur'an in the manner it was revealed to, and recited by the Holy Prophet ^{sa}.

In the terminology of Phonetics of the Holy Qur'ān, *Tajwīd* means recitation of every letter of the Holy Qur'ān from its point of articulation, with its attributes:

- | | | | |
|----|------------------------------------|------------|---------------|
| a. | Elevation | (isti'lā') | إِسْتِعْلَاءٌ |
| b. | Depression | (istifāl) | إِسْتِفَالٌ |
| c. | Softness | (tarqīq) | تَرْقِيقٌ |
| d. | Heavy sound | (tafkhīm) | تَفْخِيمٌ |
| e. | Other rules of phonetics, such as: | | |

i. Clear Pronunciation (izhār) إِظْهَارٌ

The common meaning of إِظْهَارٌ (izhār) is to pronounce the letters from their Makhraj clearly and distinctly without any changes. If after mīm with sukūn مْ besides the letters mīm م and ب bā' any other letter appears إِظْهَارٌ (izhār) will take place. e.g. هُمْ يُوقِنُونَ.

ii. Assimilation (idghām) اِدْغَامٌ

The common meaning of اِدْغَامٌ (idghām) is to enter one thing into another. If after mīm with sukūn مْ there appears a mīm م then اِدْغَامٌ (idghām) with غُنَّةٌ (ghunna) will take place.

iii. Change or Conversion (qalb) قَلْبٌ

The literal meaning of قَلْبٌ (qalb) is to change one thing into another. If after nūn with sukūn نْ or tanwīn the letter ب bā' appears then the nūn sākin or tanwīn will change to mīm sākin مْ and will be recited with غُنَّةٌ (ghunna).

iv. Suppressed Pronunciation (ikhfā') اِخْفَاءٌ

The literal meaning of اِخْفَاءٌ (ikhfā') is to conceal. If after nūn sākin نْ or tanwīn besides six letters of Ḥurūf-e-Ḥalqī ح خ غ ع ه ء, the six letters of yarmalūn يَزْمَلُونَ and the letter ب bā', if any other letter appears then the nūn sākin or tanwīn will be recited with اِخْفَاءٌ (ikhfā').

COMMON ERRORS MADE DURING RECITATION OF THE HOLY QUR'ĀN

Errors which are made while reciting the Holy Qur'ān can be classified as:

- i. Major Errors
- ii. Minor Errors

Major Errors:

1. To recite one letter in place of another

- i. Instead of reciting اَلْحَمْدُ (Alḥamdu) one recites اَلْعَمْدُ (Al'amdu)

ii. In a word one recites **س** (*Sīn*) instead of **ث** (*Thā'*) or **ت** (*Tā'*) instead of **ط** of (*Tā'*).

2. To add a letter to a word

One adds **و** (*Wāw*) after **د** (*Dāl*) and **ي** (*Yā'*) after **ه** (*Hā'*). Thus reads

الْحَمْدُ لِلَّهِ (*Alḥamdu lillāhi*) as **الْحَمْدُ لِلَّهِ** (*Alḥamdū lillāhi*)

3. To delete a letter from a word

Not to recite the **و** (*Wāw*) in a word. e.g. to read **لَمْ يُؤَلِّدْ** (*Lam yūlad*) as **لَمْ يُلِّدْ** (*Lam yulad*).

4. To recite one *Harkat* in place of another

To recite (*Kāf*) with *Kasrah* instead of with *Fathah*. e.g. To recite **إِيَّاكَ** (*Iyyāki*) instead of **إِيَّاكَ** (*Iyyāka*) or to recite (*Alif*) with *Fathah* instead of with *Kasrah*. e.g. To recite **أَهْدِنَا** (*Ahdinā*) instead of **إِهْدِنَا** (*Ihdinā*).

5. To recite *Harkat* instead of *Jazm*

To recite **أَنْعَمْتَ** (*An'amta*) as **أَنْعَمْتَ** (*An-'amata*) or as **أَنْعَمْتَ** (*Ana-'amata*)

Minor Errors:

The errors made when a person does not follow any of those rules which show the beauty of the Holy Qur'ān. e.g. not to recite the **ر** (*Rā'*) in **صِرَاطَ** (*Ṣirāṭa*) with a full mouth when it has a *Fathah* or not to recite the two (*Lām*) in (*Allāh*) with a full mouth when there is a *Fathah* or a *Dammah* before them, or not to make *Ghunna*, *Ikhfā'* or *Madd*.

THE HOLY QUR'ĀN

أُتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ

utlu mā uḥiya ilaika minal kitābi

Recite that which has been revealed to thee of the Book.
(29:46)

CORRECT RECITATION OF THE HOLY QUR'ĀN

To recitate the Holy Qur'ān correctly, one should pay special attention to the following:

1. Ḥarakāt (حَرَكَات): How much to prolong or shorten a sound.
2. Ramūz-e-Auqāf (رَمُوزِ أَوْقَاف): Pause and stop Signs contained within the Arabic text of the Holy Qur'ān.
3. Makhārij (مَخَارِج): Correct pronunciation of the alphabets.
4. Correct combinations.
5. I'rāb (إعرَاب): Proper punctuation.

THE SHORT VOWELS (حَرَكَاتِ هَرَكَاتِ)

There are three vowel marks in Arabic which are used above or under a letter to change its sound in a certain way. These vowels, which are called fathah فَتْحَة, dammah ضَمَّة and kasrah كَسْرَة are explained here:

1. fathah فَتْحَة: A raised hyphen placed over the pertinent consonant is called fathah َ. The sound symbol is "a" and its nearest correspondent in English is the word "rash". In Arabic the word "rash" will be written as رَيشٌ and its transliteration will be "a" as in "clash".
2. dammah ضَمَّة: A mark ِ written over the pertinent consonant is called dammah. The sound symbol for it is "u" and its nearest correspondent in English is the vowel sound in the word "wood". In Arabic, the word "bush" will be written as بُشٌ and its transliteration will be "u" as in "Push".

LETTERS WITH VOWEL MARK ḌAMMAH ضَمَّةٌ

To pronounce a letter with Ḍammah lips should be rounded and the letter should be uttered in a very short form. **بُ** (bu) is pronounced as 'B' is pronounced in the word 'Bush'.

| | | | | | | | | |
|-----|----|-----|-----|-----|----|-----|----|-----------------|
| خُ | حُ | جُ | ثُ | تُ | بُ | ءُ | أُ | Arabic Alphabet |
| Khu | Ḥu | Ju | Thu | Tu | Bu | 'U | U | Pronunciation |
| ضُ | صُ | شُ | سُ | زُ | رُ | ذُ | دُ | Arabic Alphabet |
| Ḍu | Ṣu | Shu | Su | Zu | Ru | Dhu | Du | Pronunciation |
| لُ | كُ | قُ | فُ | غُ | عُ | ظُ | طُ | Arabic Alphabet |
| Lu | Ku | Qu | Fu | Ghu | 'u | Zu | Ṭu | Pronunciation |
| | | | يُ | هُ | وُ | نُ | مُ | Arabic Alphabet |
| | | | Yu | Hu | Wu | Nu | Mu | |

LETTERS WITH VOWEL MARK KASRAH كَسْرَةٌ

To pronounce a letter with kasrah the voice should be stretched downward and should be short. **بِ** (bi) will be pronounced as if one is saying the English word "bit" without pronouncing the letter "t".

| | | | | | | | | |
|-----|----|-----|-----|-----|----|-----|----|-----------------|
| خِ | حِ | جِ | ثِ | تِ | بِ | ءِ | أِ | Arabic Alphabet |
| Khi | Ḥi | Ji | Thi | Ti | Bi | 'i | i | Pronunciation |
| ضِ | صِ | شِ | سِ | زِ | رِ | ذِ | دِ | Arabic Alphabet |
| Ḍi | Ṣi | Shi | Si | Zi | Ri | Dhi | Di | Pronunciation |
| لِ | كِ | قِ | فِ | غِ | عِ | ظِ | طِ | Arabic Alphabet |
| Li | Ki | Qi | Fi | Ghi | 'i | Zi | Ṭi | Pronunciation |
| | | | يِ | هِ | وِ | نِ | مِ | Arabic Alphabet |
| | | | Yi | Hi | Wi | Ni | Mi | Pronunciation |

EXERCISE

Letters with mixed vowel marks

| | | | | | | | | |
|----|----|----|----|----|----|----|----|----|
| أَ | إِ | أُ | ءَ | ءُ | ءِ | هَ | هِ | هُ |
| عَ | عِ | عُ | عَ | عُ | عِ | حَ | حِ | حُ |
| غَ | غِ | غُ | خَ | خُ | خِ | قَ | قِ | قُ |
| كَ | كِ | كُ | جَ | جُ | جِ | شَ | شِ | شُ |
| يَ | يِ | يُ | ضَ | ضُ | ضِ | لَ | لِ | لُ |
| نَ | نِ | نُ | رَ | رُ | رِ | طَ | طِ | طُ |
| دَ | دِ | دُ | تَ | تُ | تِ | ظَ | ظِ | ظُ |
| ذَ | ذِ | ذُ | ثَ | ثُ | ثِ | زَ | زِ | زُ |
| سَ | سِ | سُ | صَ | صُ | صِ | فَ | فِ | فُ |
| قَ | قِ | قُ | بَ | بُ | بِ | مَ | مِ | مُ |

Note: The letter ا (alif) with any diacritical mark is no more ا (alif), it becomes ء (hamzah). So with any diacritical mark the sounds of ا (alif) and ء (hamzah) are same.

While practicing, in the above exercise, utterance should be short and quick. Read only one letter at a time and write transliteration below the letter. Stop after uttering each letter so that you have control over your breath. It will help you to utter the words correctly.

EXERCISE

READING TWO OR MORE LETTERS TOGETHER

In order to gain fluency in reading two or more letters at a time, read the letters given below continually. In reading the letters continually their sounds should not be mixed up. i.e., Sound of one letter should not be mixed with that of the other. For example, ^{لُ} should be read separately as "la-'u" and not together as "lau". The sound of ^أ (hamzah) should not be mixed up with the sound of ل (lām). Similarly, word ^{سَمِعَ} should be read separately as "sa-mi-'a" and not together as "samia" If you read it as "samia" you will be mixing up the sound of letter م (mīm) with its preceding letter س (sīn). So read every letter separately but without pausing between the letters so that the complete word is uttered fluently.

| | | | | | | | |
|---------|--------|--------|---------|--------|--------|---------|--------|
| أَب | أَبُ | إِب | ئِق | ئُق | ئُقِ | قَأ | لَأ |
| جَأ | جَأُ | هَمِر | هَمَ | مَه | تَه | هَه | بَه |
| بَه | هُو | بِه | بَه | عَفَ | شَعِ | عَفِب | شَعُ |
| حَو | حَوُ | حَوُ | ئِح | جِحُ | ئِحُ | لِإ | عُنِ |
| نُد | نَأ | لَر | فُر | رَو | رِمَ | إِر | طَل |
| فَعَل | فُعَلُ | فِعِل | فُعِلَ | سَمِعَ | سَمِعَ | جَمَعَ | جُمِعَ |
| مَكَّتْ | أَمَر | حَمِدَ | حَمِدَ | عَرَضَ | عَرَضَ | بَلَدِ | مَعَكَ |
| نُفِخَ | بَرِقَ | خَسَفَ | مَنِدَ | ذَكِرَ | ذَكِرَ | قَتَلَ | قُتِلَ |
| سَأَلَ | سَأَلَ | لِكَا | نِكَا | كِلَا | كِلِلِ | فِئْتَه | أَجَلَ |
| رَجُلُ | نَذَرَ | مَلِكَ | وَلِيَّ | فَلَقِ | خَلَقَ | رَطَبُ | صَدَمَ |

THE LONG VOWELS (حُرُوفِ مَدِّ (hurūf-e-madd

ا ('alif) preceded by َ (fathah): ا + َ ; و (wāw) preceded by ُ (ḍammah): و + ُ and ي (yā') preceded by ِ (kasrah): ي + ِ are letters of prolongation. They stretch the sound of preceding letters. In Arabic the sign ~ (madd) expresses the meaning of stretching so these three letters ا ('alif), و (wāw) and ي (yā') are called "ḥurūf-e-madd" after their character or quality. For example بَ (ba), بُ (bu), بِ (bi) are when followed by ا , و , ي will be read long. They will be read as بَا "bā", بُو "bū", and بِي "bī" respectively. In transliteration, a sign is used over the symbol of short vowel. These must be pronounced long, otherwise, sound of a letter will be dropped. For example, if the word بُو "bū" is read as بُ "bu" (with a short sound) we will be dropping the sound of و "wāw" from the word. So it must be pronounced long as بُو "bū".

1. بَ + َ + ا (bā' + fathah + alif) = بَا (bā). Its nearest corresponding sound in English is the vowel in word "far". In transliteration it is represented by the symbol "ā". Transliteration of Arabic word صَبَاحٌ will be written as "ṣabāḥun".
2. بَ + ُ + و (bā' + ḍammah + wāw with sukūn) = بُو (bū). Its nearest corresponding sound in English is in the word "Soon". In transliteration it is represented by the symbol "ū". Transliteration of Arabic word أُسْبُوْعٌ will be written as "usbū'un".
3. بَ + ِ + ي (bā' + kasrah + yā' with sukūn) = بِي (bī). Its nearest corresponding sound in English is in the word "She". In transliteration it is represented by the symbol "ī". Transliteration of Arabic word دَقِيقَةٌ will be written as "daqīqatun".

Pronounce each word in the Table keeping in mind the above rules:

| | | | | | |
|------|------|-----|-----|-----|-----|
| هَوُ | إِئِ | أُو | ئِي | ءُو | ءَا |
| حَا | عِي | عُو | حَا | هَا | هِي |
| خِي | غِي | غَا | خُو | حُو | جِي |
| كِي | قُو | قِي | قَا | خُو | حَا |
| تَا | جِي | جُو | جَا | كُو | كَا |
| ظِي | يِي | يَا | يُو | ثُو | ثِي |
| بِي | لِي | لُو | لَا | ضُو | حَا |
| طُو | رَا | رُو | رِي | تُو | تَا |
| تِي | دُو | دَا | دِي | طِي | طَا |
| ذَا | ظُو | ظَا | ظِي | تُو | تَا |

SOME EXAMPLES OF THE SHORT AND LONG VOWELS

Arabic

English

| | | | |
|--------------|-------------|------------|---------------------------|
| Fathah as in | بَيْنَ | (baina) | a (as in <u>bat</u>) |
| Fathah as in | دَارَ | (dār) | ā (as in <u>far</u>) |
| Fathah as in | أَتَقُّكُمْ | (atqākum) | u (as in <u>cut</u>) |
| Fathah as in | يَسْعَى | (yas‘ā) | e (as in <u>her</u>) |
| Kasrah as in | الْبِنْتُ | (al-bintu) | i (as in <u>pin</u>) |
| Kasrah as in | دَارِي | (dārī) | ī (as in <u>capital</u>) |
| Ḍammah as in | زُ | (zur) | u (as in <u>put</u>) |
| Ḍammah as in | دُونِ | (dūna) | ū (as in <u>lunar</u>) |
| Ḍammah as in | بُهْتَ | (buhita) | o (as in <u>Holy</u>) |

MARKS FOR LONG VOWELS

In the previous lesson, it has been stated that letters **أ, و, ي**, are "letters of prolongation" (ḥurūf-e-madd). These letters prolong or stretch the preceding sound. However, sometimes sound of words is prolonged without the presence of ḥurūf-e-madd. In such cases, the shape of the short vowel is changed as follows:

The sign of fathah, instead of slanting, is written vertical. Thus, **ا + َ** (alif plus fathah) is written as **اَ** and **با** (bā) is written as **بَ**. The sign of ḍammah **ِ** is written with upside instead of downside as **ْ** (ring shape is moved from upside to lower side). Thus, **و + ِ** is written as **وْ** and **بُو** (bū) is written as **بُوْ**. The sign of kasrah **ِ** instead of crosswise is written vertical under the letter like **يَ** and **ي + ِ** (yā' and kasrah) is written as **يِ**. Thus, **بي** (bī) is written as **بِ**.

So **اَ**, **وْ**, **يِ**, are representatives of long vowels and they are called fathah ishbā'iyah **فَتْحَةٌ إِشْبَاعِيَّةٌ**, ḍammah ishbā'iyah **ضَمَّةٌ إِشْبَاعِيَّةٌ** and kasrah ishbā'iyah **كَسْرَةٌ إِشْبَاعِيَّةٌ** respectively.

The Arabic word ishbā' (**إِشْبَاعٌ**) means to render the sound full. Thus, when fathah, ḍammah and kasrah sound like long vowels, their shape changes and these are called fathah ishbā'iyah, ḍammah ishbā'iyah and kasrah ishbā'iyah, respectively. This reflects change in the sound of fathah, ḍammah and kasrah.

EXERCISE

| | | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| اَ | وْ | يِ | اَ | وْ | يِ | اَ | يِ |
| اَ | وْ | يِ | اَ | وْ | يِ | اَ | يِ |

EXERCISE

| | | | | | | |
|----------------|----------------|-------------|----------------|-------------|-------------|------------|
| كِتَابُ | مَآرِبُ | مَلِكِ | فَرَضْنَهَا | أَمَنَ | أَدَمَ | فِيهِ |
| kitābu | maāribu | māliki | faraḍnāhā | āmana | ādama | fiḥi |
| خَطَايِكُمْ | إِلْفِهِمْ | سُبْحَانَكَ | لِلْكَافِرِينَ | أَذِيهِمْ | أَيْتُنَا | سَمَوَاتِ |
| بِمُزْحِرِجِهِ | بَعْدِهِ | نُورِهِ | تُزْزِقِيهِ | إِبْرَاهِمَ | عِبَدَاتُ | يَدَاوُدُ |
| يَسْتَقُونَ | تَأْبِجَابِيهِ | قُرْآنَهُ | وَوَرِيَّ | مَوْءَدَةَ | سُبْحَانَهُ | كَلِمَتَهُ |

SUPER LONG VOWELS: مَدَّات MADDĀT

Arabic letters bearing short vowels followed by ا , و , ي are stretched and pronounced long. So ا , و , ي for their stretching quality are called حُرُوفِ مَدَّات (hurūf-e-maddāt) or long vowels. Sometimes, these long vowels are further prolonged. To indicate this extra prolongation the signs ~ ~ are used over the letters. Thus, these signs are called مَدَّات maddāt or super long vowels.

There are two basic causes for using the super long vowels:

- 1) Voice of hamzah ء , أُ occurring after long vowel or its representative mark makes the voice super long. For example, in the word سَيِّئَاتِ si'at, there is ء hamzah after ي yā'. Therefore, long vowel ي yā' will become super long because of its following ء hamzah and it will be written with a ~ madd and read with super prolonged voice as سَيِّئَاتِ (siī'at). Similarly, يَا أَدَمُ yā ādamu will be come يَا أَدَمُ (yāā āadamu).

The super long vowels are of two kinds:

1. Madd-e-Aṣli مَدِّ أَصْلِي
2. Madd-e-Far‘ī مَدِّ فَرْعِي

1. Madd-e-Aṣli مَدِّ أَصْلِي

The *madd* where after the letters of *madd* there is no ء hamzah or ْ sukūn. The letters of Madd-e-Aṣli مَدِّ أَصْلِي are three:

- i. An Alif ا before which there is a letter with a Fathah.
- ii. A Wāw و before which there is a letter with Ḍammah.
- iii. A Yā’ ي before which there is a letter with Kasrah.

e.g.

أُودِينَا وَأُوتِينَا نُوحِيهَا

nūḥihā wa ūṭinā ūdhinā

2. Madd-e-Far‘ī مَدِّ فَرْعِي

The *madd* where after the letters of *madd* there is a hamzah ء or a sukūn ْ.

e.g.

مَا أَوْحَىٰ بِضَارِّينَ هَؤُلَاءِ وَالْمَلِكَةِ

walmalā’ikati hā’ulāi biḍā-arrīna mā auḥā

There are four types of Madd-e-Far‘ī مَدِّ فَرْعِي:

- i. Madd-e-Muttaṣil مَدِّ مُتَّصِلٍ
- ii. Madd-e-Munfaṣil مَدِّ مُنْفَصِلٍ

- iii. Madde-e-‘Ārid Waqfī مَدِّ عَارِضٌ وَقْفِيٌّ
iv. Madd-e- Lāzim مَدِّ لَازِمٌ

Madd-e-Muttaṣil مَدِّ مُتَّصِلٌ (Contiguous madd)

If ء hamzah occurs in the same word after long vowel, the super long vowel is used which is called مَدِّ مُتَّصِلٌ madd-e-muttaṣil (contiguous madd). So, نِسَاءٌ nisā’un will become نِسَاءٌ nisāā’un. e.g.

| | | | |
|--------------|------------|-------------|---|
| — | — | — | |
| مَنْ يَشَاءُ | خَزَائِنُ | أَوْلِيَاءُ | ا |
| لَتَنْوَأُ | مِنْ سُوءٍ | السُّوءِ | و |
| يُضِنِّي | | وَجَائِي | ى |

Madd-e-Munfaṣil مَدِّ مُنْفَصِلٌ (Separable madd)

If a word has long vowel in its end and its following word is beginning with the voice of ء hamzah here مَدِّ مُنْفَصِلٌ separable madd ~ (Super long vowel) will occur. Thus, أَلَا لَا يَسْتَحْيِي أَنْ يُضْرِبَ alā-innahum will become أَلَاَّ إِنَّهُمْ alāā-innahum. Similarly, لَا يَسْتَحْيِي أَنْ يُضْرِبَ lā yastahyī añyyaḍriba will become لَاَّ يَسْتَحْيِيَّ أَنْ يُضْرِبَ lā yastahyīi añyyaḍriba. e.g.

| | | | |
|-------------------|--------------------|----------------------|---|
| — | — | — | |
| كَمَا أَمْرٌ | لَا إِلَهَ | أَتَى أَمْرُ اللَّهِ | ا |
| قَالُوا أُوذِينَا | تُؤْتُوا إِلَيْهِ | فَاتَّبِعُوا أَمْرَ | و |
| بِعَهْدِي أَوْفِ | وَيَهْدِي إِلَيْهِ | وَتَزَحْمَتِي أَكُنْ | ى |

مَدِّ عَارِضٌ وَقْفِي Madd-e-‘Ārid Waqfī

That madd where after the letters of madd, the ḥarkat of the last letter of the word, due to stopping, will be changed temporarily into a sukūn.

e.g.

| | | | |
|---|---------------------|----------------|------------------------------|
| ا | خَلَقَ الْإِنْسَانَ | فِي الْعِزَانِ | لَهُمُ الْأَبْوَابُ |
| و | لَوْ تَشْعُرُونَ | وَاطِيعُونَ | كُنْ فَيَكُونُ |
| ى | مِنَ الْمُنذِرِينَ | سَيَهْدِينِ | لَهُوَ الْعَزِيزُ الرَّحِيمُ |

مَدِّ لَازِمٌ Madd-e-Lāzim

Madd-e-Lāzim مَدِّ لَازِمٌ is that madd where after the letters of madd, there is an original (aşlī أُصْلِيّ) sukūn (i.e., the sukūn which is part of the word whether one stops or not.) e.g.

ضَالِّينَ بِضَالِّينَ أَلْفَنَ التَّمَّ التَّمَّ الرَّاحِمَ

If a sukūn or tashdīd bearing letter occurs after the long vowel and the long vowel is necessary to save it from dropping, a *madd* is brought as in the words: ضَالِّينَ - أَلْفَنَ

EXERCISE

يَا أَدَمُ - لَكُنَّا أَهْدَى - يَا إِبْرَاهِيمَ - جَاءُوا آبَاءَهُمْ وَجَاءِي ۚ يَوْمَئِذٍ - وَرِثَهُ أَبَوَاهُ - بَنُو إِسْرَائِيلَ -

أَلْفَنَ - ضَالًّا - اللَّهُ - مُدَّ هَامَتْنِ - آمِينَ - حَاجُوْنِي - أَلذَّكْرَيْنِ - وَلَا تَتَّبِعَانِ - حَادُّ اللَّهِ -

تَأْمُرُونِي - وَلَا الضَّالِّينَ -

While stopping during the recitation of the Holy Qur'ān, the last letter of the word, on which one is stopping, will be pronounced as quiescent. Thus, if the second last letter of the word, on which one is halting is a long vowel it creates a condition of super long vowel and the ending of the word is prolonged. For Example, the word تَعْلَمُونَ (ta'lamūna) on stopping will become تَعْلَمُونَ (ta'lamūn). In such cases long vowels are, generally, read as super long vowels.

PLIABLE LETTERS حُرُوفُ الْيِّنِ (ḥurūfullin)

If the quiescent letters و and ي are preceded by َ fathah the preceding letter will be pronounced and the sound will travel softly over or below the following letter. Consequently the sound will make curve from over or below the letter. For example the combination و + ب will be read as بَو "bau" as in English word "bowl" without the letter "l" and the combination ي + ب will be read as بَي "bai" as in English word "bat". Thus the character of و and ي is different when preceded by fathah as compared to their character when preceded by ِ dammah and ُ kasrah. So they are now pliable letters (ḥurūfullin) instead of letter of prolongation (ḥurūf-e-madd). As for time, ḥurūf-e-madd and ḥurūfullin are equal. Only in shape their sound is different.

| | | | | | | | |
|--------|--------|--------|--------|--------|-----|-----|-----|
| تِي | تَو | تِي | تَو | بِي | بَو | أِي | أَو |
| thai | thau | tai | tau | bai | bau | 'ai | 'au |
| رِي | رَو | كِي | كَو | عِي | عَو | زِي | زَو |
| هِي | هَو | سِي | سَو | لِي | لَو | سِي | سَو |
| رَيْبَ | يَيْنِ | حَيْثُ | غَيْبِ | فَوْزُ | | | |
| raiba | yaini | ḥaithu | ghaibi | fauzu | | | |
| رَوْجُ | دَيْنِ | دَوْرُ | خَيْطُ | خَوْفُ | | | |
| فَوْقُ | ذَوْقُ | كَيْفَ | رَيْثُ | رَوْحُ | | | |

THE HOLY QUR'ĀN

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

inna hādhal qur'āna yahdī lillafī hiya aqwamu

Surely, this Qur'ān guides to what is most right. (17:10)

RAMŪZ-E-AUQĀF (STOP SIGNS OR PAUSES)

The various signs used in the Holy Qur'ān to stop or pause while reciting the Holy Qur'ān can be divided into the following three categories:

1. Signs of Waqf-e-tām (وقف تام)
2. Signs of Waqf-e-kāfi (وقف كافى)
3. Signs of Waqf-e-ḥasan (وقف حسن)

Waqf-e-tām (وقف تام): It means to stop at a word where meaning of the words which follow the word at which one stops has no relationship either with the word at which one stops or with the words which precede it. e.g. In the following verse the subject matter ends at the word **يَسْمَعُونَ** (*yasma'ūna*) and a different subject matter starts with the words following **يَسْمَعُونَ** (*yasma'ūna*):

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ

innamā yastajībulladhīna yasma'ūn walmautā yab'athuhumullāhu

Only those who listen sincerely respond. And *as for* the dead, Allāh will raise them *to life*. (6:37)

Therefore, after **يَسْمَعُونَ** (*yasma'ūna*) a waqf-e-tām sign is given. *Waqf-e-tām* signs include the following: 0 , ط , م

Waqf-e-kāfi (وقف كافى): It means to stop at such a place where the sentence is complete. However, the words which follow the word at which one stops have a connection of only the meaning and not the word of the sentence which precedes. e.g. In the following verse:

وَمَا أَنْزَلَ مِنْ قَبْلِكَ ءَ وَالْآخِرَةَ هُمْ يُوقِنُونَ 0

wamā unzila min qablik wa bil ākhirati hum yūqinūn

And that which was revealed before thee, and they have firm faith in what is *yet* to come. (2:5)

in the word **مِنْ قَبْلِكَ** (*min qablik*) a statement has been made about the righteous people. However, in the part coming after **مِنْ قَبْلِكَ** (*min qablik*) also a characteristic of the righteous people is mentioned. Therefore, a stop at **مِنْ قَبْلِكَ** (*min qablik*) cannot be a Waqf-e-tām. Rather, it will be a Waqf-e-kāfi. This category of stop signs contains only one sign: "ج"

Waqf-e-ḥasan (وقف حسن): It means to stop at a word where the sentence is complete. However, there is a connection in both meaning and word of the sentences which precede or follow. e.g. In the verse:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ قِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٥

ulā'ika 'alā hudammirrabihim wa ulā'ika humul muflihūn

It is they who follow the guidance of their Lord and it is they who shall prosper. (2:6)

at the word **مِنْ رَّبِّهِمْ** (*mirrabihim*) a statement about the righteous people has been completed. However, in the next sentence again a statement about the righteous people is being made. Therefore, the stop at **رَبِّهِمْ** (*rabbihim*) is a Waqf-e-ḥasan. The Waqf-e-ḥasan category contains the following stop signs: "صل" "قل" "صلى" "ق" "ص" "ز"

In Waqf-e-tām and Waqf-e-kāfi the reading will be initiated after stopping on the sentence. It will not be necessary to repeat. If Waqf-e-ḥasan is made on an *Āyat* the reading will be initiated after the *Āyat*, otherwise, it will be necessary to repeat.

If one stops at a place where the sentence is incomplete and there is every type of connection with that which is preceding or following it and also meaning is distorted. Such a stop is called Waqf-e-qabiḥ (وقف قبيح). e.g.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ

yā ayyu halladhīna āmanū lā taqrabuṣṣalāta

O ye who believe! approach not Prayer ... (4:44)

Besides the above mentioned stop signs there are some other stop signs. All stop signs are briefly explained here:

0 or □

This is a sign written on the completion of a verse. Basically this is the abbreviation of a letter ۞ which is the sign of an āyat (verse). We should stop here. For rules regarding stopping or not stopping at 0 sign, please see below under the sign: لا (Lā, No).

Example:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞ الرَّحْمَنِ الرَّحِيمِ ۞ مَلِكِ يَوْمِ الدِّينِ ۞
 إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ۞ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۞ صِرَاطَ
 الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۞ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۞

*alḥamdu lillāhi rabbil ‘ālamīn • arraḥmā nirraḥīm • māliki yaumiddīn •
 iyyāka na‘budu wa iyyāka nasta‘īn • ihdi naṣṣirātal mustaqīm •
 ṣirāṭalladhīna an‘amta ‘alaihim, ghairil maghdūbi ‘alaihim wa ladḍuā allīn*

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful, Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path --The path of those on whom Thou has bestowed Thy blessings, those who have not incurred displeasure, and those who have not gone astray. (1:1-7)

م (Mīm):

This stop sign is an abbreviation of the word لازم (lāzim) . It is a mandatory stop sign. One **MUST** stop at this sign. So stop and take a breath.

Example:

وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا
بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ 0

*wamā ya‘lamu ta’vīlahū illallāh warrāsikhūna fil ‘ilmi yaqūlūna āmannā
bihī kullummin ‘indi rabbīnā wa mā yadh dhakkaru illā ulul albāb*

And none knows its *right* interpretation except Allāh and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' -- And none heed except those gifted with understanding. (3:8)

ط (Tā’):

This stop sign is an abbreviation of the word مُطْلَقٌ (*mutlaq*). We should stop at this sign but bearing in mind that the message is not complete and there is a follow up statement for explanation. There may be something else related to the subject matter which could be in the next (following) part of the recitation. If you stop at this sign it is not necessary to repeat the last word.

Example:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ 0

*wa idh qāla luqmānu li ibnihī wa huwa ya‘izuhū yā bunayya lā tushrik
billāh innashshirka lazulmun ‘azīm*

And *remember* when Luqmān said to his son while exhorting him, 'O my dear son! associate not partners with Allāh. Surely, associating partners *with God* is a grievous wrong.' (31:14)

ج (Jīm):

This stop sign is an abbreviation of the word جَائِزٍ (*Jā'iz*) It is an optional stop sign. It is better to stop but you may or may not stop at this sign.

Example:

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ۝

walaqad anzalnā ilaika āyātim bayyinātin wamā yakfuru bihā illal fasiqūn

And surely We have sent down to thee manifest Signs, and none disbelieves in them but the disobedient. (2:100)

ز (Zā):

This stop sign is an abbreviation of the word مُجَوِّزٍ (*mujawwaz*). Although stop is permissible, it is better not to stop at this sign.

Example:

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۗ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ز
وَاتَّقُوا يَا أُولِيَ الْأَلْبَابِ ۝

wamā taf'alū min khairiñyā'lam hullāhu wa tazawwadū fa inna khairazzādittaqwā wattaqūni yā ulil albāb

And whatever good you do, Allāh knows it. And furnish yourselves with *necessary* provisions, and surely, the best provision is righteousness. And fear Me *alone*, O men of understanding. (2:198)

ص (Ṣād):

This stop sign is an abbreviation of the word مُرَخَّصٌ (*murakhkhas*) This sign appears somewhere in the middle of a verse. It is better to combine the previous part of the verse with the next part. But if one cannot do so because of shortness of breath, then one may stop.

Example:

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ ص فَمَا رَبِحَتْ تِجَارَتُهُمْ
وَمَا كَانُوا مُهْتَدِينَ ٥

*ulā'ikalladhī nashtara wuddāfalata bil hudā famā rabiḥattijāratu hum
wamā kānū muhtadīn*

These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided. (2:17)

قلے (Qāf, Lām, Yā'):

This stop sign is an abbreviation of the words أَلْوَقْفُ أُولَىٰ (*al-waḥfu aulā*). It means to stop at this sign is better. However, one can continue without stopping.

صلے (Ṣād, Lām, Yā'):

This stop sign is an abbreviation of the words أَلْوَصْلُ أُولَىٰ (*al-waṣlu aulā*). It means to read without stopping is better. However, stop is also permissible. When this sign appears, combine the first part with the next part of the verse.

Example:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا ۗ وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ ۙ
 قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ۝

*wa idhā laqulladhīna āmanū qālū āmannā wa idhā khalau ilā shayāṭīnihim
 qālū innā ma‘akum innamā naḥnu mustahzi‘ūn*

And when they meet those who believe, they say: 'We believe'; but when they are alone with their ringleaders they say: 'We are certainly with you; we are only mocking.' (2:15)

قف (Qif):

This stop sign is an abbreviation of the words **يَقِفُ عَلَيْهِ الْوَاقِفُ** (*yaqifu ‘alaihi* *wāqifu*; the one who stops here). The reader must stop at this sign. It is written at those places where there is a chance that the reader may combine with the next part of the verse.

Example:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ
 تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۗ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ
 كَانَ بِكُمْ رَحِيمًا ۝

*yā ayyu halladhīna āmanū la ta‘kukū amwālakum bainakum
 bilbāṭili illā an takūna tijāratan ‘an trāḍimminkum walā taqtulū
 anfusakum innallāha kāna bikum raḥīmā*

O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourself, Allāh is Merciful to you. (4:30)

س (Sīn) or سكته (Saktah):

Without re-breathing give a short pause and then continue the recitation of the Holy Qur'ān.

Example:

قَالَ رَبُّنَا ظَلَمْنَا أَنْفُسَنَا ^{سكته} وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ
مِنَ الْخَسِرِينَ⁰

*qālā rabbanā ḡalamnā anfusana wa illam taghfir lanā wa tarḡamnā
lanakūnanna minal khāsirīn*

They said, 'Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on us, we shall surely be of the lost.' (7:24)

وقف (Waqf, Pause):

Waqf verbally means to stop. Conventionally it means to stop at a word for the duration normally a person takes to breath with the intention to continue the recitation. While doing *waqf* you should act upon the rules mentioned here under the title, "Ramūz-e-Auqāf". If you do *waqf* on a stop sign then you should resume recitation from the next word. However, if you do *waqf* without any sign, you should go one or two words back to resume recitation.

وقفه (Waqfah, Pause):

This pause is longer than س or سكته. Conditions remain the same but the reader should give a longer pause.

Example:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا
 كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا
 بِهِ ۗ وَاعْفُ عَنَّا ۖ وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا
 عَلَى الْقَوْمِ الْكَافِرِينَ ٥

*rabbanā lā tu'akhidhnā innasīmā au akhta'na rabbanā wa lā tahmil
 'alainā isran kamā hamaltahū 'alalladhīna min qablinā rabbanā wa
 lā tu hammilnā mā lā taqatalanā bih wa'fu 'annā, waghfirlanā,
 warhamnā anta maulāna fansurnā 'alal qaumil kāfirīn*

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people. (2:287)

لا (Lā, No):

This sign is an abbreviation of the words لا يُوقَفُ عَلَيْهِ (lā yūqaf 'alaihi). This sign means NO. For the sake of better understanding we will divide the application of this sign into following groups:

- a) If it is inside the verse then DO NOT STOP.

Example:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ ۖ فَقَالَ
 أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٥

*wa 'allama ādamal asmā'a kullahā thumma 'aradahum 'alal
 malā'ikati faqāla ambi 'unī bi asmāi' hā'ulāi' in kuntum šādiqīn*

And He taught Adam all the names, then He put *the objects of* these *names* before the angels and said: 'Tell Me the names of these, if you are right.' (2:32)

- b) If it is at the completion of the verse i.e., over the sign 0 then you may or may not stop. Either way, it is right. e.g.

If stopped at 0̣

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى 0̣ الَّذِي خَلَقَ فَسَوَّى 0̣

will be recited as:

سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى 0̣ الَّذِي خَلَقَ فَسَوَّى 0̣

sabbi hisma rabbikal a'la, alladhī khalaqa fasawwā

Glorify the name of thy Lord, the Most High, Who creates and perfects. (87:2-3)

NOT STOPPING AT 0̣: In this case, the sign is regarded to be just ٓ, which means do not stop. One has to proceed on to the next word without pause, connecting the next word if need be.

STOPPING AT 0̣: In this case, the sign is regarded to be just 0, which is the sign of 'Āyat' meant for stopping. But the stop is observed following the stop rules given earlier.

Beginning the next word after 0̣

There are three different situations:

1. If the word next to 0̣ begins with *shadda* ّ, the *shadda* ّ is replaced with

fathah or *kasrah* (depending upon the sign on the letter after the stop sign) when stopping on ٱ sign.

With stopping read as Without stopping read as

عَفُورًا رَحِيمًا ٱ وَ الْمُخَصَّنَاتُ : عَفُورًا رَحِيمًا ٱ وَ الْمُخَصَّنَاتُ - عَفُورًا رَحِيمًا وَ الْمُخَصَّنَاتُ
ghafūrarrāḥimā walmuḥṣanātu - ghafūrarrāḥimāḥwal muḥṣanātu

كُلُّ كَفَّارٍ عِنْدِ ٱ مَنَّاغٍ لِّلْخَيْرِ: كُلُّ كَفَّارٍ عِنْدِ ٱ مَنَّاغٍ لِّلْخَيْرِ - كُلُّ كَفَّارٍ عِنْدِ مَنَّاغٍ لِّلْخَيْرِ
kulla kaffārin ‘anid mannā‘illil khairi - kulla kaffārin ‘anidimmannā ‘illil khairi

وَجُوهٌ يُّومئِدُ نَاعِمَةً ٱ لِّسَعِيهَا: وَجُوهٌ يُّومئِدُ نَاعِمَةً لِّسَعِيهَا - وَجُوهٌ يُّومئِدُ نَاعِمَةً لِّسَعِيهَا
wujūh yauma‘idhinnā‘imah li sa‘yihā - wujūhuḥyyauma‘idhinnā ‘imatulli sa‘yihā

2. If the word after ٱ begins with a blank ٱ *alif* and a ٱ lām or it begins with nūn qutnī and a ٱ lām, the start is made with a *fathah*, and without nūn qutnī:

| | |
|------------|--|
| changes to | عَالَمِينَ ٱ الرَّحْمَنِ الرَّحِيمِ 0 ‘ālamīnarrāḥmānirrahīm |
| | عَالَمِينَ ٱ الرَّحْمَنِ الرَّحِيمِ 0 ‘ālamīn arrāḥmānirrahīm |

3. If the word after ٱ begins with a blank ٱ *alif* or with a nūn qutnī, but there is no ٱ lām after it, the word is then started with a sign, same as that of the third letter after ٱ .

| | |
|--|---|
| هَرُونَ أَخِي ٱ أَشَدُّ بِهِ أَزْرِي changes to | هَرُونَ أَخِي ٱ أَشَدُّ بِهِ أَزْرِي |
| hārūna akhishdud bihī azrī | hārūna akhī ushdud bihī azrī |
| الْأَنْفُورَا ٱ اسْتِكْبَارًا فِي الْأَرْضِ changes to | الْأَنْفُورَا ٱ اسْتِكْبَارًا فِي الْأَرْضِ |
| illā nufūrastikbāran fil arḍi | illā nufūra istikbāran fil arḍi |

ق (Qāf):

This stop sign is an abbreviation of the words قِيلَ عَلَيْهِ الْوَقْفُ (*qīla ‘alaihil waqfu*).
Do not stop at this sign.

Example:

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ۖ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ
اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۗ

*fa wailulliladhīna yaktubūnal kitāba bi aidi him thumma yaqūlūna
hādha min ‘indillāhi li yashtarū bihi thamanan qalīla*

Woe, therefore, to those who write the Book with their own hands and then say:
'This is from Allāh,' that they may take for it a paltry price. (2:80)



(Mu‘āniqa - Three Dots):

This sign will never be found alone. Seeing a three-dot sign, the reader should look for another three-dot sign in the next part of the verse or even in the next verse. There are two possibilities.

- If the three-dot sign appears either without any other sign accompanying it or as a combination of two similar signs at both places then the reader may choose either one of the places to stop, but only at ONE place.

Example:

وَ قَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَّاحِدَةً ۗ كَذَلِكَ ۗ
لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۗ

*wa qālalladhīna kafarū lau lā nuzzila ‘alaihil qur’ānu
jumlatañwwāhidah kadhālika linuthabbita bihī fu’adaka wa
rattalnāhu tartīla*

And those who disbelieve say, 'Why was not the Qur’ān revealed to him all at once? 'We have revealed it thus that We may strengthen thy heart therewith. And We have arranged it in the best form. (25:33)

- b) If the three-dot sign appears in combination of dissimilar signs at both places then decide according to the other sign that appears alongwith the three-dot sign.

Example:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۙ فِيْهِ ۗ هُدًى لِّلْمُتَّقِيْنَ ۙ

dhālikal kitābu lā raiba fih, hudallil muttaqīn

This is a perfect Book; there is no doubt in it; *it is* a guidance for the righteous. (2:3)

م (Mīm):

This م mīm is different from this م mīm, which is a mandatory stop sign.

However, م mīm is a part of the recitation.

Example:

وَامِنُوْا بِمَاۤ اَنْزَلْتُ مُصَدِّقًا لِّمَاۤ مَعَكُمْۚ وَلَا تَكُوْنُوْۤا اَوَّلَ كٰفِرِيْۤهٖ ۗ

وَلَا تَشْتَرُوْۤا بِآيٰتِيْ ثَمٰنًا قَلِيْلًا ۗ وَاٰيٰى فَاَتَّقُوْنَ ۗ

*wa āminū bimā anzaltu muşaddiqallimā ma‘akum wafā takūnū
awwala kāfirim bihī wafā tashtarū bi āyāfi thamanan qalīlan wa
iyyāya fattaqūn*

And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone. (2:42)

ن (Nūn):

This is similar to م. This is not a sign but is part of the recitation.

Example:

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ۞

iġa rabbika yauma 'idhi nil mustaqar

With thy Lord *alone* will be the place of rest that day. (75:13)

RARE SIGNS

The following two signs are seldom used but these are important as far as their application is concerned. Therefore, it is important to know these signs.

صل (Ṣād, Lām):

This stop sign is an abbreviation of the words قَدْ يُوصَلُ (*qad yūṣal*; it means that once a while one reads without stopping). It is better to stop at this sign but it is not mandatory.

كء (Kāf, Hamzah):

This sign is an abbreviation of the word كَذَلِكَ (*kadhālika*), which means likewise. If you come across this sign, then look for the previous sign in the recitation. The same previous sign applies at this place as well.

ع ء ('Ain, Rukū'):

This sign will always be over the sign of a verse, i.e., 0 or □. This tells the reader that Rukū' is going to end at the completion of this particular verse.

RULES OF MAKING A STOP OR PAUSE

1. If the last letter has *sukūn* over it, no change takes place on stopping. e.g.,

kuwwirat كُورَتْ = *kuwwirat* ط كُورَتْ

2. If the last letter is *Hamzah* with double *fathah*, one of the *fathah* changes to an *alif*. e.g.

nisā'a نِسَاءٌ = نِسَاءِ ط

3. All *signs* on the last letter always change to a *sukūn*, e.g.

malak مَلِكٌ = مَلِكُ ط • *shuhadā* شُهَدَاءُ = شُهَدَاءُ ط • *fiḥ* فِيهِ = فِيهِ ط

4. Round *fā'* is always changed to *hā'* with *sukūn*, e.g.

quwwah قُوَّةٌ = قُوَّةُ ط

5. If the last letter is blank *alif* but the letter before it has double *fathah*, one *fathah* is dropped and *alif* becomes active. e.g.

raqībā رَقِيبًا = رَقِيبَا ط

6. If *alif* in the end is blank but the letter before it does not have a *fathah*, then this *alif* will be silent. e.g.

تَهْتَدُوا ط = تَهْتَدُوا tahtadū

7. If the last letter is blank *ya* and the letter before it has a double *fathah*, *yā'* will become silent and the *double fathah* changes to vertical *fathah*. e.g.

ضَحَى ط = ضَحَى duḥā

8. If the last letter is blank *yā'* but the letter before it does not have a double *fathah*, there will be no change on making stop. e.g.

أَبَى ط = أَبَى abā

9. If there is *nūn quṭnī* between two verses, one may or may not stop reciting such verses. e.g.

- a) If a stop is not made, *nūn quṭnī* will give its sound and the blank *alif* becomes silent.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ۖ أَقْتُلُوْهُ يُوسُفَ

inna abānā lafi ḍaḥalimmubīni niqtulū yūsufā

- b) If a stop is made, *nūn quṭnī* will drop but the blank *alif* over it becomes effective and *i'rab* of the next active letter is given to this *alif*.

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ۖ أَقْتُلُوْهُ يُوسُفَ

inna abānā lafi ḍaḥalimmubīn uqtulū yūsufā

PRACTICE OF THE STOP SIGNS

رُسُلٍ ۚ وَالذِّكْرِ غَيْرِهِ ۚ لَهَبٍ ۚ دَلْوَةٍ ۚ حَافِظٌ ۚ هُوَ فَنَسِي ۚ صَادِقِينَ ۚ عَظِيمٌ ۚ

رُسُلٌ وَالذِّكْرُ غَيْرُهُ لَهَبٌ دَلْوَةٌ حَافِظٌ هُوَ فَنَسِي صَادِقِينَ عَظِيمٌ

'azīm ṣādiqin fanasī hū ḥāfiẓ dalwah lahab ghairih wālidatik rusul

فِيهِ شَيْءٌ يُنْفِقُونَ ۚ تَعْلَمُونَ ۚ شَكُورٌ ۚ أُمُورٌ ۚ أَلْبَابٍ ۚ ضَلَّلٌ ۚ زَوْجِنِ ۚ

فِيهِ شَيْءٌ يُنْفِقُونَ تَعْلَمُونَ شَكُورٌ أُمُورٌ أَلْبَابٌ ضَلَّلٌ زَوْجِنِ

zaujān ḍalāl albāb umūr shakūr ta'lamūn yunfiqūn shai' fih

شُهَدَاءَ عِبَادِهِ الْعُلَمَاءَ رَقِيبًا ۚ ضَحَى ۚ مُصَلَّى ۚ أَبِي ۚ قُوَّةً ثَمَنِيَّةً ۚ كُورَتْ ۚ

شُهَدَاءُ عِبَادِهِ الْعُلَمَاءُ رَقِيبًا ضَحَا مُصَلًّا أَبٌ قُوَّةٌ ثَمَنِيَّةٌ كُورَتْ

kuwwirat thamāniyah quwwah abā muṣallā ḍuḥā raqībā 'ibādhil 'ulamā' shuhadā'

تَنْهَزُ ۚ فَحَدَّثَ ۚ ذِكْرِي ۚ زَكَرِيَّا ۚ قَوَارِيرًا ۚ تَهْتَدُوا بِرَقٍ ۚ مُلْكٌ لَهْوٌ ۚ

تَنْهَزُ فَحَدَّثَ ذِكْرِي زَكَرِيَّا قَوَارِيرًا تَهْتَدُوا بِرَقٍ مُلْكٌ لَهْوٌ

lahw mulk barq tahtadū qawārīrā dhakariyyā dhikri faḥaddith tanhar

شَانَ ۚ قِسْطٍ ۚ إِيَّايَ ۚ مَثْوَى ۚ فِيهِنَّ ۚ جَانٌّ ۚ نِسَاءً ۚ نِدَاءً ۚ جُزْءٌ ۚ تَقَّةٌ ۚ

شَانَ قِسْطٌ إِيَّايَ مَثْوَى فِيهِنَّ جَانٌّ نِسَاءً نِدَاءً جُزْءًا تَقَّةٌ

tuqāh juz'ā nidā'ā nisā'ā jānn fihin mathwā iyyā qisṭ shā'n

MAKHĀRIJ

The place where the sound of the letter originates is called Makhārij. There are seventeen Makharij which are as follows:

1. **جَوْفِ فَمٍ** (Jauf-e-Fam) Emptiness of the Mouth.

The following three *letters of madd* are pronounced from this Makhraj: **أ و ي**

These letters are called *Hurūf-e-Maddah*.

2. **أَقْصَى حَلْقٍ** (Aqṣā Ḥalq) The Part of the Throat Nearest to the Chest.

The following letters are pronounced from this Makhraj: **ه** and **ء**

3. **وَسْطِ حَلْقٍ** (Waṣṭ-e-Ḥalq) The Center of the Throat.

The following letters are pronounced from this Makhraj: **ح** and **ع**

4. **أَدْنَى حَلْقٍ** (Adnā Ḥalq) The Part of the Throat Nearest to the Mouth.

The following letters are pronounced from this Makhraj: **خ** and **غ**

The above letters **خ غ ح ع ه ء** are known as *Hurūf-e-Ḥalqī*.

5. **The Extreme Back of the Tounge When Touching the Palate.**

The following letter is pronounced from this Makhraj: **ق**

6. **The Back of the Tounge (Not as far back as that for qāf) When Touching the Palate.**

The following letter is pronounced from this Makhraj: **ك**

7. **The Center of the Tongue When Touching the Palate.**

The following letters are pronounced from this Makhraj: **ی ش ج**

The letters **ی ش ج** are known as *Hurūf-e-Shajriyya* because they are pronounced from the center of the mouth.

8. **The Back Edge of the Tongue Upturned When Touching the Roots of the Molars and the Pre-molars.**

The following letter is pronounced from this Makhraj: **ض**

The letter **ض** is known as *Ḥarf-e-‘Āfiyah* because it is pronounced from the upturned sides of the tongue.

There are three ways of pronouncing the letter: **ض**

- i. From the right side
- ii. From the left side
- iii. From both sides at the same time

However, it is commonly easier to pronounce it from the left side.

9. **The Edge of the Tongue, When Touching the Gums of the Teeth, Which Extend from the Pre-molar on One Side to the Pre-molar on the Other Side.**

The following letter is pronounced from this Makhraj: **ل**

10. **The Edge of the Tongue, When Touching the Gums of the Teeth, Which Extend From the Canine on One Side to the Canine on the Other Side.**

The following letter is pronounced from this Makhraj: **ن**

11. **The Edge of the Tongue Including the Immediate Top, When touching the Gums of the Central Incisors and the Lateral Incisors.**

The following letter is pronounced from this Makhraj: **ر**

The letters **ل ن ر** are known as *Hurūf-e-Tarfiyyah* and *Hurūf-e-Dhalqiyya* because they are pronounced from the edge of the tongue.

12. **The Tip of the Tongue When Touching the Roots of the Central Incisors.**

The following letters are pronounced from this Makhraj: ت د ط

The letters ت د ط are known as *Hurūf-e-Nat‘iyyah* because they are pronounced from the cavity of the roots of the Central Incisors.

13. **The Tip of the Tongue When Touching the Edge of the Central Incisors.**

The following letters are pronounced from this Makhraj: ث ن ظ

The letters ث ن ظ are pronounced as *Hurūf-e-Lathwiyya* because they are pronounced from the teeth which are attached to the gums.

14. **The Tip of the Tongue When Touching the Edge of the Lower Central Incisor including the Upper Central Incisors.**

The following letters are pronounced from this Makhraj: ز س ص

The letters ز س ص are known as *Hurūf-e-Asaliyya* because they are pronounced from the sharp tip of the tongue.

15. **The Inner Center of the Bottom Lip When touching the Edge of the Upper Central Incisors.**

The following letter is pronounced from this Makhraj: ف

16. **Both the Lips (When Meeting).**

The following letters are pronounced from this Makhraj: و م ب

The letters و م ب are known as *Hurūf-e-Shafawiyya* because they are pronounced from the lips.

17. **خَيْشُوم (Khaishum):** From this Makhraj the *ghunna* is pronounced.

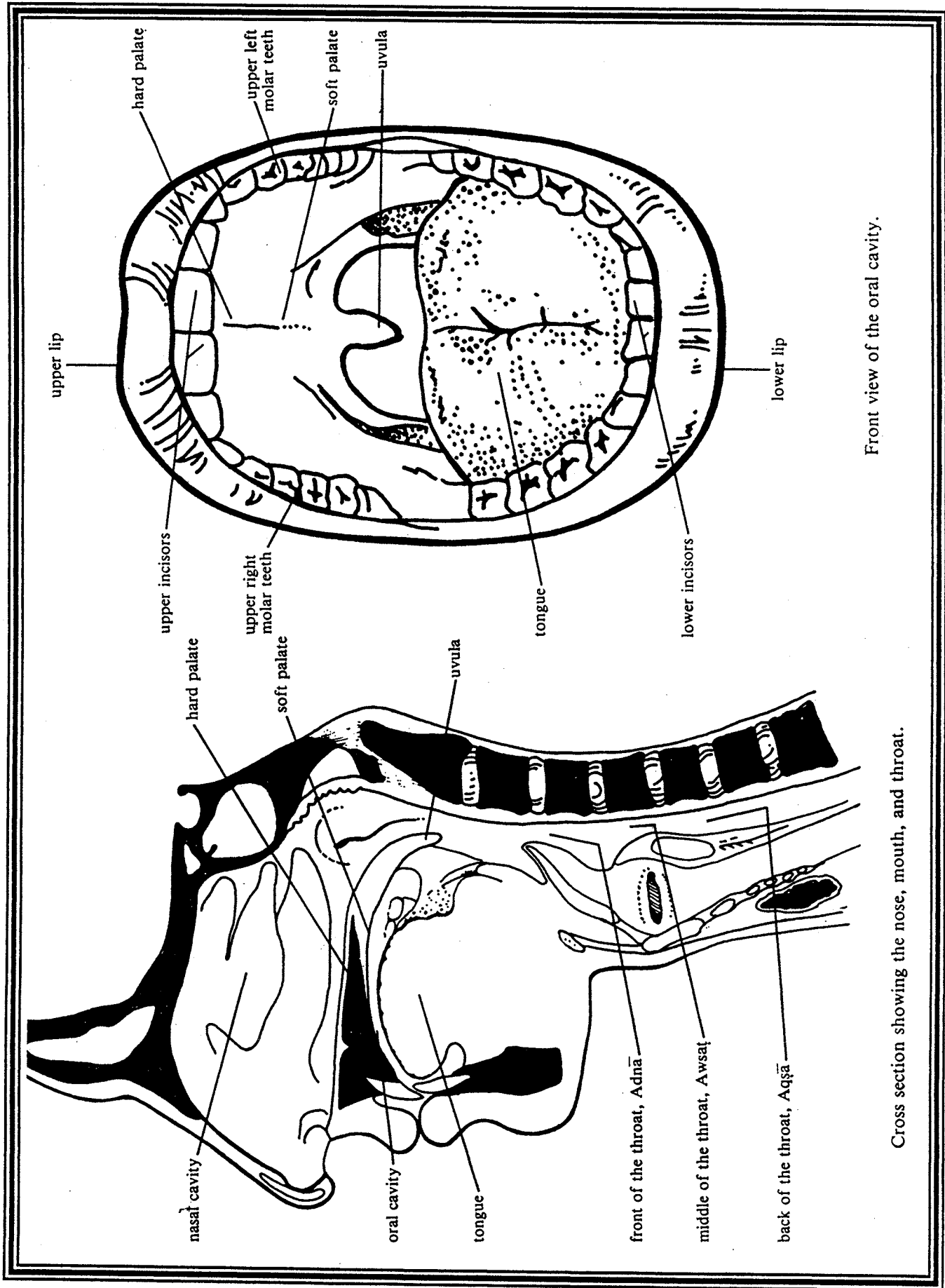
مَخَارِجُ الْحُرُوفِ

MAKHARIJUL ḤURŪF

(Correct Pronunciation of the Alphabets)

It is very important to recite/pronounce words correctly as the meanings change drastically. Some examples are given below.

| Alphabet | Meanings | Transliteration | Similar Words |
|----------|--------------|-----------------|---------------|
| ع | All Knowing | 'alīmun | عَلِيمٌ |
| ا | Painful | alīmun | أَلِيمٌ |
| ط | Morning star | ṭāriqun | طَارِقٌ |
| ت | Abandoned | tāriqun | تَارِكٌ |
| ق | Heart | qalbun | قَلْبٌ |
| ك | Dog | kalbun | كَلْبٌ |
| ق | You say | qul | قُلْ |
| ك | You eat | kul | كُلْ |
| ض | Gone astray | ḍalla | ضَلَّ |
| ذ | Disgraced | dhalla | ذَلَّ |
| ظ | Shade | ẓalla | ظَلَّ |
| ز | Slipped | zalla | زَلَّ |



Front view of the oral cavity.

Cross section showing the nose, mouth, and throat.

CORRECT COMBINATIONS

JAZM/SUKŪN

In Arabic marks ˆ and ˙ are called **sukūn** or **jazm**. Sukūn literally means calm or quiescence and the letter bearing quiescence mark is called **sākin** that is quiescent. So when we join a letter having a ḥarkat (a fathah, kasrah or ḍammah) on it with a letter having a jazm/sukūn the letter with a ḥarkat will join directly in accordance with the phonetic sound of the stroke on or below the letter.

EXAMPLES:

بَبْ بِبْ بُبْ الْحَمْدُ عَلِمْتُمْ أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ

alam nashrah laka ṣadraka - 'alimtum - al-ḥamdu - bubb - bibb - babb

If a letter with a stroke is followed by an *alif*, *hamzah* or *'ain* with sukūn, they join with a little stroke:

EXAMPLES:

بَأْ بِئْ بُعْ

bu' - bi' - ba'

So while joining a letter with a quiescent one, one should settle the voice on the quiescent, then it will be pronounced correctly. For example in the word نَعْبُدُ na'budu if you settle نَ (na) on the quiescent عَ ('ain) it will be read correctly as نَعْبُدُ na'budu, otherwise 'ain would be converted to 'alif and the word would be read as نَأْبُدُ (nābudu), which is wrong. So to read a sākin (quiescent) letter correctly, one must settle the voice on it.

SHAKY QUIESCENT LETTERS

The important thing to know about the quiescent letters is that the voice should be settled on them and shaking should be avoided while uttering these letters. However, there are five

letters (ق ط ب ج د) when they are sākin (quiescent), are slightly shaken so that they can be uttered correctly and softly. For instance to read the word هَبْ (habb) when one utters ب lips remain closed. If lips are opened just before ending of the voice, it will shake the utterance. These letters are called, حُرُوفٌ قَلْقَالَةٌ 'Hurūf-e-Qalqalah'.

WORDS HAVING TWO LETTERS WITH SUKŪN

In Arabic, one seldom sees two letters with sukūn (quiescent letters) written together in one word. End letter of the last word of a sentence is usually written with a ḥarkat on it. However, as far as reading is concerned, one often has to read the end letter of the last word in a sentence as if it has sukūn on it. Thus, it may make one to read two letters in a word with sukūn. The examples of such words along with the words with one letter with ḥarkat joining another letter with a sukūn on it are as follows:

| | | | | | | |
|--------|----------|----------|--------|----------|-----------|--------|
| صِدْقٌ | كَرَمٌ | صَبْرٌ | مَلِكٌ | مِلْكٌ | مَلَكٌ | مُلْكٌ |
| ṣidq | karam | ṣabr | malik | milk | malak | mulk |
| مِثْلٌ | بَلَدٌ | حَمْدٌ | سَفَرٌ | أَجْرٌ | قَلَمٌ | عِلْمٌ |
| qamr | ḥamz | marṣūn | lahū | amm | makr | ʿajb |
| حَجْرٌ | عَرْضٌ | نَفْسٌ | يُسْرٌ | غَضَبٌ | عُسْرٌ | ضَرْبٌ |
| ḥajr | ʿarṣ | nafs | yusr | ghaṣb | ʿusr | ḍarb |
| أَمْرٌ | كُفْرٌ | ذِكْرٌ | رِزْقٌ | بَصْرٌ | مِصْرٌ | فَجْرٌ |
| amr | kufr | ḍikr | rizq | baṣr | miṣr | fajr |
| ذَوْقٌ | إِصْرٌ | شَمْسٌ | فَوْزٌ | كِبْرٌ | حِجْرٌ | قَوْمٌ |
| ḍawq | iṣr | shams | fawz | kibr | ḥijr | qawm |
| صَخْرٌ | عَوْنٌ | قَبْلٌ | صَوْمٌ | بَرْقٌ | يَوْمٌ | فُلْكٌ |
| ṣaḥr | ʿawn | qabl | ṣawm | barq | yawm | fulk |
| | حَمْدَةٌ | بَعْدَةٌ | شَأْنٌ | حَسَنَةٌ | مَنْوَأَى | فِيَةٌ |
| | ḥamdah | baʿdah | shān | ḥasnah | manʿawāy | fiyah |

REVISION OF THE RULES IN THE PREVIOUS LESSONS

In this lesson Arabic words have been arranged in a particular order. Practicing by repeating these words repeatedly one can get accuracy and fluency in pronouncing these words. While practicing these words one should try to pronounce the Arabic letters carefully. Letters with short vowels, fathah, dammah and kasrah should be pronounced clear but short in sound. The quiescent letters (letters bearing sukūn) should be read clearly taking into consideration shaky and unshaky character of the quiescent letters. The words should be read continuously without breaking the sound.

| | | | | | |
|-------------------|----------------------|-------------------|------------------|------------------|----------------|
| يَقُولُ | غُرُورُ | أَعُوذُ | أُمُورُ | نَسُوهُ | مُلُوكُ |
| yaqūlu | ghurūru | a'ūdhu | umūru | nasūhu | mulūku |
| أُمْلِي | تَفُورُ | وَجُوهُ | نُخْفِي | أَوْتِي | يُوسُفَ |
| مِثَاقُ | يَدِيهِ | يَكُونُ | مَكَانُ | بَيْتِي | نُجُومُ |
| إِلَيْكَ | أَوْحَى | أَيْدِيكُمْ | تَهْوِي | أَيْمَانُ | صُدُورِ |
| نُوحِيهِ | أَبْوَيْهِ | لِيُضَيِّعَ | عَلَيْهِمْ | بَيْنَكُمْ | تُبْنِغِي |
| تَدْعُونَ | مَوْعُودِ | يَلُوفُونَ | نُورُهُمْ | تَبْعِي | رُوحِينَ |
| رَازِقِينَ | صَالِحُونَ | فِرْعَوْنَ | سَمِعْنَا | مَغْضُوبِ | تَخَيُّونَ |
| يَهْجَعُونَ | حُسْنَيْنِ | لِلْخُرُوجِ | تَرَوْنَهُمْ | يُفْسِدُونَ | يَسْتَوْفُونَ |
| يَسْتَمُونَ | تَسْتَلُّ | أَقْمَنَ | أُودِيْنَا | قُلْنَ | أَفْعَيْنَا |
| يَسْأَلُونَكُمْ | يَسْتَعْجِلُونَكَ | لَا تَرْتَابُوا | مُسْتَهْزِءُونَ | يَنُودُ | رُؤُوسِ |
| وَضَعْنَا | يَأْتِيهِ | بَيْنَنَا | سَتَجِدُنِي | أَطَعْنَا | سَمِعْنَا |
| يَأْذَنُ | إِزْحَمْنَا | لَا طَاقَةَ لَنَا | لَا تُؤَاخِذْنَا | لَا تُخَاطِبُنِي | إِعْفِرْ لَنَا |
| جِئْنَا | وَلِيَضْرِبَنَّ | تَأْوِيلُ | لَا تَخْضَعَنَّ | تَأْتُونِي | قَرَنَ |
| لَا يَعْصِيَنَّكَ | بِئْسَ | لَا يَأْتِينَ | أَخَذْنَا | أَطَعَنَّ | بَارِكُكُمْ |
| وَأْمُرُ | يَأْفِكُونَ | ءَ أَقْرَزْتُمْ | إِمْتَلَأْتِ | أَبِينَ | قَرَأْتَ |
| مُهْطِعِينَ | مَا كَيْبِنَ | تَزِدَادُونَ | يَأْمُرُ | وَأْتُونِي | رُءْيَاكَ |
| إِذْ تَدْعُونَ | هَلْ يَسْمَعُونَكُمْ | وَلَمْ يُولَدْ | لَمْ يَلِدْ | رُءُوسِهِمْ | مُقْبِعِي |

TANWĪN (Nūnation or suffix 'n' in a Noun)

Sometimes Arabic words have double marks such as , , , in the end letter. A double *fathah*, a double *kasrah* or a double *ḍammah* is called a **تَنْوِين** (*tanwīn*). One of these double marks is a short vowel and the other one represents nūn sākin نُنْ; it gives the sound of a nūn with *sukūn*. For example the word **بَقْرَاتُنْ** is **بَقْرَةٌ** (baqaratan), **مَرَضُنْ** is **مَرَضٌ** (maradun) and **سَفَرُنْ** is **سَفَرٌ** (safarin). The sākin nūn is called "*nūn of nūnation*". Thus, suffix "n" in the words **بَقْرَةٌ** , **مَرَضٌ** , **سَفَرٌ** , is "*nūn of nūnation*".

In each of the pairs given below, one of the stroke remains while the second one gives the sound of a nūn with *sukūn*.

بُ + نْ = بُنْ بٍ + نْ = بِنْ بَ + نْ = بَنَّ

bu + n = bunn

bi + n = binn

ba + n = bann

EXAMPLES:

ghishāwatun **غِشَاوَةٌ** *fadlin* **فَضْلٌ** *jahratan* **جَهْرَةٌ**

EXERCISE

| | | | | | | |
|-----------|-----------|-------------|-----------|-------------|-----------|-----------|
| الْوُفُّ | عَادٍ | أُمُورٌ | رَعُوفٌ | رُءُوسٌ | عُمَى | جَهْرَةٌ |
| ulūfun | ‘ādin | umūrun | ra’ūfun | ru’ūsun | ‘umyun | jahratan |
| نَافِلَةٌ | بَاسِرَةٌ | كُتُبٌ | نَاعِمَةٌ | رُجُومٌ | فَاكِهَةٌ | غِشَاوَةٌ |
| | خَاوِيَةٌ | لَكَبِيرَةٌ | ظَالِمَةٌ | مَعْلُومَةٌ | ضَامِرٌ | نَاصِرَةٌ |

سَلَلَةٌ - عَقَلَةٌ - لَهُمْ عَذَابٌ عَظِيمٌ - مَتَاعٌ إِلَىٰ حِينٍ - لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ - وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ

إِصْفَحْ عَنْهُمْ وَقُلْ سَلِّمٌ - لَا يُصِيبُهُمْ ظَلَمٌ - وَلَا نَصَبٌ

PRONUNCIATION OF QUIESCENT NŪN AND NŪN OF NŪNATION

a) Clarity in utterance of quiescent nūn نْ and nūn of nūnation

Quiescent nūn نْ and nūn of nūnation , , , (suffix n) are read in several ways. The letter following the quiescent nūn نْ specifies the way a word is to be read. Thus, the letters can be classified into different groups with respect to their pronunciation of quiescent nūn نْ. One of these groups includes letters خ , غ , ح , ع , ه , ء. These six letters are uttered from gullet, i.e., حَلَق (ḥalq). Therefore, these letters are called حُرُوفِ حَلَقِي (ḥurūf-e-ḥalqī) or letters of gullet. If any of these letters comes after quiescent nūn نْ or nūn of nūnation, the nūn will be pronounced as overt and its sound will be apparent. This way of pronouncing quiescent nūn نْ and nūn of nūnation is called إِظْهَار iẓhār. i.e., There is clarity of the sound of quiescent nūn نْ , when the word is pronounced.

To pronounce quiescent nūn نْ or nūn of nūnation clearly, voice should be settled very briefly on the nūn and nūn should not be shaken. However, there are some exceptions to the above rule which are as follows:

EXCEPTIONS:

قِنْوَانٌ qinwānun, سِنْوَانٌ šinwānun, بُنْيَانٌ bunyānun, دُنْيَا duniyā

Although in these words, quiescent nūn نْ is followed by و (wāw) and ي (yā') which are not letters of gullet, yet quiescent nūn نْ will be read clearly in these words.

EXERCISE

| | | | | | |
|----------------------|-------------------|--------------------|--------------------------|------------------|------------------|
| فِي حَدِيثٍ غَيْرِهِ | إِنْ حِسَابُهُمْ | ذَكَرِ أَوْ | إِنْ خِفْتُمْ | مِنْ عِلْمٍ | أَنْعَمْتَ |
| fi ḥadīthin ghairihī | in ḥisābuhum | dhakarīn au | in khiftum | min 'ilmin | an'amta |
| لَئِنْ أَخْرَجْتُمْ | وَإِنْ أَسَأْتُمْ | يَنْتَوُونَ عَنْهُ | قَتَلَ مُؤْمِنًا خَطَاءً | أَجْرًا عَظِيمًا | عَذَابُ الْيَمِّ |

مَنْ أَمِنَ مِنْهُمْ - ذَلِكَ مِنْ آيَاتِ - وَالْمَلِئْتِ مِنْهُمْ - مَنْ أَمِنَ وَعَمِلَ - لَهُ مِنْ أَمْرِنَا -

مَنْ أَعْرَضَ عَنْهُ - فَمَنْ أَظْلَمُ - مِنْ عَذَابِ غَلِيظٍ - فَسَتَعْلَمُونَ مَنْ هُوَ -

b) Suppression in utterance of quiescent nūn ن and nūn of nūnation

Besides اِظْهَار (izhār) described above, the other method of pronouncing quiescent ن nūn and nūn of nūnation is called اِخْفَاء (ikhfā') that is suppression of the sound of nūn.

i. When is nūn pronounced with the method of suppression?

Exclude the six gullet letters stated above (ء, ه, ع, ح, غ, خ) and the letters in the word يَزْمَلُونَ 'yarmalūna' (م, ن, ر, ل, و, و, ي) from 28 Arabic letters and consider the following situation with the remaining 16 letters. If the sākin nūn or nūn of nūnation is followed by any of these 16 letters, the nūn will be read with *ikhfā'*.

ii. What is the method of uttering nūn with *ikhfā'*?

To read the quiescence nūn ن and nūn of nūnation with the method of اِخْفَاء *ikhfā'* (suppression) one should settle the voice on the nūn and prolong it. Thus, the nūn will be read softly and in prolonged voice. This process is called اِخْفَاء *ikhfā'* or suppression in nūn.

Out of the above mentioned sixteen letters which are pronounced with the method of *ikhfā'*, the letter ب *bā'* is a special case. Some of the linguists read the nūn with *ikhfā'* when it is followed by ب *bā'*. For example they read the word ذَنْبٌ (dhanbun), in which ن nūn is followed by ب *bā'*, as ذَنْبٌ (dhanbun). That is they read without any change in the ن nūn. However, most of the linguists convert the ن nūn when it is followed by ب *bā'* to م *mīm*. That is the reason when nūn and nūnation is followed by ب *bā'*, a small *mīm* م is written over nūn and nūnation.

So the word ذَنْبٌ (dhanbun) is written and read as دَنْبٌ (dhambun). Similarly, شِقَاقٍ بَعِيدٍ shiqāqin ba'id is written as شِقَاقٍ بَعِيدٍ shiqāqim ba'id. When نُنْ nūn is changed to مِ mīm the voice on مِ mīm will be prolonged. In the Holy Qur'ān, if نُنْ nūn is followed by بَ bā', there is always a small مِ mīm over the nūn.

e.g. مِنْ بَعْدِ mim ba'di.

EXERCISE

| |
|--|
| إِنْ كُنْتُمْ - قَوْمًا صَالِحِينَ - إِنْ كُنْتُمْ قَوْمًا صَالِحِينَ - إِنْ تَعْجَبُ - فَعَجَبٌ قَوْلُهُمْ |
| fa'ajabun qauluhum in ta'jab in kuntum qauman ṣāliḥīna qauman ṣāliḥīna in kuntum |
| إِنْ تَعْجَبُ فَعَجَبٌ قَوْلُهُمْ - إِذْهَبِ أَنْتَ وَأُخُوكَ - بِأَيْتِي - وَلَا تَنِيَا فِي ذِكْرِي |
| إِذْهَبِ أَنْتَ وَأُخُوكَ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي - قَدْ خَلْتِ مِنْ قَبْلِكُمْ - سُنَنٌ فَسِيرُوا |
| قَدْ خَلْتِ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا - ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ |

PRACTICE OF THE RULES LEARNT UP TILL NOW

While practicing this lesson letters in a word should be continuously uttered with their distinct sound and the following rules should be observed:

- Letters with ḥarkāt (signs) َ , ُ , ِ , should be clear in utterance but short in voice.
- In the case of quiescent letters, shaky and unshaken letters should be observed.
- Letters of prolongation, i.e. ḥurūf-e-madd ا + ِ , ف + ِ , ي + ِ , and their representatives (Letters with the following signs: ِ , ِ , ِ) should be equally prolonged in voice.
- Pliable letters, i.e. ḥurūfullin should be stretched softly and with rounding voice as ف + ِ = فَوْ "bau" and ي + ِ = يَّو "bai".
- In quiescent nūn and nūn of nūnation clarity and suppression should be observed.

Practice by reading the following to acquire fluency in recitation:

EXERCISE

| |
|---|
| ذَلِكَ - أَزْكَى لَكُمْ - ذَلِكَ أَزْكَى لَكُمْ - لِمَ تَقُولُونَ - مَا لَا تَفْعَلُونَ - لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ |
| lima taqūlūna mā lā taf'alūna mā lā taf'alūna lima taqūlūna dhālika azkā lakum azkā lakum dhālika |
| قَدْ أُوتِيتَ - سُؤْلَكَ يَمُوسَى - قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ - |
| وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي - الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي - |
| فَأَكْلًا مِنْهَا - فَبَدَّتْ لَهُمَا سَوَاتُهُمَا - فَأَكْلًا مِنْهَا فَبَدَّتْ لَهُمَا سَوَاتُهُمَا - يَغْلَمُ - |
| مَا بَيْنَ أَيْدِيهِمْ - وَمَا خَلْفَهُمْ - يَغْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ - لِمَ تَعْبُدُ - |
| مَا لَا يَسْمَعُ - وَلَا يُبْصِرُ - لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ - وَإِذَا مَرِضْتُ - |
| فَهُوَ يَشْفِينِي - وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي - إِنْ أَحْسَنْتُمْ - أَحْسَنْتُمْ لِنَفْسِكُمْ - |
| وَإِنْ أَسَأْتُمْ فَلَهَا - إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِنَفْسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا - |
| مُهْطِعِينَ - مُقْبِعِي رُءُوسِهِمْ - مُهْطِعِينَ مُقْبِعِي رُءُوسِهِمْ - ءَأَنْذَرْتَهُمْ - |
| أَمْ لَمْ تُنذِرْهُمْ - ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ - إِذْ هَبْ أَنْتَ - وَأَخْوَكْ بِأَيْتِي - |
| وَلَا تَنِيَا فِي ذِكْرِي - إِذْ هَبْ أَنْتَ وَأَخْوَكْ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي - بَلْغَا مَجْمَع - |
| بَيْنَهُمَا - نَسِيًا حُوتَهُمَا - بَلْغَا مَجْمَع بَيْنَهُمَا نَسِيًا حُوتَهُمَا - مِنْهَا خَلَقْنَاكُمْ - |
| وَفِيهَا نُعِيدُكُمْ - وَمِنْهَا نُخْرِجُكُمْ - تَارَةً أُخْرَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ - |
| وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ - وَمِنْهَا نُخْرِجُكُمْ |
| تَارَةً أُخْرَى - مَنْ عَفَى لَهُ - مِنْ أَخِيهِ شَيْءٌ - مَنْ عَفَى لَهُ - مِنْ أَخِيهِ شَيْءٌ - |
| لَا تُزِغْ قُلُوبَنَا - بَعْدَ إِذْ هَدَيْتَنَا - لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا - قُلْ ءَأَنْتُمْ أَعْلَمُ - |
| مَنْ عِنْدَ أَنْفُسِهِمْ - وَآرِنَا مَنَاسِكَنَا - وَتُبْ عَلَيْنَا - وَآرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا - |

SUPERFLUOUS LETTERS AND PHONETIC STYLE OF WORDS

In Arabic calligraphy some letters are occasionally not pronounced. Such letters are called "Superfluous Letters". They do not carry any diacritical sign. They are blank. In such cases a letter preceding the superfluous letter is joined to the following quiescent or tashdīd letter. Superfluous letters often occur between two words, at the ending of the first word and at the beginning of the next word.

In the word فَادُعُ fad‘u the letter ا alif after ف fā’ is a superfluous letter. The superfluous letter should be ignored and the word should be read as فَدُعُ fad‘u. In the word كَادِدِهَانِ kaddihāni the letters ا alif and ل lām after ك kā’ are superfluous letters and should be ignored. The word should be read as كَادِهَانِ kaddihāni. In the word عَمِلُوا الصَّالِحَاتِ ‘amiluṣṣāliḥāti the letters و ا ا ل (wāw, two alifs and lām) are superfluous letters. These should be ignored and the word should be read as عَمِلُصَّالِحَاتِ ‘amiluṣṣāliḥāti.

EXERCISE

| |
|---|
| فَادُعُ لَنَا كَادِدِهَانِ بِالْآخِرَةِ مَرَضًا لِشَايٍ مِائَةً أَوْ تُؤَا كِتَابَ |
| fad‘ulanā kaddi hāni bilākhirati maraḍan liṣhai-in mi’ata lishai-in maraḍan bilākhirati kaddi hāni fad‘ulanā |
| أَنَّهُ الْحَقُّ - لِيَعْبُدُوا اللَّهَ - ثُمَّ اسْتَوَى - عَمِلُوا الصَّالِحَاتِ - كَمَثَلِ الذِّئْبِ اسْتَوْقَدَ - |
| هَذَا الْبَلَدِ الْأَمِينِ - وَيُقِيمُوا الصَّلَاةَ - فَاتَّقُوا النَّارَ الَّتِي - وَيُؤْتُوا الزُّكَاةَ - لِأَلْمِزْصَادِ - |
| وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ - أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمْ - اتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ - |
| أَقَامُوا الصَّلَاةَ وَآتَوُا الزُّكَاةَ - فَلْيُؤَدِّ الذِّئْبُ - أَوْ تُؤَمِّنَ - فَلْيُؤَدِّ الذِّئْبُ أَوْ تُؤَمِّنَ أَمَانَتَهُ - |

Note: Like superfluous letters, sometimes, blank tips are also put in Arabic for certain purpose. These are also disregarded while reading the words. Following are some of the examples:

| | | | | | | |
|---|---------|-------------|-----------|-------------|---------|------------|
| مِيكَالَ | نَرَاكَ | نَجْوَاهُمْ | هَدَيْنِي | أَتَقَّكُمْ | هَوَاهُ | تَقْوَاهَا |
| mīkāla | narāka | najwāhum | hadānī | atqākum | hawāhu | taqwāhā |
| بَلَّيْهَا - فَسَوَّبَهُنَّ - ضَهَبَهَا - اِبْتَلَاهُ - طَغَوِيهَا - قَدْ اَفْلَحَ مِنْ زَكَّيْهَا - وَقَدْ خَابَ مِنْ دَسَّيْهَا - | | | | | | |

PRACTICE OF THE RULES LEARNT PREVIOUSLY

While practicing this lesson, letters in the words should be uttered cautiously with their distinct sound. Letters with short vowels should be pronounced clearly but in short voice. In case of quiescent letters, shaky and unshaken letters should be observed. Letters of prolongation ى + ـ, ئ + ـ, و + ـ, ا + ـ and their representatives (Letters with the following signs: ـ, ـ, ـ) should be equally prolonged. Pliable letters ى + ـ, و + ـ should be read softly and with rounding voice so they will take as much time to utter as long vowels.

In nūn and nūnation clarity (to read it in clear and short voice) and suppression (to read it softly, suppressed and long) should be observed. Letters without any mark (ḥarkat) are not read, so join their preceding letters direct to their following quiescent or tashdīd bearing letters. Read the tashdīd bearing letters firmly. *The voice will take time on letters mīm and nūn bearing tashdīd before reading them with their short vowels. To indicate this such letters are underlined in the 'Excercise'.* To acquire fluency in reading, please practice to read a word or words given together without breaking.

Note: Reading of the words اللَّهُ allāh, اللَّهُمَّ allāhumma requires special attention. If in these words ل lām is preceded by kasrah, it will be read light as is the case of words: قُلِ اللّٰهُمَّ qulillāhumma بِاللّٰهِ a‘ūdhubillāh. However, if ل lām in these two words is preceded by faṭḥah or ḍammah, it is read heavy as is the case in these words: عَلَيْهِ اللّٰهُ ‘alaihullāh, اللّٰهُمَّ allāhumma, هُوَ اللّٰهُ huwallāhu.

EXERCISE

| | | | | | |
|--|--|--|--------------------------------|-------------------------|---------------------|
| اَللّٰهُ | فَسَوَّبَهُنَّ | بَلِ اَدْرَكَ | سَمِعُوْنَ | قُلِ اللّٰهُ | بَلِ اللّٰهُ |
| allāhu | fasawwāhunna | baliddāraka | sammā'ūna | qulillāhu | ballillāhi |
| قُلِ اللّٰهُمَّ - | عَلَّمْتَنَا - | سَخَّرَ الشَّمْسَ - | فَاطَهَّرُوا - | اَفَاضَ النَّاسُ - | لَنصَدِّقَنَّ - |
| وَلِيِّ الدِّينَ - | يَذْكُرُونَ - | يُصَدِّقَكَ - | وَ الزَّيْتُونَ - | ثُمَّ رَدَدْنَاهُ - | يُعْطِيكَ رَبِّكَ - |
| فَسُنِّيَسِّرْهُ - | صُحُفًا مُّطَهَّرَةً - | حُبًّا جَمًّا - | يَيْنِمًا ذَا مَقْرَبَةٍ - | رَاضِيَةً مُّرْضِيَةً - | |
| صَفًّا صَفًّا - | فِي يَوْمٍ ذِي مَسْغَبَةٍ - | ثُمَّ يُمِيتُكُمْ - | ثُمَّ يُحْيِيكُمْ - | وَحَدَاهُ اَشْمَارًا - | |
| وَ اِنَّ لَهُ عِنْدَنَا - | لَزُلْفَى وَ حُسْنَ مَآبٍ - | رَبِّلِ الْقُرْآنِ تَزَيْلًا - | يَدَاوُدُ اِنَّا جَعَلْنَاكَ - | | |
| يَدَاوُدُ اِنَّا جَعَلْنَاكَ خَلِيفَةً - | يَدَاوُدُ اِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْاَرْضِ - | قَعُوا لَهُ سَجِدِينَ - | | | |
| لَتَعْلَمَنَّ نَبَاهُ بَعْدَ حِينٍ - | كُوْنُوْا رَبَّانِيْنَ - | وَلَقَدْ يَسْرْنَا الْقُرْآنَ لِلذِّكْرِ - | | | |

MERGENCE OF A LETTER INTO THE LETTER WHICH FOLLOWS

1. MERGENCE OF NŪN OR NŪN OF NŪNATION WITH OTHER LETTERS

Quiescent nūn or nūn of nūnation followed by any of the following six letters is inserted into these letters: **و ن ر ل ي و** This insertion is called in Arabic as **اِدْغَام** idghām and it is of three kinds:

- a) **اِدْغَام نَاقِص** idghām nāqis (Imperfect insertion). Insertion of nūn into **و wāw** and **ي yā'**.
- b) **اِدْغَام تَام** idghām tāmm (Perfect insertion). Insertion of nūn into **ر rā'** and **ل lām**.
- c) insertion of nūn into **م mīm** and **ن nūn**.

a) اِدْغَامِ نَاقِصٍ idghām nāqis (Imperfect insertion). Insertion of nūn into و wāw and ی yā'.

Quiescent nūn or nūnation followed by و wāw and ی yā' is inserted into و wāw and ی yā'. Consequently, و wāw and ی yā' become double. The doubled form of these letters is shown by putting ؓ tashdīd on the letters. Thus نَفْسٍ nafsīn followed by وَمَا wamā becomes نَفْسٍ وَمَا nafsīñwwamā. Similarly, مَنْ mann followed by يَقُولُ yaqūlu becomes مَنْ يَقُولُ mañyyaqūlu. Thus ن nūn is inserted into the following و wāw and ی yā', but its nasal sound is not omitted. It exists and uttered rather long. This is indicated by underlining the words in the exercise. Underline means one has to prolong the voice as nasal sound.

Note: Quiescent nūn or nūnation followed by و wāw and ی yā' is inserted in these letters. However, quiescent nūn or nūnation somewhat exists in the form of its nasal sound. That is why it is called imperfect insertion.

EXERCISE

| |
|---|
| مِنْ وَ ؓ ؓ مِنْ يَ ؓ ؓ سِ وَ ؓ مِنْ وَّ ؓ ؓ مِنْ وَّ ؓ ؓ وَلَا نَصِيرٍ |
| miñwwaliñyyiñwwa lā naṣīrin miñwwaliyyin siñwwa tiñyya mañyyu tiñwwa miñwwa |
| مَنْ يُفْسِدُ فِيهَا - أَنْ يُضْرَبَ - لِقَوْمٍ يُؤْفِكُونَ - وَنَفْسٍ وَمَا سَوَّاهَا - إِنْ يُدْعُونَ |
| إِلَّا شَيْطَانًا - خَيْرٌ مِنْ صَدَقَةٍ يُتَّبِعُهَا - أُمَّةٌ وَاحِدَةٌ - لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ - |
| مُسْتَقَرًّا وَمَتَاعٌ - لَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ - مُنَادِيًا يُنَادِي لِلْإِيمَانِ - |
| سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ - |

b) اِدْغَامٌ تَامٌّ idghām tāmm (Perfect insertion). Insertion of nūn into ر rā' and ل lām.

Quiescent nūn or nūnation when followed by ر (rā') or ل (lām) is inserted into these letters. Consequently, the letters become double and the doubled form is represented by putting tashdīd on these letters. Thus, يَكُنْ لَهُ 'yakun-lahū becomes يَكُّلَّهُ 'yakullahū. Similarly, مُحَمَّدٌ رَّسُولٌ muḥammadun-rasūl becomes مُحَمَّدٌ رَّسُولٌ muhammadurrasūl. In writing nūn or nūnation does exist, but in reading it is not pronounced. Therefore, it is called اِدْغَامٌ تَامٌّ idghām tāmm (Perfect insertion).

EXERCISE

| |
|---|
| كُنْ لَمْ تَلِ دُرٌّ أَنْ لَمْ مِنْ رَبِّ يَكُنْ لَهِنَّ مِنْ لَدُنْكَ |
| milladunka yakullahunna mirrabbīn 'alla durra ṭalli mirra kulla |
| أَنْ لَيْسَ - مِنْ رُوحِي - وَسَطًا لَتَكُونُوا - أَذَى لَهُمْ - مَنْ لَمْ يَتَّبِعْ - |
| شَيْطَانٍ رَجِيمٍ - لَذِكْرِكَ - مُحَمَّدٌ رَّسُولُ اللَّهِ - إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ - |

c) Insertion of nūn into the following: م mīm and ن nūn.

Quiescent nūn or nūnation followed by م mīm and ن nūn is inserted into letters following these letters. Consequently, the following letter becomes double and the doubled form gets a ؓ tashdīd. Thus, مَنْ نَكَثَ man nakatha becomes مَنْ نَكَّتَ mannakatha and نَصْرٌ مِنَ اللَّهِ naṣrun minallāhi becomes نَصْرٌ مِّنَ اللَّهِ naṣrummi nallāhi. After insertion of ن nūn and ؓ nūnation they exist in writing, but in reading they are ignored and the letter following these letters is read with ؓ tashdīd.

In reading nūn and mīm bearing tashdīd, voice is settled on them and prolonged. To indicate this the words have been underlined.

EXERCISE

| | | |
|--|--|------------------------|
| مِنْ نُورِكُمْ | أَنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ | أَلَمْ نَكُنْ مَعَكُمْ |
| minnūrikum | unzurūnā naqtabis minnūrikum | alam nakumma'akum |
| يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ - وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ - لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ - | | |
| عَنْ مَنْ تَوَلَّى - فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنِ ذِكْرِنَا - لَئِنْ نَصْرُوهُمْ - | | |
| لَئِنْ نَصْرُوهُمْ لَيُولَيَنَّ الْأَدْبَارَ - مَغْفِرَةٌ مِّنَ اللَّهِ - مَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ - | | |

2. MERGENCE OF TWO IDENTICAL LETTERS

There are three situations:

- a) A quiescent letter followed by any homogeneous (Consonants)
- b) A quiescent letter followed by any harmonious (Consonants)
- c) A letter of same root by utterance occurring after the quiescent one.

a) A quiescent letter followed by any homogeneous (Consonants)

A homogeneous letter occurring after a quiescent letter: **يُوجِّهُهُ** yuwajjih-hu after mergence will become **يُوجِّهُهُ** yuwajjihhu . Similarly, **أَوْوَا وَنَصْرُو** āawau-wa-naṣarū will become **أَوْوُوا وَنَصْرُو** āawawwa naṣarū.

b) A quiescent letter followed by any harmonious (Consonants)

A harmonious letter occurring after a quiescent letter: **نَخْلُقُكُمْ** nakhluq-kum will become **نَخْلُكُّكُمْ** nakhlukkum. Similarly, **فَرَطْتُمْ** farrat-tum will become **فَرَطُّتُمْ** farrattum.

c) A letter of same root by utterance is inserted into its following letter.

A letter of same root by utterance occurring after the quiescent one: **قَدَّتَبَيَّنَ** qad tabayyana

will become after merger قَدْتَبَيَّنَ qattabayyana. Similarly, اِرْكَبْ مَعَنَا irkab ma'anā after mergence will become اِرْكَبْ مَعَنَا irkamma'anā .

Note: In the exercise below, before س , if there is a letter with و sukūn, the letter is omitted in reading (*Idgham*). The letter that occurs before sukūn is then combined with shadda. .

EXERCISE

| | | | | | | | |
|---|---------|----------|---------|----------|--------|----------|----------|
| حَطَّتْ | وَدَّتْ | مَنْ نَّ | قَدَّتْ | إِنْ مَّ | وَوُوْ | قُلْ رَّ | كَبْ مَّ |
| ḥattu | wattu | manna | qatta | 'imma | wawwu | qurra | kamma |
| لَهُمْ مَشَوْ فِيهِ - إِنْ تُظُنُّ - أَرَدْتُمْ - أَحَطَّتْ - رَاوَدْتُهُ - هَلْ لَنَا - إِذْظَلَّمُوا - | | | | | | | |
| مَنْ نُكِّتَ - قَدْتَبَيَّنَ الرُّشْدُ - عَفَوَا وَقَالُوا - تَسْتَطِيعُ عَلَيْهِ - إِنْ مَسَّهُ الشَّرُّ - | | | | | | | |
| أَوْوُوا نَصَرُوا - عَنْ مَوَا ضِعِهِ - يَا بَنِي اِرْكَبْ مَعَنَا - قُلْ رَبِّ زِدْنِي عِلْمًا - | | | | | | | |
| مِمَّنْ مَعَكَ - أَمْرٍ مِمَّنْ مَعَكَ - قُلْ رَبِّ اِرْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا - | | | | | | | |

BLANK LETTERS

A letter without any *i'rāb* (sign) is called a blank letter, and is always silent. However, when an *alif* without an *i'rāb* follows a letter with *fathah*, the alif is not silent but is pronounced (with certain exceptions given below).

فَادُ بَالُ شَائِ جَائِ مُوَا

mū - jī - shai - bill - fadd

EXCEPTIONS:

بَا كَا لَا نَا

nā - lā - kā - bā

A BLANK BEND

A blank bend in a word is also silent. It is so, when there is no sign or dot over it. e.g.

نَرَاكَ أَرَانِي مِيكَالَ بِأَيْدِي *bi-aidin* *mīkāla*

However, there is only one exception in whole of the Holy Qur'ān where a blank bend is after a letter with a vertical *kasrah* below it. Here, the sound of the vertical *kasrah* is modified and is read as *majray-hā*, instead of *majrī-ha*: مَجْرِبَهَا. Please see page # 170 for explanation.

Exceptions when a blank *alif* after a *fathah* remains silent

1. If a blank *alif* is in between a letter with *fathah* and a letter with *sukūn*.

فَازَ وَالَّ لَافَ فَانَ *fann* *laff* *wall* *fadd*

2. Blank *alif* is between a letter with *fathah* and a letter with *shadda*:

وَالَّ نَالَسُ هَا النَّ نَالِرِّ وَالَّذِينَ

walladhīna - narri - hanna - nassu - walla

3. Nūn Quṭnī (a small nūn below blank *alif* and having a *kasrah*) is present after the blank *alif*:

خَيْرًا الْوَصِيَّةِ - شَيْئًا اتَّخَذَ

shai-'a nittakhadha - khaira nil waṣiyyati

4. Blank *alif* has either a small circle or a cross over it; this type of *alif* is known as *alif zā'idah* e.g.:

أَفَائِنُ مَاتَ - مَلَأْتِهِ

mala'ihī - afa'immāta

USE OF SHADDA

The sign ـ is called **تَشْدِيدٌ** tashdīd and the letter bearing tashdīd is called **مُشَدَّدٌ** mushaddad. Tashdīd means fastening or strengthening. The sign ـ over a letter denotes that the letter is doubled. A letter with tashdīd contains a quiescent and a vowel-bearing letter. For example **رَبُّ** rabbun is in fact **رَبُّ رَبُّ** rab-bun.

So to pronounce a letter with tashdīd, first the voice will be settled on it then it will be read with its short vowel. Consequently the letter will be strengthened and will be pronounced firmly.

In the case of letters nūn and mīm (ن) bearing tashdīd (نّ) while setting the voice on them it will take a little more time, in other words the voice will be prolonged on them before reading them with their short vowel. In the exercise, ن nūn and م mīm with tashdīd are underlined indicating that the voice should be prolonged on these letters.

A letter with *shadda* always joins forcefully to a letter with i'rāb/sign before it and the letter with *shadda* gives its sound twice:

رَبُّ + رَبُّ = رَّبُّ ، ظِلُّ + لٍ = زِلُّ ، أَبُّ + أَبُّ = أَّبُّ

rab + bu = rabbu , zil+ li = zilli , ab + ba = abba

If a nūn (ن) or tanwīn joins with wāw having *shadda* (وّ) or a yā' having *shadda* (يّ), (i.e. with vowels) they will produce half the sound of nūn (i.e. a nasal sound) on joining:

| | | | |
|-----------------|---------------|-----------------|---------------|
| <i>mi(n)wwa</i> | مِنْ وَّ | <i>ma(n)yyu</i> | مَّيِّ |
| | <i>miñwwa</i> | | <i>mañyyu</i> |

EXERCISE

| | | | | | | |
|--------|---------|-------|---------|-------|---------|---------|
| شَبَّ | شَبَّبِ | دَبَّ | دَبَّبِ | دَبَّ | سَبَّبِ | سَبَّبِ |
| shabba | shabbi | dibbi | dubbu | dabba | subbu | sabba |
| قُو | إِنَّ | جَسَّ | ذَمَّ | إِئ | أَيَّ | أَو |
| يَمَّ | حَقَّ | كَمَّ | طَلَّ | مِنَّ | جَرَّ | هِنَّ |
| صِرَّ | صَوَّ | كُوَّ | حَيَّ | مِمَّ | هُنَّ | سَيَّ |
| حَيَّ | تَلَّ | كُوَّ | صَمَّ | وَيَّ | طَلَّ | دُوَّ |

Note: If a letter with tashdīd occurs in the middle of a word, to read the word in an Arabic accent, one should read its quiescent part with the preceding and its short vowel with the following letter. So عَلَّمَ 'allama should be read as عَلْ لَمَّا 'al lama without pausing between 'al and lama.

| | | | | | | |
|---|---------|---------|----------|----------|--------|----------|
| عَلَّمَ | لَعَلَّ | فَصَلَّ | إِنَّمَا | سُعِرَتْ | مِمَّا | رَبَّنَا |
| 'allama | la'alla | faṣalli | innamā | su'irat | mimmā | rabbnā |
| إِنَّا - تَكُونُ - الْمُرْمِلُ - لَجِي - ذَرِي - أَطَهَرَ - وَ لَأَعْوَيْتُهُمْ - مُبَيَّنَاتٍ - يَتَخَيَّرُونَ - أَنْ لَهُمْ جَنَّتٍ - فَلَنُحْيِيَنَّهُ - يَتَخَبَّطُ - لِيُمَجِّصَ - الْمُصَدِّقِينَ - الْمُصَدِّقَاتِ - الْمُطَوِّعِينَ - أَجْلَهُنَّ - أَشْهُرٌ مَّعْلُومَةٌ - فَلَا تَعْضُلُوهُنَّ - بِسُورَةٍ مِّن مِّثْلِهِ - فَفِدْيَةٌ مِّن صِيَامٍ - | | | | | | |

MORE THAN ONE SHADDA

When more than one *shadda* are involved, many letters are joined together forcefully, causing a combination of two, three, four, five or six letters:

- i. Two letters: **إِنَّ كُلَّ إِلاَّ صَوِّ نَزَّلَ حُجَّةٌ رَبِّهِمْ**
rabbihim - ḥujjatun - nuzzila - ṣawwi - illa - kulla - inna

- ii. Three letters: **عَلَّمْنَا فِي الدُّنْيَا وَحَدَهُ أَشْمَارَاتٍ**

wahdahush mazzat - 'allamtanā fiddunyā

iii. Four letters: قَالُوا الطَّيْرَنَا - إِنَّ السَّمْعَ - أَمِيُونُ

ummiyyūna - innassam'a - qāluttayyarnā

iv. Five letters: دُرِّيُّ يُوْقَدُ *durriyyuñyyūqadu*

v. Six letters: فِي بَحْرِ لُجِّي يَغْشَاهُ - أَتَحَاجُونِي

atuhā-ajjū-annī - fi bahrillujjiñyyiñyyagh shā-hu

RULES FOR LETTERS WITH SUKŪN BEFORE LETTERS WITH SHADDA

i. A letter with *jazm* before a letter with *shadda* becomes silent. This is known as **إِدْغَامٌ** 'idghām:

قَدَّتْ = قَتَّ قَدَّتَبَيِّنَ الرُّشْدُ

qatta bayya narrushdu - qad-tta = qatta

ii. A letter with *jazm* before a letter with *shadda* is a nūn or is a *tanwīn* while the letter with *shadd* is either *wāw* or *yā'* (i.e. vowel), then the nūn with *sukūn* or the *tanwīn* does not become silent but rather produces the nasal sound of nūn.

مَنْ يُهَاجِرُ - شَرُّ أَيُّرِهِ - فِرَاشَاؤُ السَّمَاءِ

firāshañwwassamā'a - sharrañyyarah - mañyyuhājiru

iii. If the letter with *shadd* has a vertical *fathah*, a vertical *kasrah* or an inverted *dammah*, the effect of prolongation of sound will also be considered:

مِنَ الظَّالِمِينَ - نَبِيْن - اللَّهُ - يُكَادُونَ اللَّهَ - تَأْمُرُونِي

ta'murū-annī yuhā-addūnallāh allāhu nabiyyīna minazzālimīna

THE HOLY QUR'ĀN

وَقُرْآنَ الْفَجْرِ ۝ إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا ۝

wa qur'ān al fajr inna qur'ān al fajri kāna mash-hūdā

And recitation *of the Qur'ān in Prayer* at dawn. Verily, the recitation of the *Qur'ān* at dawn is *especially* acceptable to God. (17:79)

RECITATION OF THE HOLY QUR'ĀN

CORRECTION OF SOME COMMON MISTAKES

Every Muslim who wishes to recite the Holy Qur'ān, must take care of rules of Arabic Grammar. If you follow the instructions in the following pages, you will be able to recite the Holy Qur'ān correctly, both in normal as well as rhymic mode.

In the forthcoming pages, we will learn **إِعْرَاب** (i'rāb), or 'Sound-letters' of Arabic like

ـُ (ḍammah/paish), ـَ (faṭḥah/zabbar), ـِ (kasrah/zair) a ْ (sukūn/jazm). We will also learn about ~ (madd), ء (hamzah) and various positions effecting و (wāw), ا (alif), and ي (yā').

PART 1

1. Please note one must distinguish properly the sounds of و (wāw) and ـُ (paish/ḍammah). A و (wāw) is an extended pronouncement of ـُ (paish). Similarly, a ـُ (paish) is half the phonetic sound of a و (wāw).

The following is correct and wrong usage of a (paish): ـُ

WRONG: الْحَمْدُو (al-ḥamdū) – **CORRECT:** الْحَمْدُ (al-ḥamdu)

2. A ـِ (kasrah) is half the phonetic of a ي (yā'). Or ي (yā') is double in phonetic expression of a ـِ (kasrah). It will be wrong to read **لِلَّهِ** (lillāhi) as **لِلَّهِي** (lillāhay).

3. Same is the case with ا (alif) and َ (fathah). An ا (alif) is double the pronouncement of a َ (fathah), whereas a َ (fathah) is half in phonetic sound of an ا (alif).

MANY A RECITERS OF THE HOLY QUR'AN MAKE MISTAKES IN RECITING THESE WORDS. SO PLEASE LEARN THIS PART VERY CAREFULLY:

| CORRECT | WRONG |
|---|---|
| an'amta 'alaihim أَنْعَمْتَ عَلَيْهِمْ | an'amtā 'alaihim أَنْعَمْنَا عَلَيْهِمْ |
| ṣirāṭalladhīna صِرَاطَ الَّذِينَ | ṣirāṭalladhīna صِرَطَ الَّذِينَ |
| razaqnāhum رَزَقْنَاهُمْ | razaqnāhum رَزَقْنَاهُمْ |
| innā lillāhi wa innā ilaihi rāj'ūn إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ | inna lillāhi wa inna ilaihi rāj'ūn إِنَّ لِلَّهِ وَإِنَّ إِلَيْهِ رَاجِعُونَ |

4. Please Do NOT fail to distinguish between ء (hamzah) and an ا (alif). ا (alif) as mentioned earlier is double in phonetic of a َ (fathah).

BUT when an ا (alif) is written with an اِعْرَابٍ (i'rāb) as اُ , اِ , اِ , or has a sukūn اِ , then it will no longer be considered as an ا (alif) but will be known as ء (hamzah). However, in some cases a ء (hamzah) is called an ا (alif) as in the case of the abbreviated word اَلْمِ we read it as 'alif lām mīm'.

5. LONGER PHONETICS OF اِ , اِ , اِ

When اِ (dammah/paish) is before و (wāw) or

◌َ (fathah) is before an ا (alif) or

◌ِ (kasrah) is before a ي (yā')

then the letters و (wāw), ا (alif), and ي (yā') acquire a longer or extended phonetic sound. At these three occasions, the vowels are further extended in sound and this expanded sound is known as ~ (*madd*).

If this ء (*hamzah*) is within the sentence itself, it is written in the Holy Qur'ān with a

THICK '*madd*' as ~

EXAMPLES:

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ *uḷā'ika 'alā hudammirrabbiḥim*
لِيَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ *li-yaghfiralī khafī'atī yaumaddini*

But if ء (*hamzah*) is the first letter of the next word, it is written in the Holy

Qur'ān with a LIGHT '*madd*' as ~

قُوًا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا *qū anfusakum wa ahlikum nāran*
وَمَا أَنْزَلَ مِن قَبْلِكَ ء *wamā unzila min qablik ء*

YOUNG QARĪS AND OTHER RECITERS OF THE HOLY QUR'ĀN SHOULD KEEP IN MIND THAT:

The following are the three positions where ~ (*madd*) is created and they have to prolong the voice:

1) When there is a ء (*hamzah*) after اِ، اُ، اِوْ

Examples shown above are applicable here.

2) When after the vowels of **أُ**, **آ**, or **إِ**

a) A **شَدَّ** (*shadd* - meaning double letter) appears.

EXAMPLES:

غَيْرَ مُضَارٍّ - لَمْ يَطْمِثْنَهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ 0

lam yatmith hunna insun qablahum wafā jā-an - ghaira muḍā arrin

or b) A **ا** (sukūn or silent word) appears as in

الآنَ وَقَدْ عَصَيْتَ قَبْلُ 0

الآنَ (āl-āna) in original form was **أَ الآنَ** (ā al-āna). It went through several changes of Arabic Grammar. Details are being skipped here.

Please note that rule 2 is applicable when the letter **أ** (alif) is active and requires a sound of its own. In Arabic, sometimes, an **أ** (alif) is inactive and 'silent' and does not have a sound. In such cases a **~** (*madd*) will NOT take place.

EXAMPLES:

وَمَالَهُ بِغَافِلٍ - وَلَا الضَّالِّينَ 0

wa ladḍā allin - wa mallāhu bi ghāfilin

In the above cases **أ** (alif) is silent and the preceding letter has been merged with the next active letter by creating **شَدَّ** (*shadd*: a double-word sign).

3) A ~ (*madd*) will also function after the vowels **إِئْ آ أُؤْ**, when the end letter of a word is active but due to choice available, one wishes to opt for a 'Pause', and does not wish to combine the end of one verse with the beginning of the next.

In the verses and examples below, the letters underlined offer the option of either to merge with the next verse or to opt for a pause.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكِ يَوْمِ الدِّينِ ۝

In case of opting for a 'pause' the end letter would sound like a ◦ / ʾ (sukūn) and therefore sound will be prolonged, by creating a ~ (*madd*) in sound. Therefore, in case of the above verses, letters **مِينَ** (mīn), **حِيمِ** (hīm) and **دِينَ** (dīn) will be read with ~ (*madd*).

The only difference is that in writing ~ (*madd*) is NOT written in the Holy Qur'ān, as in the case of not opting for a 'pause', the continuation is permissible.

PART 2

In this part, we will discuss the Arabic alphabet **ء** (hamzah).

If **ء** (hamzah) is the first letter of a word, this will carry a sound i.e. it will be in an active position.

If a **ء** (hamzah) falls between two other letters, then this will be treated as 'silent' or **ساكن** (sākin), as if it does not exist as far as its sound is concerned.

Here are described various positions of a **ء** (hamzah).

Column 1: Shows the sentences in their original and individual format of writing i.e. when you do not read these words by joining them together.

Column 2: Shows the words in their written format. Here one is required to read them as a whole sentence and not in their individual format.

Column 3: Shows the correct pronunciation of words and the sentence.

The sentences are numbered and at the end their translation is given:

| COLUMN 3 | COLUMN 2 | COLUMN 1 | |
|---|--|---|---|
| أَمَرْتُهُ أَنْ مَتَّحِنُ amartuhū animtaḥin | أَمَرْتُهُ أَنْ أَمْتَحِنُ amartuhū animtaḥin | أَمَرْتُهُ أَنْ إِمْتَحِنُ amartuhū an imtaḥin | 1 |
| عِنْدَ مِتْحَانِ 'indamtiḥānin | عِنْدَ أَمْتَحَانِ 'indamtiḥānin | عِنْدَ إِمْتَحَانِ 'inda imtiḥānin | 2 |
| إِلَى لُقَمَرِ ilalqamari | إِلَى أَلْقَمَرِ ilalqamari | إِلَى أَلْقَمَرِ ila alqamari | 3 |
| مِنْ لَاهِ minallāhi | مِنْ أَلَلِه minallāhi | مِنْ أَلَلِه min allāhi | 4 |

TRANSLATION:

- | | |
|-------------------------------|-------------------------------|
| 1. I bade him to give a test. | 2. At the occasion of a test. |
| 3. Towards the moon. | 4. From Allāh. |

A ء hamzah will be considered active and will not be dropped from speech, when a gender will be in the format of اِفْعَالٍ (if'āl) or any of the changed positions according to changes in tenses or places.

EXAMPLES:

مِنْ الْإِكْرَامِ مِنْ الْإِكْرَامِ مِنْ لِكْرَامِ
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

On the contrary the sound over a ء (hamzah) will drop, if the hamzah happens to be between two letters. For example in **اللَّهُمَّ اهْدِ قَوْمِي** it will be wrong to say here

اللَّهُمَّ اهْدِ قَوْمِي (allāhumma ihdi qaumī). Correct is **اللَّهُمَّ اهْدِ قَوْمِي** (allāhummahdi qaumī)

PART 3

Here are some additional rules for the recitation of the Holy Qur'an.

1. You will observe that some letters in the Holy Qur'an are without any **إِعْرَابٍ** (i'rāb), i.e. without any **ُ** , **َ** , **ِ**. These letters are used in writing but are silent for the purpose of speech. Out of these **أ** (alif) is always silent. As it is in **مِائَةٌ** (mi'ata) Some other letters are also silent as **و** (wāw) in **صَلَاةٍ** (ṣalā), **زَكَاةٍ** (zakā), and **أُولَئِكَ** (ulā'ika). The **ي** (yā') is silent in the following:

إِنْتَابِي ذِي الْقُرْبَىٰ *īta'i dhil qurbā*

2. **ت** (tā') in Arabic is written in two ways: as **ت** and as **ة** When **ة** (tā') is the last letter of a word, and one wishes to 'pause' at the end in reading, then **ة** (tā') remains no more a **ة** (tā'), but is considered a **ه** (hā').

EXAMPLES:

As **تُقَاهُ** (toqāh) in **إِنْ تَتَّقُوا مِنْهُمْ تُقَاهُ**

As **صَلَاةٍ** (ṣalāh) in **فَدَقَامَتِ الصَّلَاةُ**

3. In Arabic, there is a sign known as **تنوين** (tanwīn). This is written as **ـِ ـَ ـِ**, that is two **ـِ** (ḍammah), or two **ـَ** (faḥah), or two **ـِ** (kasrah). If a **شَدَّ** (*shadd*) falls after a letter having a **تنوين** (tanvīn), then instead of two **ـِ**, **ـَ**, or **ـِ** only one **ـِ**, **ـَ**, **ـِ** should be read as in

غَفُورٌ رَّحِيمٌ

ghafūrrahīm

مُحَمَّدٌ رَسُولُ اللَّهِ

Muhammadurrasū lullah

However, if the **شَدَّ** (*shadd*) is either on a **و** (wāw) or on a **ي** (yā') i.e., on vowels, we should pronounce it with a **ن** (nūn ghunna).

EXAMPLES:

ذَكَرُوا أَنَّهُ

dhakariñwwa unthā

خَيْرًا يَرَهُ (pronounced yarah, if at an end).

khairañyyarah

4. If a **شَدَّ** (double letter) falls after a **ساكن** (silent) letter, the silent letter will be dropped in speech and the preceding active letter will be combined with that **شَدَّ** (double) letter.

EXAMPLES:

| SILENT LETTER TO BE DROPPED | WORDS WITH SILENT LETTER |
|-----------------------------|--|
| د | qattabayya narrushdu قَدْتَبَيِّنَ الرَّشْدُ |
| د | walau tawā'attum وَلَوْ تَوَاعَدْتُمْ |
| ط | aḥattu أَحَطْتُ |
| و | āwawwa naṣarū أَوْوَا وَنَصَرُوا |

5. If the **شَدَّة** (shadd) happens to be on vowels, on **و** (wāw) or on **ي** (yā') and a **نون ساكن** (nūn sākin) precedes these letters then the sound of **نون غنة** (nūn ghunnah) will be required and NOT that of **ن** (nūn) itself.

EXAMPLES:

لَنْ يَجْعَلَ اللَّهُ - مِنْ وُجْدِكُمْ

lañyyaj'alalāhu - miñwwujdikum

6. One might sometimes come across in the Holy Qur'ān with a separate but small **ن** (called **نُونِ قُطْنِي**) before certain words. Actually this is a **ن** of **تَنْوِين** (Nūn of Tanwīn) **ن** **نُونِ قُطْنِي** before certain words. Actually this is a **ن** of **تَنْوِين** (Nūn of Tanwīn) **ن** **نُونِ قُطْنِي**. If there is an **أ** (alif) before this **ن** (nūn) then the **أ** (alif) will be treated as silent and non-existing. As a matter of fact it will be wrong thing to prolong this **أ** (alif) in speech.

EXAMPLES:

خَيْرًا الْوَصِيَّةُ - شَيْئًا اتَّخَذَ

You cannot say: **خَيْرًا** (khairā) or **شَيْئًا** (shai-an).

This situation will change when you 'pause' over a word preceded by a **ن** (nūn quṭnī). In this case **nūn quṭnī** will have to be considered as non-existent. So **عَرَضًا ۙ الَّذِينَ** (arḍā nilladhīna) will be read (if one does not stop) as **عَرَضِ الَّذِينَ** (arḍā nilladhīna) and **خَبِيرًا ۙ الَّذِينَ** (khabīrā nilladhī) will be read as **خَبِيرِ الَّذِينَ** (khabīra nilladhī). However, if stopped these will be read as **عَرَضًا ۙ الَّذِينَ** (arḍā alladhīna) and **خَبِيرًا ۙ الَّذِينَ** (khabīra alladhī).

PART 4

In this part we will briefly go through various formats of **وقف** (pause). The readers of the Holy Qur'ān are supposed to be familiar with the **رموز قرآن** (signs of the Qur'ān). One of the signs is 'Pause'. This sign can be of 4 types.

- | | |
|--|---|
| i. 0 (sign of end of verse) | ii. م (sign of compulsory pause) |
| iii. ج (sign of optional pause) | iv. ط (sign of necessary pause) |

- a) In case of pause, any **إِعْرَابٌ** (i'rāb) over the last letter such as **ُ**, **َ**, **ِ** and **ِٔ** **ـِ** will be considered as non-existent phonetically, and it will be considered as silent.

In the case, the preceding letter is already silent and inactive, then there will be no change involved. The following are various examples of 'pause'.

| | | | | |
|---------|------------|--------------|------------------------|------------------|
| rusul | رُسُلٌ | رُسُلٍ 0 | wālidatik وَالِدَاتِكُ | وَالِدَاتِكُمْ 0 |
| fih | فِيهِ | فِيهِ ط | lahab لَهَبٌ | لَهَبٌ 0 |
| ṣādiqīn | صَادِقِينَ | صَادِقِينَ 0 | hū هُوَ | هُوَ ط |
| shai | شَيْئٌ | شَيْئٍ ط | dalwah دَلْوَةٌ | دَلْوَةٌ ط |
| fanasī | فَنَسِي | فَنَسِي 0 | jānn جَانٌّ | جَانٌّ 0 |
| quwwah | قُوَّةٌ | قُوَّةٌ ط | ghairih غَيْرِهِ | غَيْرِهِ 0 |

A ة (tā') is changed into a ه (hā') in case of a pause.

b) In case of 'pause' if the end-letter is an ا (alif) and is preceded by َ (two fathah) the َ (two fathah) will be considered as one fathah and ا (alif) will be pronounced. But if the end-letter ا (alif) is preceded by a 'fathah' no change will take place.

EXAMPLES:

| | | | | | |
|---------|----------|----------|---------|----------|---------|
| raqībā | رَقِيبًا | رَقِيبًا | nisā-'ā | نِسَاءًا | نِسَاءً |
| nidā-'ā | نِدَاءًا | نِدَاءًا | juz-'ā | جُزْءًا | جُزْءًا |

c) In case of pause, a silent ي (yā') will change into an ا (alif) if it is preceded by a َ (double fathah).

EXAMPLES:

duḥā ضَحَا = ضَحَى muṣallā مُصَلَّأ = مُصَلَّى

d) In the Holy Qur'an (Chapter *Al-Dahr*) there is a verse that reads as قَوَا رِيْرًا 0

This sentence is unchangeable. In case of 'pause' the end-alif will be considered as active, i.e. we will read 'Kawarīrā' and not 'Kawarīr'.

Similarly, in case of pause on second verse of Chapter *Al-Nisā'*, نِسَاءً we will read

(nisā'ā) نِسَاءًا and not (nisā') نِسَاءٌ

e) In case of a 'pause' at the end of a verse, if we find the first letter of the next verse is

either an 'alif-lām' or a 'nūn quṭnī' then we will read a fathah over the ا (alif) and consider 'nūn quṭnī' along with its 'kasrah' as non-existent.

EXAMPLES:

عَرَضَا ۞ الَّذِينَ will be read as عَرَضَا ۞ الَّذِينَ (*arḍa alladhīna*)

- f) In case of a 'pause', if we find that the first letter in the next verse is an 'alif' followed by a silent letter then we will look at the 3rd letter. If it has a ُ (ḍammah), we will read the first letter as 'alif' with a ُ (ḍammah). But if the third letter has a َ (fathah) or ِ (kasrah) or a ن (nūn quṭnī) then we will treat the 'alif' or 'nūn quṭnī' along with its kasrah as non-existent.

Examples show two positions of a verse i.e., with pause and without a pause.

| VERSE | NO PAUSE | PAUSE |
|-----------------------------|----------------------|--------------------------|
| أَخِي ۞ أَشْدُدْ | أَخِشْدُدْ | أَخِي ۞ أَشْدُدْ |
| أَخِي ۞ أَشْدُدْ | أَخِشْدُدْ | أَخِي ۞ أَشْدُدْ |
| الْمُطَمِّنَّةُ ۞ إِزْجِعِي | مُطْمِئِنَّتْزِجِعِي | مُطَمِّنَّةُ ۞ إِزْجِعِي |
| الْمُطَمِّنَّةُ ۞ إِزْجِعِي | مُطْمِئِنَّتْزِجِعِي | مُطَمِّنَّةُ ۞ إِزْجِعِي |

PART 5 (OTHER MATTERS)

A nūn will be pronounced as م (mīm) and a small mīm is written over the letter, when a ب (bā') is preceded by either a ن (nūn with sukūn) or a نون تنوين (nūn with a tanwīn). Any other active nūn prior to silent or 'munawwan nūn' will not be affected.

EXAMPLES:

يَنْبُوعًا - نَفْسٌ بِمَا - خَيْرًا بِصِيرًا - رَجَعُ بَعِيدٌ

raj'um ba'id khabīram baṣīran nafsum bimā yambū'an

3. The following is the pronunciation of some of the abbreviated letters:

(الْر) أَلِفٌ لَامٌ رَا (الْم) أَلِفٌ لَامٌ مِيمٌ

alif lām mīm

alif lām rā

4. Part 3 (Chapter 3) 'Āl-Imrān' has a verse as:

الْم ۝ اللَّهُ لَا إِلَهَ

If we opt for a 'pause' over the 'mīm', then the ا (alif) of الله will carry a َ (faṭḥah).

So the reading will be, in case of a 'pause': أَلِفٌ لَامٌ مِيمٌ اللَّهُ In case of continuation we will read

أَلِفٌ لَامٌ مِي مَ اللَّهُ

5. An ا (alif) in Qur'ān is sometimes treated as non-existent and silent. This is indicated by a sign of 'x' or ۞. In modern Arabic this is dropped from writing. But in Qur'ān the system has been preserved.

| | |
|---|--|
| لَا إِلَهَ إِلَّا اللَّهُ <i>la ilallāhi</i> | أَفَايِنَ مَاتَ <i>afa'immāta</i> |
| لَا إِلَهَ إِلَّا الْجَحِيمِ <i>la ilal jahīmi</i> | سَلْسِلًا <i>slāsila</i> |
| أَنْ تَبُوءَ <i>an tabū'a</i> | قَوَارِيرًا مِنْ فِصَّةٍ <i>qawārīra min fiḍḍatin</i> |

THE HOLY QUR'ĀN

إِنَّهُ لَقَوْلٌ فَصْلٌ ۚ

innahū laqaulun faṣl

It is surely a decisive word. (56:14)

BASIC ARABIC LESSONS

GRAMMAR

The Types of Speech

كلمة (*Kalimah*) A single word which conveys some meaning. The **كلمة** *Kalimah* is of five types:

اسم (*Ism*; Noun) Name of a thing; it is independent in its meaning, e.g. **رَجُلٌ** (*rajulun*) Man, **نيويورك** (*New York*).

فعل (*Fi'l*; Verb) It is a word which explains an action done in present, past or future, e.g. **فَعَلَ** (*fa'ala*) He did.

حرف (*Harf*, plural: *Hurūf*, Particles) There are four kinds of particles: **حُرُوفُ** *al-jar* (*Hurūful Jarr*, The Preposition) A word without meaning but becomes meaningful when used in combination with a noun or a verb, e.g. **إِلَى** (*ilā*) on **عَلَى** (*'alā*); **حُرُوفُ الظَّرْفِ** (*Hurūfuz Zarf*, The Adverbs); **حُرُوفُ** *al-ḥurūf* (*Hurūful 'Aṭf*, Conjunction) and **حُرُوفُ النِّدَاءِ** (*Hurūfun Nidā'* Interjections)

ضمير (*Damīr*, Pronoun) A word which is used in place of a noun is called **ضمير** (*damīr*), e.g. **هُوَ** (*howa*) He, **هِيَ** (*hiya*) She.

صفة (*Ṣiḥf*, Adjective) A word that defines or qualifies a noun, e.g. **رَجُلٌ كَرِيمٌ** (*rajulun karīmun*) Noble man.

BASIC LETTERS OF THE ROOT OF A WORD

In Arabic, the basic three letters of the root of a word are known as (fā', 'ain, lām) ف ' ع ' ل

For example, the word نَصَرَ (naṣara) corresponds to the word (fa'ala) فَعَلَ -

Since ن (nūn) in (naṣara) نَصَرَ corresponds to (fā') فَاء and ص (ṣād) ص corresponds to ('ain ع and (rā') ر corresponds to (lām) ل, therefore, (nūn) ن is called (f ā' kalimah) فَاء كَلِمَة , (ṣād) ص is called ('ain kalimah) عَيْن كَلِمَة , and (rā') ر is called (lām kalimah) لَام كَلِمَة . Likewise all other verbs are scaled on (fa'ala) فَعَلَ .

EXERCISE

1. In عَلِمَ ('alima) what is the sign on (fā' kalimah) فَاء كَلِمَة
2. In عَلِمَ ('alima) which is the ('ain kalimah) عَيْن كَلِمَة
3. In كَرُمَ (karuma) what is the sign on (lām kalimah) لَام كَلِمَة
4. In نَصَرْتُنَا (naṣartunna) which is the (lām kalimah) لَام كَلِمَة
5. In فَتَحْتُ (fataḥtu) which is the (fā' kalimah) فَاء كَلِمَة
6. In فَتَحْتَ (fataḥti) what is the status of the first (tā') تَاء and the second (tā') تَاء
7. In حَسِبْتُمْ (ḥasibtum) which is the (lām kalimah) لَام كَلِمَة
8. In ضَرَبْنَا (ḍarabna) what is the (bā' kalimah) بَاء كَلِمَة
9. In خَتَمَ (khatama) what is the (tā' kalimah) تَاء كَلِمَة
10. In تَرَكَتَ (tarakat) what is the status of the first (tā') تَاء and the second (tā') تَاء

ANSWERS:

1. Fataḥah 2. lām 3. fataḥah 4. rā' 5. fā' 6. The first tā' is 'ain kalimah and the second tā' denotes *mu'annath* (female) *wāḥid ḥādīr* 7. bā' 8. lām 9. 'ain 10. The first tā' is fā' kalimah and the second tā' denotes *mu'annath* (female) *wāḥid ghā'ib*.

SOME QUR'ĀNIC WORDS

إِسْم (ISM; NOUN)

- اللَّهُ - مُحَمَّدٌ - رَسُولٌ - قَوْمٌ - عَيْنٌ - قَرْيَةٌ - نَهْرٌ - مُحْسِنٌ - إِمَامٌ - حِجَارَةٌ - صَبْرٌ -
 - مُسْلِمٌ - صَلَاةٌ - أُمَّةٌ - ثَمَرَةٌ - ثَمَرَاتٌ - قُرْآنٌ - كِتَابٌ - مُسْلِمَاتٌ - مُؤْمِنُونَ - لَيْلٌ -
 - مُحْسِنُونَ - صَابِرِينَ - مُؤْمِنٌ -

Allāhu, Muḥammadun, Rasūlun, Qaumun, 'Ainun, Qaryatun, Naharun, Muḥsinun, Imāmun, Ḥijāratun, Ṣabrun, Muslimun, Ṣalāatun, Ummatun, Thamaratun, Thamarātun, Qur'ānun, Kitābun, Muslimātun, Mu'minūna, Lailun, Muḥsinūna, Ṣabirīna, Mu'minun.

Some examples from the Holy Qur'ān:

| | |
|---|---|
| Muḥammadur Rasūlullāh | مُحَمَّدٌ رَسُولُ اللَّهِ |
| tilka ummatun qad khalat | تِلْكَ أُمَّةٌ قَدْ خَلَتْ |
| fa qulnad khulū hādhi hil qaryata | فَقُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ |
| innaṣṣalāta tanhā 'anil faḥshā'i | إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ |
| kullamā ruziqū minhā min thamaratirrizqan | كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا |

In the above sentences, the underlined words are the examples of Noun إِسْم (*ism*). The Arabic nouns may be:

Singular (مُفْرَدٌ Mufradun), Dual (مُتْنِي Muthanna) or Plural (جَمْعٌ Jam'un).

Types of Noun

There are two kind of Nouns (ism) إِسْمٌ

1. Common Noun, The Indefinite Noun (*ism nakirah*) إِسْمٌ نَكِرَةٌ
2. Proper Noun, The Definite Noun (*ism ma'rifah*) إِسْمٌ مَعْرِفَةٌ

إِسْمٌ نَكِرَةٌ (*ism nakirah*) (COMMON NOUN)

| | |
|---------------------------------|---|
| aṣṣulḥu khairun | <u>الصُّلْحُ خَيْرٌ</u> |
| fī qulūbi himmaraḍun | فِي قُلُوبِهِمْ <u>مَرَضٌ</u> |
| kullumā jā'a kum rasūlun | كُلَّمَا جَاءَكُمْ <u>رَسُولٌ</u> |
| idhā aṣābat hummuṣibatun | إِذَا <u>أَصَابَتْهُمْ مُصِيبَةٌ</u> |
| fā'tū bi sūratin | فَاتُوا <u>بِسُورَةٍ</u> |
| awwala kāfirin bihī | أَوَّلَ <u>كَافِرٍ</u> بِهِ |
| hudalinnāsi | <u>هُدَى</u> لِلنَّاسِ |
| innī jā'ilun filarḍi khalīfatan | إِنِّي جَاعِلٌ فِي الْأَرْضِ <u>خَلِيفَةً</u> |
| istau qada nāran | إِسْتَوْ قَدْ نَارٌ |
| qad khalat min qablihī umamun | قَدْ خَلَتْ مِنْ قَبْلِهِ <u>أُمَّمٌ</u> |

Ism ẓāhir إِسْمٌ ظَاهِرٌ is the word which is a name of a thing, a place or a person.

e.g. كِتَابٌ kitābun مَدِينَةٌ madīnatun, ذَاهِدٌ dhāhidun. The underlined words are (*asmā' i nakirah*) أَسْمَاءٌ نَكِرَةٌ These words ususally have a (*tanwīn*) تَنْوِينٌ.

إِسْمٌ مَعْرِفَةٌ

(ism ma'rifah, PROPER NOUN)

| | |
|--------------------------------|--------------------------------------|
| wa mā muḥammadun illā rasūlun | وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ |
| muḥammadurrasūlullāh | مُحَمَّدٌ رَسُولُ اللَّهِ |
| wa mā kāna ibrahīmu yahūdiyyan | وَمَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا |
| hādhannabiyyu | هَذَا النَّبِيُّ |
| rabbij'al hādhal balada | رَبِّ اجْعَلْ هَذَا الْبَلَدَ |
| aṣṣulḥu khairun | الصُّلْحُ خَيْرٌ |
| dhālikal kitābu | ذَلِكَ الْكِتَابُ |
| wattīni wazzaitūni | وَالْتَيْنِ وَالزَّيْتُونِ |
| wa ṭūri sīnīna | وَطُورِ سَيْنِينَ |
| yā ayyu hal muddaththiru | يَا أَيُّهَا الْمُدَّثِّرُ |

In the above sentences the underlined words are إِسْمٌ مَعْرِفَةٌ (ism ma'rifah), e.g.

(Muḥammadun مُحَمَّدٌ. If (ism nakirah) إِسْمٌ نَكِرَةٌ by adding (al) أَلْ is changed into

(ism ma'rifah) إِسْمٌ مَعْرِفَةٌ the resulting word does not get a (tanwīn) تَنْوِينٌ e.g.

(al-kitābu, aṣṣulḥu, annabiyyu) الْكِتَابُ - الصُّلْحُ - النَّبِيُّ

جُمْلَةٌ إِسْمِيَّةٌ (jumlah ismiyyah)

A sentence which begins with اسم (*ism*, noun) and its parts include مُبْتَدَأٌ (*mubtadāʾ*) and خَبْرٌ (*khbar*) is called جُمْلَةٌ إِسْمِيَّةٌ (*jumlah ismiyyah*).

| | |
|------------------------------|---|
| allāhu qādirun | <u>اللَّهُ قَادِرٌ</u> |
| allāhu rabbukum | <u>اللَّهُ رَبُّكُمْ</u> |
| aṣṣulḥu khairun | <u>الصُّلْحُ خَيْرٌ</u> |
| allāhu rabbul ‘ālamīn | <u>اللَّهُ رَبُّ الْعَالَمِينَ</u> |
| allāhu baiṣrun | <u>اللَّهُ بَصِيرٌ</u> |
| muḥammadurrasūlullāh | <u>مُحَمَّدٌ رَسُولُ اللَّهِ</u> |
| allāhu ghafūrun | <u>اللَّهُ غَفُورٌ</u> |
| innamal mu‘minūna ikhwatun | <u>إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ</u> |
| allāhu nūrossamāwāti wal-arḍ | <u>اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ</u> |
| allāhu ‘aduñwwullil kāfirīn | <u>اللَّهُ عَدُوٌّ لِلْكَافِرِينَ</u> |

1. In the above sentences the underlined words are أَسْمَاءٌ مُبْتَدَأٌ (*asmāʾ mubtadāʾ*) and the rest of the sentences are أَخْبَارٌ (*akhbār*)
2. The first part of the جُمْلَةٌ إِسْمِيَّةٌ (*jumlah ismiyyah*) is called مُبْتَدَأٌ (*mubtadāʾ*) and it is usually مَعْرِفَةٌ (*maʿrifah*, Proper Noun) The second part

is called **خبر** (*khobar*) and it is ususally **نكره** (*nakirah*, Common Noun).

3. In the above examples both **مبتداء** (*mubtada'*) and **خبر** (*khobar*) are **مرفوع** (*marfu'*) i.e., they have **كسرة**.

فعل (*Fi'l*; VERB)

ضَرَبَ - خَتَمَ - رَزَقَ - فَعَلَ - خَلَقَ - قَالَ - عَلِمَ - يَخْرُجُ - يَنْصُرُ - إِضْرِبُ - أَقَامَ -
يَكْتُبُ - أَنْزَلَ - اسْتَكْبَرَ - يَنْكَلُمُونَ - يُذَبِّحُونَ - يَتَسَاءَلُونَ - أَخْرَجَ - عَلَّمَ - نَزَّلَ -
أَدْخَلَ

daraba, khatama, razaqa, fa'ala, khalaqa, qāla, 'alima, yakhruju, yanşuru, idrib, aqāma, yaktubu, anzala, istakbara, yatakallamūna, yudhabbiḥūna, yatasā'alūna, akhraja, 'allama, nazzala, adkhala

Some examples from the Holy Qur'ān: The underlined words are the examples of **فعل** (*Fi'l*)

| | |
|-----------------------------|--------------------------------|
| ḍaraballāhu mathalan | ضَرَبَ اللهُ مَثَلًا |
| khatamallāhu 'alā qulūbihim | خَتَمَ اللهُ عَلَى قُلُوبِهِمْ |
| anzala mi-nassamā'i | أَنْزَلَ مِنَ السَّمَاءِ |
| yudhabbiḥūna abnā'a kum | يُذَبِّحُونَ أَبْنَاءَكُمْ |
| idribbi 'aşākal ḥajar | إِضْرِبْ بِعَصَاكَ الْحَجَرَ |

جُمْلَةٌ فِعْلِيَّةٌ (*jumlah fi'liyyah*)

The sentence which starts with فعل (*fi'1*) and then the فعل (*fi'1*) is followed by نائب فاعل (*nā'ib fā'il*) or فاعل and مفعول (*maf'ūl*) is called a جُمْلَةٌ فِعْلِيَّةٌ (*jumlah fi'liyyah*)

| | |
|-------------------------------------|---|
| 1. aqimussalāta | أَقِمْوَا الصَّلَاةَ |
| 2. wa atuzzakāta | وَأْتُوا الزَّكَاةَ |
| 3. bashshi riṣṣābirīna | بَشِّرِ الصَّابِرِينَ |
| 4. dhahaballāhu bi nūrihim | ذَهَبَ اللَّهُ بِنُورِهِمْ |
| 5. khatamallāhu 'alā qulūbihim | خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ |
| 6. 'afallāhu 'anhum | عَفَا اللَّهُ عَنْهُمْ |
| 7. yurīdullāhu bikum al-yūsra | يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ |
| 8. yaḍribullāhu al-amthāla | يَضْرِبُ اللَّهُ الْأَمْثَالَ |
| 9. wa idh yarfa'u ibrahīmū qawā'ida | وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ |
| 10. ud'u lanā rabbaka | ادْعُ لَنَا رَبَّكَ |

The examples 1 to 3 and 10 in the above جُمْلَةٌ فِعْلِيَّةٌ (*jumlah fi'liyyah*) include رَبٌّ - الصَّابِرِينَ - الزَّكَاةَ - الصَّلَاةَ فعل (*fi'1*) and فاعل (*fā'i'1*) and the words

(*aṣṣafāta, azzakāta, aṣṣabirīna and rabba*) are **مفعول** (*maf'ul*).

In the examples 4 to 6 there is **فعل ماضى** (*fi'l m āḍī, past tense*) and **الله** is **فاعل** (*fā'il*).

In example 9 **إِبْرَاهِيمُ** (*ibrahīmu*) is **فاعل** and in 7 to 9 **الْأَمْثَالُ - الْيُسْرَ** - **الْقَوَاعِدُ** (*al-yusra, al-amthāla and al-qawā'ida*) are **مفعول** (*maf'ul*).

In examples 7 to 9 there is **فعل مضارع** (*fi'l muḍāri', past tense*).

The Verb (*fi'l*) (فعل) is of Three Kind

فعل ماضى: (*fi'l māḍī, past tense*) **فَعَلَ** (*fa'ala*, He did)

فعل مضارع: (*fi'l muḍāri', present and future tense*) **يَفْعَلُ**
(*yaf'alu*, He does or he will do)

فعل امر: (*fi'l amr, imperative tense*) **اِفْعَلْ** (*if'al*, Do)

All simple verbs have three persons:

The first person: "I", "We" (**مُتَكَلِّمٌ** *Mutakallim*);

The second person: "you" (**حَاضِرٌ** *Hāḍir*) and

The third person: "He", "She" "They", **غَائِبٌ** *Ghā'ib*). Each

of these can be **مذكر** (masculine) or **مؤنث** (feminine) genders.

MAKE PAST TENSE USING THESE ROOTS AND PRONOUNS

| ح ف ت To Open Fā', Ta', Ḥā' | ن ف ع To Benefit Nūn, Fā', 'Ayn | ل ف ع To Do Fā', 'Ayn, Lām | PRONOUNS |
|--------------------------------|------------------------------------|---|--|
| | | fa'ala فَعَلَ He did | huwa هُوَ (He) |
| | | fa'alā فَعَلَا They two (male) did | humā هُمَا (They two, male) |
| | | fa'alū فَعَلُوا They all (male) did | hum هُمْ (They all, male) |
| | | fa'alat فَعَلَتْ She did | hiya هِيَ (She) |
| | | fa'alatā فَعَلْنَا They two (female) did | humā هُمَا (They two, female) |
| | | fa'alna فَعَلْنَ They all (female) did | hunna هُنَّ (They all, female) |
| | | fa'alta فَعَلْتَ You (male) did | anta أَنْتَ (You one, male) |
| | | fa'altumā فَعَلْتُمَا You two (male) did | antumā أَنْتُمَا (You two, male) |
| | | fa'altum فَعَلْتُمْ You all (male) did | antum أَنْتُمْ (You all, male) |
| | | fa'alti فَعَلْتِ You (female) did | anti أَنْتِ (You one, female) |
| | | fa'altumā فَعَلْتُمَا You two (female) did | antumā أَنْتُمَا (You two, female) |
| | | fa'altunna فَعَلْتُنَّ You all (female) did | antunna أَنْتُنَّ (You all, female) |
| fataḥtu فَتَحْتُ | nafa'tu نَفَعْتُ | fa'altu فَعَلْتُ I, male or female did | anā أَنَا (I, male or female) |
| | | fa'alnā فَعَلْنَا We (male or female) did | naḥnu نَحْنُ (We two or all, male or female) |

EXCERCISE

Revision of the past tense verb

| ٦(6) | ٥(5) | ٤(4) | ٣(3) | ٢(2) | ١(1) | |
|------------------|-------------------|------------------|------------------|------------------|------------------|-------------------|
| حَسِبَ ḥasiba | كَرَّمَ karuma | فَتَحَ fataḥa | عَلِمَ 'alima | نَصَرَ naṣara | ضَرَبَ ḍaraba | PRONOUNS |
| | | | | | | هُوَ huwa |
| | | | | | | هُمَا humā |
| | | | | | | هُمْ hum |
| | | | | | | هِيَ hiya |
| | | | | | | هُمَا humā |
| | | | | | | هُنَّ hunna |
| | | | | | | أَنْتَ anta |
| | | | | | | أَنْتُمَا antumā |
| | | | | | | أَنْتُمْ antum |
| | | | | | | أَنْتِ anti |
| | | | | | | أَنْتُمَا antumā |
| | | | | | | أَنْتُنَّ antunna |
| | | | | | | أَنَا anā |
| | | | | | | نَحْنُ naḥnu |
| | | | | | | |

EXERCISE

Make past tenses according to the personal pronouns (ḍamā'ir) taught above using the following Arabic root letters. While doing so, try to grasp the meaning underlying the lesson.

ح ك م
He decided

ن ق ض
He broke

ك ت ب
He wrote

He wrote (kataba) كَتَبَ

| | | | |
|----------------|-----------------|--------------|-------------|
| أَنْتُمْ | أَنْتُمَا | أَنْتَ | أَنَا |
| هُمْ | هُمَا | هُوَ | |

He broke (naqada) نَقَضَ

| | | | |
|----------------|-----------------|--------------|-------------|
| أَنْتُمْ | أَنْتُمَا | أَنْتَ | أَنَا |
| هُمْ | هُمَا | هُوَ | |

He decided (ḥakama) حَكَمَ

| | | | |
|----------------|-----------------|--------------|-------------|
| أَنْتُمْ | أَنْتُمَا | أَنْتَ | أَنَا |
| هُمْ | هُمَا | هُوَ | |

ضمير اسم ḍamīr

Ism ḍamīr ضمير اسم is the word which is spoken instead of a متكلم mutakallam, مخاطب mukhāṭab or غائب ghā'ib. e.g. أَنَا anā, أَنْتَ anta, هُوَ huwa. Plural of ḍamīr is ḍamā'ir.

(الْمَاضِي الْقَرِيبَ Mādī Qarīb)

THE NEAR PERFECT

Addition of the word *Qad* قَدْ before any *ṣīghah* (category) of the perfect tense changes it into a Mādī Qarīb. e.g. qad fa‘ala قَدْ فَعَلَ (He has done) and qad fa‘alā قَدْ فَعَلَا [These two (male) have done].

The word *Qad* قَدْ or *Laqad* لَقَدْ when added before a *ṣīghah* of the perfect tense also gives an emphasis to the meaning of the verb.

e.g.

qad fa‘ala karīmun قَدْ فَعَلَ كَرِيمٌ (Indeed Karīm has done).

In the Holy Qur‘ān it is stated: qad aflahal mu‘minūna قَدْ أَفْلَحَ الْمُؤْمِنُونَ (Surely, success does come to the believers, 23:2), walaqad khalaqnā fauqakum sab‘a tarā‘iqa وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ (And surely, We have created above you seven heavens lying one above the other, 23:18). Thus, *Qad* قَدْ and *Laqad* لَقَدْ have twofold role in changing the meaning:

- i. They convert Mādī into Mādī Qarīb and
- ii. They give an emphasis to the meaning of the verb.

THE NEAR PERFECT (الْمَاضِي الْقَرِيبَ, Mādī Qarīb)

| 1st Person (Male & Female) | 2nd Person (Female) | 2nd Person (Male) | 3rd Person (Female) | 3rd Person (Male) | |
|-------------------------------|------------------------|----------------------|------------------------|----------------------|----------|
| قَدْ فَعَلْتُ | قَدْ فَعَلْتِ | قَدْ فَعَلْتَ | قَدْ فَعَلَتْ | قَدْ فَعَلَ | Singular |
| | قَدْ فَعَلْتُمَا | قَدْ فَعَلْتُمَا | قَدْ فَعَلْتُمَا | قَدْ فَعَلُوا | Dual |
| قَدْ فَعَلْنَا | قَدْ فَعَلْتُمْ | قَدْ فَعَلْتُمْ | قَدْ فَعَلْتُمْ | قَدْ فَعَلُوا | Plural |

الْمَاضِي الْبَعِيدُ (Mādī ba‘īd)

THE DISTANT PERFECT

كَانَ *kāna*: he/it was/to be

كَانَ *kāna* is the most commonly used verb in Arabic. The Arabic verb has two tenses, the perfect and the imperfect. The perfect is used to narrate completed events (past tense or present perfect), while the imperfect describes events which have not been completed. Verbs in the perfect tense consist of a stem indicating the basic meaning and a pronoun suffix indicating the person, gender and number of the subject. The verb has two perfect stems, كَانِ kān- and كُنْ kun-, to which the suffixes are added. In the case of the third person (male and female) the stem kān- is used and the suffixes *a* and *at* are added to indicate the person. Consequently, كَانِ *kāna* does not actually mean the infinitive 'to be', but it means 'he was'. The pronoun subjects, "I, you, he and she" are all included in the verb and are indicated by the verb forms and ending. The gender of the verb must match that of the subject. e.g.

هُوَ فِي الْبَيْتِ *huwa fil baiti*, He is in the house.

كَانَ فِي الْبَيْتِ *kāna fil baiti*, He was in the house.

صَالِحَةٌ فِي الْبَيْتِ *Ṣāliḥatu fil baiti*, Ṣāliḥa is in the house

كَانَتْ صَالِحَةٌ فِي الْبَيْتِ *kānat Ṣāliḥatu fil baiti*, Ṣāliḥa was in the house.

The verb is always singular, regardless of the subject, as long as the subject follows the verb. e.g.

كَانَتْ النِّسَاءُ مِنْ كِنْيَا *kānatinnisā' u min kīnyā*, The women were from Kenya. When كَانِ

kāna is prefixed to مضارع *Muḍāri'*, it converts it into the past continuous.

Example:

كَانَ يَذْهَبُ *kāna yaḍhabu* (He used to go).

الْمَاضِي الْبَعِيدُ

Madī Ba'īd

| | |
|-------------------------------|--------------------|
| He was or had | كَانَ kāna |
| They (two male) were or had | كَانَا kānā |
| They (male) were or had | كَانُوا kānū |
| She was or had | كَانَتْ kānat |
| They (two female) were or had | كَانَتَا kānatā |
| They (female) were or had | كُنْنَ kunna |
| You (male) were or had | كُنْتَ kunta |
| You (two male) were or had | كُنْتُمَا kuntumā |
| You (male) were or had | كُنْتُمْ kuntum |
| You (female) were or had | كُنْتِ kunti |
| You (two female) were or had | كُنْتُمَا kuntumā |
| You (female) were or had | كُنْتُنَّ kuntunna |
| I was or had | كُنْتُ kuntu |
| We were or had | كُنَّا kunnā |

لَيْسَ *laisa* (A Defective Verb): *فِعْلٌ نَاقِصٌ* *fi'li nāqis*

The verb *لَيْسَ* *laisa* means, is not, are not, or am not according to the subject. It is called *فِعْلٌ نَاقِصٌ* *fi'li nāqis* (a defective verb) and only exists in the perfect tense form.

| | |
|---------------------------|-----------------------------|
| He is not | لَيْسَ <i>laisa</i> |
| They (two male) are not | لَيْسَا <i>laisā</i> |
| They (male) are not | لَيْسُوا <i>laisū</i> |
| She is not | لَيْسَتْ <i>laisat</i> |
| They (two female) are not | لَيْسَاتَا <i>laisatā</i> |
| They (female) are not | لَيْسْنَ <i>lasna</i> |
| You (male) are not | لَيْسْتَ <i>lasta</i> |
| You (two male) are not | لَيْسْتُمَا <i>lastumā</i> |
| You (male) are not | لَيْسْتُمْ <i>lastum</i> |
| You (female) are not | لَيْسْتِ <i>lasti</i> |
| You (two female) are not | لَيْسْتُمَا <i>lastumā</i> |
| You (female) are not | لَيْسْتُنَّ <i>lastunna</i> |
| I am not | لَيْسْتُ <i>lastu</i> |
| We are not | لَيْسْنَا <i>lasnā</i> |

The verb *لَيْسَ* *laisa* acts on a nominal sentence in exactly the same way as *كَانَ* *kāna* does.

كَانَ خَالِدٌ طَالِبًا فِي هَذِهِ الْمَدْرَسَةِ (*kāna khālidun ṭāliban fī hādhi hil madrasati*) Khālid is a student in this school.

كَانَ خَالِدٌ طَالِبًا فِي هَذِهِ الْمَدْرَسَةِ *kāna khālidun ṭāliban fī hādhi hil madrasati* Khālid was a student in this school.
لَيْسَ خَالِدٌ طَالِبًا فِي هَذِهِ الْمَدْرَسَةِ *laisa khālidun ṭāliban fī hādhi hil madrasati* Khālid is not a student in this school.

Muḍāri‘ (Imperfect Active)

Muḍāri‘ is derived from Māḍī. The patterns of Muḍāri‘ in comparison with Māḍī can be one of the following:

| | Māḍī | Muḍāri‘ | Māḍī | Muḍāri‘ |
|----|---------|----------|------|---------|
| 1. | ضَرَبَ | يَضْرِبُ | ـَ | ـِ |
| 2. | سَمِعَ | يَسْمَعُ | ـِ | ـِ |
| 3. | فَتَحَ | يَفْتَحُ | ـَ | ـِ |
| 4. | نَصَرَ | يَنْصُرُ | ـَ | ـِ |
| 5. | كَرَّمَ | يَكْرُمُ | ـِ | ـِ |
| 6. | حَسِبَ | يَحْسِبُ | ـِ | ـِ |

The following four letters which are prefixed to Muḍāri‘ are called ‘*alāmātul muḍāri‘*‘

ن ي ت ا : (عَلَامَاتُ الْمُضَارِعِ)

فعل مضارع : فعل حال + مستقبل (مذكر كيلة)

Fi'1 muḍāri' is: A Verb indicating Present or Future Tense

| جمع Plural | ثنويه Dual | واحد Singular | مذكر (مذكر) Mudhakkar |
|---|---|---------------------------------|----------------------------|
| أَنْتُمْ تَنْصُرُونَ antum taṣṣurūna | أَنْتُمَا تَنْصُرَانِ antumā taṣṣurāni | أَنْتَ تَنْصُرُ anta taṣṣuru | مذكر حاضر Present, Male |
| هُمْ يَنْصُرُونَ hum yaṣṣurūna | هُمَا يَنْصُرَانِ humā yaṣṣurāni | هُوَ يَنْصُرُ huwa yaṣṣuru | مذكر غائب Past, Male |

EXERCISE

Please make present and future tenses using the 'Pronouns' given in the right column.

| yaḥkumu يَحْكُمُ | yanquḍu يَنْقُضُ | yaktubu يَكْتُبُ | PRONOUN |
|---------------------------|-------------------------|-------------------------|------------------|
| He decides or will decide | He breaks or will break | He writes or will write | |
| | | yaktubu يَكْتُبُ | هُوَ huwa |
| | | yaktubāni يَكْتُبَانِ | هُمَا humā |
| | | yaktubūna يَكْتُبُونَ | هُمْ hum |
| | | taktubu تَكْتُبُ | أَنْتَ anta |
| | | taktubāni تَكْتُبَانِ | أَنْتُمَا antumā |
| | | taktubūna تَكْتُبُونَ | أَنْتُمْ antum |
| | | aktubu أَكْتُبُ | أَنَا anā |
| | | naktubu نَكْتُبُ | نَحْنُ naḥnu |

In the Past Tense Verb, the first singular Past Tense for Male (howa, هُوَ) is naṣara نَصَرَ and

it has three basic letters, ن nūn, ص ṣād and ر rā'. To change the Past tense into Present/Future tense, one needs to add Yā' ي with fathāh (يَ) before the first letter of the Past Tense Verb and the first letter of the tense is given a sukūn. e.g. naṣara نَصَرَ will become yaṣuru يَنْصُرُ (He helps or will help) and kataba كَتَبَ will change into yaktubu يَكْتُبُ (He writes or will write). The letters added before the Past Tense Verb which change with the change in the Pronouns are called *Present/Future Tense Letters*. e.g. In aṣuru أَنْصُرُ, taṣuru تَنْصُرُ and yaṣuru يَنْصُرُ, alif ا, tā' ت and yā' ي are the *Present and Future Tense Letters* (Ḥurūf-e-Mudāri', حُرُوفِ مُضَارِع).

فعل مضارع : فعل حال + مستقبل (مؤنث كيلة)

Fi'l mudāri' is: A Verb indicating Present or Future Tense

| جمع Plural | ثنويه Dual | واحد Singular | (مؤنث) Mu'annath |
|---|--|-------------------------------------|------------------------------|
| أَنْتُنَّ تَنْصُرْنَ antunna taṣurna | أَنْتُمَا تَنْصُرَانِ antumā taṣurāni | أَنْتِ تَنْصُرِينَ anti taṣurīna | مؤنث حاضر Present, Female |
| هُنَّ يَنْصُرْنَ hunna yaṣurna | هُمَا تَنْصُرَانِ humā taṣurāni | هِيَ تَنْصُرُ hiya taṣuru | مؤنث غائب Past, Female |

EXERCISE

Please make present and future tenses using the 'Pronouns' given in the right column.

| yaftaḥu يَفْتَحُ He opens or will open | yanfa'u يَنْفَعُ He benefits or will benefit | yaf'alu يَفْعَلُ He does or will do | PRONOUN |
|---|---|--|-------------------|
| | | taf'alu تَفْعَلُ | هِيَ hiya |
| | | taf'alāni تَفْعَلَانِ | هُمَا humā |
| | | yaf'alna يَفْعَلْنَ | هُنَّ hunna |
| | | taf'alina تَفْعَلِينَ | أَنْتِ anti |
| | | taf'alāni تَفْعَلَانِ | أَنْتُمَا antumā |
| | | taf'alna تَفْعَلْنَ | أَنْتُنَّ antunna |

In the above lesson, please note carefully the method used to make different "*fi'l muḍāri'*" (Present and Future Tense) with respect to various "*ḍamā'ir*" (Pronouns).

When the Past tense is changed to Present/Future tense, the ḥarkat (movement) on the middle letter ('ain, ع) of the basic three letter unit found in the case of the first tense will remain the same in the rest of the tenses. For example, when *naṣara نَصَرَ* is changed to *yaṣuru يَنْصُرُ*, the ḥarkat on the 'ain ع letter (i.e., *ṣād ص*) changes to ḍammah. In the case of all the remaining *fi'l muḍāri'* (present and future tenses) the ḥarkat will remain ḍammah. However, the ḥarkat on the *lām ل* letter i.e. the third letter of the basic unit of the word will change with change in the *ḍamā'ir* (Pronouns), e.g.

tanṣurīna تَنْصُرِينَ, *tanṣurāni تَنْصُرَانِ*, *tanṣurna تَنْصُرْنَ*

and

yaftaḥu يَفْتَحُ, *yaftaḥāni يَفْتَحَانِ*, *yaftaḥūn يَفْتَحُونَ*

Please note: The 'ain ع letter in the case of both *fi'l māḍī* (past tense) and *fi'l muḍāri'* (present and future tense) can get anyone of the following ḥarkāt (movements), i.e. fathah, kasrah, ḍammah. What ḥarkat (movement) 'ain ع letter of a particular *māḍah* (root of the word) will get depends upon its use by the Arabic language.

Fi‘l Mādī + Fi‘l Muḍāri‘

EXCERCISE

| يَكْبُرُ | كَبُرَ | يَجْحَدُ | جَحَدَ | يَشْهَدُ | شَهِدَ | يَغْفِرُ | غَفَرَ | يَحْضَرُ | حَضَرَ | PRONOUNNS |
|----------|--------|----------|--------|----------|---------|----------|---------|-------------|--------|-------------------|
| yakburu | kabura | yajḥadu | jaḥada | yashhadu | shahida | yaghfiru | ghafara | yaḥḍaru | ḥaḍara | |
| | | | | | | | | يَحْضَرُ | | هُوَ huwa |
| | | | | | | | | يَحْضَرَانِ | | هُمَا humā |
| | | | | | | | | يَحْضَرُونَ | | هُمْ hum |
| | | | | | | | | تَحْضَرُ | | هِيَ hiya |
| | | | | | | | | تَحْضَرَانِ | | هُمَا humā |
| | | | | | | | | يَحْضَرْنَ | | هُنَّ hunna |
| | | | | | | | | تَحْضَرُ | | أَنْتَ anta |
| | | | | | | | | تَحْضَرَانِ | | أَنْتُمَا antumā |
| | | | | | | | | تَحْضَرُونَ | | أَنْتُمْ antum |
| | | | | | | | | تَحْضَرِينَ | | أَنْتِ anti |
| | | | | | | | | تَحْضَرَانِ | | أَنْتُمَا antumā |
| | | | | | | | | تَحْضَرْنَ | | أَنْتُنَّ antunna |
| | | | | | | | | أَحْضَرُ | | أَنَا anā |
| | | | | | | | | نَحْضَرُ | | نَحْنُ naḥnu |

فعل نهى *Fi'l Nahī* and فعل جحد *Fi'l Jahād*

فعل جحد *Fi'l Jahād*

Literally *Jahād* جحد means to refuse. When *lamm* لَمْ is added to *Fi'l Muḍāri'* فعل مضارع it becomes *Fi'l Jahād* فعل جحد and the word becomes *Majzūm* مَجْزُوم i.e., the last letter of the word gets *Jazm* جَزَم. Thus, *Fi'l Muḍāri'* فعل مضارع changes to *Fi'l Mādī* فعل ماضى, e.g. *aḥkumu* أَحْكُم (I decide) with the addition of *lamm* لَمْ will become *lamm aḥkum* لَمْ أَحْكُم (I did not decide). Similarly, *yahkumu* يَحْكُم (He decides), and *yakfuru* يَكْفُر (He rejects or disbelieves), with the addition of *lamm* لَمْ will become *lamm yahkkum* لَمْ يَحْكُم (He did not decide) and *lamm yakfur* لَمْ يَكْفُر (He did not reject). Furthermore, *nūn i'rābī* نُونِ اِعْرَابِي (nūn i'rābī) disappears or is elided, eg. *لَمْ يُؤْمِنُوا* (*lam yu'minū*) instead of *لَمْ يُؤْمِنُونَ* (*lam yu'minūna*).

فعل نهى *Fi'l Nahī*

It is indicative of prohibition or ordering not to do something. In Arabic مَا (mā) and لَا (lā) mean "no" or "not". If one wants to tell a person not to do something, for that one should add *lā* لَا before *Fi'l Muḍāri'* فعل مضارع. This *lā* لَا is called, "*lā-e-nahī*" لَاءُ نَهْيٍ and addition of *lā-e-nahī* لَاءُ نَهْيٍ gives *jazm* جَزَم to *Fi'al Muḍāri'*. e.g. *yakfuru* يَكْفُر (He rejects) with the addition of *lā* لَا becomes *lā yakfur* لَا يَكْفُر (Do not reject).

Fi'1 Nahī فعل نهى and Fi'1 Jahad فعل جحد

| | Fi'1 Nahī فعل نهى | | | Fi'1 Jahad فعل جحد | Fi'1 Muḍāri' فعل مضارع | PRONOUNS |
|--------------------------|-------------------------------|--------------------------|----------------------------|---------------------------------|---------------------------|-------------------|
| | لَا يَكْفُرُ lā yakfur | يَكْفُرُ yakfuru | | لَمْ يَحْكُمْ lam yaḥkum | يَحْكُمُ yaḥkumu | هُوَ huwa |
| | لَا يَكْفُرَا lā yakfurā | يَكْفُرَانِ yakfurāni | | لَمْ يَحْكُمَا lam yaḥkumā | يَحْكُمَانِ yaḥkumāni | هُمَا humā |
| | لَا يَكْفُرُوا lā yakfurū | يَكْفُرُونَ yakfurūna | | لَمْ يَحْكُمُوا lam yaḥkumū | يَحْكُمُونَ yaḥkumūna | هُمْ hum |
| | لَا تَكْفُرُ lā takfur | تَكْفُرُ takfuru | | لَمْ تَحْكُمْ lam taḥkum | تَحْكُمُ taḥkumu | هِيَ hiya |
| | لَا تَكْفُرَا lā takfurā | تَكْفُرَانِ takfurāni | | لَمْ تَحْكُمَا lam taḥkumā | تَحْكُمَانِ taḥkumāni | هُمَا humā |
| | لَا يَكْفُرْنَ lā yakfurna | يَكْفُرْنَ yakfurna | | لَمْ يَحْكُمْنَ lam yaḥkumna | يَحْكُمْنَ yaḥkumna | هُنَّ hunna |
| | لَا تَكْفُرُ lā takfur | تَكْفُرُ takfuru | | لَمْ تَحْكُمْ lam taḥkum | تَحْكُمُ taḥkumu | أَنْتَ anta |
| | لَا تَكْفُرَا lā takfurā | تَكْفُرَانِ takfurāni | | لَمْ تَحْكُمَا lam taḥkumā | تَحْكُمَانِ taḥkumāni | أَنْتُمَا antumā |
| | لَا تَكْفُرُوا lā takfurū | تَكْفُرُونَ takfurūna | | لَمْ تَحْكُمُوا lam taḥkumū | تَحْكُمُونَ taḥkumūna | أَنْتُمْ antum |
| | لَا تَكْفُرِي lā takfuri | تَكْفُرِينَ takfurīna | | لَمْ تَحْكُمِي lam taḥkumī | تَحْكُمِينَ taḥkumīna | أَنْتِ anti |
| | لَا تَكْفُرَا lā takfurā | تَكْفُرَانِ takfurāni | | لَمْ تَحْكُمَا lam taḥkumā | تَحْكُمَانِ taḥkumāni | أَنْتُمَا antumā |
| | لَا تَكْفُرْنَ lā takfurna | تَكْفُرْنَ takfurna | | لَمْ تَحْكُمْنَ lam taḥkumna | تَحْكُمْنَ taḥkumna | أَنْتُنَّ antunna |
| لَا أَفْرَحُ lā aḥraḥ | لَا أَكْفُرُ lā akfur | أَكْفُرُ akfuru | لَمْ أَعْلَمْ lam a'lum | لَمْ أَحْكَمْ lam aḥkum | أَحْكُمُ aḥkumu | أَنَا anā |
| | لَا نَكْفُرُ lā nakfur | نَكْفُرُ nakfuru | | لَمْ نَحْكُمْ lam naḥkum | نَحْكُمُ naḥkumu | نَحْنُ nahnu |

فعل امر حاضر Fi'l Amr Hādir

Fi'l Amr Hādir فعل امر حاضر is formed from the Sīghas (Categories) of Fi'l Muḍāri' Mukhātib حرف مخاطب فعل مضارع . To make Fi'l Amr Hādir فعل امر حاضر, Harf Muḍāri' حرف مضارع is removed from Fi'l Muḍāri' فعل مضارع and Sukūn/Jazm is added to the last letter. e.g., taṣṣuru تَنْصُرُ changes to nṣur نُصِرُ. If the letter next to the Harf Muḍāri' حرف مضارع carries a Jazm جزم as is the case in the above example then an *alif* is added in the beginning of the word. This *alif* is called *Hamzatul waṣl* همزة الوصل (i.e. joining hamzah). To give a *ḥarkat* to this *hamzah* one has to look at the ع 'ain letter of the Fi'l Muḍāri' فعل مضارع. If *ḥarkat* on the ع 'ain letter is a *ḍammah* as is the case of taṣṣuru تَنْصُرُ then the *Hamzatul waṣal* gets *ḍammah ḥarkat*, e.g. nṣur نُصِرُ will become unṣur أَنْصُرُ. However, if the ع 'ain letter has either *fathah* or *kasrah* then in both cases the *Hamzatul waṣal* will get *kasrah*, e.g. taḍribu تَضْرِبُ changes into idrib اِضْرِبْ and tash-hadu تَشْهَدُ changes into ish-had اِشْهَدْ.

| Fi'l Amr فعل امر | Fi'l Muḍāri' فعل مضارع | Fi'l Amr فعل امر | Fi'l Muḍāri' فعل مضارع | Fi'l Amr فعل امر | Fi'l Muḍāri' فعل مضارع |
|---------------------|----------------------------|---------------------|---------------------------|-----------------------|---------------------------|
| اِشْهَدْ ish-had | تَشْهَدُ tash-hadu | اِغْفِرْ ighfir | تَغْفِرُ taghfiru | اُنْصُرْ unṣur | تَنْصُرُ taṣṣuru |
| | تَشْهَدَانِ tash-hadāni | | تَغْفِرَانِ taghfirāni | اُنْصُرَا unṣurā | تَنْصُرَانِ taṣṣurāni |
| | تَشْهَدُونَ tash-hadūna | | تَغْفِرُونَ taghfirūna | اُنْصُرُوا taṣṣurū | تَنْصُرُونَ taṣṣurūna |
| | تَشْهَدِينَ tash-hadīna | | تَغْفِرِينَ taghfirīna | اُنْصُرِيْ unṣurī | تَنْصُرِينَ taṣṣurīna |
| | تَشْهَدَانِ tash-hadāni | | تَغْفِرَانِ taghfirāni | اُنْصُرَا unṣurā | تَنْصُرَانِ taṣṣurāni |
| | تَشْهَدْنَ tash-hadna | | تَغْفِرْنَ taghfirna | اُنْصُرْنَ unṣurna | تَنْصُرْنَ taṣṣurna |

Make *Fi'l Amr* فعل امر from the following words: *tahkumu* تَحْكُمُ? ?

tashrabūna تَشْرَبُونَ? *taslukīna* تَسْلُكِينَ? ?

Note: In the case of wāhid mudhakkār ṣīgha واحد مذكر صيغة , sukūn سكون comes at the end. If the end letter of the word is a Nūn I'rabī نون اعرابي, the Nūn I'rabī نون اعرابي becomes silent.

Fi'l Amr Gha'ib wa Mutakallam فعل امر غائب و متكلم

To make *Fi'l Amr* فعل امر from *Ghā'ib* غائب and *Mutakallam* متكلم Ṣīghas صيغة (Categories) of *Fi'l Muḍāri'* فعل مضارع one needs to add *lām maksūr* لام مكسور (i.e., *lām* with *kasrah* ل) in the beginning of the *Fi'l* فعل. e.g. *yaṣṣurū* يَنْصُرُ He helps changes to *li-yaṣṣur* لِيَنْصُرْ He should help; *yash-hadu* يَشْهَدُ He bears witness changes to *li-yash-had* لِيَشْهَدْ He should bear witness.

| Fi'l Amr فعل امر | Fi'l Muḍāri' فعل مضارع | Fi'l Amr فعل امر | Fi'l Muḍāri' فعل مضارع | Fi'l Amr فعل امر | Fi'l Muḍāri' فعل مضارع |
|--------------------------|----------------------------|-------------------------|---------------------------|----------------------------|---------------------------|
| لِيَشْهَدْ liyash-had | يَشْهَدُ yash-hadu | لِيَغْفِرَ liyaghfir | يَغْفِرُ yaghfiru | لِيَنْصُرَ liyaṣṣur | يَنْصُرُ yaṣṣuru |
| | يَشْهَدَانِ yash-hadāni | | يَغْفِرَانِ yaghfirāni | لِيَنْصُرَا liyaṣṣurā | يَنْصُرَانِ yaṣṣurāni |
| | يَشْهَدُونَ yash-hadūna | | يَغْفِرُونَ yaghfirūna | لِيَنْصُرُوا liyaṣṣurū | يَنْصُرُونَ yaṣṣurūna |
| | تَشْهَدُ tash-hadu | | تَغْفِرُ taghfirū | لِتَنْصُرَ litaṣṣur | تَنْصُرُ taṣṣuru |
| | تَشْهَدَانِ tash-hadāni | | تَغْفِرَانِ taghfirāni | لِتَنْصُرَا litaṣṣurā | تَنْصُرَانِ taṣṣurāni |
| | يَشْهَدْنَ yash-hadna | | يَغْفِرْنَ yaghfirna | لِيَنْصُرْنَ liyaṣṣurna | يَنْصُرْنَ yaṣṣurna |
| | أَشْهَدُ ash-hadu | | أَغْفِرُ aghfirū | لِأَنْصُرَ liyaṣṣur | أَنْصُرُ aṣṣuru |
| | نَشْهَدُ nash-hadu | | نَغْفِرُ naghfirū | لِنَنْصُرَ linaṣṣur | نَنْصُرُ naṣṣuru |

حُرُوفُ الْجَرِّ (Hurūful Jarr, THE PREPOSITIONS)

إِلَى - ب - ت - حَتَّى - عَلَى - عَنْ - فِي - مَعَ - ك - ل - مِنْ - وَ - مُنْذُ - مُذْ - خَلَا -
رُبَّ - حَاشَا - عَدَا - مِنْ عِنْدِ - مِنْ لَدُنْ -

ilā (for), bā' (by, with), tā', ḥattā (until), 'alā (on), 'an (away from; about), fi (in), ma'a, kāf (like), lam (for), min (from), wāw, mundhu (since), mudh, khaḥā, rubba, hāshā, 'adā, min 'indi and milladun are called حُرُوفُ الْجَرِّ (*hurūful jarr*, i.e., The prepositions).

In the Table, the underlined words are حُرُوفُ الْجَرِّ (*hurūful Jarr*).

| | |
|--------------------------------|--|
| bismillāh | بِسْمِ اللَّهِ |
| alḥamdu lillāh | الْحَمْدُ لِلَّهِ |
| khatamallāhu 'alā qulūbihim | خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ |
| wa ayyadnāhu bi rūḥil quds | وَأَيْدِيَهُ بِرُوحِ الْقُدْسِ |
| bil ithmi wal 'udwān | بِالْإِثْمِ وَالْعُدْوَانِ |
| mathaluhum ka mathalilladhī | مَثَلُهُمْ كَمَثَلِ الَّذِي |
| u 'iddat lil kāfirīna | أَعِدَّتْ لِلْكَافِرِينَ |
| ilā shayāṭini him | إِلَى شَيْطَانِهِمْ |
| ulā'ika 'alā hudammirrabbihim | أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ |
| wa lā tus'alu 'an aṣḥābiljahīm | وَلَا تُسْأَلُ عَنِ أَصْحَابِ الْجَحِيمِ |

فِي fi: in

The preposition **فِي** fi is the most frequently used word in Arabic. Its common English meaning is the word: "in". However, its meaning also include the following English words or statements: with; about; concerning; regarding; at; during; among; on; near; by; within; according to; in the company of; according to; for the sake of; on behalf of; in proportion to.

When the preposition **فِي** fi precedes a noun, it causes the noun to be in the 'Genitive case' (**مَجْرُور** *Majrūr*) which is indicated by the changing of the final vowel from a *ḍammah* to a *kasrah*. In the case of indefinite noun, the double *ḍammah* changes to double *kasrah*.

مِنْ min: from

The preposition, "Min" **مِنْ** , is also one of the frequently used words in Arabic. Its most commonly used English meanings are: some; some of; away from; of; pertaining to; belonging to; out of; from the direction of; away from.

When the preposition "Min" **مِنْ** is combined with a noun the nūn of *Min* gets *fathah*, whereas, in most other cases it gets a *kasrah*.

The preposition "Min" **مِنْ** is commonly used to identify the place of origin in reference to countries and cities.

The preposition "Min" **مِنْ** may be used in combination with the interrogative pronouns, such as **أَيْنَ** *aina* and **مَنْ** *man* to make another interrogative. The preposition "Min" **مِنْ** always precedes the interrogative pronoun. e.g. **مِنْ أَيْنَ أَنْتَ؟** *min 'aina anta* (Where are you from?); **مِنْ مَنْ** *min* in combination with **مَنْ** *man* becomes **مِمَّنِ** *mimman*. **مِمَّنِ الْقَلَمُ؟** *mimmanil qalamu* (Who is the pen from?)

عَلَى 'alā: on

In the preposition **عَلَى** 'alā: the yā is called *alif maqṣūrah* and is pronounced as an *alif*. Its English meanings include: on; upon; above; on top of; by; at.

ADVERBS

حُرُوفُ الظَّرْفِ (Hurūfuzḡarf)

In Arabic, adverbs are of two kinds:

- i. Adverbs of place (ḡarfu makānin) ظَرْفُ مَكَانٍ
- ii. Adverbs of time (ḡarfu zamānin) ظَرْفُ زَمَانٍ

| Adverbs of time (ḡarfu zamānin) ظَرْفُ زَمَانٍ | Adverbs of place (ḡarfu makānin) ظَرْفُ مَكَانٍ |
|--|--|
| قَبْلَ (qabla) before | فَوْقَ (fauqa) above, on |
| بَعْدَ (ba'da) after | تَحْتَ (tahta) below |
| أَلْيَوْمَ (al-yauma) today | عِنْدَ ('inda) near, beside, with, has/have |
| أَمْسٍ / بِالْأَمْسِ (amsi/bil-amsi) yesterday | مَعَ (ma'a) with, has/have |
| أَوَّلَ أَمْسٍ (awwala amsi) the day before yesterday | أَمَامَ (amāma) in front of |
| غَدًا (ghadan) tomorrow | وَرَاءَ / خَلْفَ (khalfa/ varā') behind |
| الآنَ (al-āna) now | بَيْنَ (baina) between |

أَلْمَكْتَبَةُ أَمَامَ الْمَدْرَسَةِ al-maktabatu amāmal madrasati: The library is in front of the school.

أَلْمَكْتَبَةُ خَلْفَ الْمَدْرَسَةِ al-maktabatu khalfal madrasati: The library is at the back of the school.

أَلْيَوْمَ أَكْمَلْتُ دِينَكُمْ al-yauma akmaltu dīnakum: Today I have perfected your religion

INTERJECTIONS

حُرُوفُ النِّدَاءِ (Hurūfun Nidā')

| | | | |
|--------------------------|-----------------------|----------------|-----------------------------------|
| Far from it | haihāta هَيْهَاتَ | O! | yā ayyuhā يَا أَيُّهَا and yā يَا |
| Come here, Bring here | halumma هَلُمَّ | Come here | haita هَيْتَ |
| Woe! | vailun وَيْلٌ | Lo, See, There | hā هَا |
| O Allāh! | allāhumma اَللَّهُمَّ | Come | hayya حَيَّ |

إِنَّ inna: Certainly

The particle إِنَّ inna, which emphasizes a statement is generally translated into English as, definitely, certainly, surely, and without a doubt. e.g. إِنَّ الْبَيْتَ كَبِيرٌ *innal baita kabīrun*. Certainly the house is large.

| Predicate | Subject | Particle |
|----------------|-----------------|-------------|
| كَبِيرٌ | الْبَيْتَ | إِنَّ |
| <i>kabīrun</i> | <i>al-baita</i> | <i>inna</i> |
| (is) large | the house | Certainly |

When إِنَّ inna is placed before a nominal sentence, it causes the subject to enter the accusative case (مَنْصُوبٌ *mansūb*) and ḍammah on the subject changes to fathah, e.g. الْبَيْتُ كَبِيرٌ *al-baitu kabīrun* changes to إِنَّ الْبَيْتَ كَبِيرٌ *innal baita kabīrun* (Certainly the house is large). To put more emphasis to إِنَّ inna, lam is added to the predicate. e.g. إِنَّ الْبَيْتَ لَكَبِيرٌ *innal baita lakabīrun* (Most certainly the house is large). When the subject is a pronoun, the pronoun is written in an attached form. e.g. أَنْتَ إِنَّ inna *anta* becomes إِنَّكَ *innaka* and هُوَ إِنَّ inna *huwa* becomes إِنَّهُ *innahu*.

THE PERSONAL PRONOUNS BASIC DIVISIONS

| English Cases | The Pronoun | Meaning | Examples | The Pronoun | Arabic Cases |
|---------------|-------------|---------------------------------|--|--------------------|--------------|
| NOMINATIVE | I | I am a professor | أَنَا أُسْتَاذٌ anā ustādhun | أَنَا anā | NOMINATIVE |
| | | I wrote the lesson yesterday | كَتَبْتُ الدَّرْسَ أَمْسَ katabtuddarsa amsi | تُ tu | |
| | | (I) write the lesson now | اكَتُبْ الدَّرْسَ الْآنَ aktubuddarsal āna | Implied | |
| ACCUSATIVE | Me | Khālid helped me | نَصَرَني خَالِدٌ naṣarani khālidun | ي yā' | ACCUSATIVE |
| | | Me alone Khālid helped | إِيَّايَ نَصَرَ خَالِدٌ iyyāya naṣara khālidun | إِيَّايَ iyyāya | |
| GENETIVE | My | For me (there is) a small table | لِي طَاوِلَةٌ صَغِيرَةٌ li ṭāvilatun ṣaḡhiratun | ي | GENETIVE |
| | | My table is small | طَاوِلَتِي صَغِيرَةٌ ṭāvilati ṣaḡhiratun | ي | |

Pronoun (ضَمِيرٌ ḍamīr) is a word which is used instead of a noun. The pronouns are of two kinds:

1. ضَمَائِرٌ مُنْفَصِلَةٌ (ḍamā'ir munfaṣilah, Detached Pronouns)
2. ضَمَائِرٌ مُتَّصِلَةٌ (ḍamā'ir muttaṣilah, Attached Pronouns)

THE NOMINATIVE PERSONAL PRONOUNS

| Attached | | Detached | | PERSON |
|------------------------|------------|-----------------------|-------------------|--------|
| MEANING | PRONOUN | MEANING | PRONOUN | |
| I wrote | katabtu | كَتَبْتُ ^I | anā أَنَا | FIRST |
| We wrote | katabna | كَتَبْنَا | nahnu نَحْنُ | |
| You (boy) wrote | katabta | كَتَبْتَ | anta أَنْتَ | SECOND |
| You (two boys) wrote | katabtumā | كَتَبْتُمَا | antumā أَنْتُمَا | |
| You (men) wrote | katabtum | كَتَبْتُمْ | antum أَنْتُمْ | |
| You (girl) wrote | katabti | كَتَبْتِ | anti أَنْتِ | |
| You (two girls) wrote | katabtumā | كَتَبْتُمَا | antumā أَنْتُمَا | |
| You (girls) wrote | katabtunna | كَتَبْتُنَّ | antunna أَنْتُنَّ | |
| (He) wrote | kataba | كَتَبَ | huwa هُوَ | THIRD |
| They (two boys) wrote | katabā | كَتَبَا | humā هُمَا | |
| They (boys) wrote | katabū | كَتَبُوا | hum هُمْ | |
| (She) wrote | kabat | كَتَبَتْ | hiya هِيَ | |
| They (two girls) wrote | kabatā | كَتَبَتَا | humā هُمَا | |
| They (girls) wrote | kabna | كَتَبْنَ | hunna هُنَّ | |

1. Terms for the First Person, **الْمُتَكَلِّمُ** (al-mutakallim): "The Person who is speaking or writing referring to himself or herself."
2. Terms for the Second Person, **الْمُخَاطَبُ** (al-mukhāṭab): "The person or persons spoken to", or "The audience."
3. Terms for the Third Person, **الْغَائِبُ** (al-ghā'ib): "The absent person or persons or things spoken about."

The First and Second Persons together, **الْمُتَكَلِّمُ** (al-mutakallim) and **الْمُخَاطَبُ**

(al-mukhāṭab) are referred to as **الْحَاضِرُ** (al-ḥāḍir), i.e., The person or persons who is or are Present; in contrast to **الْغَائِبُ**, (al-ghā'ib) which means an absent person or thing. The terms for the First Person **أَنَا** (anā) and **نَحْنُ** (naḥnu) represent exactly, "I" and "We". They are used both for the Masculine, and the Feminine. **نَحْنُ** (naḥnu) denotes two persons or more.

THE GENETIVE PERSONAL PRONOUNS

| Object of Preposition الْمَجْرُورُ بِالْحَرْفِ (al-majruru bil-ḥarf) | | The Second Part in the Construct Phrase الْمُضَافُ إِلَيْهِ (al-muḍāfu ilaih) | | PERSON |
|--|---------|---|---------------------------|--------|
| MEANING | PRONOUN | MEANING | PRONOUN | |
| For me | lī | لِي | My book kitābī | FIRST |
| For us | lanā | لَنَا | Our book Kitābunā | |
| For You | laka | لَكَ | Your book kitābuka | SECOND |
| For You | laki | لِكَ | Your book kitābuki | |
| For You | lakumā | لَكُمْمَا | Your book kitābukumā | |
| For You | lakum | لَكُمْ | Your book kitābukum | |
| For You | lakunna | لَكُمْنَّ | Your book kitābukunna | |
| For him | lahu | لَهُ | His book kitābuhu | THIRD |
| For her | lahā | لَهَا | Her book kitābuhā | |
| For them | lahumā | لَهُمَا | Their book kitābuhumā | |
| For them | lahum | لَهُمْ | Their book kitābuhum | |
| For them | lahunna | لَهُنَّ | Their book kitābuhunna | |

THE ACCUSATIVE PERSONAL PRONOUNS

| ATTACHED | | DETACHED | | PERSON |
|-------------------------|-------------------------------|---------------------|---|--------|
| MEANING | PRONOUN | MEANING | PRONOUN | |
| You helped me | نَصَرْتَنِي naṣartanī | Me alone you helped | إِيَّايَ نَصَرْتَ iyyāya naṣarta | FIRST |
| You helped us | نَصَرْتَنَا naṣartanā | Us alone you helped | إِيَّانَا نَصَرْتَ iyyānā naṣarta | |
| I helped you | نَصَرْتُكَ naṣartuka | You alone I helped | إِيَّاكَ نَصَرْتُ iyyāka naṣartu | SECOND |
| I helped you | نَصَرْتُكِ naṣartuki | You alone I helped | إِيَّاكِ نَصَرْتُ iyyāki naṣartu | |
| I helped you (both) | نَصَرْتُكُمَا naṣartukumā | You alone I helped | إِيَّاكُمَا نَصَرْتُ iyyākumā naṣartu | |
| I helped you (all) | نَصَرْتُكُمْ naṣartukum | You alone I helped | إِيَّاكُمْ نَصَرْتُ iyyākum naṣartu | |
| I helped you (all) | نَصَرْتُكُمْ naṣartukunna | You alone I helped | إِيَّاكُمْ نَصَرْتُ iyyākunna naṣartu | |
| I helped him | نَصَرْتُهُ naṣartuhu | Him I helped | إِيَّاهُ نَصَرْتُ iyyāhu naṣartu | THIRD |
| I helped her | نَصَرْتُهَا naṣartuhā | Her I helped | إِيَّاهَا نَصَرْتُ iyyāhā naṣartu | |
| I helped them (Both) | نَصَرْتُهُمَا naṣartuhumā | They alone I helped | إِيَّاهُمَا نَصَرْتُ iyyāhumā naṣartu | |
| I helped them (all) | نَصَرْتُهُمْ naṣartuhum | They alone I helped | إِيَّاهُمْ نَصَرْتُ iyyāhum naṣartu | |
| I helped them (all) | نَصَرْتُهُنَّ naṣartuhunna | They alone I helped | إِيَّاهُنَّ نَصَرْتُ iyyāhunna naṣartu | |

INTEROGATIVE PRONOUNS اِسْمُ الْاِسْتِفْهَامِ

| | | | | | |
|---|----------------------|------------------------|-------------------|--------------------|-------------------|
| Why? For What? | لِمَاذَا؟ limādhā | When? | مَتَى؟ matā | Who? | مَنْ؟ mann |
| From what? | مِمِّ؟ mimma | How much? How many? | كَمْ؟ kamm | What? | مَا؟ mā |
| What? | مَاذَا؟ mādhā | Which? | أَيُّ؟ ayyu | Where? | أَيْنَ؟ 'aina |
| Do you? Did you? Will you? | هَلْ؟ hall | Why? | لِمَ؟ (lima) | How? | كَيْفَ؟ kaifa |
| a) Same as هَلْ b) Which (of two things) | أُ؟ 'ā | Where? | حَيْثُ؟ ḥaithu | To Whom? Whose? | لِمَنْ؟ limann |

| | | | | | |
|----------|---------------------|---------------------|-----------------------|---------|------------------------|
| Whatever | مَهْمَا mahmā | When or Whenever | كُلَّمَا kullamā | However | كَيْفَمَا kaifamā |
| Wherever | أَيْنَمَا ainamā | Wherever | حَيْثُمَا ḥaithumā | Whoever | كُلَّمَنْ kullamann |

RELATIVE PRONOUN اِسْمُ الْمَوْصُولِ

The word **الَّذِي** *alldhī* (who, which, that) is a relative pronoun. It reflects gender and number of the noun or pronoun which precedes it. The female form of **الَّذِي** *alldhī* is **الَّتِي** *allatī*. Since it begins with the definite article **أَلْ** *al*, the noun which it qualifies must also be definite. e.g.

الَّتِي *alldhī* **فِي** *fil* **الْمَدْرَسَةِ** *almdrasati* **الْمَرْءُ** *almar'u* **فِي** *fil* **الْمَدْرَسَةِ** *almdrasati* (The woman is in the school) becomes

الَّتِي *alldhī* **فِي** *fil* **الْمَدْرَسَةِ** *almdrasati* **الْمَرْءُ** *almar'u* **فِي** *fil* **الْمَدْرَسَةِ** *almdrasati* (The woman who is in the school).

THE PERSONAL PRONOUNS AND PAST TENSE VERB FOR FEMININE GENDER

(Mu'annath, Female) (مؤنث) (Ḍamā'ir) ضمائر

(أنا) (anā) and نَحْنُ (naḥnu) are used for both male and female)

| جمع Plural | ثنويه Dual | واحد Singular | |
|---|--|---|--|
| <p>أَنْتُنَّ حَمِيدَةٌ وَ حَامِدَةٌ وَ عَائِشَةٌ</p> <p>antunna ḥamīdatun wa ḥāmidatun wa ā'ishatun</p> | <p>أَنْتُمَا حَمِيدَةٌ وَ حَامِدَةٌ</p> <p>antumā ḥamīdatun wa ḥāmidatun</p> | <p>أَنْتِ حَمِيدَةٌ</p> <p>anti ḥamīdatun</p> | <p>مؤنث حاضر</p> <p>Present Female</p> |
| <p>هُنَّ حَمَادَةٌ وَ مَحْمُودَةٌ وَ عَائِشَةٌ</p> <p>hunna ḥammādatun wa maḥmūdātun wa ā'ishatun</p> | <p>هُمَا حَمَادَةٌ وَ مَحْمُودَةٌ</p> <p>huma ḥammādatun wa maḥmūdātun</p> | <p>هِيَ حَمَادَةٌ</p> <p>hiya ḥmmādatun</p> | <p>مؤنث غائب</p> <p>Past Female</p> |

‘ر‘ ص‘ ن‘ (These three letters are a root. When these are arranged in a particular way, they make different words.)

(مؤنث) (Fi'l Madhī) فعل ماضى + ضمائر (Ḍamā'ir)

(أنا) (anā) and نَحْنُ (naḥnu) are used for both male and female)

واحد متكلم (Wāḥid mutakallam) أَنَا نَصَرْتُ I helped

ثنويه و جمع متكلم (Tathniyya wa jam'a mutakallam) نَحْنُ نَصَرْنَا We helped

| جمع Plural | ثنويه Dual | واحد Singular | |
|--|--|--|---|
| <p>أَنْتُنَّ نَصَرْتُنَّ</p> <p>antunna naṣartunna</p> | <p>أَنْتُمَا نَصَرْتُمَا</p> <p>antumā naṣartumā</p> | <p>أَنْتِ نَصَرْتِ</p> <p>anti naṣarti</p> | <p>مؤنث حاضر</p> <p>Present, Female</p> |
| <p>هُنَّ نَصَرْنَ</p> <p>hunna naṣarna</p> | <p>هُمَا نَصَرَتَا</p> <p>humā naṣaratā</p> | <p>هِيَ نَصَرَتْ</p> <p>hiya naṣarat</p> | <p>مؤنث غائب</p> <p>Past, Female</p> |

THE PERSONAL PRONOUNS AND PAST TENSE FOR MASCULINE GENDER

ضمائر (Damā'ir) + فعل ماضى (مذكر) (Fi'l Māḍī, Masculine)

Personal Pronouns plus Past Tense (Male)

أنا (anā) and نَحْنُ (naḥnu) are used for both masculine and feminine genders

| Plural جمع | Dual تثنیه | Singular واحد | |
|---|--|---|---------------------------------------|
| <p>أَنْتُمْ حَمِيدٌ وَ حَامِدٌ وَ مَحْمُودٌ</p> <p>antum ḥamīdun wa ḥāmidun wa maḥmūdun</p> | <p>أَنْتُمَا حَمِيدٌ وَ حَامِدٌ</p> <p>antumā ḥamīdun wa ḥāmidun</p> | <p>أَنْتَ حَمِيدٌ</p> <p>anta ḥamīdun</p> | <p>مذكر حاضر</p> <p>Present, Male</p> |
| <p>هُمْ حَمَادٌ وَ مَحْمُودٌ وَ أَحْمَدٌ</p> <p>hum ḥammādun wa maḥmūdun wa aḥmadun</p> | <p>هُمَا حَمَادٌ وَ مَحْمُودٌ</p> <p>humā ḥammādun wa maḥmūdun</p> | <p>هُوَ حَمَادٌ</p> <p>huwa ḥammādun</p> | <p>مذكر غائب</p> <p>Past, Male</p> |

Practice of the past tense (fi'l māḍī فعل ماضى) and the personal pronouns (damā'ir ضمائر) learnt above. Three letters, ن nūn , ص ṣād and ر rā' are part of a root (basic unit). By arranging these basic unit letters in a specific way, different words are made. Below past tense sentences are given which are constructed using the above three root letters and the personal pronouns (damā'ir) learnt earlier.

I helped أَنَا نَصَرْتُ (anā naṣartu)

| Plural جمع | Dual تثنیه | Singular واحد | |
|--|--|--|---------------------------------------|
| <p>أَنْتُمْ نَصَرْتُمْ</p> <p>antum naṣartum</p> | <p>أَنْتُمَا نَصَرْتُمَا</p> <p>antumā naṣartumā</p> | <p>أَنْتَ نَصَرْتَ</p> <p>anta naṣarta</p> | <p>مذكر حاضر</p> <p>Present, Male</p> |
| <p>هُمْ نَصَرُوا</p> <p>hum naṣarū</p> | <p>هُمَا نَصَرَا</p> <p>humā naṣarā</p> | <p>هُوَ نَصَرَ</p> <p>huwa naṣara</p> | <p>مذكر غائب</p> <p>Past, Male</p> |

DEMONSTRATIVE PRONOUNS

أَسْمَاءُ إِشَارَةٍ

(*asmā' i ishārah*,

The Pronouns which are used to demonstrate or indicate something are called "Demonstrative Pronouns". Usually these come before the Noun and are stated according to the Noun. These are of two type: Near Demonstrative Pronouns and Far Demonstrative Pronouns.

NEAR DEMONSTRATIVE PRONOUNS

إِشَارَةٌ قَرِيبٌ

(*ishārah qarīb*,

The demonstrative noun which is used to refer to a thing which is nearby is called إِشَارَةٌ قَرِيبٌ (*ishārah qarīb*).

Examples are as follows:

| | | | | |
|-----------------------|----------------------|---------------------|----------------------|-----------------|
| This (Female) | هَذِهِ (hādhihī) | This (Male) | هَذَا (hādhā) | واحد (singular) |
| These two (Female) | هَاتَانِ (hātāni) | These two (Male) | هَذَانِ (hādhāni) | تثنیه (Dual) |
| All these (Female) | هَؤُلَاءِ (hā'ulā'i) | All these (Male) | هَؤُلَاءِ (hā'ulā'i) | جمع (Plural) |

The demonstrative pronoun: When something is pointed out, it becomes definite. However, in translation the definite article is not translated.

e.g.

هَذَا الْكِتَابُ *hādhā kitābu* will be translated as "This book" and not as "This the book". However, the demonstrative pronoun may be the subject of a sentence by itself, in which case, the predicate is generally indefinite.

e.g.

هَذَا كِتَابٌ *hādhā ktābun* : This is a book.

إِشَارَةٌ بِعِيدٍ (*ishārah ba 'īd*, DEMONSTRATIVE PRONOUNS)

| | | | | |
|-----------|----------------------------|-----------|----------------------------|-----------------|
| That | (tilka) <u>تِلْكَ</u> | That | (dhālika) <u>ذَلِكَ</u> | (singular) واحد |
| Those two | (tānika) <u>تَانِكَ</u> | Those two | (dhānika) <u>ذَانِكَ</u> | (Dual) تثنیه |
| All those | (ulā'ika) <u>أُولَئِكَ</u> | All those | (ulā'ika) <u>أُولَئِكَ</u> | (Plural) جمع |

| | |
|--------------------------------|--|
| hādhā kitābun | <u>هَذَا كِتَابٌ</u> |
| tilka ummatun | <u>تِلْكَ أُمَّةٌ</u> |
| hādhihī nāqatu | <u>هَذِهِ نَاقَةٌ</u> |
| hādhāni khaṣmāni | <u>هَذَانِ خَصْمَانِ</u> |
| banāti hā'ulā'i | <u>بَنَاتِي هُوَلَاءِ</u> |
| dhālika faḍlullāhi | <u>ذَلِكَ فَضْلُ اللَّهِ</u> |
| fadhānika burhānāni mirrabbika | <u>فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ</u> |
| ulā'ika aṣḥābunnāri | <u>أُولَئِكَ أَصْحَابُ النَّارِ</u> |
| hādhā buhtānun 'azīmun | <u>هَذَا بُهْتَانٌ عَظِيمٌ</u> |
| hādhā min faḍli rabbī | <u>هَذَا مِنْ فَضْلِ رَبِّي</u> |
| hātāni 'imra'atāni | <u>هَاتَانِ إِمْرَأَتَانِ</u> |
| aulādu hā'ulā'i | <u>أَوْلَادُ هُوَلَاءِ</u> |

The underlined words are أَسْمَاءُ إِشَارَةٍ (Demonstrative Pronouns, *asmā' i ishārah*)

THE CARDINAL NUMBERS FROM ONE TO TEN

| | Male | Female | | Male | Female |
|---|--------------------------|------------------------------|----|-------------------------|---------------------------------|
| 1 | wāḥidun وَاحِدٌ | wāḥidatun وَاحِدَةٌ | 6 | sittun سِتُّ | sittatun سِتَّةٌ |
| 2 | ithnāni إِثْنَانٍ | ithnatāni إِثْنَتَانٍ | 7 | sab'un سَبْعٌ | sab'atun سَبْعَةٌ |
| 3 | thalāthun ثَلَاثٌ | thalāthatun ثَلَاثَةٌ | 8 | thamānin ثَمَانٍ | thamāniyatun ثَمَانِيَةٌ |
| 4 | arba'un أَرْبَعٌ | arba'atun أَرْبَعَةٌ | 9 | tis'un تِسْعٌ | tis'atun تِسْعَةٌ |
| 5 | khamṣun خَمْسٌ | khamṣatun خَمْسَةٌ | 10 | 'ashrun عَشْرٌ | 'asharatun عَشْرَةٌ |

THE CARDINAL NUMBERS FROM ELEVEN TO NINETEEN

| | Male | Female | | Male | Female |
|----|--|--|----|---|--|
| 11 | ahada 'ashara أَحَدَ عَشَرَ | iḥda 'ashrata إِحْدَى عَشْرَةَ | 16 | sittata 'ashara سِتَّةَ عَشَرَ | sitta 'ashrata سِتَّ عَشْرَةَ |
| 12 | ithnā 'ashara إِثْنَا عَشَرَ | ithnatā 'ashrata إِثْنَتَا عَشْرَةَ | 17 | sab'ata 'ashara سَبْعَةَ عَشَرَ | sab'a 'ashrata سَبْعَ عَشْرَةَ |
| 13 | thalāthata 'ashara ثَلَاثَةَ عَشَرَ | thalātha 'ashrata ثَلَاثَ عَشْرَةَ | 18 | thamāniyata 'ashara ثَمَانِيَةَ عَشَرَ | thamāniya 'ashrata ثَمَانِيَ عَشْرَةَ |
| 14 | arba'ata 'ashara أَرْبَعَةَ عَشَرَ | arba'a 'ashrata أَرْبَعَ عَشْرَةَ | 19 | tis'ata 'ashara تِسْعَةَ عَشَرَ | tis'a 'ashrata تِسْعَ عَشْرَةَ |
| 15 | khamṣata 'ashara خَمْسَةَ عَشَرَ | khamṣa 'ashrata خَمْسَ عَشْرَةَ | | | |

| | Male/Female | | Male/Female | | Male/Female |
|----|------------------------------|----|---------------------------|-----|-----------------------------|
| 20 | 'ishrūna عِشْرُونَ | 50 | khamṣūna خَمْسُونَ | 80 | thamānūna ثَمَانُونَ |
| 30 | thalāthūna ثَلَاثُونَ | 60 | sittūna سِتُّونَ | 90 | tis'ūna تِسْعُونَ |
| 40 | arba'ūna أَرْبَعُونَ | 70 | sab'ūna سَبْعُونَ | 100 | mi'atun مِائَةٌ |

For numbers such as twenty-one the number 1 to 9 is prefixed to the tens and they are united by the conjunction, و (and). e.g. twenty-one will be pronounced as **وَاحِدٌ وَعِشْرُونَ** (aḥadun wa 'ishrūna).

THE ORDINAL NUMBERS FROM FIRST TO TENTH

| Number | Male | Female | Number | Male | Female |
|------------|------------------------|----------------------------|-------------|-----------------------|---------------------------|
| The First | الأوَّلُ al-awwalu | الأوَّلَى al-ūlā | The Sixth | السَّادِسُ assādisu | السَّادِسَةُ assādisatu |
| The Second | الثَّانِي aththāniyu | الثَّانِيَةُ aththāniyatu | The Seventh | السَّابِعُ assābi'u | السَّابِعَةُ assābi'atu |
| The Third | الثَّالِثُ aththālithu | الثَّالِثَةُ aththālithatu | The Eighth | الثَّامِنُ aththāminu | الثَّامِنَةُ aththāminatu |
| The Fourth | الرَّابِعُ arrābi'u | الرَّابِعَةُ arrābi'atu | The Ninth | التَّاسِعُ attāsi'u | التَّاسِعَةُ attāsi'atu |
| The Fifth | الخَامِسُ al-khāmisu | الخَامِسَةُ al-khāmisatu | The Tenth | العَاشِرُ al-āshiru | العَاشِرَةُ al-āshiratu |

إِمَالَةٌ (Imālah)

Verbally it means to dispose or to make inclined. Conventionally it means to bend a sound of fathah to kasrah and the sound of long vowel alif to the sound of long vowel yā'. For example, in English we pronounce the word, 'Call' in a way that the sound of letter "C" is straight and long. However, if we pronounce the word, 'Cable', here the sound of letter "C" is a bit inclined instead of being straight. This is '*Imālah*' or inclination. In the Holy Qur'an (11:42) there is a word, مَجْرِبَهَا (majrīhā). In this word ر "rā'" instead of reading as ر "ri" will be read as ر "rai" like in English word "rain". After vertical kasrah if there is a blank bend, the vertical kasrah changes to a prolonged kasrah. This is the only example of this kind in the Holy Qur'an.

بَابُ (Bāb)

The fi'l (verb) or ism (Noun) derived from a maṣdar (Infinitive). e.g. Fi'l Mādī (Past tense), Fi'l Muḍāri' (Imperfect tense: a verb indicating Present or Future tense), Fi'l Amr (Imperative tense), Ism Fā'il (Active Participle), Ism Maf'ūl (Passive Participle) and their tenses which have been arranged in a special way, the combination of all these is called a Bāb.

THE HOLY QUR'ĀN

فَإِذَا قَرَأْتَ الْقُرْآنَ

فَأَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ٥

fa idhā qara'tal qur'āna fasta'idh billāhi minashshaiṭānirrajim

And when you recite the Qur'ān, seek refuge with Allāh
from Satan the rejected. (16:99)

RECITATION OF THE HOLY QUR'ĀN

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَمْ يَفْقَهُ مَنْ قَرَأَ الْقُرْآنَ فِي أَقَلِّ
مِنْ ثَلَاثٍ -

'an 'abdillāhibni 'amr^{ra} 'aninnabiyya^{sa} qāla lam yafqah man qaral-qur'āna fi aqalla min thalāthin

Ḥaḍrat 'Abdullāh bin 'Amr^{ra} relates that the Holy Prophet^{sa} said, "The one who recites the whole Holy Qur'ān in less than three days does not understand anything in the Holy Qur'ān."

(Tirmadhī abwābul qirā')

CHAPTER 1

A L-FĀTIḤAH

(Revealed before Hijrah)

Place and Time of Revelation

As reported by many traditionists, the whole of this *Sūrah* was revealed at Mecca and from the very beginning formed part of the Muslim Prayer. The *Sūrah* has been referred to in the Qur'ānic verse, *We have indeed given thee the seven oft-repeated verses and the great Qur'ān* (15:88), which was admittedly revealed at Mecca. According to some reports, the *Sūrah* was also revealed a second time at Medīna. The time of its first revelation, however, may be placed very early in the Prophet's ministry.

Names of the Sūrah and Their Significance

The best-known title of this short *Sūrah*, *i.e.*, *Fātiḥat al-Kitāb*. (Opening Chapter of the Book) is reported on the authority of several reliable traditionists (Tirmidhī and Muslim). The title was later abbreviated into *Sūrah Al-Fātiḥah* or simply *Al-Fātiḥah*. The *Sūrah* is known by quite a number of names, the following ten are more authentic, *viz.*, *Al-Fātiḥah*, *Al-Ṣalāt*, *Al-Ḥamd*, *Umm al-Qur'ān*, *Al-Qur'ān Al-'Aẓīm*, *Al-Sab 'al-Mathānī*, *Umm al-Kitāb*, *Al-Shifā'*, *Al-Ruqyah* and *Al-Kanz*. These names throw a flood of light upon the extensive import of the *Sūrah*.

The name *Fātiḥat al-Kitāb* (Opening Chapter of the Book) signifies that the *Sūrah* having been placed in the beginning serves as a key to the whole subject-matter of the Qur'ān. *Al-Ṣalāt* (The Prayer) signifies that it forms a complete and perfect prayer and constitutes an integral part of the institutional Prayers of Islām. *Al-Ḥamd* (The Praise) signifies that the *Sūrah* brings to light the lofty purpose of man's creation and teaches that the relation of God to man is one of grace and mercy. *Umm Al-Qur'ān* (Mother of the Qur'ān) signifies that the *Sūrah* forms an epitome of the whole of the Qur'ān, containing in a nutshell all the knowledge that has a bearing on man's moral, and spiritual development. *Al-Qur'ān Al-'Aẓīm* (The Great Qur'ān) signifies that although the *Sūrah* is known as *Umm Al-Kitāb* and *Umm al-Qur'ān*, it nevertheless forms part of the Holy Book and is not separate from it, as mistakenly considered by some. *Al-Sab 'al-Mathānī* (The Oft-repeated Seven Verses) signifies that the seven short verses of the Chapter virtually fulfil all the spiritual needs of man. It also signifies that the Chapter must be repeated in every *Rak'at* of Prayer. *Umm al-Kitāb* (Mother of the Book) signifies that the prayer contained in the Chapter was the cause of the revelation of the Qur'ānic Dispensation, *Al-Shifā'* (The Cure) signifies that it provides remedy for all the legitimate doubts and misgivings of man. *Al-Ruqyah* (The Charm) signifies that it is not only a prayer to ward off disease but also provides protection against Satan and his followers,

and strengthens the heart of man against them. *Al-Kanz* (The Treasure) signifies that the *Sūrah* is an inexhaustible storehouse of knowledge.

Al-Fātiḥah Referred to in a Prophecy of the New Testament

The best-known name of the *Sūrah*, however, is *Al-Fātiḥah*. It is interesting to note that this very name occurs in a prophecy of the New Testament: "I saw another mighty angel come down from heaven ... and he had in his hand a little *book open* and he set his right foot upon the sea and his left foot on the earth" (Rev. 10: 1, 2). The Hebrew word for 'Open' is *Fatoah* which is the same as the Arabic word *Fātiḥah*. Again, "And when he (the angel) had cried, seven thunders uttered their voices" (Rev. 10:3, 4). "The seven thunders" represent the seven verses of this Chapter. Christian scholars say that the Prophecy refers to the second advent of Jesus Christ, and this has been established by actual facts. The Holy Founder of the Aḥmadiyya Movement, Ḥaḍrat Mirzā Ghulām Aḥmad in whose person the prophecy relating to the second advent of Jesus has been fulfilled, wrote commentaries on this Chapter and deduced arguments of the truth of his claim from its contents and always used it as a model prayer. He deduced from its seven short verses Divine realities and eternal verities, which were not known before. It was as if the Chapter had been a sealed book until its treasures were laid bare by Ḥaḍrat Aḥmad. Thus was fulfilled the prophecy contained in Rev 10:4. "And when the seven thunders had uttered their voices, I was about to write and I heard a voice from heaven saying unto me "Seal up those things which the seven thunders uttered and write them not:" The prophecy referred to the fact that *Fatoah* or *Al-Fātiḥah* would, for a time, remain a closed book, but that a time would come when treasures of spiritual knowledge contained in it would be laid bare. This was done by Ḥaḍrat Aḥmad.

Connection With the Rest of the Qur'ān

The *Sūrah* forms, as it were, an introduction to the Qur'ān. It is, in fact, the Qur'ān in miniature: Thus at the very beginning of his study, the reader becomes familiar in broad outline with the subjects he should expect to find in the Holy Book. The Holy Prophet is reported to have said that *Sūrah Al-Fātiḥah* is the most important Chapter of the Qur'ān. (Bukhārī)

Subject-Matter

The *Sūrah* contains the essence of the entire Qur'ānic teaching. It comprises, in outline, all the subjects dealt with at length in the body of the Qur'ān. It starts with a description of the fundamental attributes of God, which form the pivot round which all the other Divine attributes revolve, and the basis of the working of the universe and of the relation between God and man. The four principal Divine attributes, *Rabb* (Creator, Sustainer and Developer), *Raḥmān* (Gracious), *Raḥīm* (Merciful) and *Maliki Yaum al-Dīn* (Master of the Day of Judgment) signify that after having created man, God endowed him with the best natural capabilities and provided the means and material needed for his

physical, social, moral and spiritual development. Further, He made a provision that man's strivings and endeavors should be amply rewarded. The *Sūrah* goes on to say that man has been created for '*ibādah*, i.e., the worship of God and the attainment of His nearness and that he constantly needs His help for the fulfillment of this supreme object. The mention of the four Divine attributes is followed by a comprehensive prayer in which all the urges of the human soul find full expression. The prayer teaches that man should always seek and invoke the assistance of God that He may provide him with the means required for success in this life and in the life to come. But as man is apt to derive strength and inspiration from the good example of those noble and great souls of the past, who achieved the object of their life, he is taught to pray that like them God should open up for him also avenues of unlimited moral and spiritual progress. Finally, the prayer contains a warning lest after having been led to the right path he should stray away from it, lose sight of his goal and become estranged from his Creator. He is taught to remain always on his guard and constantly to seek God's protection against any possible estrangement from Him. This is the subject, which is put in a nutshell in *Al-Fātiḥah* and this is the subject with which the Qur'ān deals fully and comprehensively, citing numerous examples for the guidance of the reader.

Believers are enjoined that before reading the Qur'ān they should solicit God's protection against Satan: *When thou recites the Qur'ān, seek refuge with Allāh from Satan, the rejected* (16:99). Now, refuge or protection implies; (1) that no evil should befall us; (2) that no good should escape us; and (3) that after we have attained goodness, we may not again relapse into evil. The prescribed words of the prayer are: "I seek refuge with Allāh from Satan, the rejected," which must precede every recitation of the Qur'ān.

A Chapter of the Qur'ān --- and there are 114 of them --- is called a *Sūrah*. This word, rendered into English as 'Chapter,' means, (1) rank and eminence; (2) a mark or sign; (3) an elevated and beautiful edifice; and (4) something full and complete ('Aqrab & Qurtūbī). The Chapters of the Qur'ān are called *Sūrahs* because (a) one is exalted in rank by reading them and attains to eminence through them; (b) they serve as marks for the beginning and the end of the different subjects dealt with in the Qur'ān; (c) they are each like a noble spiritual edifice and (d) each one of them contains a complete theme. The name *Sūrah* for such a division has been used in the Qur'ān itself (2:24 and 24:2). It has been used in the Ḥadīth also. Says the Holy Prophet: "Just now a *Sūrah* has been revealed to me and it runs as follows" (Muslim). From this it is clear that the name *Sūrah* for a division of the Qur'ān has been in use from the very beginning of Islām and is not a later innovation

AL-FĀTIHĀH

(Revealed before Hijra)

1. In the name of Allah, the Gracious, the Merciful.
2. All praise belongs to Allah, Lord of all the worlds,
3. The Gracious, the Merciful,
4. Master of the Day of Judgment.
5. Thee alone do we worship and Thee alone do we implore for help.
6. Guide us in the right path—
7. The path of those on whom Thou hast bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray.

سُورَةُ الْفَاتِحَةِ مَكِّيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝۱

(میں پڑھتا ہوں) ساتھ نام اللہ کے (جو) رحمن (اللہ) رحیم ہے

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝۲ الرَّحْمَنِ

سب تعریفیں اللہ کی ہیں (جو) رب ہے تمام جہانوں کا رحمن ہے

الرَّحِيمِ ۝۳ إِلَهٍ إِلَهٍ ۝۴ رَبِّكَ

رحیم ہے ہاک ہے وقت جزائرا کا تیری ہی

تَعْبُدُهُ ۝۵ وَإِيَّاكَ نَسْتَعِينُ ۝۶ إِيَّاكَ نَا

ہم عبادت کرتے ہیں اور تجھی سے ہم مدد چاہتے ہیں دکھا ہیں

الصِّرَاطَ الْمُسْتَقِيمَ ۝۷ صِرَاطَ الَّذِينَ

راستہ سیدھا راستہ ان لوگوں کا کہ

أَنْعَمْتَ عَلَيْهِمْ ۝۸ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

انعام کیا تو نے جن پر نہ ان کا کہ غضب کیا گیا جن پر

وَالَّذِينَ ضَلَّوْا

اور نہ گمراہوں کا -

CHAPTER 2

AL-BAQARAH (Revealed after Hijrah)

Title, Date of Revelation and Context

This, the longest *Sūrah* of the Qur'ān, was revealed at Medīna in the first four years after the *Hijrah* and is known as Al-Baqarah. The name was used by the Holy Prophet himself. The *Sūrah* seems to have derived its title from vv. 68-72 where an important incident in the life of the Jewish nation is briefly mentioned. For a long time the Jews had lived in Egypt as serfs and slaves under the most cruel bondage of the Pharaohs who were cow-worshippers. as is generally the case with subject races, they had borrowed from, and slavishly imitated, many customs and habits of the Egyptians and consequently had come to possess a strong liking, bordering on adoration, of the cow. When Moses told them to sacrifice a particular cow which symbolized their object of worship, they made a great fuss about it. It is this incident to which vv. 68-72 refer. Besides, Al-Baqarah, the *Sūrah* possesses another name - *Al-Zahrā'*, and both this *Sūrah* and Āl 'Imrān are jointly known as *Al-Zahrwān* - The Two Bright Ones (Muslim). The Holy Prophet is reported to have said: 'Everything has its peak, and the peak of the Qur'ān is Al-Baqarah' (Tirmidhi). The *Sūrah* is placed next to Al-Fātiḥah because it embodies answers to all the important problems which at once confront the reader when he turns from Al-Fātiḥah to a study of the main book. Though generally connected with all the other *Sūrahs*, Al-Fātiḥah possesses a special relationship with Al-Baqarah which constitutes the fulfillment of the prayer, 'Guide us in the straight path... Thy displeasure.' Indeed Al-Baqarah with its discourses upon the Signs, the Book, the Wisdom and the Means of purification (2:130), constitutes an appropriate and comprehensive reply to that great prayer.

Subject-Matter

It is sometimes said that the Qur'ān starts with this *Sūrah* as its very opening verse, viz., "This is a perfect book; there is no doubt about it." shows; while Al-Fātiḥah being, as it were, the Qur'ān in miniature though forming its integral part, possesses an independent and peculiar position of its own (15:88). The subject matter of this long Chapter is epitomized in its 130th verse. This verse contains a prayer of the Patriarch Abraham in which he implores God to raise a Prophet among the Meccans who should (1) recite to them the Signs of God; (2) give the world a Scripture containing perfect laws of the *Shariyy'ah*; (3) explain the wisdom underlying them; and (4) should lay down principles and rules of conduct which should bring about complete spiritual transformation in their lives and should make them a great and powerful nation, fit to lead the whole world. The four great objects for which Abraham prayed have been dealt with in this Chapter in the same order in which he

prayed for them. The "Signs" are discussed in the first 68 verses, the "Book" and "Wisdom" in vv. 169-243 and lastly "the Means of national progress in vv. 244-287. "The recital of the Signs" refers to the arguments about the truth of the Holy Prophet; "the teaching of the Book and Wisdom" to the laws of the *Shariyy'ah* laid down in the *Sūrah* and the wisdom or philosophy which underlines them, and last of all in elucidation of the subject of the spiritual changes spoken of in Abraham's prayer it refers to the principles that lead to national awakening.

The *Sūrah* has 40 sections and 287 verses. It opens with a statement of three fundamental beliefs - belief in God, Revelation and Life after death and two practical ordinances about Prayer and *Zakāt*, the rest being an extension and explanation of these principles and ordinances. In response to the prayer for guidance, the Qur'ān claims to present a perfect code of laws which comprises all the truths that were found in earlier revealed Scriptures, with much more that they did not contain, and claims also to guide man to the highest pinnacle of spiritual glory. The second section decries and deprecates mere verbal profession of faith which has no deep roots in the heart. The third section, however, lays down standards and criteria by which the truth of the Qur'ān can be tested and verified. And for this purpose it draws pointed attention to the process of evolution working in the physical universe. This process is to be seen in the spiritual realm also. Then mention is made of the first link in this spiritual chain - of Adam, the first man, to whom God revealed His Will. In the 4th section we are told that objections are being raised against the Holy Prophet. But these objections cannot detract from his truth even as they could not detract from Adam's truth. The next twelve sections - 5th to 16th - dispose of the objections, *viz.*, where was the necessity of a new revelation when God has already revealed Himself to Adam? It is stated that in harmony with progressive evolution in the spiritual system, God has been sending down His revelation in every age, every succeeding revelation being an improvement upon the preceding one. Moses was the Founder of a new *Shariyy'ah*. He was followed by a galaxy of Divine Messengers who were opposed and persecuted by the Israelites. Persistent defiance of Divine commandments on the part of the Israelites and their inquiries made them lose their title to Divine grace. Hence Prophethood, in accordance with biblical prophecies, was transferred to the House of Ishmael and the Holy Prophet was raised in the barren and arid Valley of Mecca with the most perfect and complete Law. This filled the Israelites with rage though they had no right to fret and fume at their being deprived of Prophethood. They opposed the Holy Prophet and spared no pains to bring him to naught. But opposition to Divine purpose has never succeeded.

The next two sections dispense with the objections of the Israelites as to why the Holy Prophet has given up the *Qiblah* of all the former Prophets in favor of the *Ka'bah*. They are told that in the first place facing a certain direction in Prayers or fixing a particular place as the *Qiblah* cannot be an object to be sought after, it only serves to bring about and maintain unity among a people. Secondly, in the prayers which Abraham had offered for the sons of Ishmael, it was prophesied that Mecca would one day become a place of pilgrimage for them and *Ka'bah* their *Qiblah*. In the

19th section it is mentioned that the Holy Prophet will meet strong opposition from disbelievers in the discharge of his onerous mission, and this opposition will continue till the Fall of Mecca. The 20th section draws attention to the supreme truth that all that is stated above is not an idle guess or conjecture; the very creation of the heavens and the earth, the alteration of day and night and other natural phenomena bear incontrovertible testimony to its truth inasmuch as, on the one hand, the law of nature points to the existence of a spiritual law and to a process of progressive evolution in it and, on the other hand, the whole universe seems to be working in support of the Holy Prophet. With the 21st section begins a description of the ordinances of the *Shariyy'ah* and the wisdom underlying them; and first of all directions have been laid down for using lawful (*Ḥalāl*) and wholesome (*Ṭayyib*) food, because human actions are governed by man's mental condition and his mental condition is strongly influenced by the food he eats. In the 23rd section substance of Islāmic teaching is given which consists of belief in God, Life after death, revealed Scriptures and Divine Messengers. Doing good to others, worship and contributions to national funds are also mentioned as constituents of righteous conduct. To these, observance of patience under trials and fulfillment of solemn promises are added. Maintenance of justice, legitimate help of relatives and observance of social laws, of which the law of inheritance occupies a most important place, are also regarded as important. In the next section stress is laid on devotional exercises which purpose is fulfilled by the Islāmic Fast. Sections 24th and 25th deal with rites and laws pertaining to Pilgrimage which plays a very important role in bringing about national unity and solidarity among Muslims. In section 26th light is shed on the philosophy of ordinances of *Shariyy'ah* which should be shown due regard because outward acts have a very potent effect on inward purity. Then it is stated that the laws of *Shariyy'ah* are disregarded because men generally do not like to spend their time and money in the cause of God and they adduce lame excuses to shirk their duty in this respect. In fact, no progress is possible without sacrifice and believers are exhorted to spend their hard-earned wealth in the way of Allāh so that full religious freedom may be established. In section 27th we are told that when religious freedom is interfered with, fighting becomes obligatory and sacrifice of life and money necessary. Then it is stated that, in order to while away their time and to seek mental relief, people indulge in drinking, and in order to collect money to meet the expenses of war, they have recourse to gambling. Islām condemns these evil practices. Next, we are told that war leaves behind many orphans who should be properly looked after, and in this connection Muslims are enjoined not to contract marriage with idolatrous women because it is calculated to disturb the harmony of their domestic life. In sections 28th, 29th, 30th, and 31st, we are told not to have sexual intercourse with women in their monthly courses which is a sort of temporary separation. These instructions are followed by laws that govern divorce which is more or less a permanent separation and then by laws that concern suckling and also treatment of widows. Sections 32nd and 33rd deal with principles that have a special bearing on national wakening and by observing which alone a people can make real progress, and Muslims are told that a people who seek to occupy an honored place among the powerful nations must be prepared to face death to promote the cause of truth and righteousness. In section 34th it is mentioned that man's stay on earth is but

temporary and he should spare no effort to establish real connection with the Creator, and this is only possible by deep meditation on Divine attributes. Then in *Āyat al-Kursī* which the Holy Prophet has termed as one of the best and most exalted Qur'ānic verses a brief but very comprehensive mention is made of God's attributes and it is said that no compulsion is needed to exhort a person to establish his connection with the Possessor of such noble and sublime attributes. Then in 35th section it is stated that whereas moral righteousness takes place in an individual directly through God's own grace, moral transformation comes about among nations through the instrumentality of Divine Messengers, and hints that both these kind of reformation are decreed to take place four times among the progeny of Abraham. Next it is said that both collective effort and national cooperation are essential for moral transformation to take place on national scale; the results in this respect of the concerted and collective efforts and mutual cooperation of true believers are far in excess of their sacrifices. Then all transactions based on interest are strictly forbidden and the giving and taking of interest has been denounced as tantamount to waging war against God and His Prophet because transactions based on interest are against the spirit of mutual help and cooperation and of doing good to fellow beings. Muslims are further told that they should entertain no apprehension that no progress is possible without interest. God has decreed that eventually destruction will overtake nations which give or take interest. Next, it is stated that one way of rendering mutual help and cooperation is to advance money on loan but all transactions dealing with lending and borrowing money should be properly written down. The *Sūrah* ends on the beautiful note that whereas the above-mentioned directions are necessary for bringing about moral transformation among a people, the best, the safest and the surest means to raise their moral standard and to effect real and true righteousness and purity of character among them is that they should have firm faith in the Word of God, constantly keep in view, reflect and mediate upon His attributes and should seek Divine help by prayer sincerely offered to him.

This is, in brief, a summary of the subject-matter of this longest of the Qur'ānic *Sūrahs* and the moral is forcefully brought home directly to the disbelievers in general and to the people of the Book in particular that in the Holy Prophet is fulfilled the prayer of the Patriarch Abraham and thus if the Holy Prophet is rejected, Abraham will have to be regarded as a liar and an impostor and consequently the whole Mosaic Dispensation and Christianity also will be dubbed as tissues of lies and falsehoods. Indirectly, the truth of the Message of Islām has been made clear for the whole world to accept because the creation of man possesses a great and sublime object and that object can only be fulfilled by believing in the Message embodied in the Qur'ān which alone now contains the right *Shariyy'ah* and sheds light on the wisdom and philosophy of its ordinances and by believing in and acting upon which alone can purity of the heart and Divine Realization be attained.

AL-BAQARAH

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.
2. Alif Lām Mīm *.
3. This is a perfect Book; there is no doubt in it; *it* is a guidance for the righteous,
4. Who believe in the unseen and ob-serve Prayer, and spend out of what We have provided for them;
5. And who believe in that which has been revealed to thee, and that which was revealed before thee, and they have firm faith in what is *yet* to come.
6. It is they who follow the guidance of their Lord and it is they who shall prosper.

* I am Allah, the All-Knowing.

سورۃ البقرۃ مدنیۃ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝۱

(میں پرمتناہوں) ساتھ آنا اللہ کے (جو) رحمن (اور) رحیم ہے

۝۱ ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ ۝۲

الف۔ لآ۔ تسمیٰ یہ کتاب (میں) کوئی شک (کی بات) جس میں

هُدًى لِّلْمُتَّقِیْنَ ۝۳ الَّذِیْنَ یُوْمِنُوْنَ

ہدایت ہے متقوں کے لیے وہ جو کہ ایمان لاتے ہیں

بِالْغَیْبِ وَیُقِیْمُوْنَ الصَّلٰوةَ وَرِیْضًا

غیب پر اور قائم کرتے ہیں نماز اور اس سے

رَضًا ۝۴ یُنْفِقُوْنَ مِمَّا رَزَقْنٰهُمْ سِرًّا

یا آگے ان کو خرچ کرتے ہیں اور وہ جو کہ ایمان لاتے ہیں

بِمَا اَنْزَلْنَا لَیْلًا ۝۵ وَ مَا اَنْزَلْنَا مِنْ قَبْلِكَ

اس پر جو آتا رہا تیری طرف اور جو آتا رہا گئے پہلے تجھ سے

وَبِالْاٰخِرَةِ هُمْ یُوْفَوْنَ ۝۶ اُوْلٰئِكَ عَلٰی

اور آخرت پر وہ یقین رکھتے ہیں یہ لوگ

7. Those who have disbelieved—it being equal to them whether thou warn them or warn them not—they will not believe.

8. Allah has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a great punishment.

R. 2.

9. And of the people there are some who say, 'We believe in Allah and the Last Day,' while they are not believers at all.

10. They would deceive Allah and those who believe, and they deceive none but themselves; only they perceive *it* not.

11. In their hearts was a disease, and Allah has increased their disease to them; and for them is a grievous punishment because they lied.

12. And when it is said to them: 'Create not disorder on the earth,' they say: 'We are only promoters of peace.'

13. Beware! it is surely they who create disorder, but they do not perceive *it*.

14. And when it is said to them, 'Believe as *other* people have believed,' they say: 'Shall we believe as the foolish have believed?' Beware! it is surely they that are foolish, but they do not know.

هُدًى مِّن رَّبِّهِمْ وَأُوذِيَكَ هُمُ الْمُفْلِحُونَ ﴿١٤﴾ الَّذِينَ
 دایت پر ہیں ایچرب کی اور یوگ ہی کایاب ہونے والے ہیں یقیناً جن لوگوں نے
 كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا
 گزیا بار ہے اُن پر خواہ ڈرایا تو نے اُن کو یا نہ ڈرایا تو نے اُن کو نہیں
 يُؤْمِنُونَ ﴿١٥﴾ خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ
 ایمان لاتے ہر کردی اللہ نے دلوں پر ان کے اور کان پر ان کے اور

أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٦﴾ وَمِنَ النَّاسِ
 آنکھوں پر ان کی پردہ ہے اور ان کے سبب عذاب ہے بڑا اور بعض لوگ
 مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿١٧﴾
 ایسے جو کہتے ہیں کہ ایمان لائے ہم اللہ اور آخری دن پر حالاً نہیں ہیں وہ ہرگز نہیں

يُخَدَعُونَ ﴿١٨﴾ أَلَلَّهِ وَالَّذِينَ آمَنُوا، وَمَا يُخَدَعُونَ إِلَّا أَنفُسَهُمْ
 دھوکا دیتے ہیں اللہ اور ان لوگوں کو جو ایمان لائے اور نہیں دھوکا دیتے سزا اپنے آپ کو
 وَمَا يَشْعُرُونَ ﴿١٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ، فَزَادَهُمُ اللَّهُ
 اور ہیں محسوس کرتے دلوں میں ان کے بیماری تھی پھر بڑھا دیا ان کو اللہ نے

مَرَضًا، وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٠﴾ يَمَّا كَانُوا لَا يَكْذِبُونَ ﴿٢١﴾
 بیماری میں اور ان کے لیے عذاب ہے دردناک سبب ان کے کہ جتنے وہ بھڑکتے ہوئے

إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ
 جب کہا جاتا ہے ان کو کہ نہ فساد کرو زمین میں کہتے ہیں سوائے ان کے کہیں کوہم

مُضِلُّونَ ﴿٢٢﴾ أَلَّا تَتَهُمُ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا
 اصلاح کرنے والے ہیں آگاہ ہر جاؤ یقیناً یہ ہی مفسد ہیں دیکھیں نہیں

يَشْعُرُونَ ﴿٢٣﴾ وَإِذَا قِيلَ لَهُمُ امْنُوا كَمَا مَنَ النَّاسُ
 محسوس کرتے اور جب کہا جاتا ہے ان کو کہ ایمان لاؤ جیسا کہ ایمان لائے لوگ (تو)
 قَالُوا إِنَّا نؤمنُ كَمَا آمَنَ السُّفَهَاءُ أَلَّا نَنهَمُ هُمْ
 کہتے ہیں کیا ہم ایمان لادیں جیسا کہ ایمان لائے ہیں بے وقوف آگاہ ہر جاؤ یہ ہی

کے ہیں کیا ہم ایمان لادیں جیسا کہ ایمان لائے ہیں بے وقوف آگاہ ہر جاؤ یہ ہی

15. And when they meet those who believe, they say: 'We believe;' but when they are alone with their ringleaders, they say: 'We are certainly with you; we are only mocking.'

16. Allah will punish their mockery and will let them continue in their transgression, wandering blindly.

17. These are they who have taken error in exchange for guidance; but their traffic has brought them no gain, nor are they rightly guided.

18. Their case is like the case of a person who kindled a fire, and when it lighted up all around him, Allah took away their light and left them in thick darkness; they see not.

19. *They are deaf, dumb and blind; so they will not return.*

20. Or it is like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunder-claps for fear of death, and Allah encompasses the disbelievers.

السُّفَهَاءَ وَلٰكِنْ لَا يَعْلَمُونَ ﴿١٣﴾ وَاِذَا الْكٰفِرُ الْاٰذِنُ

لے دوتوں میں نہ لیں نہیں جانتے اور جب یہ ملتے ہیں ان لوگوں کو جو

اٰمَنُوْا قَا تُوْا اٰمَنَّا بِهٖ وَاِذَا اَخْلَوْا اِلٰی شٰطِطِيْنِهِمْ قَا تُوْا اِنَّا

ایمان لانے لگتے ہیں ایمان لانے ہم اور جب اکیسے جوتے ہیں اپنے شیطانوں کی طرف کہتے ہیں ہم

مَعَكُمْ اِنْ تَمَّا نَحْنُ مُسْتَهْزِءُوْنَ ﴿١٤﴾ لَلّٰهُ يَسْتَهْزِئُ بِهٖمْ

تعمیل میں ہمارے ساتھ ان کے نہیں کہ تم سنی کرنے والے ہیں اللہ ہنسی کی سزا دے گا انہیں

وَيَمْدُ هُمْ فِيْ طٰغِيَّتِهِمْ يَعْمَهُوْنَ ﴿١٥﴾ وَاِلَيْكَ اَلَّذِيْنَ

اور مدد دے گا ان کو اپنی سرکشی میں بھٹک رہے ہیں یہ لوگ وہ ہیں جنہوں نے

اَسْتَرَوْا الصَّلٰةَ بِالْهُدٰى فَمَا رِيْحَتْ تَجَارَتُهُمْ وَا

خرید ہی گرا ہی بولے ہدایت کے پس نہ بچ دیا تجارت نے ان کی اور

مَا كَانُوْا مُهْتَدِيْنَ ﴿١٦﴾ مَثَلُهُمْ كَمَثَلِ الَّذِيْ اَسْتَوْدَعْتَهُ

نہ ہوتے وہ ہدایت پانے والے حالت ان کی مانند حالت اس شخص کی ہے جس نے چلائی

نَارًا فَلَمَّا اَصْبٰت مَا حَوْلَهُ دَهَبَ اللّٰهُ بِنُوْرِهِمْ وَا

آگ ، پھر شیب روشنی اس آگ نے ہے جو اور دکھاتا ہے بے لگا اللہ نور ان کا اور

تَرٰكَّهُمْ فِيْ ظُلْمٰتٍ لَا يَبْصُرُوْنَ اَصْبٰتُكُمْ عُمٰى قَهْمُ

چھوڑ دیا ان کو اندھروں میں کہ نہیں دیکھتے وہ ہر سہی ہو گئے ہیں اندھے ہیں پس وہ

لَا يَرْجِعُوْنَ ﴿١٧﴾ اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلْمٰتٌ

نہیں رجوع کرتے یا مانند بارش کی بادل سے کہ اس میں اندھیرے ہیں

وَرَعْدٌ وَّبَرْقٌ يَّجْعَلُوْنَ اَصْبٰتًا يَّعْمَهُوْنَ اِذَا زُلْمَتُوْنَ

اور لوگ اور جگ ہے ڈالتے ہیں انگلیں اپنی کانوں میں اپنے

الصَّوْاِغِيْ حَذَرَ الْمَوْتِ ؕ وَاللّٰهُ مُجِيْبٌ بِالْكَفْرِ ﴿١٨﴾

بیکوں کے سبب ڈرتے موت کے اور اللہ کھینے والا ہے کافروں کو

يَكَاذِبُوْنَ يَخْطَفُ اَبْصَارَهُمْ كَلَمًا اَضْآءًا لَهُمْ

قریب ہے جگ کہ اچھلے ان کی جب کبھی روشنی ہوتی ہے ان کے لیے

21. The lightning might well-nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if Allah willed, He could take away their hearing and their sight; surely, Allah has the power to do all that He wills.

R. 3.

22. O ye men, worship your Lord Who created you and those who were before you, that you may become righteous;

23. Who made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and there-with brought forth fruits for your sustenance. Set not up, therefore, equals to Allah, while you know.

24. And if you are in doubt as to what We have sent down to Our servant, then produce a Chapter like it, and call upon your helpers beside Allah, if you are truthful.

25. But if you do *it* not – and never shall you do *it* – then guard against the Fire, whose fuel is men and stones, *which is* prepared for the disbelievers.

26. And give glad tidings to those who believe and do good works, that for them are Gardens beneath which flow streams.

مَسْئُوا فِيهِ قَوْ، وَلَا آظْلَمَ عَلَيْهِمْ قَامُوا، وَلَوْ شَاءَ اللَّهُ

پہلے ہوتے ہیں اس میں اور جب انہیں ظلم کرنے ہے ان پر غم نہ ملے اور اگر چاہے اللہ

لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ

تو لے جاوے گا ان کے اور آنکھیں ان کی یقیناً اللہ پر بات پر قدرت

قَدِيرٌ يُرِيكُمَا آيَاتِنَا ثُمَّ يَمُوتُ لِيُبَيِّنَ لَهُمُ الَّذِي كَفَرُوا

رکھنے والا ہے۔ اسے لوگو عبادت کرو رب اپنے کی وہ میں نے پیدا کیا تم کو

وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٣١﴾ الَّذِي يَجْعَلُ لَكُمْ

اور انہیں جو پہلے تھے تم سے تاکر متقی ہو وہ جس نے بنایا تمہارے لیے

الْأَرْضَ فَرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

زمین کو بچھونا اور آسمان کو چھت اور آتا باران سے پانی

فَأَخْرَجَ مِنْهَا شجرًا لَكُمْ، فَلَا تَجْعَلُوا لِلَّهِ

پھر نکالے اس کے درخت پھولوں سے رونق تمہارے لیے، پھل نہ بناؤ اللہ کے

أَنْدَادًا إِنْ كُنْتُمْ تَرْتَبُونَ ﴿٣٢﴾ وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا

شکریک اور تم جانتے ہو اور اگر ہو تم کسی شک میں متقی اسکے

نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ مَادَعُوا

جو آتا رہا تم نے بندہ پر اپنے تو لاؤ کوئی سورہ مانند اس کی اور بلاؤ

شَهَادَةً كَمَا كُنْتُمْ تُدْعُونَ ﴿٣٣﴾ اللَّهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٤﴾ فَإِنْ

مشہدوں کو اپنے سوائے اللہ کے اگر ہو تم سچے پھر اگر

لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا اللَّهَ الَّذِي تَدْعُونَ وَتُحَدِّثُونَ

نہ کیا تم نے (ایسا) اور اگر نہیں کرو گے (ایسا) تو ڈرو اس کا جسے ایڑھیں جس کا

النَّاسُ وَالْجِبَارُ أَعْدَتُ لِلْكَافِرِينَ ﴿٣٥﴾ وَبَشِّرِ

آدمی اور پتھر میں تیار کی گئی ہے کافروں کے لیے اور بشارت دے

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّ لَهُمْ حَدِيثًا حَمِيمًا

ان لوگوں کو جو ایمان لائے اور کیں انہوں نے کیا کیا

كَرِيمًا ﴿٣٦﴾ كَرِيمًا ﴿٣٧﴾ كَرِيمًا ﴿٣٨﴾ كَرِيمًا ﴿٣٩﴾ كَرِيمًا ﴿٤٠﴾

Whenever they are given a portion of fruit therefrom, they will say: 'This is what was given us before,' and gifts mutually resembling shall be brought to them. And they will have therein mates perfectly pure, and therein will they abide.

27. Allah disdains not to give an illustration as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say: 'What does Allah mean by such an illustration?' Many does He adjudge by it to be erring and many by it does He guide, and none does He adjudge thereby to be erring except the disobedient,

28. Who break the covenant of Allah after having established it, and cut asunder what Allah has bidden to be joined, and create disorder in the earth; it is these that are the losers.

29. How can you disbelieve in Allah? When you were without life, He gave you life, and then He will cause you to die, then restore you to life, and then to Him shall you be made to return.

مِنْ تَحْتِهَا لَا تَهْمُ كَلِمًا رِزْقًا وَمِنْ قَمَرَةٍ

نیچے جن کے نہیں جب کبھی دیکھے جاویں گے ان باتوں سے کوئی عمل بطور

رِزْقًا، قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ وَأَنْتُمْ بِهِ

رزق کے کہیں گے یہ دیکھا ہے سبے (جہی) اور ان کو جا چاہے گا

مُتَشَابِهًا، وَلَكُمْ فِيهَا آذَانٌ مَطَهَّرَةٌ لَكُمْ فِيهَا

دو (رزق) تاجتا، اور ان کے نیچے ان میں پیرہ اور وہ ان میں

خَلِيدٌ وَإِنَّ اللَّهَ لَا يَسْتَحْجِي أَنْ يَضْرِبَ مَثَلًا مَا

دہریڑے والے ہیں۔ یقیناً اللہ نہیں رکتا کہ بیان کرے مثال کوئی سی

يَعْوَضُهُ فَمَا فَوْقَهَا، فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ

پہنچ کر رہا، پھر اس کی جو زبان ہو ان سے پس جو لوگ ایمان لائے تو جانتے ہیں

أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ، وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ

کہ وہ حق ہے ان کے رب کی طرف سے، اور جو لوگ کافر ہوئے تو کہتے ہیں

مَا آدَاءَ اللَّهِ بِهِمْ لِيُضِلُّ بِهِ كَثِيرًا وَيَهْدِي

کیا ارادہ کیا اللہ نے اس کے ساتھ بطور مثال کے گمراہ کرنا ہے ساتھ کے بتوں کو اور ہدایت دیتا ہے

بِهِ كَثِيرًا، وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ الَّذِينَ

ساتھ کے بتوں کو اور نہیں گمراہ کرتا ساتھ اس کے مگر فاسقوں کو وہ جو کہ

يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ، وَيَقْطَعُونَ

توڑتے ہیں عہد اللہ کے بعد اس کے پختہ کرنے کے اور کاٹتے ہیں اس

مَا آمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ،

(تسلی) کو حکم کی بات ہے جسے سنیں کہ وہ جو ارادہ اور فساد کرتے ہیں زمین میں

أُولَئِكَ هُمُ الْخَاسِرُونَ كَيْفَ تَكْفُرُونَ يَا لَيْلَىٰ كُنْتُمْ

یہ لوگ ہی نقصان اٹھانے والے ہیں۔ کس طرح انکار کرتے ہو تم اللہ کا حال کو تھے تم

أَمْوَالًا فَأَخْبَاكُمْ، ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ

یہ جان پھرتا ہے زندہ کیا تم کو پھر موت دے گا تم کو پھر زندہ کرے گا تم پھر طرف الکل

35. And remember the time when We said to the angels: 'Submit to Adam,' and they *all* submitted. But Iblis *did not*. He refused and was too proud; and he was of the disbelievers.

36. And We said: 'O Adam, dwell thou and thy wife in the garden, and eat therefrom plentifully wherever you will, but approach not this tree, lest you be of the wrongdoers.'

37. But Satan caused them both to slip by means of it and drove them out of *the state* in which they were. And We said: 'Go forth; some of you are enemies of others, and for you there is an abode in the earth and a provision for a time.'

38. Then Adam learnt from his Lord certain words of *prayer*. So He turned towards him with mercy. Surely, He is Oft-Returning *with compassion, and is Merciful*.

39. We said: 'Go forth, all of you, from here. And if there comes to you guidance from Me, then whoso shall follow My guidance, on them *shall come* no fear, nor shall they grieve.'

40. But they who will disbelieve and treat Our Signs as lies, these shall be the inmates of the Fire; therein shall they abide.

وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٥﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا

اور جو ہو تم : چھپاتے اور سب کا ہم نے خشنودی کو سجدہ کرو

لَاذْ فَسَجَدُوا إِلَّا لِبَلِيسَ مَا بَىٰ وَاسْتَكْبَرَ وَكَانَ

آدم کو میں سجدہ کیا انہوں نے سوائے ابلیس کے اس نے انکار کیا اور تکبر کیا اور ہو گیا

مِنَ الْكَافِرِينَ ﴿٣٦﴾ وَقُلْنَا يَا مَعْشَرَ آدَمَ اذْكُوا وَشَرِبُوا

کا فریوں میں سے اور کھاؤ اور پیو اور تمہاری

الْجَنَّةَ وَلَا تَقْرَبُوا الشَّجَرَةَ الَّتِي كُنْتُمْ

اباں جین اور کھاؤ دونوں ان میں سے باغیخت جاں چاہو تم اور نہ قریب جاں

هٰذِهِ الشَّجَرَةَ فَتَكُونُوا مِنَ الظَّالِمِينَ ﴿٣٧﴾ قَالَ لَهُمَا

اس درخت کے درجہ بجاؤ گے ظالموں سے پھر چھپلا یا ان کو

الشَّيْطَانُ عَنَّمَا فَاخَرَجَهُمَا مِمَّا كَانَا فِيهِمْ وَقُلْنَا

شیطان نے اس سے پھر نکالا ان کو اس سے کہ حق وہ جس میں اور کھا کر گئے

اٰهِيْطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ

اترو بعض تمہارا بعض کے لیے دشمن ہے اور تمہارے لیے زمینیں نظر آ

وَمَتَاعٌ اِلٰى حِيْبٍ ﴿٣٨﴾ فَتَلَقَىٰ اٰدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ

اور تادمہ آگیا ہے ایک مدت تک پھر سیکھے آدم نے رب اپنے سے چند کلمات پھر توبہ کے ساتھ

عَلَيْكُمْ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٩﴾ قُلْنَا اٰهِيْطُوْا

تمہیں ہوا وہ ان پر یقیناً وہ ہی نفل کیساتھ تمہیں جو ہر روز الہست رحم کرنے والا ہے کہا تم نے اترو

مِنْهَا جَمِيْعًا ۗ فَاَمَّا يَا زِينَتِكُمْ رَبِّيْ هٰذِيْ فَمَنْ تَبِعَ

اس سے سب کے سب پھر گرائے تمہارے پاس یہی طرف سے کوئی بات سو جنہوں نے پیروی

هٰذِيْ فَلَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٤٠﴾ اَلْوَالِدٰتُ

میری پرہیزگاری تو نہیں خوف ان پر اور نہ غمگین ہوں گے اور جن لوگوں نے

كَفَرُوْا وَكَانَتْ اٰبَاؤُهُمْ اٰيَاتِنَا اَوْ لَيْكَلِمْ اَصْحٰبُ النَّارِ ۗ هُمْ

کفر کیا اور چھپلایا ہماری آیتوں کو بولگ ایک واسے ہیں وہ

کفر کیا اور چھپلایا ہماری آیتوں کو بولگ ایک واسے ہیں وہ

R. 5.

41. O children of Israel! remember My favour which I bestowed upon you, and fulfil your covenant with Me, I will fulfil My covenant with you, and Me alone should you fear.

42. And believe in what I have sent down which fulfils that which is with you, and be not the first to disbelieve therein, and barter not My Signs for a paltry price, and take protection in Me alone.

43. And confound not truth with falsehood nor hide the truth, knowingly.

44. And observe Prayer and pay the Zakāt, and bow down with those who bow.

45. Do you enjoin others to do what is good and forget your own selves, while you read the Book? Will you not then understand?

46. And seek help with patience and Prayer; and this indeed is hard except for the humble in spirit,

47. Who know for certain that they will meet their Lord, and that to Him will they return.

فِيهَا خَلِيدٌ وَنُفُورٌ بِبَنِي إِسْرَائِيلَ إِذْ كُرُوا نِعْمَتِي
انہیں رہ پڑنے والے ہیں اے بنی اسرائیل یاد کرو نعمت میری
الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَذْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ
وہ جو انعام کی ہیں تم پر اور پورا کرو میرے ساتھ کئے ہوئے عہد کو پورا کرنا تمہارے ساتھ کئے
وَأَيَّتِي قَدْ أَهْبَوْنَا ۚ وَأَوْسُوا بِمَا أَنْزَلْتُ مُصَدِّقًا
ہوئے عہد اور مجھ سے ہیں ڈرو اور ایمان لاؤ اس پر جو انہارا میں نے مصدق بنا کر
لَمَّا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَاذِبِينَ وَلَا تَشْتَرُوا
اس کا جو تمہارے پاس ہے اور نہ ہو جاؤ پہلے کافر اس کے اور نہ خریدو
بِأَيَّتِي تَمَمْنَا قَدِيمًا زَوَايَايَ فَاتَّقُوا ۚ وَلَا تَلْبِسُوا
بدیہ میری آیتوں کے عمل تھوڑا اور مجھ سے پسند ڈرو اور نہ ملاؤ
الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ۚ
حق کو ساتھ باطل کے اور (نہ) چھپاؤ حق اور تم جانتے ہو
وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَادْعُوا إِلَى
اور قائم کرو نماز اور دو زکوٰۃ اور چلکو ساتھ
الَّتِي كَرِهْتُمْ ۚ إِنَّ تَأْتِي السَّاسَ بِالْبِزِّ وَتَنْسُونَ
جتنے والوں کے کیا تم حکم دیتے ہو لوگوں کو نیکی کا اور بھول جاتے ہو۔
أَنْفُسَكُمْ وَأَنْتُمْ تَشْكُرُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ۚ
اپنے آپ کو اور تم پر دھتے ہو کتاب پھر ہی نہیں عقل کرتے تم
وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَأَذْنَاهَا لَكِبْرَةٌ
اور مدد مانگو بذریعہ صبر اور نماز کے اور یقیناً یہ بات البتہ شاق ہے
الْإِثْلَ الْغَشِيْبِينَ ۚ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْمَعُونَ
مگر ڈرنے والوں پر (نہیں) جو لوگ یقین رکھتے ہیں کہ وہ ملنے والے ہیں
رَبِّهِمْ وَأَتَّهُم بِآيَاتِهِ يُجْعَلُونَ ۚ بَنِي إِسْرَائِيلَ
اپنے رب سے اور یہ کہ وہ اس کی طرف لوٹنے والے ہیں اے بنی اسرائیل

CHAPTER 3

ĀL ‘IMRĀN (Revealed after Hijrah)

Connection with the Preceding Sūrah

There exists such a deep and far-reaching connection between this *Sūrah* and the preceding one, Al-Baqarah, that the two are called Al-Zahrāwān (The Two Bright Ones). whereas Al-Baqarah deals with the wrong beliefs and evil practices of the Jews with whom began the Mosaic Dispensation, the present *Sūrah* deals mainly with the wrong doctrines and dogmas of Christianity which subject constitutes its culmination. The *Sūrah* is named Āl ‘Imrān (The Family of ‘Imrān). ‘Imrān or ‘Amrān was the father of Moses and Aaron, the progenitors of the family from which sprang Mary, the mother of Jesus, brief account of whose life and mission is given in this *Sūrah*. Being closely connected with Al-Baqarah, the *Sūrah* may be safely supposed to have been revealed immediately after it. A detailed mention of the Battle of Uḥud places its revelation in the third year of the Hijrah.

Āl ‘Imrān has a two fold connection with Al-Baqarah. First there subsists a strong and deep link between the subject-matter of the whole of this *Sūrah* and that of the whole of *Sūrah* Al-Baqarah, and another link equally strong between the concluding portion of Al-Baqarah and the opening verses of this *Sūrah*. In fact, the order in the Qur’ān is of two kinds. Either, the topic with which one Chapter is concluded is continued in the following Chapter, or the whole of the subject-matter of the preceding Chapter is referred to in the next. This twofold connection also exists between Al-Baqarah and Āl ‘Imrān. The connection of the whole subject-matter of Āl ‘Imrān with that of Al-Baqarah mainly consists in a description of the causes that led to the transfer of Prophethood from the Mosaic to Islāmic Dispensation. This was the main theme of Al-Baqarah, and in explanation of it the degenerate condition of the Jews was dealt with at some length in that *Sūrah*. But in Al-Baqarah very little light was shed on Christianity, in which culminated the Mosaic Dispensation. This mission could have given rise to the seemingly legitimate doubt that through Judaism which constituted the beginning of the Mosaic Dispensation had become corrupt, its culmination, the Christian Faith, was still pure; and hence, apparently there was no necessity of introducing and establishing a new religion - Islām. To remove this doubt, the hollowness of the Christian dogmas has been exposed in the present *Sūrah*.

Title

The *Sūrah* is known by several names in the Ḥadith, i.e., Al-Zahrā (The Bright One), Al-Amān (The peace), Al-Kanz (The treasure), Al-Mu‘īnah (The Helper), Al-Mujādalah (The Pleading), Al-Istighfār (The Seeking of Forgiveness) and Al-Ṭayyibah (The Pure).

As the falsity of Christian doctrines is sought to be established in this Chapter it rightly opens with the hint that as Christianity had become corrupt and degenerate, it could not prove a bar to the introduction of a new and better Dispensation. On the contrary, Christianity itself constituted a strong testimony to the need for the introduction of a new Law. Consequently, the Divine attributes - the Living, the Self-Subsisting and All-Sustaining have been placed in the very beginning of this *Sūrah* to repudiate the Christian basic doctrines. The other connection between the two *Sūrah*, viz., that of the concluding portion of Al-Baqarah with the opening words of this *Sūrah* is apparent from the fact that Al-Baqarah had concluded with a prayer from national regeneration and reformation of Muslims and the triumph of Islām over its enemies, and the Divine attributes - the Living, the Self-Subsisting and All-Sustaining have been placed in the beginning of the present *Sūrah* to assure Muslims that God will certainly come to their aid because He being the Living, the Self-Subsisting and All-Sustaining, His power knows no weakening or diminution.

Subject-Matter

The *Sūrah*, like the preceding one, opens with the abbreviated latter, Alif Lām Mīm, (I am Allāh, the All-Knowing), which are intended to draw attention to the Divine attributes of knowledge; and, mention of the attributes, the Living, the Self-Subsisting and All-Sustaining is meant to point out that in this *Sūrah* the Divine attribute of knowledge has been substantiated by God's attributes, the Living, the Self-Subsisting and All-Sustaining, i.e., the fact that God is Living, Self-Subsisting and All-Sustaining constitutes proof of His being All-Knowing, because death and decay are the result of lack of knowledge. The *Sūrah* proceeds to say that, as Jews and Christians have strayed away from the right path, Divine punishment will overtake them, and their being the followers of Torah and the Gospels will not save them from God's punishment, because these Books have been abrogated and, therefore, are unable to satisfy human needs and requirements. After this it tells Muslims to banish all doubt or misgiving from their minds that, in view of the numerical superiority of Jews and Christians and the preponderance of the material means at their disposal, they would not prevail against the latter, because God has already granted them predominance over their more powerful enemies, the Quraish and other infidel tribes of Arabia. The same Phenomenon will be replaced now. Moreover, national victories do not result solely from the preponderance of material means but primarily and very largely from the superiority of national morals. And final victory will come to Muslims because, though they lack material means, they are in possession of ample moral and spiritual means and because also they follow a true religion.

Next, the *Sūrah* proceeds to disabuse the minds of the enemies of Islām of the fondly-held illusion that their national usage and customs are superior to those of Muslims. Further, they are told that by holding wrong beliefs and restoring to evil practices they appear to ignore the law of cause and effect which cannot be flouted with impunity. The *Sūrah* then develops the subject that the path to progress and prosperity for Muslims does not lie in imitating other peoples' ways and manners but

in strictly following Islām and the Holy Prophet. After this a clear and detailed exposition of the real subject is taken in hand with a brief reference to the beginnings of Christianity, refutation of which is one of its main themes. Then attention of the People of the Book is drawn to the fact that when Muslims also believe in the truth of the Divine origin and source of their Faith, why should they fritter away their energies and resources in fighting with them; instead both should combine to preach to infidels the doctrine of the Oneness of God, on which they agree, and should keep within proper bounds their respective doctrinal differences. The Christians, then, are particularly warned that they cannot hope to continue to be the "Chosen Ones" of God and retain His grace and love if they refuse to accept the new Faith; they are asked how, after having already subscribed to the doctrine that Truth has always been revealed by God from time to time, can they with justification defy this principle? It is further stated that matters regarding which the People of the Book dispute and quarrel with Muslims are not of much weight, because originally some of them were regarded as permissible by their own forefathers. The subject is further developed that Muslims and Jews have a meeting-point in Abraham, and since it was Abraham who laid the foundations of the *Ka'bah*, why should the Israelites quarrel with Muslims on the basis of fancied and insubstantial differences? Then a note of warning is sounded to Muslims that the People of the Book have gone so far in opposition to them that, if the latter had their way, they would certainly lead them astray. But Muslims will not go astray because they are the recipients of God's favor. They will meet strong opposition and persecution from them which they should endure with steadfastness and should try to strengthen their connection with God and establish their mutual relations on a firmer basis because they will soon need to develop a united front when confronted with a severe attack from Christians. Before that time comes they should add to their numbers by conveying the message of Islām to as many people as they possibly can. They are further warned against harboring the delusion that, in the event of their fight with Christians, the Jews would help them. On the contrary, the latter would spare no pains to harass and oppress them. In spite of this warning against the Jews the *Sūrah* does not fail to recognize the good wherever it is found and says that all the People of the Book are not bad. There are also good people among them, but only those, who entertain bad designs against Islām, will come to grief. It is these with whom the Muslims should eschew all friendly contact to avoid being influenced by the latter's undesirable morals.

Then a brief reference is made to the Battle of Badr. The Muslims are told that just as in extremely adverse circumstances God protected and helped them against very heavy odds in that encounter and vouchsafed to them a clear victory over the idolaters of Mecca, the same will happen with regard to the People of the Book; God's mercy and grace will accompany them in opposition to the latter. The People of the Book depend for their power and material might on transactions based on interest. But the taking and giving of interest runs counter to the good morals. By taking interest they oppose God's servants and by subscribing to the doctrine of Atonement and the dogma of the non-acceptance of repentance they declare God to be cruel like themselves. The believers are further enjoined to do their duty, make suitable

sacrifices and employ properly the material means at their disposal, leaving the rest to God for the success of their life's mission. The *Sūrah* then enunciates a very sound principle, viz., that the Holy Prophet is but a Divine Messenger; if he should die or be killed in a battle (though in conformity with Divine promise this would never happen), Muslims should not lose heart and should entertain no doubt about the truth of Islām because Islām relies for its success and prosperity on no individual however exalted. Another rule of conduct to be observed in time of war is that the leaders of Muslims should behave with greater leniency than in ordinary times towards other Muslims and should have proper regard for their susceptibilities, so that the enemy may not get an opportunity to create discord and dissension among them. It is further enjoined that at such time all matters should be decided after mutual consultation. Then, Muslims are reminded of the great Good God has done to them in that He has raised for them a great Messenger. They should follow him and eschew the path of the disturbers of peace. The *Sūrah* lays down the principle, viz., that those, who die while fighting for the cause of Truth, are entitled to special respect. By their death they receive eternal life and inspire their community, as it were, with a new life. Again reference is made to the People of the Book saying that morally they have become so depraved that, while, on the one hand, they claim to be God's "Own Chosen People", on the other, they are commanded to give their allegiance only to that Messenger who should demand the greatest sacrifice of them. The *Sūrah* says that such Messengers did appear among them, but they refused to accept them. Next, the theme of sacrifices is developed and believers are told that it would be foolish on their part to be afraid of making sacrifices for national cause. They are then warned that their faith will be put to a severe test. They should not think that they will achieve success without passing through fire and blood. In next few verses some special qualities and characteristics of true believers are mentioned and they are taught certain prayers which are essential for national progress and prosperity. The *Sūrah* concludes with rules of conduct by observing which Muslims can achieve success and predominance in this life and pleasure of God in the next.

AL-'IMRĀN

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.
2. Alif Lām Mīm*.
3. Allah is He beside Whom there is no God, the Living, the Self-Subsisting and All-Sustaining.
4. He has sent down to thee the Book containing the truth *and* fulfilling that which precedes it; and He sent down the Torah and the Gospel before *this*, as a guidance to the people; and He has sent down the Discrimination.
5. Surely, those who deny the Signs of Allah shall have a severe punishment. And Allah is Mighty, Possessor of the power to requite.

* I am Allah, the All-Knowing.

سُورَةُ آلِ عِمْرَانَ مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(میں پڑھتا ہوں) ساتھ نام اللہ کے (جو) رحمن اور رحیم ہے

الْقَوْلُ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ نَزَلَ عَلَيْكَ

الكتاب بالحق مصدق لما نزلنا من قبله وأنزل

التوراة والإنجيل لمن قبله هدى للتأبين و

انزل الفرقان إن الذين كفروا بإياتي الله لهم

آياتا مشرقان

يقعوا من لوگوں نے کفر کیا ان کے لیے

قرآنت اور انجیل

پہلے سے بطور ہدایت کے واسطے لوگوں کے اور

ان کے لیے

6. Surely, nothing in the earth or in the heaven is hidden from Allah.

7. He it is Who fashions you in the wombs as He wills; there is no God but He, the Mighty, the Wise.

8. He it is Who has sent down to thee the Book; in it there are verses that are decisive in meaning – they are the basis of the Book – and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking discord and seeking *wrong* interpretation of it. And none knows its *right* interpretation except Allah and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord.' – And none heed except those gifted with understanding. –

9. 'Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower.'

10. 'Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, Allah breaks not *His* promise.'

عَدَابٌ شَدِيدٌ ۚ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۗ وَإِلَاقَاتُ اللَّهِ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ هُوَ الَّذِي

عذاب ہے سخت اور اللہ غالب (اور انتقام لینے والا ہے) یقیناً اللہ کو کچھ نہیں

يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ۗ هُوَ الَّذِي يَصُوِّرُ كُفْرًا فِي الْأَرْحَامِ وَيَكْتُمُ يَسْمَاءَ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ

مخفی اس پر کوئی چیز زمین میں اور نہ آسمان میں وہی ہے جو

يَصُوِّرُ كُفْرًا فِي الْأَرْحَامِ وَيَكْتُمُ يَسْمَاءَ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ۗ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ

صورت بناتا ہے تمہاری دھوں میں جس طرح چاہتا ہے نہیں کوئی خدا مگر وہی عزت والا

الْحَكِيمُ ۗ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُمَكَّنَاتٌ هُنَّ أُمَّ الْكِتَابِ وَأَخْرَجْنَا مِنْهُ آيَاتٌ

حکمت والا ہے وہی ہے جس نے تمہاری کتاب کو بعض اس سے آئیں ہیں

مُمَكَّنَاتٌ هُنَّ أُمَّ الْكِتَابِ وَأَخْرَجْنَا مِنْهُ آيَاتٌ مُلَوَّنَاتٌ لِيُبَيِّنَ

علم کو وہ اصل میں کتاب کی اور کچھ اور مشتاق ہیں پس

الَّذِينَ فِي قُلُوبِهِمْ ذُرِّيَةُ فَتْيَةٍ يُتَوَعَّضُونَ بِمَا تَشَابَهَ مِنْهُ ۗ إِنَّ

وہ لوگ کہ دلوں میں جن کے کجی ہے تو وہ بھڑکی کرتے ہیں اس کی جو مشتاق ہے اس کی کتاب

ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَخْلَعُمَا تَوِيلَهُ ۚ سَاءَ مَا يَحْكُمُونَ

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R. 2.
11. Those who disbelieve—their possessions and their children shall not avail them at all against Allah; and it is they that are the fuel of the Fire.

12. *Their case is like the case of the people of Pharaoh and those before them; they rejected Our Signs; so Allah punished them for their sins, and Allah is severe in punishing.*

13. Say to those who disbelieve, 'You shall be overcome and gathered unto Hell; and an evil place of rest it is.'

14. Certainly there was for you a Sign in the two armies that encountered each other, one army fighting in the cause of Allah and the other disbelieving, whom they saw to be twice as many as themselves, actually with *their* eyes. *Thus* Allah strengthens with His aid whomsoever He pleases. In that surely is a lesson for those who have eyes.

15. Beautified for men is the love of desired things—women and children, and stored-up heaps of gold and silver, and pastured horses and cattle and crops. That is the provision of the present life; but it is Allah with Whom is an excellent home.

الَّذِينَ كَفَرُوا لَنْ نُغْنِي عَنْهُمْ آَمْوَالَهُمْ وَلَا اَوْلَادَهُمْ
 وہ لوگ جنہوں نے کفر کیا ہرگز نہیں نکالتی کرتی ان سے مال ان کے اور نہ اولاد ان کی
 مِنْ اٰلِهٖ شَيْئًا وَاَوْلٰٓئِكَ هُمُ وَاُولٰٓئِكَ هُمُ وَاَوْلٰٓئِكَ هُمُ وَاَوْلٰٓئِكَ هُمُ
 عقابوں اللہ کے کچھ بھی اور نہ لوگ ہی انہیں ہیں لوگ کا ۔ مانند طریق
 اِلٰ فِرْعَوْنَ وَاَلَّذِيْنَ مِنْ قَبْلِهٖمْ وَكَذٰلِكَ يُوَيِّسُ لِيَاۤئِيْنَا
 فرعونوں کے اور ان لوگوں کے جو پہلے تھے ان سے جھلویا انہوں نے آیات کو ہماری
 فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ وَاَللّٰهُ شَدِيْدُ الْعِقَابِ ﴿۱۳﴾
 ہیں پخواں انہیں اللہ نے سبب لگا ہوں گے ان کے اور اللہ سخت سزا دینے والا ہے
 قُلْ لِّلَّذِيْنَ كَفَرُوا سَعْتٌ كَثِيْرٌ وَّاَتُخْشَرُوْنَ اِلٰى جَهَنَّمَ
 تو کہہ ان لوگوں کو جنہوں نے کفر کیا کہ عترت پر مغلوب کئے جاؤ گے تم اور اگلے کئے جاؤ گے لوٹ جہنم کی
 وَيَسُوْسُ الْمِيْمٰتِ ﴿۱۴﴾ كَاَن لَّكَ لَکْفٰرًا يَّفِيْ فِئْتَيْنِ الْتَقٰتِمَا
 اور کیا ہی برا ہے وہ بچھوٹا یقیناً ہے تمہارے لئے نشان دو جہنم میں رہو آئیں میں ہیں
 فِئَةً تَقٰتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاٰخِرٰى كَاٰخِرَةَ يَوْمَ وَاٰخِرَةَ يَوْمَ وَاٰخِرَةَ
 ایک جہاد لڑتی تھی راہ میں اللہ کی اور دوسری کافر تھی دوسراں دیکھتے تھے
 تَشٰلِيْهِمْ رَاۤى اِلَى الْعٰیْنِ وَاَللّٰهُ يُوَيِّدُ مَنۢ يَّشَآءُ
 ان کا دوزنوں کی اور اپنے سے کچھ آنکھ کا اور اللہ تائید کرتا ہے ساقا اپنی مدد کے جس کی چاہتا ہے
 اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصٰرٍ ﴿۱۵﴾ زَيِّنْ لِّلنَّاسِ حُبَّ
 یقیناً اس میں ضرور عبرت ہے واسطے آنکھوں والوں کے خوبصورتی کے دکھانے کی ہے لوگ کیلئے بخت
 الشَّهْوٰتِ مِنَ التَّسٰءِ وَالْبَيِّنِيْنَ وَاَلْقٰنَا طِيْرًا مُّقْتَضِرَةً
 خواہشات کی یعنی عورتوں اور بیٹوں اور ڈھیروں ڈھیر
 مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَمِيْلِ الْمَسْمُوْمَةِ وَاَلْاَنْعَامِ
 سونے اور چاندی کی اور گھوڑوں جو اعلیٰ قسم کے ہیں اور مویشیوں کی
 وَالْخَصْرِثِ وَاٰلِئِكَ مَتَآءُ الْحَيٰوةِ الدُّنْيَا وَاَللّٰهُ عِنْدَهُ
 اور کھیتی کی = سامان ہے زندگی اور دل کا اور اللہ وہ ہے پاس اس کے

16. Say, 'Shall I inform you of something better than that?' For those who fear God, there are Gardens with their Lord, beneath which rivers flow; therein shall they abide; and pure spouses and Allah's pleasure. And Allah is Mindful of His servants,

17. Those who say, 'Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;'

18. The steadfast, and the truthful, and the humble, and those who spend in the way of God, and those who seek forgiveness in the latter part of the night.

19. Allah bears witness that there is no God but He—and *also do* the angels and those possessed of knowledge—Maintainer of justice; there is no God but He, the Mighty, the Wise.

20. Surely, the *true* religion with Allah is Islam (complete submission). And those who were given the Book did not disagree but after knowledge had come to them, out of mutual envy. And whoso denies the Signs of Allah, then surely, Allah is quick at reckoning.

21. But if they dispute with thee, say,

حُسْنُ الْمَآبِ ﴿١٦﴾ قُلْ أَوْسَيْتُكُمْ بِخَيْرٍ مِّنْ ذَلِكُمْ وَلَئِن لَّمْ يَهِتُمْ إِلَىٰ كَلِمَةٍ كَثِيرَةٍ لَّا يَسْمَعُوهَا سَمْعًا وَلَا يَذَّكَّرُونَ ﴿١٧﴾

تو کہے کیا آگاہ کریں تم کو بہتر بات پر اس سے بھی ان لوگوں کے لیے

اتقوا عند ربهم جنت تجربون تحتها لا تنهم جنونهم لعلهم يحذرون ﴿١٨﴾

خالد بن ولید نے تعویذ کیا ہیں ان کے رب کے باغات ہیں کہ بہتی ہیں نیچے سے جن کے

وَاللَّهُ بِصَوِيرِكُمْ بَالٍ غَالِبٌ أَعْلَمُ بِكُمْ مِّنْ ذَلِكُمْ وَلَئِن لَّمْ يَهِتُمْ إِلَىٰ كَلِمَةٍ كَثِيرَةٍ لَّا يَسْمَعُوهَا سَمْعًا وَلَا يَذَّكَّرُونَ ﴿١٩﴾

اور اللہ خوب دیکھنے والا ہے جنہوں کو وہ لوگ جو کہتے ہیں اسے رب ہمارے

إِنَّمَا آمَنَ قَوْمُنَا بِذُنُوبِنَا ذُوقُوا عَذَابَ النَّارِ ﴿٢٠﴾

ضروری ایمان لانے ہیں معاف کر دے ہیں گناہ ہمارے اور سچا ہیں عذاب سے آگ کے

الضَّالِّينَ وَالصَّادِقِينَ وَالْقانتِينَ وَالْمُنْفِقِينَ وَذُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسُّبْحَانَ لِلَّهِ الْعِزَّةُ وَلِلَّهِ الْمُلْكُ وَلِلَّهِ الْغَنِيُّ وَالشُّكْرُ لِلَّهِ وَالصَّالِحِينَ وَالْمُتَّقِينَ ﴿٢١﴾

وہ جو صبر کرنے والے ہیں اور سچے اور راستے والے اور فرما بڑھاری کرنے والے اور خرچ کرنے والے اور

الْمُسْتَفْضِينَ وَالْمُغْتَرِبِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آمَنُوا بِحُكْمِ رَبِّهِمْ وَأَوَّلُوا حَسْبًا ﴿٢٢﴾

مختار ہونے والے اور اہل علم نے کہ تمام کرم والا ہے انصاف کو نہیں کوئی خاصا مانے اس کے

الْعَزِيزِ الْحَكِيمِ ﴿٢٣﴾ إِنَّ السَّاعَةَ آتِيَةٌ أَسَاسًا أَسَاسًا وَالَّذِينَ يَبْتِغُونَ الْعِلْمَ بِالْعِلْمِ سَلَامًا ﴿٢٤﴾

بڑا نڈالے حکمت والے کے یقیناً دین نزدیک اللہ کے اسلام ہے اور

مَا اخْتَلَفَ الَّذِينَ أُوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ يَتْلُونَ كِتَابَ اللَّهِ الَّذِي كُتِبَ لَهُمْ يَحْفَظُونَ مَا كُتِبَ لَهُمْ وَلَا يُحَدِّثُونَ كِتَابَ اللَّهِ كَذِبًا لِئَلَّا يَتْلُوا كِتَابَ اللَّهِ حَقَّ تِلْكَ حَقِّهِ

میں اختلاف کیا ان لوگوں نے جو دیکھے گئے کتاب سچ بعد اس کے کہ آیا ان کے پاس

الْعِلْمَ يُغَيِّرُ أَلْسِنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعٌ الْحَسَابِ ﴿٢٥﴾

علم سبب کرشی کے آپس میں اور جو شخص کفر کرے گا اللہ کی آیات کا تزییناً اللہ

سَرِيعٌ الْحَسَابِ ﴿٢٦﴾ فَإِنْ كَانَ حُكْمُكَ بِآيَاتِ اللَّهِ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿٢٧﴾

جلد ہے حساب لینے میں پھر اگر وہ حکم کریں تجھ سے تو کہہ سے میں نے سوچ دی اپنی توجہ

'I have submitted myself to Allah, and also those who follow me.' And say to those who have been given the Book and to the unlearned, 'Have you submitted?' If they submit, then they will surely be guided; but if they turn back, then thy duty is only to convey the message. And Allah is Watchful of His servants.

R. 3

22. Surely, those who deny the Signs of Allah and seek to kill the Prophets unjustly, and seek to kill such men as enjoin equity— announce to them a painful punishment.

23. Those are they whose deeds shall come to naught in this world and in the next, and they shall have no helpers.

24. Dost thou not know of those who have been given *their* portion of the Book? They are called to the Book of Allah that it may judge between them, but a party of them turn away in aversion.

25. That is because they say, 'The Fire shall not touch us, except for a limited number of days.' And what they used to forge has deceived them regarding their religion.

يَلَهُ وَمَنِ اتَّبَعِينَ ۚ وَقَدْ لَكُمُ الْكِتَابُ وَالْأَقْسَامُ
اللَّهِ الَّذِي ارْتَضَىٰ لَهُ الَّذِينَ هُمْ فِي حَقِّهِ لَدُنَّ حُجُجٌ كَثِيرَةٌ ۚ وَتِلْكَ آيَاتُ الْكِتَابِ الَّتِي كُنَّا نُنزِلُهَا عَلَىٰ الْمُرْسَلِينَ ۚ لَعَلَّكُمْ يَتَّقُونَ ۚ

وَأَسْكُمُوهَآ فَرَانَ اسْكُمُوهُآ فَهَآ اِهْتَدَوْا ۚ وَإِن تَوَلَّوْا
كَمَا سَلَطْنَا عَلَىٰ قَوْمٍ مِّنْ قَبْلِهِمْ لَنَنزِلَنَّ عَلَيْهِمُ السَّيْفَ ۚ فَيَكْفُرُوا بِمَا كَفَرُوا ۚ فَسُيِّرْنَا لِلْأَعْيُنِ
فَاتَمَّآ عَلَىٰ عَيْنِكَ الْبَلْغُ ۚ وَآللهُ بِصِيْرِي بِالْعِبَادِ ۚ إِنَّ الَّذِيْنَ
تَوَلَّوْا زُرْتُمْ بِهِمْ مُّجْتَازِيْنَ ۚ

يَكْفُرُوْنَ بِآيَاتِ اللّٰهِ وَيَقْتُلُوْنَ الَّذِيْنَ
كُفِّرُوْا بِهِمْ ۚ

وَيَقْتُلُوْنَ الَّذِيْنَ يَأْمُرُوْنَ بِالْعَدْلِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

فَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

وَيَقْتُلُوْنَ مَن يَدْعُوْنَ إِلَى الْإِسْلَامِ ۚ وَآللهُ
بِغَيْرِ حَسْبٍ ۚ

26. How will they fare when We will gather them together on the Day about which there is no doubt; and when every soul shall be paid in full what it has earned, and they shall not be wronged?

27. Say, 'O Allah, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.'

28. 'Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead and bringest forth the dead from the living. And Thou givest to whomsoever Thou pleasest without measure.'

29. Let not the believers take disbelievers for friends in preference to believers—and whoever does that has no connection with Allah—except that you cautiously guard against them. And Allah cautions you against His punishment; and to Allah is the returning.

30. Say, 'Whether you conceal what is in your breasts or reveal it, Allah knows it; and He knows whatever is in the heavens and whatever is in the earth. And Allah has power to do all things.'

فِيهِ دَرُفِيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٦﴾

ان میں اور پورا پورا جا جائے گا جس کو جو کیا اس نے اور وہ ہیں علم کئے جائیں گے

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ مُؤْتِي الْمُلْكِ مَنْ تَشَاءُ وَ

تو کہے اے اللہ ہاں کہہ کہ تو دیتا ہے ملک جسے چاہتا ہے اور

تَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ

تو چھینتا ہے ملک جس سے تو چاہتا ہے اور تو عزت دیتا ہے جسے چاہتا ہے اور تو ذلیل کرتا ہے جسے

تَشَاءُ وَيُذِلُّ الْخَيْرُ وَإِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٧﴾ تَوَلِي

چاہتا ہے اچھے میں جسے خیر ہے یقیناً تو ہر بات پر خوب قدرت رکھنے والا ہے تو راہنما کرتا

الْيَدِ فِي السَّمَاوَاتِ وَتَوَلِي السَّمَاءِ فِي الْيَمِينِ وَتُخْرِجُ

جسے راہنما کرتی ہے دن میں اور دن راہنما کرتی ہے دن کو رات میں اور رات نکالتی ہے

الْحَيِّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرُدُّ

زندہ کو مردہ سے اور نکالتی ہے مردہ کو زندہ سے اور رات دن دیتا ہے

مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾ لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ

جسے تو چاہتا ہے بغیر حساب نہ بنا کر مومن کافروں کو

أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ، وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ

دوست چھوڑ کر مومنوں کو اور جو کرے گا ایسا تو نہیں ہے وہ

مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَّةً وَيُحَذِّرُكُمُ

اللہ کی بات سے کسی بات (غرض) میں بھی مگر یہ کہ جو تم سے بچنا اور ڈرنا ہے تمہیں

اللَّهُ نَفْسَهُ ، وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٩﴾ قُلْ إِنْ تَخَفُوا مَا

اللہ اپنے سے اور طرف اللہ کی نکلتا ہے تو کہے اگر چھوڑ دو گے جو

فِي صُدُورِكُمْ أَوْ تُبَيِّنُ اللَّهُ لَكُمْ مَعَكُمْ مَا فِي

سینوں میں ہے تمہارے یا ظاہر کر دوں گا اسے جانتا ہے اے اللہ اور وہ جانتا ہے جو

السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ، وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٠﴾

آسمانوں میں ہے اور جو زمین میں ہے اور اللہ ہر بات پر خوب قدرت رکھنے والا ہے

31. *Beware of the Day when every soul shall find itself confronted with all the good it has done and all the evil it has done. It will wish there were a great distance between it and that evil. And Allah cautions you against His punishment. And Allah is Most Compassionate to His servants.*

R. 4.

32. Say, 'If you love Allah, follow me: then will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'

33. Say, 'Obey Allah and the Messenger; but if they turn away, then remember that Allah loves not the disbelievers.'

34. Allah did choose Adam and Noah and the family of Abraham and the family of 'Imrān above all peoples —

35. A race, co-related with one another. And Allah is All-Hearing, All-Knowing.

36. Remember when the woman of 'Imrān said, 'My Lord, I have vowed to Thee what is in my womb to be dedicated to Thy service. So do accept it of me; verily, Thou alone art All-Hearing, All-Knowing.'

37. But when she was delivered of it, she said, 'My Lord, I am delivered of a

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا
بِئْسَ مَا يَأْتِيهَا

ہر نفس جو کھائے کون نیک ہوگا اور جو

عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا
كُلَّ يَوْمٍ

دو چاہے گا کہ اس پر درمیان اس (خیر) کے اور درمیان اس (سوء) کے

بَعِيدًا وَيَوْمَ يُكْرَمُ لِلَّهِ تَفْسَهُ وَيَا لَيْسَ بِالْعَبَاءِ
كَامْرُوكَ

اور ڈرتا ہے تم کو اللہ اپنے سے اور اللہ بہت مہربان ہے بندوں پر

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

کہہ دو اگر تم اللہ سے محبت کرتے ہو تو میری محبت کر کے تم کو اللہ اور اللہ تم کو

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

بخش دے گا تمہارے لیے گناہ تمہارے اور اللہ بہت بخشنے والا بہت رحم کرنے والا ہے

اللَّهُ وَالرَّسُولَ ، فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْمُشْرِكِينَ

اللہ اور رسول کی پس اگر تم مشرک بن جاؤ تو اللہ تم کو نہیں پسند کرتا

الْكُفْرَيْنِ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ
وَالْعِيسَى ابْنِ مَرْيَمَ لِرَبِّهِمْ

اللہ نے آدم اور نوح اور ابراہیم اور عیسیٰ کو ان کے رب کے لیے برگزیدہ کیا

وَالْعِيسَى ابْنِ مَرْيَمَ لِرَبِّهِمْ

اللہ نے عیسیٰ کو ان کے رب کے لیے برگزیدہ کیا

بَعْضٌ مِنْهُمْ يَكْفُرُ بَعْضًا لِّبَعْضٍ لَّيْسَ فِيكُمْ سَابِقَةٌ
فَلَمَّا كَفَرَ بَعْضٌ مِنْكُمْ بِبَعْضٍ

بعض سے بعض اور اللہ سب سے سب کو اللہ نے برگزیدہ کیا ہے اور تم میں سے بعض نے بعض کو

رَبِّ رَأَيْتِي نَدَيْتُكَ لَكَ فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ
مِنْ رَبِّي أَلَّا يَكُونَ لِي بَوْلٌ فَاغْلَبَنِي

میرے رب سے میری دعا ہے کہ میرے لیے جو میں نے میرے پیٹ میں سے نکلنے والا ہے قبول فرما

مِنْ رَبِّي أَلَّا يَكُونَ لِي بَوْلٌ فَاغْلَبَنِي

میرے رب سے میری دعا ہے کہ میرے لیے جو میں نے میرے پیٹ میں سے نکلنے والا ہے قبول فرما

فَالْتَقَتْ رَبِّي وَرَضَعْتُهَا أَنْثَىٰ ، وَآلِلَهُ أُعْلِمُ بِمَا
كُنْتُ تَعْمَلُ

پھر میں نے میرے رب سے ملا اور اس نے میری پستان سے دودھ پلایا اور وہ علم کر لیا کہ میں نے کیا کیا

کے اسباب میرے بچپن میں جن میں نے اسے عورت اور اللہ زیادہ جانتا ہے اسے جو

female'—and Allah knew best what she had brought forth and the male *she was thinking of* was not like the female *she had brought forth*—'and I have named her Mary, and I commit her and her offspring to Thy protection from Satan, the rejected.

38. So her Lord accepted her with a gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, 'O Mary, whence hast thou this?' She replied, 'It is from Allah.' Surely, Allah gives to whomsoever He pleases without measure.

39. There *and then* did Zachariah pray to his Lord, saying, 'My Lord, grant me from Thyself pure offspring; surely, Thou art the Hearer of prayer.'

40. And the angels called to him as he stood praying in the chamber: 'Allah gives thee glad tidings of Yahyā, who shall testify to the truth of a word from Allah — noble and chaste and a Prophet, from among the righteous.'

41. He said, 'My Lord, how shall I have a son, when age has overtaken me, and my wife is barren?' He answered, 'Such is

وَضَعَتْ ءَدْوَانِيَسَ الذِّكْرَ كَالْأُنْثَىٰ ۗ وَإِنِّي سَمَّيْتُهَا

جاس نے اور نہیں ہے مرد مانند عورت کے اور یقیناً نام رکھا نہیں گئی گا

مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرِيَّتَهَا مِنَ الشَّيْطَانِ

سرخ اور یقیناً میں بناؤں گی ہوں اسے تیرا اور اولاد کو اور اس کی شیطان

الرَّجِيمِ ۗ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا

سچوں سے پس قبول کیا اسے رب نے اچھے ساتھ قبولیت کے اچھی اور پڑھا اسے پڑھا

حَسَنًا ۗ وَكَفَلَهَا زَكْرِيَّا ۗ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا

اچھا اور شکل بنا یا اس کا زکریا کو جب کبھی داخل ہوتا اس پر زکریا

الْمِحْرَابَ وَوَجَدَ عِنْدَهَا رِزْقًا ۗ قَالَ يَمْرِؤُا نِي لِمَ

محراب میں پاتا یاں اس کے رزق کتنا اس پر کہاں سے ہے میرے لیے

هَذَا ۗ قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ۗ إِنَّ اللَّهَ يَرْزُقُ مَنْ

دہکتی ہے پاس سے ہے اللہ کے یقیناً اللہ رزق دیتا ہے مجھے

يَشَاءُ يُغَيِّرُ حِسَابًا ۗ هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۗ قَالَ

پاتا ہے بغیر حساب کے وہی دعا کی زکریا نے اپنے رب سے کہا

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ

اسے رب میرے دعا کر مجھے اچھا حساب سے اولاد بگ یقیناً تو خوب سنتے والا

الدَّعَاءِ ۗ فَنَادَاهُ الْمَلَكُ ۖ هُوَ قَائِمٌ بِصَلَاتِهِ

پہ دعا کا پس پکارا اسے فرشتوں نے جب وہ کھڑا ہوا نماز پڑھ رہا تھا

الْمِحْرَابِ ۗ لَآتَ اللَّهُ بِبَشِيرٍ مِّنْ مَّصَدِّقًا ۗ لِكَلِمَةٍ

محراب میں کہ یقیناً اللہ خوشخبری دیتا ہے مجھے تجھ کی (جو تصدیق کرے وہاں ہے ایک کلمہ کی

مِنْ أَلْفٍ وَاسْتِئْذِنَ اللَّهُ لَهُ ۗ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّكَ عَلَىٰ

طرف سے اللہ کی اور مراد ہے اور ہر یوں سے لگے والا ہے اور ہی ہے (اور) کیوں میں سے ہے کہا

رَبِّ آتَىٰ يَكُونُ لِي غُلْمٌ وَكَذَٰلِكَ نَجْنِي الْعَبْدُ ۗ وَمَا مَدْرَا نِي

اسے رب میرے بگ کر ہوا کہ رزق بگ یقیناً میں نے چکا ہے مجھے پڑھا اور بڑی میری

the way of Allah: He does what He pleases.

42. He said, 'My Lord, appoint a token for me.' He replied, 'Thy token shall be that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.'

R. 5.

43. And *remember* when the angels said, 'O Mary, Allah has chosen thee and purified thee and chosen thee above the women of all peoples.'

44. 'O Mary, be obedient to thy Lord and prostrate thyself and worship *God alone* with those who worship.'

45. This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor wast thou with them when they disputed with one another.

46. When the angels said, 'O Mary, Allah gives thee glad tidings of a word from Him; his name *shall be* the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to *God*;

47. 'And he shall speak to the people in the cradle and when of middle age, and

عَاقِرًا، قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿١٤﴾ قَالَ رَبِّ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

اجْعَلْ لِي آيَةً، قَالَ آيَتُكَ الْأَنْتَ كَلِمَةُ النَّاسِ ثَلَاثَةً
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

أَيُّهَا الرَّامِزُ، وَأَذْكَرُكَ بِكَ كَثِيرًا وَسِيِّخُ بِالْعَشِيِّ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

وَأَلَّا يَكْفُرُوا بِيَوْمِ الْقِيَامِ، وَأَلَّا يَكْفُرُوا بِيَوْمِ الْقِيَامِ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

اصْطَفَيْتُكَ وَطَهَّرْتُكَ وَأَصْطَفَيْتُكَ عَلَى نِسَاءِ الْعَالَمِينَ ﴿١٥﴾
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

نَمْرِيضًا قَتَلْتِي لِزَيْتِكَ وَأَسْجُدِي وَأَذْكَرْتِي مَعَ الرَّائِعِينَ ﴿١٦﴾
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ، وَمَا كُنْتَ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

لَهُ يَهْتَمِرُونَ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

وَمَا كُنْتَ لَهُ يَهْتَمِرُونَ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

يَمْرُومًا إِنَّ اللَّهَ بِبَشْرِكِ بِكَلِمَةٍ مِّنْهُ بِأَسْمِهِ الْمَسِينِ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

عِيسَى ابْنِ مَرْيَمَ وَجِيهًا فِي النَّاسِ وَالْآخِرَةَ وَرَبَّنَا
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

الْمُقَرَّبِينَ ﴿١٧﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمَنْ
بِخَيْرٍ نَزَّلْنَا هَذَا الْقُرْآنَ عَلَيْكَ وَأَنْزَلْنَاهُ لَكَ آيَاتٍ

52. 'Surely, Allah is my Lord and your Lord; so worship Him: this is the right path.'

53. And when Jesus perceived their disbelief, he said, 'Who will be my helpers in the cause of Allah?' The disciples answered, 'We are the helpers of Allah. We have believed in Allah. And bear thou witness that we are obedient.'

54. 'Our Lord, we believe in that which Thou hast sent down and we follow this Messenger. So write us down among those who bear witness.'

55. And they planned, and Allah also planned; and Allah is the Best of planners.

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ
يَقِينٌ

یقیناً اللہ ہی ہے میرا اور رب ہے تمہارا۔ بین عبادت کرواں کی راہ

مُسْتَقِيمًا فَلَمَّا أَحْسَسَ عِيسَى مِنْهُمْ الْكُفْرَ قَالَ مَنْ
سیدھا ہے میں جب محسوس کیا عیسائی نے ان سے ان کی کفر کیا کہ ان میں

اتَّصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِثُونَ نَحْنُ أَنْصَارُ اللَّهِ
مذگار ہیں یہ کہتے ہیں اللہ کی حواریوں نے ہم مذگار ہیں اللہ کے

أَمْثَلُ بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ لَمَّا كَذَبْنَا آمَانَاتَنَا
ایمان لائے ہم اللہ پر اور تو گواہ رہ کر یقیناً ہم مسلمان ہیں اے رب ہمارے ایمان لائے ہم ان پر

أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ لَمَّا
جو آجاتے تھے اور پیروی کی ہم نے رسول کی میں کہتے ہیں ساتھ گواہی دینے والوں کے اور

مَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ لَمَّا كَذَبْنَا
تدبیر کیا انہوں نے اور تدبیر کی اللہ نے اور اللہ بہتر ہے تدبیر کرنے والوں سے جب کہا

سورة مائدہ

RECITATION OF THE HOLY QUR'ĀN

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرَأْ عَلَيَّ الْقُرْآنَ قُلْتُ يَا رَسُولَ اللَّهِ! اقْرَأْ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ قَالَ: إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي - فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ ' فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا قَالَ: حَسْبُكَ الْآنَ فَالْتَفَتُّ إِلَيْهِ فَإِذَا عَيْنَاهُ تَذْرِفَانِ -

Ḥaḍrat Ibn Mas'ūd^{ra} relates: The Holy Prophet^{sa} asked me to recite the Qur'ān to him. I said: "Messenger^{sa} of Allāh, shall I recite the Qur'ān to you, whereas it is you to whom it has been revealed? He^{sa} said: 'I like to hear it recited by another.' So I recited to him a portion from *Sūrah Al-Nisā'* till I came to the verse:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ۗ

fakaifa idhā ji'nā min kulli ummatim bi shahīdiñwwa ji'nā bika 'alā hā ufa'ai shahīda

And *how will it fare with them* when We shall bring a witness from every people, and shall bring thee as a witness against these! (4:42)'

when he^{sa} said: 'That is enough for now.' " I looked at him and saw that his eyes were running.

(*Bukhārī bāb ḥusnaṣṣaut bilqirā' Muslim*)

CHAPTER 4

AL-NISĀ' (Revealed after Hijrah)

Date of Revelation and Context

This *Sūrah* is appropriately entitled Al-Nisā', (The Women) because it deals chiefly with the rights and responsibilities of women and also with their status and position in society. It was revealed at Medina between the third and fifth year of Hijrah after the Battle of Uḥud and it mainly deals with the subject of widows and orphans who were left behind in large numbers after the battle. Muslims and European scholars are all agreed on this point. Noldeke, the great German Orientalist, however, is inclined to place some of its verses among the Meccan revelations, because, according to him in those verses "the Jews are referred to in a friendly spirit", as they had not yet come into conflict with Muslims. Wherry thinks that the words "O people" in the verse 134 shows that at least this verse was revealed at Mecca because this form of address has been exclusively used in the Meccan *Sūrahs*. But to say that because a certain verse uses the expression "O people" it must, in spite of all evidence to the contrary, belong to the Meccan period is a mere assertion. The fact is that because at Mecca the number of believers was very small and they had not yet been welded into a distinct and separate community and very few commandments of the *Shariyy'ah* had been revealed, the Meccans believers and disbelievers were all addressed together by the words "O people". But as after the Emigration of the Holy Prophet to Medina the commandments of the *Shariyyah* came thick and fast and an organized community of believers, quite distinct and separate from the disbelievers, had come into existence, they were addressed as "O Ye who believe." But where the address is general, applying both to believers and non-believers, the expression "O people" has been used.

The connection of the *Sūrah* with the previous Chapter consists in the fact that in the former *Sūrah* one of the principal subjects dealt with was the Battle of Uḥud while this *Sūrah* deals with the various problems to which that battle gave rise. The *Sūrah* also sheds a flood of light on the evil designs and machinations of the Jews and the Hypocrites of Medina who, after the Battle of Uḥud, seeing that Islām was gaining great power in the land, mustered all their resources to make a last effort to destroy it root and branch. In a way also the *Sūrah* constitutes an extension of the subject matter of the preceding *Sūrah* in that it demolishes the basic Christian doctrine of Atonement, and establishes that Jesus did not die on the Cross.

Summary of Subject-Matter

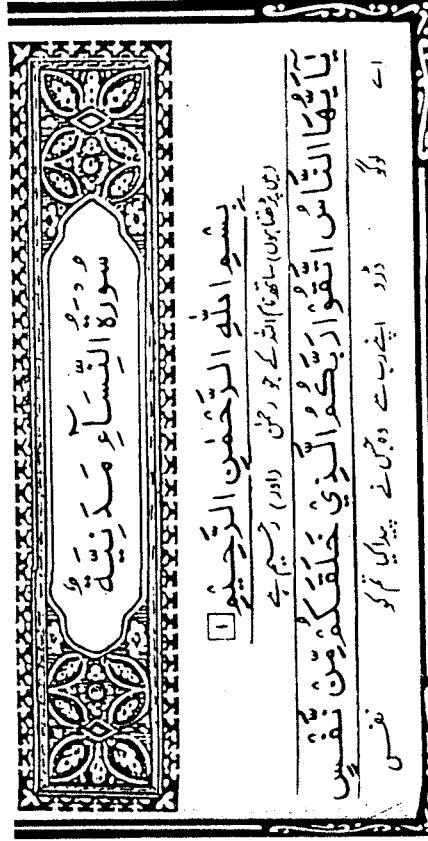
As in Āl 'Imrān, the Christian basic doctrines constitute one of the main theme of

this *Sūrah* also. But in this *Sūrah* greater space has been assigned to a comparison of the detailed teachings of the two religions - Islām and Christianity - with special reference to the progress and domination of Christianity in the Latter Days. As in the Latter Days, Christian writers and speakers were to profess and proclaim loudly that Islām had degraded women by giving her a much lower status than man, this *Sūrah* largely deals with the problems concerning females, and a cursory glance over the Qur'anic teaching about women establishes the fact that even in this respect Islāmic teachings are far superior to those of Christianity. And as the subject of orphans is intimately connected with that of women, it has also received special mention in this *Sūrah* which is the first revelation to safeguard their rights and those of women. Women have not only been given all the rights to which they are legitimately entitled, particularly the right of inheritance, but have also been declared to be the sole masters and arbiters of their property. The second main topic dealt with in this *Sūrah* is that of the hypocrisy. As in the Letter Days Christianity was to gain a world-wide predominance and a large number of Muslims were to live under Christian Governments and, as a result of their subjugation by Christian rulers and their fear of Christian criticism of Islām they were to adopt hypocritical attitude towards their own faith, the subject of hypocrisy has also been treated in this *Sūrah* along with that of women, and light is thrown on the depths to which a hypocrite can sink morally and spiritually. The hypocrites are warned that shame and abasement would seize them because they fear men more than their Creator. Towards its end the *Sūrah* sheds some light on the subject of Jesus's crucifixion and it is emphatically stated and convincingly established that the belief that Jesus died on the Cross is utterly false and unfounded. Like other human beings he died a natural death, and this false doctrine is belied by proven facts of history, and even the Gospels lend no support to it. The *Sūrah* closes with a brief reversion to the subject of *Kalālah* in order to draw attention to the spiritual heirlessness of Jesus who in a sense was *Kalālah* inasmuch as he left no spiritual successor. Prophethood having been transferred from the House of Israel to that of Ishmael.

AL-NISĀ

(Revealed after Hijra)

1. In the name of Allah, the Gracious, the Merciful.
2. O ye people! fear your Lord, Who created you from a single soul and created



therefrom its mate, and from them twain spread many men and women; and fear Allah, in Whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you.

3. And give to the orphans their property and exchange not the bad for the good, and devour not their property with your own. Surely, it is a great sin.

4. And if you fear that you will not be fair in dealing with the orphans, then marry of women as may be agreeable to you, two, or three, or four; and if you fear you will not deal justly, then marry only one or what your right hands possess. That is the nearest way for you to avoid injustice.

5. And give the women their dowries willingly. But if they, of their own pleasure, remit to you a part thereof, then enjoy it as something pleasant and wholesome.

6. And give not to the foolish your property which Allah has made for you a means of support; but feed them therewith and clothe them and speak to them words of kind advice.

وَاحِدَةً وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا

دوہرے اور بیویاں کی اس کی بیٹیوں سے بیوی اور بچے کے لئے ان دونوں سے بربت سے

وَنِسَاءً وَهَذَا تَقْوَى اللَّهِ الْخَيْرِي تَسَاءُلُونَ بِهِ وَالْأَرْحَامَ

اور عزیزوں اور ڈرؤ اللہ سے کہ جو تم تمہاری کمال ہے جو واسطے سے ان کے اور رشتوں اور رشتوں کی جتنی تمہاری

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ ذَقِيبًا وَأَنْتُمْ الْيَتَامَى أَمْوَالَهُمْ

یقیناً اللہ ہے تم پر نگران اللہ دو یتیموں کو مال ان کے

وَلَا تَتَّبِعُوا لَوْلَا الْحَيْمِيتُ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ

اور نہ پسندیں ان کو بڑی چیز میں اچھی چیز کے اور نہ کھاؤ مال ان کے

إِلَى أَمْوَالِكُمْ وَأَنْتُمْ كَانُوا بِأَكْثَرِ الْأَنْفُسِ خَفِيَةً

اپسوں کے ساتھ اپنے مالوں کے یقیناً یہ ہے بڑا اور اکثر ڈرو تم کو

تَقْسِطُوا فِي الْيَتَامَى فَإِن كُنْتُمْ أَمْوَالَكُمْ لَكُمْ مِنَ النِّسَاءِ

انصاف کر کے تمہیں بڑوں میں تو نکاح کرو جو پسند ہوں نہیں عورتوں میں سے

مَنْ شِئْتُمْ وَذَلِكَ ذَرْبٌ فَإِن خِفْتُمْ أَلَّا تُعْزِبُوا أَمْوَالَهُمْ

دو دو اور تین تین اور چار چار پھر اگر ڈرو تم کو نہ عدل کرو گے تو ایک ہی کرو

أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آذَانُ أَلَّا تَعْوَلُوا [۱] وَأَنْتُمْ

یاد کرو کہ مالک ہونے والے اپنے ہاتھ سے لڑائی لڑتے ہیں (یہ بات زیادہ قریب ہے کہ نہ اپنے انصاف کو تم اور دو

النِّسَاءِ صَدَقْتُهُنَّ زَحْلَةً فَإِن طِبْنَ لَكُمْ عَنْ شَيْءٍ

عورتوں کو ہر ان کے دل خوشی سے پھر اگر وہ چھوڑ دیں تمہارے لیے کچھ

مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا وَلَا تَتَّبِعُوا السُّفَهَاءَ

اس میں سے دل سے تو کھاؤ اسے ریختا بچتا اور دو تم سمجھوں کو

أَمْوَالِكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَادَّخَرْتُمْ

مال اپنے کر چیں نبایا اللہ نے تمہارے لیے قیام کا ذریعہ اور کھلاؤ ان کو

فِيهَا وَاکْسُوهُمْ وَأَنْتُمْ الْيَتَامَى أَمْوَالَهُمْ فَكُلُوا مِنْهَا وَأَنْتُمْ

اس میں سے اور پہناؤ ان کو اور کھو ان کو بات مناسب اور کھاتے رہو

7. And prove the orphans until they attain *the age of marriage*; then, if you find in them sound judgment, deliver to them their property; and devour it not in extravagance and haste against their growing up. And whoso is rich, let him abstain; and whoso is poor, let him eat *thereof* with equity. And when you deliver to them their property, then call witnesses in their presence. And Allah is sufficient as a Reckoner.

8. For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much—a determined share.

9. And when *other* relations and orphans and the poor are present at the division of *heritage*, give them *something* therefrom and speak to them words of kindness.

10. And let those fear God who, if they should leave behind them their own weak offspring, would be anxious for them. Let them, therefore, fear Allah and let them say the right word.

الْيَتَامَىٰ حَتَّىٰ إِذَا ابْتَغُوا الرَّحْمَةَ، فَإِنِ انْتَهَوْا مِنْهُمْ
 یتیموں کو یہاں تک کہ جب وہ پہنچ جائیں نکاح کی عمر کو پھر اگر دیکھو تم انکی طرف سے
 رَشْدًا فَإِنِ ابْتَغُوا إِلَيْهِمْ مَوَالِيَهُمْ، وَلَا تَأْكُلُوهَا إِسْرَافًا
 راستی تو سوچ دو طرف انکی مال ان کے اور نہ کھاؤ وہ (مال) ضنوان کر کے بطور
 وَبِدَارٍ أَن يَكْفُرُوا، وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ، وَ
 اور جدی جلدی کہ وہ بڑے ہو جاویں گے اور جو ہو دولت مند تو چاہیے کہ بچے (مال کھائے) سے اور
 مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ، فَإِذَا دَفَعْتُمْ
 جو ہو غریب تو چاہیے کہ کما سے مناسب طور پر پھر جب سوچ دو تم
 إِلَيْهِمْ مَوَالِيَهُمْ فَلْيَأْكُلُوا بِمَا عَلَيْنَهُمْ، وَكَفَىٰ بِاللَّهِ حَسِيبًا
 طرف انکی مال ان کے تو گواہ کرو اس پر اور کافی ہے اللہ حساب دینے والا
 لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
 مردوں کے لیے حصہ ہے اس سے جو چھوڑا والدین اور رشتہ داروں نے
 وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ
 اور عورتوں کے لیے حصہ ہے جو چھوڑا والدین اور رشتہ داروں نے
 وَمِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ، نَصِيبًا مَّفْرُوضًا
 اس سے جو کم ہوا یا زیادہ حصہ ہے مقررہ اور جب حاضر ہوں
 الْقِسْمَةَ أُولُو الْقَرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَإِذَا قُضِيَتْ
 تقسیم میں رشتہ دار اور یتیم اور مسکین تو کھلاؤ ان کو
 مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا
 اس وقت سے اور کہو ان کو بات مناسب اور چاہیے کہ درستی (تعمیر کر لو) لوگ اگر
 تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا فَوَاعِلَيْهِمْ
 چھوڑ جاویں وہ بچھے اپنے اولاد کمزور تو ان کو خوف ہو ان کے تسمیق
 فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا إِنَّ الزَّالِمِينَ
 پس چاہیے کہ وہیں اور چاہیے کہ کہیں بات مضبوط یعنی جو لوگ

11. Surely, they who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall burn in a blazing fire.

R. 2.

12. Allah commands you concerning your children: a male shall have as much as the share of two females; but if there be females *only*, *numbering* more than two, then they shall have two-thirds of what the *deceased* leaves; and if there be one, she shall have the half. And his parents shall have each of them a sixth of the inheritance, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after *the payment* of any bequests he may have bequeathed or of debt. Your fathers and your children, you know not which of them is nearest to you in benefit. *This fixing of portions* is from Allah. Surely, Allah is All-Knowing, Wise.

13. And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you

يَا كٰلِفُوْنَ اَمْوَالِ الْيَتٰمٰى ظَلَمًا اَيُّهَا كٰلِفُوْنَ فِي
کھانے والے مال یتیموں کے نامی سوائے انکے کہ وہ کھاتے ہیں

بَطُوْرٍ زَهْرًا نٰرًا وَاَسْوٰبًا سَعِيْرًا ۗ اَيُّوْصِيْكُمْ اللّٰهُ
اچھے پھولوں میں آگ اور ضرور میں گے وہ آگ میں وصیت کرتا ہے تم کو اللہ

فِيْ اَوْلَادٍ كُفْرًا لِلَّذِيْنَ كَرِهْتُمْ لِاٰتِثْمِيْنَ ، فَاِنْ كُنْتُمْ
تمہاری اولاد کے بارہ میں کوہر کے لیے برابر ہے حقہ دعوتوں کے پھر اگر ہوں وہ

نِسَاءً فَوَقِّفُوْا اَنْفُسَكُمْ فَاَلَمْ تَكُنْ اَمْوَالًا لِّاٰتِثْمِيْنَ ، فَاِنْ كُنْتُمْ
عورتوں (عورتوں) زیادہ دوسے تو ان کے لیے دو تہائی ہے اس سے جو چھوڑا اس مال اپنے لئے اور اگر ہو وہ (بچی)

وَاحِدَةً فَلِكُلِّهَا النِّصْفُ ، وَلَا يُوْرِيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا
ایک تو ان کے لیے نصف ہے اور واسطے اس (ریت) کے باپ کے باقی باقی واسطے ہر ایک کے ان میں سے

السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهُ وَوَلَدٌ ، فَاِنْ لَمْ يَكُنْ
چھٹا حصہ ہے اس کا جو چھوڑا اس (ریت) نے اگر ہو واسطے اس (ریت) کے اولاد نہیں اگر نہ ہو واسطے

لَهُ وَوَلَدٌ وَوَلَدَةٌ اَبُوْهُ فَلِلْوَالِدَيْنِ الثَّلَاثُ ، فَاِنْ كَانَ لَهُ
اس کے اولاد اور وارث ہوں اس کے باپ اس کے والدہ کیلئے میرے حصہ ہے پھر اگر ہوں اس (ریت) کے

اَخُوْةٌ فَلِلْاَخْوِيْهِ السُّدُسُ مِنْ بَعْدِ وَصِيَّةِ يَتِيْمِيْ بِهَا
بھائی تو اسکی والدہ کے لیے چھٹا حصہ ہے بعد وصیت کے کو وصیت کرے (ریت) اسکی

اَوْ ذِيْنَ اٰبَاءٍ وَّاَبْنَاكُمْ وَاَبْنَاؤُكُمْ لَا تَدْرُوْنَ اَيُّهُمْ
مادر اور (بچے) تمہارے اور بچے تمہارے نہیں جانتے تم کو ان میں سے

اَقْرَبُ لَكُمْ نَفْعًا فَرِيْضَةٌ مِّنْ اِلٰهِ اِنَّ اللّٰهَ كَانَ
زیادہ قریب ہے تمہارے لیے نفع میں (ریتیں) (ریت) ہے اللہ کی طرف سے یقیناً اللہ ہے

عَلِيْمًا حَكِيْمًا ۗ وَلَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ
خوب جاننے والا حکمت والا اور تمہارے لیے نصف ہے جو چھوڑا تمہاری بیویوں نے اسکی

لَمْ يَكُنْ لَّهُنَّ وَلَدٌ ، فَاِنْ كَانَ لَهُنَّ وَلَدٌ فَلِكُلِّ الْمَرْءِ
نہ ہو واسطے ان کے ہیں اگر ہو واسطے انکے اولاد تو واسطے تمہارے جو تھا حصہ ہے

نِصْبٍ وَّاسْطِ اِنْ كَانَ لَّهُنَّ وَاَوْلَادٌ تُوْرٰطِ تَمَّارًا جُوْتًا حَصْرًا
نہ ہو واسطے ان کے ہیں اگر ہو واسطے انکے اولاد تو واسطے تمہارے جو تھا حصہ ہے

shall have a fourth of that which they leave, after *the payment* of any bequests they may have bequeathed or of debt. And they shall have a fourth of that which you leave, if you have no child; but if you have a child, then they shall have an eighth of that which you leave, after *the payment* of any bequests you may have bequeathed or of debt. And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother or a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be equal sharers in one-third, after *the payment* of any bequests which may have been bequeathed or of debt, without prejudice to *the debt*. *This* is an injunction from Allah, and Allah is All-Knowing, Forbearing.

14. These are the limits set by Allah; and whoso obeys Allah and His Messenger, He will make him enter Gardens through which streams flow; therein shall they abide; and that is a great triumph.

15. And whoso disobeys Allah and His Messenger and transgresses His limits, He will make him enter into Fire; therein shall he abide; and he shall have an humiliating punishment.

مِمَّا تَرَكَ كُنْ مِنْ بَعْدِ وَصِيَّتِهِ يُوْصِيْنَ بِهَا اَزْدِيْنَ ۗ

ان کا جو چھوڑا انہوں نے بعد وصیت کے کو وصیت کر دی وہ جنہاں کی یا نژد کے اور

لَهُنَّ الرِّبْعُ مِمَّا تَرَكَتُمْ اِنْ لَمْ يَكُنْ لَكُمْ ذَكَاءٌ ۗ اِنْ

داصلہ ان تہاں رہی ہوں کہ چھوڑا ہے ان کا جو چھوڑا تم نے اگر نہ ہو داصلہ تہاں سے اولاد نہیں

كَانَ لَكُمْ ذَكَاءٌ فَلَكُمْ مِنَ الثَّمَنِ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ

اگر ہو داصلہ تہاں سے اولاد تو داصلہ ان کے انھوں اں ہے اس کا جو چھوڑا تم نے بعد

وَصِيَّتِهِ تُوْصُونَ بِهَا اَزْدِيْنَ ۗ اِنْ كَانَ لَكُمْ رَجُلٌ يُوْرَثُ

وصیت کے کتم وصیت کو جس کی یا نژد کے اور اگر کوئی مرد جنہاں کا ہے داصلہ

كَلَّةٍ اَوْ امْرَاةٍ وَلَهُ اَخٌ اَوْ اُخْتٌ فَلِرَجُلٍ وَاِحِدٍ مِنْهُمَا

ہر کلام یا عورت ہر کلام اور داصلہ اس کلام کے ایک بیٹا یا ایک بہن تو ہر داصلہ ہر ایک کے ان دونوں میں سے

السُّدُسُ ۗ اِنْ كَانَ كَثُرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ

چھٹا حصہ ہے میں اگر گروں وہ چھائی ہیں زیادہ اس سے تو وہ شریک ہوں گے

فِي الثَّلَاثِ مِنْ بَعْدِ وَصِيَّتِهِ يُوْصِيْ بِهَا اَزْدِيْنَ ۗ

تیسرا حصہ میں بعد وصیت کے کو وصیت کیا ہے جس کی یا نژد کے

غَيْرَ مُضْمَرٍ ۗ وَصِيَّتُهُ مِنَ اللهِ وَاَللهُ عَلَيْهِمْ حَلِيمٌ ۝۱۴

بغیر نقصان پہنچانے کے یہ احکام بطور وصیت کے ہیں ان شریک لڑتے اور ان شریک جاننے والا ہے ہر بار ہے

تِلْكَ حُدُودُ اللهِ وَمَنْ يُطِغِ اللهَ وِرْثَهُ يَكُ مِنْ خَلْقِهِ

= حدیں ہیں ان شریک اور شخص ان حالت کو لگا ان شریک کے رسول کی داخل کرے گا ہے

جَنَّتْ تَجْرِي مِنْ تَحْتِهَا الْاَنْهَارُ خَالِدِينَ فِيْهَا ذَٰلِكَ

جاغات ہیں کہ جتنی ہیں نیرلی رہ پڑنے والے ہیں ان جاغات میں اور یہ

الْقَوْزُ الْعَظِيْمُ ۝۱۵ وَمَنْ يَعْصِ اللهَ وَرَسُوْلَهُ وَيَتَّبِعْ

کامیابی ہے بڑی اور جو نافرمان کرے ان شریک اور اس کے رسول کی اور تجاہد کرے گا

حُدُودَ اللهِ يَدْخُلْ خَلْدًا اَوْ اٰخِرًا لِيَاْتِيَهُمْ مِنْ عَذَابٍ مُّهِينٍ ۝۱۵

حدوں سے ان کی تو داخل کر لگا ہے ان میں رہ پڑنے والا ہو گا اور وہ شخص ان میں اور داصلہ ان کے عذاب ہے ذلیل کرنے والا

20. O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.

21. And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by lying and with manifest sinfulness?

22. And how can you take it when one of you has been alone with the other, and they (the women) have taken from you a strong covenant?

23. And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

R. 4.

24. Forbidden to you are your mothers, and your daughters, and your sisters, and your fathers' sisters, and your mothers' sisters, and brother's daughters, and

النِّسَاءِ كَزَمَّهَا، وَلَا تَعْضَلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ

عورتوں کے زبردستی اور نہ رکھو تم ان کو تاکر جانے جاؤ تم بعض وہ مال

مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِمَا حِشْتُمْ مَبِينَةً، وَ

جو دیا تم نے ان کو سوائے اس صورت کے کہ وہ کریں جے حیاتی کھلی کھلی

عَايِرُوهُنَّ بِالْمَعْرُوفِ، فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى

نظر ہو کہ ان کے ساتھ مناسب طور سے پھر اگر ناپسند کرو تم ان کو تو ہو سکتا ہے

أَنْ تَكْرَهُهُنَّ شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۗ

کہ ناپسند کرو تم کوئی بات اور نارسے اللہ اس میں بہتری بہت اور

إِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَانَ زَوْجٍ، وَأَنْتُمْ

اگر اولاد کرو تم بدل لینے کا ایک بیوی کو بجائے کسی بیوی کے اور دے چکے ہو تم

أَخَذْتُمْ مِنْ قَبْلُ، فَلَا تَأْخُذُوا بِمَا نَسْتُمْ شَيْئًا

ایک کو ان میں سے بہت سال توڑ لو تم اس سے کچھ بھی

تَأْخُذُوا مِنْهُ بِهَيْبَتِكُمْ إِذَا دَرَأْتُمْ بِالنِّسَاءِ ۗ

کیا لوگ تم اسے ہتھیان کے طور پر اور ان کے طور پر (جو کھلے کھلا رہے) اور کسی طرح

تَأْخُذُوا مِنْهُ وَقَدْ أَقْضَى بَعْضُكُمْ إِلَى بَعْضٍ

لوگ تم اسے جبکہ یقیناً مل چکا ہے بعض تمہارا ساتھ بعض کے اور وہ تمہاری بیویاں

وَمَنْكُمْ مِمَّنْ تَمْنَأُ غَائِلِيًّا ۗ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ

جسے تم تم سے عمدہ چنتے اور نہ نکاح کرو ان سے کہ نکاح کیا تمہارے باپ دادا نے

مِنْ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ، وَأِنَّهُ كَانَ فَاحِشَةً

اور عورتوں سے سوائے اس کے جو پہلے ہو چکا یقیناً ہے جسے جہ حیاتی اور

مَفْتًا، وَنِسَاءٌ سَبِيْلًا ۗ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

ناراضی کا سبب اور بڑا ہے راستہ حرام کی گئیں تم پر یاہیں تمہاری اور

بَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعُمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ

بھیلیاں تمہاری اور بہنیں تمہاری اور چھوچھیلیاں تمہاری اور خالائیں تمہاری اور بیٹیاں جہاتی کی

sister's daughters, and your foster-mothers that have given you suck, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards by your wives unto whom you have gone in —but if you have not gone in unto them, there shall be no sin upon you—and the wives of your sons that are from your loins; and it is forbidden to you to have two sisters together in marriage, except what has already passed; surely, Allah is Most Forgiving, Merciful.

وَكُنْتُمُ الْاَخْتِبْ وَاُمَّهَاتِكُمُ الَّتِي اَرْضَعْتِكُمْ وَاَخْوَاثِكُمْ

اور بیٹیاں بہن کی اور تمہاری وہ بیٹیاں جنہوں نے دودھ پلایا تم کو اور بیٹیاں تمہاری

مِنَ الرَّضَاعَةِ وَاُمَّهَاتُ نِسَائِكُمْ وَاَبْيَاتِكُمُ الَّتِي فِي

دودھ کی اور ماںیں تمہاری بیویوں کی اور تمہاری وہ بیویاں (جو ان کی)

حُجُورِكُمْ مِّنْ نِّسَائِكُمُ الَّتِي دَخَلْتُمْ بِهِنَّ زَوْجَانِ

تمہاری گودوں میں ہیں تمہاری ان بیویوں میں سے کہ داخل ہو چکے تم جن پر

لَمْ تَكُونُوا اَدْخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَاَخْوَاثِكُمْ

تھیں ہو چکے تم داخل ان پر تو نہیں کو ان کا گناہ تم پر اور بیویاں

اَبْيَاتِكُمُ الَّتِي مِنْ اَضْلَافِكُمْ لَا اَنْ تَجْمَعُوْا بَيْنَ

تمہاری بیویوں کی دو سچ پرست سے ہیں تمہاری اور یہ کہ اکٹھا کرو تم

الْاَخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ اِنَّ اللَّهَ كَانَ غَفُوْرًا رَّحِيْمًا

دو بیویوں کو سوائے اس کے جو پہلے سے یعنی اگرچہ بہت بخشش والا بہت رحم کرنے والا



25. And forbidden to you are married women, except such as your right hands possess. This has Allah enjoined on you. And allowed to you are those beyond that, that you seek *them* by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there shall be no sin for you in anything you mutually agree upon, after the fixing of the dowry. Surely, Allah is All-Knowing, Wise.

26. And whoso of you cannot afford to marry free, believing women, let *him* marry what your right hands possess, namely, your believing handmaids. And Allah knows your faith best; you are *all* one from another; so marry them with the leave of their masters and give them their dowries according to what is fair, they being chaste, not committing fornication, nor taking secret paramours. And if, after they are married, they are guilty of lewdness, they shall have half the punishment prescribed

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ

اور حرائق کی گیسٹن تم پر، عافانہ والی عورتیں سوائے انکے کہ تم کو ہونے چکی، دائیں ہاتھ تمہارے

كُتِبَ اللَّهُ عَلَيْكُمْ، وَأُحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ مَا أَنْ

(تاکہ) پاکیزہ تانوں کو لکھنے کے اوپر اپنے اور جائزگی کی واسطے تمہارے جو عبادہ ہے ان کے اس طرح پیکر

تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصَنَاتٍ غَيْرَ مُسَاوِفِينَ،

چاہو کہ عورتوں سے تعلق کر لی، اپنے مالوں کے ساتھ نکاح کرتے ہوئے نہ شہوت ملاتے ہوئے

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ

پھر جو عورت (کو) فائدہ اٹھایا تم نے اس سے ان (عورتوں) میں سے تو وہ ان کو ہر

فَرِيضَةً، وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ

مقرر شدہ اور تمہیں کوئی گناہ تم پر اس بات میں کہ آپس میں رضامندی ہوئے تمہیں بات، پر

مِنْ بَعْدِ الْفَرِيضَةِ إِذَا اتَّهَمْتُمْ بِهَا فَكَيْفَ تَعْلَمُونَ

بعد متزہ (مہر) کے یقیناً اللہ ہے خوب جاننے والا حکمت والا

مَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ

اور جو نہ طاقت رکھے تم میں سے ولت کے لحاظ سے کہ نکاح کرے آزاد

الْمُؤْمِنَاتِ فَمِنْ مَآ مَلَكَتْ أَيْمَانُكُمْ مِنْ فَتْيَتِكُمْ

مومن عورتوں سے تو ان میں سے نکاح کرو (کہ تمہیں) کے دانے ہاتھ تمہارے اپنا بیٹیوں سے

الْمُؤْمِنَاتِ، وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ

جو تمہیں میں اور اللہ خوب جانتا ہے تمہارے ایمان کو بعض تمہارے

بَعْضٍ، فَانكِحُوهُنَّ بِأَذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ

بعض سے ہیں پس نکاح کرو ان (بیٹیوں) سے بااجازت کے انکوں کے اور وہ ان کو ہر ان کے

بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفِحَاتٍ وَلَا مُتَخَدِّثَاتٍ

نکاح طریق سے پیکر نکاح کرنے والیاں ہوں نہ شہوت ملاتے والیاں اور نہ بناتے والیاں

أَخْدَانٍ، فَإِذَا أَحْصَيْتُمْ أَنْ تَكُونَ بِهَا حِشَّةً فَكَلِّمِهِنَّ

پہنچے دوست پھر خوب ان (نکاح) ہو جائے تو اگر وہ کہیں کوئی بے حیائی تو ان پر

for free women. This is for him among you who fears lest he should commit sin. And that you restrain yourselves is better for you; and Allah is Most Forgiving, Merciful.

R. 5.

27. Allah desires to make clear to you, and guide you to, the paths of those before you, and to turn to you in mercy. And Allah is All-Knowing, Wise.

28. And Allah wishes to turn to you in mercy, but those who follow *their* low desires wish that you should stray far away.

29. Allah desires to lighten your burden, for man has been created weak.

30. O ye who believe! devour not your property among yourselves by unlawful means, except that *you earn* by trade with mutual consent. And kill not yourselves. Surely, Allah is Merciful to you.

31. And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allah.

نُصِفَ مَا عَنِ الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ

نصف ان (رزا) کا ہے جو آزاد عورتوں پر

سزا ہے (رؤیوں سے نکاح کی اجازت) ان

خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرَ لَكُمْ وَاللَّهُ

کھینے سے بچنے خوف ہو بہاری کا تمہیں سے اور ایک میر کر اور بڑے تمہارے لیے اور اطہرت

عَفْوًا حَيْمًا ۚ يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ

بخنے والا بہت نرم کر نوالا ہے چاہتا ہے اللہ کھول کر بیان کرے واسطے تمہارے اور بہت دے تم کو

سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ

طریقوں کی ان لوگوں کے جو پہلے تھے تم سے اور فضل سے توجو ہو تم پر اور اللہ

عَلَيْمٌ حَكِيمٌ ۚ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَ

خوب جاننے والا ہے حکمت والا ہے اور اللہ چاہتا ہے کہ نفل سے توجو ہو تم پر اور

يُرِيدُ الَّذِينَ يَتَّبِعُونَ الشُّهُوتِ أَنْ تَمِيلُوا مِيلًا

چاہتے ہیں وہ لوگ جو پیروی کرتے ہیں خواہشات کی کہ بھگ جاؤ تم بھگ جانا

عَظِيمًا ۚ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ

بہت چاہتا ہے اللہ کو ہلکا کر کے (بوجھ) تم سے اور پیدا کیا گیا ہے

الْإِنْسَانَ ضَعِيفًا ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا

انسان ضعیف اسے لوگو جو ایمان لائے ہو نہ کھاؤ

أَمْوَالَكُمْ بَيْنَكُمْ بِالْبِطْلِ لِأَنَّ تَكُونَ تِجَارَةً

مال اپنے آپس میں ناجائز طور پر سوائے اس کے کہ ہو تجارت

عَنْ تَرَاضٍ وَمِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ

رضامندی سے تمہاری اور قتل کرو اپنے تمہیں یقیناً اللہ

كَانَ بِكُمْ رَحِيمًا ۚ وَمَنْ يَفْعَلْ ذَلِكَ عُدَّةً وَآثَارًا

ہے تم پر بہت نرم کر نوالا اور جو شخص کرے گا ایسا زیادتی سے اور

ظَلَمًا فَسَوْفَ نُصَلِّيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ

علم سے تو ضرور ہم داخل کریں گے اسے آگ میں اور ہے اللہ پر

32. If you keep away from the more grievous of the things which are forbidden you, We will remove from you your minor evils and admit you to a place of great honour.

33. And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.

34. And to every one We have appointed heirs to what the parents and the relations leave, and also those with whom your oaths have ratified a contract. So give them their portion. Surely, Allah watches over all things.

يَسِيرًا ۗ اِنَّ تَجْتَنِبُوا كَبِيرًا مَّا تُنْتَهُوْنَ عَنْهُ

آسان اگر بچو گے، بڑے گناہوں سے کہ روکا جا چکے ہو،

نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مِّنْ خَلْقِ مَتَمَّ خَلَا كَرِيمًا ۗ

مہم گناہوں کے تم سے میان تمہاری اور ہم داخل کریں گے تم کو گھر عزت دالیں گی

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ ۗ

اور نہ آرزو کرو گے ایک دوسرے کی چیزوں تمہارے بعض کو بعض پر

لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا ۗ وَلِلنِّسَاءِ نَصِيبٌ

مردوں کے لیے حصہ ہے اس سے جو کیا انہوں نے اور عورتوں کے لیے حصہ ہے

مِّمَّا كَسَبْنَ ۗ وَسَأَلُوا اللّٰهَ مِنْ فَضْلِهِ ۗ اِنَّ اللّٰهَ

اس سے جو کیا انہوں نے اور مانگو اللہ سے فضل ان کا یقیناً اللہ

كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۗ ۝۱۱۱ وَلِكُلِّ جَعَلْنَا مَوَالِيَ مِمَّا

ہے ہر بات کو خوب جاننے والا اور ہر ایک کے لیے ہم نے بنائے ہم نے وارث اس والی کے

تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ ۗ وَالَّذِينَ عَقَدَتْ

جو چھوڑا والدین اور رشتہ داروں نے اور وہ جن سے تعلق قائم کیا

أَيْمَانًا كُفِّرُوا عَنْهُمْ نَصِيبَهُمْ ۗ اِنَّ اللّٰهَ كَانَ عَلِيمًا

تمہاری قسموں نے تزداد ان کو حصہ ان کا یقیناً اللہ ہے

كُلِّ شَيْءٍ شَهِيدًا ۗ ۝۱۱۲ اَلرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ ۗ

ہر بات پر بخبران مرد بخبران ہیں عورتوں پر ان لیے

CHAPTER 5

AL-MĀ'IDAH (Revealed after Hijrah)

Date of Revelation

According to Commentators of the Qur'ān this *Sūrah* belongs to the Medinite period. Ā'ishah reported by Hākim and Imām Aḥmad to have said that this is the last *Sūrah* which was revealed to the Holy Prophet. Taking into consideration all the revelation data one is inevitably led to the conclusion that the *Sūrah* was revealed in the last years of the Holy Prophet's ministry and some of its verses were actually among last to be revealed. Though Imām Aḥmad says on the authority of 'Asmā', daughter of Yazīd, that whole of this *Sūrah* was revealed together, it seems that because a major portion of it was revealed at one time, the whole of it came to be regarded as having been revealed at the same time. This is why perhaps Rodwell has assigned the *Sūrah* the last place in order of revelation.

Subject-Matter

The *Sūrah*, like *Sūrah* Āl 'Imrān and Al-Nisā', deals mainly with Christian doctrines and particularly denounces the doctrine that the Law is curse. It opens with the injunction that all covenants must be fulfilled and that it was necessary to lay down laws as to what is lawful and what is unlawful. It further claims that the Qur'ān has laid down ordinances bearing upon man's complete moral and spiritual development, and it is in this respect that the Qur'ān constitutes the final and irrevocable Divine Law for all mankind. This claim of the Qur'ān is embodied in the fourth verse of the *Sūrah*, which also implies that because the Law is most essential for the spiritual guidance of man and his moral development, it is wrong to regard it as a curse. The verse further hints that when the eating of the meat offered to idols and of blood and of strangled animals was forbidden to Christians and this commandment constituted an ordinance of the Law (The Acts 15:20. 29), they could not take exception to the Law and condemn it as a curse. The *Sūrah* proceeds to lay down Islāmic commandments with regard to eatables and enjoins that they should be *Ḥalāl*, i.e., allowed by the Law and *Tayyib* (pure), i.e., their use should in no way contravene or offend against medical or hygienic regulations. Islām, alone of all religions, while laying down ordinances regarding lawful and unlawful things, has pointed out the nice distinction between what is only lawful and what is both lawful and pure. Next, it is stated that the Jews and the Christians broke God's covenants and disregarded and defied Divine commandments which led to their moral and spiritual ruin and brought disgrace and humiliation on them. But they could now rehabilitate themselves into Divine favor by accepting the Holy Prophet. Christians are further warned that at first by deifying Jesus they caused the wrath of God to come down upon them and that now they have become jealous of the Holy Prophet because God has chosen him for His favors. This jealous

attitude of theirs towards the Holy Prophet resembles that of Cain towards Abel. The *Sūrah* proceeds to state that while Jews and Christians lose no opportunity to oppose Islām, they themselves have become so depraved as to have ceased to act upon their own religious Scriptures and are increasingly becoming ignorant of the teachings of their own religions. They are told that if they do not see their way to accepting Islām they should at least follow their own Scriptures and abide by their own Law. But if, owing to the political supremacy of Islām they have sometimes to seek the judgement of the Islāmic Government, that judgement will and must inevitably be according to the Qur'ānic Law. Then attention of the Muslims is drawn to the great change that has come over their political position and they are told that as the power of the infidels has been finally broken and Christians now are to be the principal enemies, and Jews in spite of their enmity towards Christianity, are to side with Christians, they (Muslims) should be on their guard against both of them. Some light is then shed on the stratagems and machinations employed by the enemies of Islām to turn Muslims away from their Faith and to lower in their estimation. After this, importance of the preaching of Islām is impressed upon Muslims. They are told that the one real method effectively to defeat the activities of Jews and Christians is to preach the Message of Islām to them and to bring home to them its truth from their own Scriptures. It should also be made clear to them that now their salvation lies in Islām and, that their idolatrous beliefs are false, particularly the doctrine that Jesus was son of God. Similarly, mention is made of Jews who, by opposing and persecuting the two great Prophets - David and Jesus - incurred God's displeasure. Their attention is drawn to their past faults and failings, and Christians being more amenable to accepting the commandments about what is lawful and what is unlawful; commandments about oaths; about the use of wine and games of chance and about hunting; and also commandments regarding criticism of religion and ordinances about religious rites and ceremonies and about evidence. Last of all a somewhat detailed mention is made of the particular circumstances of Jesus's ministry, and it is shown that they closely resemble those of other Prophets of God and that therefore there was nothing of Godhead or Divinity about him and that all material progress of Christian people was due to a prayer of his. But they have made improper use of their material progress and prosperity and have succumbed to polytheistic beliefs and practices. God will, on the Day of Judgement, establish their guilt and put them to shame from the mouth of Jesus himself. The *Sūrah* ends with the declaration that to God belongs the Kingdom of heavens and the earth and He has power over all things, which implies the hint that the belief that the Kingdom of God is only in heaven as the Christians say, has no foundation

AL-MĀ'IDAH

(Revealed after Hējra)

1. In the name of Allah, the Gracious, the Merciful.
2. O ye who believe! fulfil *your* covenants. Lawful are made to you quadrupeds of the class of cattle other than those which are being announced to you, except that you should not hold game to be lawful while you are in a state of pilgrimage; verily, Allah decrees what He wills.
3. O ye who believe! profane not the

سُورَةُ الْمَائِدَةِ مَدَنِيَّةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(میں پڑھا کریں) ساقیہ اللہ کے (رحم) راجح ہے

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوفُوا بِالْعُقُودِ إِذْ كُنْتُمْ

لِهَا عَاهِدًا لَّكُم مِّنْهُنَّ يَوْمَ تَقُومُ السَّاعَةُ يُبَدِّلُهُ

بِغَيْرِ حِسَابٍ لِّلَّذِينَ آمَنُوا فِي الْحُرُمِ مَا

حُرِّمَ عَلَيْهِمْ فِي الْحُرُمِ مَا كَانُوا يَحْتَسِبُونَ

وَأَنَّ حُرْمَةَ اللَّهِ يُحْكُمُ مَا يَشَاءُ يَأْتِيهَا الَّذِينَ

يَسْتَفْتُونَكَ فِي الْحُرُمِ مَا كَانُوا يَحْتَسِبُونَ

Signs of Allah, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars, nor those repairing to the Sacred House, seeking grace from their Lord, and His pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and piety; but help not one another in sin and transgression. And fear Allah; surely, Allah is severe in punishment.

4. Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. And forbidden is also that you seek to know your lot by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired of harming your religion. So

اَمْنُوا لَا تَحْلُوا شَعَائِرِ اللَّهِ وَلَا الشُّهُرَ الْحَرَامَ وَلَا
 ایمان لائے ہو نہ جھڑتی کرو نشانات کی اللہ کے اور نہ مینہ عزت والے کی اور نہ
 الْهَدْيِ وَلَا الْقَلَائِدَ وَلَا أَمْيِنَ الْبَيْتِ الْحَرَامِ
 قربانی کی اور نہ گناہوں کی اور نہ قفسہ کرنے والوں کی بیت الحرام کا
 يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ
 کرو چاہتے ہیں فضل اپنے رب کا اور رضامندی اور جب انعاموں کو تو
 فَاصْطَادُوا وَلَا يَجْرُ مَنَّكُمْ شَتَاَنُ قَوْمٍ أَنْ صَدَّكُمْ
 شکار کر سکتے ہو اور نہ آٹاہ کرے تم کو دشمنی کھا قوم کی کہ لوگا تمہا انہوں نے
 عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَمَنْ عَادَ تَوَاعَىٰ
 تمہیں مسجد الحرام سے کہ تم زیادتی کرو اور آپس میں مدد کرو
 الْبَيْتِ وَالْقَوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
 علی اور تقویٰ پر اور نہ مدد کرو آپس میں گناہ پر اور زیادتی پر
 وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۚ حُرْمَتُ
 اور ڈرو اللہ سے یقیناً اللہ سخت ہے سزا دینے میں حرام کیا گیا
 عَلَيْكُمْ الْمَيْمَتَةُ وَالْيَدُ الْخَنِيْزِيْرُ وَمَا هَلَكَ
 تم پر مردار اور خون اور گوشت خنزیر کا اور وہ کرچا لایا (نا) غیر
 الشَّكَا جَسِيْرٌ ۚ وَالْمَوْتُ حَرَامٌ ۚ وَالْمَوْتُ حَرَامٌ ۚ
 اور کھینک کی ہوتی اور جسے کھا لیا ہو دندنہ نے سوائے اسکے جسے ذبح کروں اور جو ذبح کیا گیا
 عَلَى النَّصِيبِ ۚ وَأَنْ تَسْتَفْسِمُوا بِأَلْسِنِكُمْ فَنَسُوقُ
 استحقاقوں پر اور ہر کہ قسمت معلوم کرو تم نہ لے لو جو نہ لے کر لوں کے گناہ ہے
 الْيَوْمَ فَرِيْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ
 آج یاس ہو گئے وہ لوگ جنہوں نے کفر کیا دین سے تمہارے یس نہ ڈرو ان سے

fear them not, but fear Me. This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful.

5. They ask thee what is made lawful for them. Say, 'All good things have been made lawful for you; and what you have taught the beasts and birds of prey to catch for you, training them for hunting and teaching them of what Allah has taught you. So eat of that which they catch for you, and pronounce thereon the name of Allah. And fear Allah. Surely, Allah is quick in reckoning.'

6. This day all good things have been made lawful for you. And the food of the People of the Book is lawful for you, and your food is lawful for them. And lawful for you are chaste believing women and chaste women from among those who were given the Book before you, when you give them their dowries, contracting valid marriage and not committing fornication

وَإِخْشَؤُنِ، الْيَوْمَ كَمَا كَمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ

اور دین تمہارے آج کامل کیا میں نے تمہارے لیے دین تمہارا اور پوری کی میں نے

عَلَيْكُمْ نِعْمَتِي وَإِرْضَيْتُ لَكُمْ الْإِسْلَامَ دِينًا، فَمَنْ

آپ پر اپنی نعمت اور پسند کیا میں نے تمہارے لیے اسلام کو دین کے طور پر پس جو

اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمِهِ، فَإِنَّ اللَّهَ

مجبور ہو جاوے بخوک میں نے مخلکے والا طرف گاہ کی توفیقاً اللہ

غَفُورٌ رَحِيمٌ ۚ يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ، قُلْ أُحِلَّ

مجھے والا بہت کم کرنا ہے۔ پوچھتے ہیں تمہارے کیا کچھ حلال کیا گیا ہے، انکے لیے تو کہو سے حلال کی گئی

لَكُمْ الطَّيِّبَاتُ، وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ

میں تمہارے لیے پاک چیزیں اور وہ جنہیں کھایا تم نے شکار کی جانوروں میں سے شکار کا طریق کھاتے ہوئے،

تَعَلَّمُوا نُهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ، فَمَا كُفُوا بِمَا أَمَرَ

کھاتے ہوئے تم انہیں اس سے جو سکھایا تمہیں اللہ نے پس کھاؤ اس سے جو رکھیں وہ شکاری

عَلَيْكُمْ، وَاذْكُرُوا الشَّمْرَ الَّذِي عَلَيْكُمْ، وَاتَّقُوا اللَّهَ، إِنَّ اللَّهَ

جانوروں پر اور ذکر کرو نام اللہ کا اس شکار پر اور ذرہ اللہ سے یقیناً اللہ

شَرِيعَ الْإِحْسَابِ ۚ الْيَوْمَ أَجَّلْ لَكُمْ الطَّيِّبَاتُ، وَ

حد لینے والا ہے حساب آج حلال کی گئیں واسطے تمہارے پاک چیزیں اور

طَعَامَ الَّذِينَ أُوتُوا الْكِتَابَ حَلَّ لَكُمْ، وَطَعَامُكُمْ حَلَّ

کھانا ان لوگوں کا جو دینے گئے کتاب حلال ہے تمہارے لیے اور کھانا تمہارا حلال ہے

لَهُمْ، وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ

انکے لیے اور حلال کی گئیں، پاک ماں عورتوں میں سے اور پاک ماں عورتیں ان

الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ

لوگوں میں سے جو دینے گئے کتاب پہلے تم سے جبکہ دے دو تم ان عورتوں کو

أَجْرَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَخَفِضِي

مہراں کے قید کماں میں لانے ہوئے نہ شہوت ملاتے ہوئے اور نہ بانٹتے ہوئے

nor taking secret paramours. And who-
ever rejects the faith, his work has doubt-
less come to naught, and in the Hereafter
he will be among the losers.

R. 2.

7. O ye who believe! when you stand
up for Prayer, wash your faces, and your
hands up to the elbows, and pass your
wet hands over your heads, and *wash* your
feet to the ankles. And if you be unclean,
purify yourselves *by bathing*. And if you
are ill or *you are* on a journey *while unclean*,
or one of you comes from the privy or you
have touched women, and you find not
water, betake yourselves to pure dust and
wipe therewith your faces and your hands.
Allah desires not that He should place you
in a difficulty, but He desires to purify
you and to complete His favour upon you,
so that you may be grateful.

8. And remember Allah's favour upon
you and the covenant which He made
with you, when you said, 'We hear and

اَخْدَانٍ وَمَنْ يَكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَ

پوشیدہ یار اور جو انکار کرے ایمان کا توہیناً جھٹھ کرے اس کے عمل اور

هُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿۱۰﴾ يَا أَيُّهَا الَّذِيْنَ اٰمَنُوْا

وہ آخرت میں ناکاموں میں سے ہے اے لوگو جو ایمان لائے

اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ

جب کھڑے ہو تم روت نماز کی تو دھو لیا کرو اپنے منہ اور اپنے ہاتھ

اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ وَاَرْجُلِكُمْ اِلَى

کنبوں تک اور مسح کرو اپنے سروں کا اور (دھو لیا کرو) اپنے پیروں کو

الْكَعْبَيْنِ ۗ وَاِنْ كُنْتُمْ مَّرْجُلًا فَامْسَحُوا بِرُءُوْسِكُمْ

تخنوں تک اور اگر ہو تم زمین تو غسل کر لیا کرو اور اگر

مَرْضًى اَوْ عَلَى سَفَرٍ اَوْ جَاءَ اَحَدٌ مِّنْكُمْ مِنَ الْغَايِبِ

بیمار یا سفر پر یا آوے کوئی تم میں سے جانتے ہو تو

اَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوْا مَاءً فَتَيَمَّمُوْا

اور چھوئے تم نے عورتوں کو پھر نہ پاؤ تم پانی تو قصبہ کرو

صَعِيْدًا طَيِّبًا فَاَمْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيكُمْ

مٹی پاک کا پھر مسح کرو اپنے چہروں کا اور اپنے ہاتھوں کا اس

مِنْهُ ۗ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ

(مٹی) سے نہیں چاہتا اللہ کو کہے تم پر کوئی تکلیف

وَلٰكِنْ يُرِيْدُ لِيُطَهِّرَكُمْ وَرِيْتَكُمْ نِعْمَتَهُ عَلَيْكُمْ

دیکھیں وہ چاہتا ہے تم پر تم کو اور تاکہ پوری کرے اپنی نعمت تم پر

لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۱﴾ وَاذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ

تاکہ تم شکر کرو اور یاد کرو نعمت اللہ کی اپنے پر اور

مِيْثَاقَهُ الَّذِيْ وَاثَقْتُمْ بِهٖ ۗ اِذْ قُلْتُمْ سَمِعْنَا وَاَطَعْنَا

وعدا اس کا جو کیا اس نے تم سے جب کہ تم نے سننا ہم نے اور اطاعت کیا ہم نے

we obey.' And fear Allah. Surely, Allah knows well what is in the minds.

9. O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be *always* just, that is nearer to righteousness. And fear Allah. Surely, Allah is aware of what you do.

10. Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

11. And *as for* those who disbelieve and reject Our Signs, they are the people of Hell.

12. O ye who believe! remember Allah's favour upon you when a people intended to stretch out their hands against you, but He withheld their hands from you; and fear Allah. And on Allah should the believers rely.

R. 3.

13. And indeed Allah did take a covenant from the children of Israel; and We raised among them twelve leaders. And Allah said, 'Surely, I am with you. If you

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٠﴾ يَا أَيُّهَا

اللَّهُ الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ

وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدُوا عِدْلَ وَاوَدِ

هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا

تَعْمَلُونَ ﴿١١﴾ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿١٢﴾ وَالَّذِينَ كَفَرُوا

كَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٣﴾ يَا أَيُّهَا

الَّذِينَ آمَنُوا إِذْ كُرُوا تَعَمَّدَتْ أَلْبَابُكُمْ إِذْ هَمَّ

قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَهَمَّ بِهَا

اللَّهُ بِكُمْ وَرَدَّهَا عَنْكُمْ إِنَّ اللَّهَ كَانَ عَلِيمًا نَذِيرًا

عَلَّامًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٤﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا

أُولَٰئِكَ نَبِيًّا لِيَاذُبَّ عَنْكُمْ مِثْرَةَ يَوْمِ لُوطِ

بَنِي إِسْرَائِيلَ إِذْ سَأَلْتَهُمْ خُذُوا حِيثُوعًا

مِنْكُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٥﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا

أُولَٰئِكَ نَبِيًّا لِيَاذُبَّ عَنْكُمْ مِثْرَةَ يَوْمِ لُوطِ

بَنِي إِسْرَائِيلَ إِذْ سَأَلْتَهُمْ خُذُوا حِيثُوعًا

مِنْكُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٥﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا

أُولَٰئِكَ نَبِيًّا لِيَاذُبَّ عَنْكُمْ مِثْرَةَ يَوْمِ لُوطِ

بَنِي إِسْرَائِيلَ إِذْ سَأَلْتَهُمْ خُذُوا حِيثُوعًا

مِنْكُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٥﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا

أُولَٰئِكَ نَبِيًّا لِيَاذُبَّ عَنْكُمْ مِثْرَةَ يَوْمِ لُوطِ

بَنِي إِسْرَائِيلَ إِذْ سَأَلْتَهُمْ خُذُوا حِيثُوعًا

مِنْكُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٥﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا

أُولَٰئِكَ نَبِيًّا لِيَاذُبَّ عَنْكُمْ مِثْرَةَ يَوْمِ لُوطِ

بَنِي إِسْرَائِيلَ إِذْ سَأَلْتَهُمْ خُذُوا حِيثُوعًا

مِنْكُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٥﴾

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا

أُولَٰئِكَ نَبِيًّا لِيَاذُبَّ عَنْكُمْ مِثْرَةَ يَوْمِ لُوطِ

بَنِي إِسْرَائِيلَ إِذْ سَأَلْتَهُمْ خُذُوا حِيثُوعًا

مِنْكُمْ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٥﴾

observe Prayer, and pay the Zakāt, and believe in My Messengers and support them, and lend to Allah a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.'

14. So, because of their breaking their covenant, We have cursed them, and have hardened their hearts. They pervert the words from their *proper* places and have forgotten a *good* part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except *in* a few of them. So pardon them and turn away *from them*. Surely, Allah loves those who do good.

15. And from those *also* who say, 'We are Christians,' We took a covenant, but they too have forgotten a *good* part of that with which they were exhorted. So We have caused enmity and hatred among them till the Day of Resurrection. And Allah will soon let them know what they have been doing.

اقمتم الصلوة واتيتم الزكوة وامنتم برسلي
 قائم کی تم نے نماز اور دی تم نے زکوٰۃ اور ایمان لائے تم رسول پر میرے
 وعزتموهم واقرضتم الله قرضا حسنا
 اور مدد کی تم نے ان کی اور قرض دیا تم نے اللہ کو اچھا
 لا کفرن عنکم سیاتیکم ولا دخلتکم جنت تجری
 ضرور ضرور دروں کروں گا تم سے بُرائیاں تمہاری اور ضرور داخل کروں گا تم کو باغات میں کہ جنتی ہیں
 من تحتها الأنهار فمن کفر بعد ذلک منکم فقد
 پیچھے ہیں گئے نہیں پھر جس نے کفر کیا بعد اس کے تم میں سے تو یقیناً
 ضل سواء السبیل ﴿۱۴﴾ فیما نقضهم ميثنا وهم
 گمراہ ہوا وہ درست راہ سے ہیں بسبب ان کے توڑنے کے اپنا عہد
 لعنهم وجعلنا قلوبهم قسية، يحرفون الكلمه
 لعنت کی تم نے ان پر اور بنایا تم نے دلوں کو ان کے سخت وہ بدلا دیتے ہیں باتوں کو
 عن مواضعه، ونسوا حظا مما ذكروا به، ولا تزال
 جگہوں سے ان کی اور بھول گئے وہ ایک حصہ ان کے کہہ نصیحت کی گئی تھی بچے ذریعہ اور توڑ رہے گا
 تطلعه على خائنة منهم، ألا قليلا منهم فأغف
 ہمیشہ مطلع ہوتا خیانت پر ان کی طرف سے سوائے مخلوقوں کے ان میں سے پس درگزر کرو
 عنهم واصفح، ان الله يحب المخسین ﴿۱۵﴾ ومن
 ان سے اور معاف کرو یقیناً اللہ پسند کرتا ہے مسکینوں کو اور ان
 الذين قالوا اننا نصرى اتخذنا ميثنا قهم فنسوا
 لوگوں سے جنہوں نے کہا ہم عیسائی ہیں یا تھا ہم نے وعدہ ان سے ہیں وہ بھول گئے
 حظا مما ذكروا به، فأغربنا بينهم العداوة
 ایک حصہ ان کے کہہ نصیحت کی گئی تھی جن کے ذریعہ ہیں والدی ہم نے درمیان ان کے دشمنی
 والبغضاء الى يوم القيمة، وسوف يتنبههم الله بما
 اور لطف کرنا روز قیامت اور فریب آگاہ کرے گا ان کو اللہ اس سے

16. O People of the Book! there has come to you Our Messenger who unfolds to you much of what you had kept hidden of the Book and passes over much. There has come to you indeed from Allah a Light and a clear Book.

17. Thereby does Allah guide those who seek His pleasure on the paths of peace, and leads them out of every *kind of darkness* into light by His will, and guides them to the right path.

18. They have indeed disbelieved who say, 'Surely, Allah is none but the Messiah, son of Mary.' Say, 'Who then has any power against Allah, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to Allah belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and Allah has power to do all things.

19. The Jews and the Christians say, 'We are sons of Allah and His loved ones.' Say, 'Why then does He punish you for your sins?'

كَانُوا يَصْنَعُونَ ﴿١٥﴾ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ سُورَةُ

جو تھے وہ کرتے ﴿١٥﴾ اے اہل کتاب یقیناً آؤ تمہارے پاس رسول ہمارا

بَيِّنَاتٍ لِّكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

کھول کر بیان کرتا ہے تمہارے لیے بہت کچھ اہل کتاب سے چھپاتے

وَيَعْفُو عَن كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ

اور نگر کر کرتا ہے بہت سے یقیناً آؤ تمہارے پاس نور سے اللہ کی نور اور کتاب

مُبِينٌ ﴿١٦﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ

کھلی کھلی ہدایت دیتا ہے نیز اللہ کے اللہ سے جس نے پیروی کی راہی کرتے ہوئے اہل کتاب کو راستوں

السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ

کی سلامتی کے اور وہ نکالتا ہے انہیں انہیروں سے نور کی ساقی اپنے حکم کے

وَيَهْدِي لَهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧﴾ لَقَدْ كَفَرَ الَّذِينَ

اور ہدایت دیتا ہے انہیں راہ سیدھی کی یقیناً کفر کیا ان لوگوں نے

قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ

جنہوں نے کہا یقیناً اللہ ہی مسیح ابن مریم ہے تو کہہ سہے میں کون

يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ

ہاک ہے بظہان اللہ کے کسی بات کا اگر وہ ارادہ کرے کہ ہلاک کرے مسیح ابن

مَرْيَمَ وَأُمَّهُ وَ مَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ

سرزمین کو اور ماں کو اسکی اور ان کو جو زمین میں ہیں سب کو اور اللہ کی ہی ہاڑشاہی

السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ

آسمانوں کی اور زمین کی اور جو درمیان ہے ان دونوں کے وہ پیدا کرتا ہے جو چاہتا ہے اور

اللَّهُ عَزَّ وَجَلَّ قَالَتْ الْيَهُودُ وَالنَّصَارَى نَحْنُ

اللہ پر خوب قدرت رکھتے والا ہے اور کہا یہودیوں اور عیسائیوں نے کہ ہم

أَبْنَاءُ اللَّهِ وَإِحْبَاءُ لَهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ

بچے ہیں اللہ کے اور پیار سے ہیں اکی تو کہہ سہے پھر کیوں عذاب دیتا ہے تمہیں سبب گناہوں کے تمہارے

Nay, you are *only* human beings among those He has created.' He forgives whom He pleases and punishes whom He pleases. And to Allah belongs the kingdom of the heavens and the earth and what is between them, and to Him shall be the return.

20. O People of the Book! there has come to you Our Messenger, after a break in the series of Messengers, who makes things clear to you lest you say, 'There has come to us no bearer of glad tidings and no warner.' So a bearer of glad tidings and a warner has indeed come to you. And Allah has power to do all things.

R. 4.

21. And remember when Moses said to his people, 'O my people, call to mind Allah's favour upon you when He appointed Prophets among you and made you kings, and gave you what He gave not to any other among the peoples.'

22. 'O my people, enter the Holy Land which Allah has ordained for you and do not turn back, for then you will turn losers.'

23. They said, 'O Moses, there is in that land a haughty and powerful people,

بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۖ يَغْفِرُ لِمَن يَشَاءُ وَ

(نہیں) بل تم انسان ہو انہی سے جو پیدا کئے اس نے وہ بخشتا ہے جسے چاہتا ہے اور

يَعَذِّبُ مَن يَشَاءُ ۚ وَ لِلّٰهِ مَلَكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ

عذاب دیتا ہے جسے چاہتا ہے اور اللہ ہی کی ہے بادشاہی آسمانوں کی اور زمین کی اور

مَا بَيْنَهُمَا ۚ وَ اِلَيْهِ الْمَصِيْرُ ﴿١٧١﴾ اَهْلَ الْكِتٰبِ قَدْ

جو دوستان ہے ان دونوں کے اور طرف ان کی چلنا ہے اے اہل کتاب یقیناً

جَاءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ عَلٰى فَتْرَةٍ مِّنْ

اپنے تمہارے پاس رسول ہمارا کھول کر بیان کرتا ہے تمہارے لیے وقفہ پر

الرُّسُلِ اَنْ تَقُوْلُوْا مَا جَاءَنَا مِنْ بَشِيْرٍ وَّلَا

رسولوں کے یہ کہ کہہ دو تمہیں آیا ہمارے پاس کوئی خوشخبری دینے والا اور نہ

نَذِيْرٍ ۚ فَقَدْ جَاءَكُمْ بَشِيْرٌ وَّ نَذِيْرٌ ۗ وَ اِلٰهُكُمْ عَلٰى كُلِّ

ڈرانے والا یقیناً آیا تمہارے پاس خوشخبری دینے والا اور ڈرانے والا اور اللہ ہر بات پر

شَيْءٍ قَدْ يَّرٰٓءُوْا ۗ اِذْ قَالَ مُوسٰى لِقَوْمِهِ يٰقَوْمِ اِذْكُرُوْا

خوب قدرت رکھنے والے اور جب کہا موسیٰ نے اپنی قوم سے اے قوم میری یاد کرو

نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلْنَا فِيْكُمْ اَنْبِيَاً وَّ جَعَلْنَاكُمْ

نعمت اللہ کی اپنے پر جب بنائے اس نے تم میں نبی اور بنایا تم کو

مَلُوْكَا ۗ اَتَاْتُكُمْ مَا لَمْ يُؤْتِ اَحَدًا مِّنْ اَلْعٰلَمِيْنَ ﴿١٧٢﴾

بادشاہ اور دیا تم کو جو نہیں دیا کسی کو تمام دنیا میں سے

يَقُوْمِرَا ۗ اَدْخُلُوْا الْاَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبْنَا لِلّٰهِ

اے قوم میری داخل ہو ارض مقدس میں وہ جو تمہیں لکھی تھی اللہ نے

لَكُمْ وَّلَا تَتُّوْا رُءُوْسًا وَّ اَعْلٰى اَدْيَارِكُمْ فَتَنْقَلِبُوْا اٰخِسِرٍ مِّنْ

جسے لیے اور نہ پیروں اپنی پیچھوں پر پس ہوجاؤ گے تم ناکام

قَالُوْا يٰمُوسٰى اِنَّا فِيْهَا قَوْمًا جَبّٰرِيْنَ ۗ وَ اِنَّا لَنَّا لَن

انہوں نے کہا اے موسیٰ یقیناً میں میں ہے قوم ستمگر

and we shall not enter it until they go forth from it. But if they go forth from it, then we will enter it.'

24. Thereupon two men from among those who feared *their Lord*, on whom Allah had conferred His favour, said, 'Enter the gate, *advancing* against them; when *once* you have entered it, then surely you will be victorious. And put your trust in Allah, if you are believers.'

25. They said, 'O Moses, we will never enter it so long as they remain in it. Therefore, go thou and thy Lord and fight, and here we sit.'

26. He said, 'My Lord, I have power over none but myself and my brother; therefore make Thou a distinction between us and the rebellious people.'

27. *God* said: 'Verily, it shall be forbidden them for forty years; in distraction shall they wander through the land. So grieve not over the rebellious people.'

R. 5.

28. And relate to them truly the story of the two sons of Adam, when they *each* offered an offering, and it was accepted from one of them and was not accepted from the other. The latter said, 'I will surely kill thee.' The former replied, 'Allah accepts only from the righteous.'

لَدْخُلَهَا حَتَّى يَخْرُجُوا مِنْهَا، فَإِنْ يَخْرُجُوا مِنْهَا
دائل ہونگے اسیں یہاں تک کہ نکل جائیں وہ اس سے
فَاتَاكَ اَدْخُلُونَ ﴿۲۴﴾ قَالَ رَجُلَيْنِ مِنَ الَّذِينَ يَخْتَفُونَ اَنْعَمَ
تو ہم داخل ہوئے اسے ہیں کہا دو آدمیوں نے ان لوگوں میں سے جو ڈرتے تھے انکا کیا تھا

اللَّهُ عَلَيْهِمَا اَدْخُلُوا عَلَيْهِمُ الْبَابَ، فَاِذَا دَخَلْتُمُوهُ
الذرتے ان دونوں پر داخل ہوجاؤ ان پر دروازہ میں پس جب داخل ہوجاؤ گے انکا دروازہ

فَاِنَّكُمْ عَلَيْهِمْ وَعَلَى اللَّهِ فَتَوَكَّلُوا اِنْ كُنْتُمْ مُؤْمِنِينَ ﴿۲۵﴾
پس تو یقیناً تم غالب ہونگے اور اللہ پر جس پر ہوسر کرنا اگر تم مومن ہو

قَالُوا يَا مُوسَى اِنَّكَ لَنْ تَدْخُلَهَا اَبَدًا مَا دَامُوا فِيهَا
انہوں نے کہا اے موسیٰ یقیناً ہم اگر تیریں داخل ہونگے اس میں کبھی بھی جب تک وہ ہیں اس میں

فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَا اِنَّا هُنَا قَاعِدُونَ ﴿۲۶﴾ قَالَ
پس جا تو اور رب تیرا دونوں ملو یقیناً ہم یہاں پر بیٹھنے والے ہیں کہا اس نے

رَبِّي اِنِّي لَا اَمْلِكُ اِلَّا نَفْسِي وَاَخِي فَا فُرِيَ بَيْنَنَا وَبَيْنَ
میں رب میرے یقیناً میں نہیں اختیار کرتا سحر اپنی جان پر اور اپنے بھائی پر اور اپنے بھائی پر اور میرا کر دو دیاں ہمارے اور مردمان
الْقَوْمِ الْفَاسِقِينَ ﴿۲۷﴾ قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ اَدْبَعَيْنَ
نوم فاسق کے نرما یا پس یقیناً وہ زمین حرام کی گئی ہے ان پر

سَنَةً، يَتَّبِعُهُمْ فِي الْاَرْضِ، فَلَا تَأْسَ عَلَى الْقَوْمِ
سال مرگرداں پھر میں گے زمین میں پس نہ غمگنا تو نوم

الْفَاسِقِينَ ﴿۲۸﴾ وَاَتَىٰ اَعْلِيَهُمْ نَبَأُ ابْنِي آدَمَ بِالْحَقِّ وَاذْ
فاسق پر اور پڑھ ان پر خبر دو بیٹوں کی آدم کے ساتھ حق کے جبکہ

قَرَّبًا قَرَّبًا تَا فَتَقَبَّلَ مِنْ اَحَدِهِمَا وَلَمْ يَتَقَبَّلْ
قریبی کی ان دونوں نے کوئی قریبی نہیں قبول کی گئی طرف سے ایک کی ان دونوں میں سے اور نہ قبول کی گئی

مِنَ الْاٰخِرِ ؕ قَالَ لَاقْتُلْتَنِيكَ ؕ قَالَ اِنَّمَا يَتَقَبَّلُ اللّٰهُ
طرف سے دوسرے کی اس نے کہا اللہ ضرور قبول کرے گا تجھے اس نے کہا صرف قبول کرتے ہے اللہ

29. 'If thou stretch out thy hand against me to kill me, I am not going to stretch out my hand against thee to kill thee. I do fear Allah, the Lord of the universe.'

30. 'I wish that thou shouldst bear my sin as well as thy sin, and thus be among the inmates of the Fire, and that is the reward of those who do wrong.'

31. But his mind induced him to kill his brother, so he killed him and became one of the losers.

32. Then Allah sent a raven which scratched in the ground, that He might show him how to hide the corpse of his brother. He said, 'Woe is me! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became regretful.

33. On account of this, We prescribed for the children of Israel that whosoever killed a person—unless it be for *killing* a person or for creating disorder in the land—it shall be as if he had killed all mankind; and whoso gave life to one, it shall be as if he had given life to all mankind. And

مِنَ الْمُتَّقِينَ ﴿۱۶﴾ لَئِن بَسَطْتَ إِلَىٰ يَدِكَ لِتَقْتُلَنِي

متقوں سے

یقیناً اگر دراز کیا تو نے طرف میری اپنا ہاتھ تاکر قتل کرے تو مجھے

مَا أَنَا بِسَاطِئٍ يَدِي إِلَيْكَ لِأَقْتُلَنَّكَ، إِنِّي أَخَافُ

میں نہیں ہوں دراز کرنے والا اپنا ہاتھ میری طرف نہ اتاروں تاکر قتل کرے تو مجھے

اللَّهُ رَبُّ الْعَالَمِينَ ﴿۱۷﴾ إِنِّي أُرِيدُ أَنْ تَبْشُرَ بَأْتِمِي وَ

التراب عالمین سے

یقیناً میں چاہتا ہوں کہ تو تمھارے گناہ میرا اور

أَتُكْرِمَكَ فَتَكُونَ مِن أَصْحَابِ النَّارِ، وَذَلِكَ جَزَاءُ

گناہ اپنا پس تو ہر جاوے اور یہ بدلہ ہے

الظَّالِمِينَ ﴿۱۸﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ

ظالموں کا

پس رغبت دلائی اس کو نفس نے اس کے اپنے بھائی کے قتل کرنے کو

فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿۱۹﴾ فَبَعَثَ اللَّهُ غُرَابًا بِأَيُّهَا

اسے جس کو ہر گیا خسارہ یا نوالوں میں سے

بِحَبْرٍ سِجَا النَّارِ لِيَكُونُ كَرِيحًا

فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِثُ سَوَآةَ أَخِيهِ، قَالَ

زمین میں تاکر دکھا دے اسے کس طرح ڈھانکے وہ لاش اپنے بھائی کی اس نے کہا

يُوْرِثُنِي أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأَدْرِي

لے اس میں بھڑکیا عاجز ہو گیا میں کہ ہر جاؤں میں مانند اس کو نے کہ کر دکھاؤں میں

سَوَآةَ أَخِي، فَأَصْبَحَ مِنَ النَّادِمِينَ ﴿۲۰﴾ مِنْ أَجْلِ ذَلِكَ

لاش اپنے بھائی کی پس ہو گیا وہ

پشیمان ہو نوالوں میں سے

كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ

لکھا ہم نے

بنی اسرائیل پر کہ جس نے قتل کیا کوئی نفس بغیر

نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا،

نفس کے یا فساد کرنے کے زمین میں تو گویا کہ قتل کر دیا اس نے لوگوں کو سب کو

وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ

اور جس نے زندہ کیا اس کو تو گویا کہ زندہ کیا اس نے لوگوں کو سب کو اور یقیناً یقیناً

Our Messengers came to them with clear Signs, yet even after that, many of them commit excesses in the land.

34. The reward of those who wage war against Allah and His Messenger and strive to create disorder in the land is *only this* that they be slain or crucified or their hands and their feet be cut off on alternate sides, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

35. Except those who repent before you have them in your power. So know that Allah is Most Forgiving, Merciful.

جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ زُتْمًا كَثِيرًا مِنْهُمْ بَعْدَ
 آتِهِ ان کے پائل رسول ہمارے ساتھ دلائل کے پھر یقیناً بہت سے ان میں سے بعد
 ذَلِكَ فِي الْأَرْضِ لَمْ يَسْرِ قُونَ إِلَّا نَمَّاجَزَاءُ الَّذِينَ
 اس کے زمین میں مژدہ سے بڑھنے والے ہیں سوائے ان کے نہیں کہ بدل ان لوگوں کا جو
 يَخَارُونَ اللَّهَ وَرُسُلَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا
 لڑتے ہیں اللہ اور رسول ان کے سے اور کوشش کرتے ہیں زمین میں فساد کی
 أَنْ يُمَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأرجلهم
 ہے کہ قتل کیے جاویں یا صلیب دیئے جاویں یا کاٹے جاویں ہاتھ ان کے اور پاؤں ان کے
 مِنْ خِلَافٍ أَوْ يُنْفَخُوا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي
 مخالف طرف سے یا علاوہ اس کے جاویں زمین سے = ان کے لیے ذلت ہے
 الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ إِلَّا الَّذِينَ
 دُنیا میں اور ان کے لیے عذاب ہے بڑا سوائے ان لوگوں کے جنہوں
 تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأُ رُؤُوسَهُمْ فَأَعْلَمُوا أَنَّ اللَّهَ
 نے توبہ کی پہلے اس کے کہ تم قابو پاؤ ان پر پس جان لو کہتے تھے اللہ
 عَفُوٌّ رَحِيمٌ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ
 مت چھتے رہو اللہ سے ڈرو اور
 اتقوا اللہ سے ڈرو

QUR'ĀNIC VOCABULARY

الْمُفْرَدَاتُ الْقُرْآنِ

al-mufradātul qur'āni

SPLIT-WORD TRANSLATION
OF
SŪRAH AL-FĀTIḤAH AND
SŪRAH AL-BAQARAH
AND
TRANSLITERATION

RECITATION OF THE HOLY QUR'ĀN

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ
الْأُتْرُجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ
الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ
لَهَا وَمَثَلُ الْفَاجِرِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ
رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْفَاجِرِ الَّذِي لَا يَقْرَأُ
الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا -

Ḥaḍrat Anas^{ra} relates that the Holy Prophet^{sa} said: "A believer who recites the Holy Qur'ān is like a tangerine, which tastes good and also has a pleasant smell; a believer who does not recite the Holy Qur'ān is like a date, which tastes good but has no smell. A sinner who recites the Holy Qur'ān is like sweet basil flower (*Ocimum pelosum*) which smells pleasant but is bitter in taste; a sinner who does not recite the Holy Qur'ān is like a wild gourd, which does not smell good and also has a bitter taste."

(*Abū Dā'ūd kitābul adab bāb man yu'mar aṅyyuḡālis*)

QUR'ĀNIC VOCABULARY (الْمُفْرَدَاتُ الْقُرْآنِ)

SPLIT-WORD TRANSLATION OF SŪRAH AL-FĀTIḤAH AND SŪRAH AL-BAQARAH

| ARABIC | ENGLISH | ARABIC | ENGLISH | ARABIC | ENGLISH |
|--------------|---|----------------|--|------------|--|
| الرَّحْمَنُ | (<i>Arrahmān</i>) The Most Gracious | غِشَاوَةٌ | (<i>Ghishāwatun</i>) Covering | سَمَاءٌ | (<i>Samā'un</i>) Cloud; Sky |
| الرَّحِيمِ | (<i>Arrahīm</i>) The Ever Merciful | عَظِيمٌ | (<i>'Aẓīmun</i>) Great | رَعْدٌ | (<i>Ra'dun</i>) Thunder |
| حَمْدٌ | (<i>Hamdu</i>) Praise; Goodness | مَرَضٌ | (<i>Maraḍun</i>) Disease | بَرْقٌ | (<i>Barqun</i>) Lightning |
| رَبِّ | (<i>Rabbi</i>) Creator, Protector | الْأَيْمُ | (<i>Alīmun</i>) Grievous | أَصَابِعُ | (<i>Aṣābi'a</i>) Fingers |
| عَالَمِينَ | (<i>'Ālamīn</i>) Worlds; Universe | عَذَابٌ | (<i>'Adhābun</i>) Punishment | أَذَانٌ | (<i>Ādhānun</i>) Ears |
| يَوْمٍ | (<i>Yaum</i>) Day, Time | نَسْتَعِينُ | (<i>Nasta'inu</i>) We do implore for help | حَذَرٌ | (<i>Hadhara</i>) Fear |
| صِرَاطٍ | (<i>Sirāta</i>) Path | مُضْلِحُونَ | (<i>Muṣliḥūn</i>) Reformers | مُحِيطٌ | (<i>Muḥiṭun</i>) One who encompasses |
| مُسْتَقِيمٍ | (<i>Mustaqīma</i>) Straight, Right | النَّاسُ | (<i>Annāsu</i>) The people | يَخْطَفُ | (<i>Yakhtaḥfu</i>) He snatches away |
| أَنْعَمْتَ | (<i>An'amta</i>) You have bestowed your favors | سُفَهَاءٌ | (<i>Sufahā'u</i>) Fools | سَمِعَ | (<i>Sam'i</i>) Hearing |
| الْمَغْضُوبِ | (<i>Al-maghḍūbi</i>) Those who have incurred <i>your</i> wrath | شَاطِئِينَ | (<i>Shayāṭīn</i>) Ring-leaders | خَلَقَ | (<i>Khalaqa</i>) He created |
| ضَالِّينَ | (<i>ḍā'allīn</i>) Those who have gone astray | طُغْيَانِهِمْ | (<i>Tuḡhyānihim</i>) Their transgression | صَيَّبَ | (<i>Ṣayyibun</i>) Heavy rain |
| رَيْبَ | (<i>raiba</i>) Doubt | الضَّلَالَةَ | (<i>Adḍalāla</i>) Error; Mistake | فِرَاشًا | (<i>Firāshan</i>) Bed; Resting place |
| هُدًى | (<i>Hudan</i>) Guidance | مَثَلٌ | (<i>Mathalu</i>) Case; Example | بِنَاءً | (<i>Binā'an</i>) Roof |
| مُتَّقِينَ | (<i>Muttaqīna</i>) Righteous people | نَارًا | (<i>Nāran</i>) Fire | مَاءً | (<i>Mā'an</i>) Water |
| ذَلِكَ | (<i>Dhālika</i>) This | ذَهَبَ اللَّهُ | (<i>Dhahaballāhu</i>) Allāh took away | ثَمَرَاتٍ | (<i>Thamarāt</i>) Fruits |
| أُولَئِكَ | (<i>Uḷā'ika</i>) It is they | بِنُورِهِمْ | (<i>Binūrihim</i>) Their light | أَنْدَادًا | (<i>Andādan</i>) Equals; Counterparts |
| خَتَمَ | (<i>Khatama</i>) He has set a seal | ظُلُمَاتٍ | (<i>Zulumātin</i>) Thick darkness | عَبِيدَنَا | (<i>'Abdinā</i>) Our servant |
| قُلُوبٌ | (<i>Qulūbun</i>) Hearts | صُمًّا | (<i>Ṣummun</i>) Deafs | بِسُورَةٍ | (<i>Bisūratin</i>) A chapter; Sign |
| سَمِعَ | (<i>Sam'in</i>) Ears | بُكْمًا | (<i>Bukmun</i>) Dumbs | وَقُودٌ | (<i>Waqūdu</i>) Fuel; Fire-wood |

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| أَبْصَارُهُمْ | (<i>Abṣārahum</i>) Their sight | عُمَى | (<i>'Umyun</i>) Blinds | أَلْحِجَارَةُ | (<i>Al-hijāratun</i>) Special stone |
| أَنْهَارٌ | (<i>Anhārun</i>) Streams | غَيْبٌ | (<i>Ghaiba</i>) Secrets; Hidden matters | يَبْنِي | (<i>Yā banī</i>) O Children |
| أَزْوَاجٌ | (<i>Azwājun</i>) Mates | أَبَى | (<i>Abā</i>) He refused | نِعَمْتُ | (<i>Ni'matun</i>) Favors |
| مُطَهَّرَةٌ | (<i>Mutahharatun</i>) Chaste; Pured | كُفْرِينَ | (<i>Kāfirīn</i>) Disbelievers | أَنْعَمْتُ | (<i>An'amtun</i>) I rewarded |
| بُعُوضَةٌ | (<i>Ba'ūdatan</i>) Gnat | كُلَا | (<i>Kulā</i>) Both of you eat | أَوْفُوا | (<i>Aufū</i>) You fulfil |
| يُضِلُّ | (<i>Yuḍillu</i>) He adjudges to be in error | رَغَدًا | (<i>Raghadan</i>) Plentifully | أَنْزَلْتُ | (<i>Anzaltu</i>) I have sent |
| فُسِّقِينَ | (<i>Fāsiqīn</i>) Disobedient | لَا تَقْرَبَا | (<i>Lā taqrabā</i>) Approach not both of you | لَا تَشْتَرُوا | (<i>Lā tashtarū</i>) Barter not |
| عَهْدٍ | (<i>'Ahdin</i>) Covenant | شَجَرَةً | (<i>Shajaratun</i>) Tree | ثَمَنًا | (<i>Thamanan</i>) Price |
| مِيثَاقٍ | (<i>Mithāqin</i>) Having established | ظَالِمِينَ | (<i>Zālimīn</i>) Wrongdoers | قَلِيلًا | (<i>Qalīlan</i>) A paltry (<i>price</i>) |
| خُسِرُونَ | (<i>Khāsirūna</i>) Losers | أَزْلَهُمَا | (<i>Azallahumā</i>) He (Satan) caused them both to slip | حَقٌّ | (<i>Haqqun</i>) Truth |
| أَمْوَاتًا | (<i>Amwātan</i>) Without Life; Dead ones | إِهْبِطُوا | (<i>Ihbitū</i>) Go forth; Get out | بِالْبَاطِلِ | (<i>Bilbāṭili</i>) With falsehood |
| عَلِيمًا | (<i>'Alimun</i>) One who knows most | عَدُوٌّ | (<i>'Aduwwun</i>) Enemy | وَأَرْكَعُوا | (<i>Warka'ū</i>) And bow down |
| جَاعِلٌ | (<i>Jā'ilun</i>) One who creates | مُسْتَقَرٌّ | (<i>Mustaqarrun</i>) Abode | الرُّكَّعِينَ | (<i>Arrāki'in</i>) Those who bow down |
| خَلِيفَةً | (<i>Khalīfah</i>) Vicegerant | مَتَاعٌ | (<i>Maṭā'un</i>) Provision | بِالْبِرِّ | (<i>Bilbirri</i>) Of good; Righteousness |
| دِمَاءٌ | (<i>Dimā'un</i>) Blood | كَلِمَاتٍ | (<i>Kalimātin</i>) Words of prayer; Commandments | وَأَسْتَعِينُوا | (<i>Wasta'inū</i>) And seek help |
| نُسَبِّحُ | (<i>Nusabbihū</i>) We glorify | الْقَوَابِ | (<i>Attawwāb</i>) Oft-returning with compassion | بِالصَّبْرِ | (<i>Biṣṣabri</i>) With patience |
| نُقَدِّسُ | (<i>Nuqaddisu</i>) We extol holiness | تَبِعَ | (<i>Tabi'a</i>) Shall follow | خُشِعِينَ | (<i>Khāshi'in</i>) Humble in spirit |
| أَعْلَمُ | (<i>A'lamu</i>) I know well | خَوْفٌ | (<i>Khaufun</i>) Fear | أَذْكُرُوا | (<i>Udhkarū</i>) Remember |
| عَلَّمَ | (<i>'Allama</i>) He taught | آيَاتٍ | (<i>Āyāti</i>) Signs | وَاتَّقُوا | (<i>Wattaqū</i>) And fear |
| أَسْمَاءٌ | (<i>Asmā'un</i>) Names; Attributes | أَصْحَابُ النَّارِ | (<i>Ashābunnār</i>) Inmates of the Fire | تَحْتَهَا | (<i>Taḥtihā</i>) Beneath these (<i>gardens</i>) |
| يَنْقُضُونَ | (<i>Yanquḍūna</i>) They break | أَنْبِئُونِي | (<i>Anbi'unī</i>) Tell me | أُسْكُنْ | (<i>Uskun</i>) Dwell; Live |

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|-----------------------|---|------------------|---|---------------------|--|
| صَادِقِينَ | (<i>Ṣādiqīn</i>) Truthful; Right | خَالِدُونَ | (<i>Khālidūna</i>) They will abide; They will remain permanently | شَفَاعَةٌ | (<i>Shafā'atun</i>) Intercession |
| عَدْلٌ | (<i>'Adlun</i>) Ransom | الْغَمَامَ | (<i>Al-ghamāma</i>) The clouds | أَذْنَى | (<i>Adnā</i>) Worse; Inferior |
| نَجَّيْنَاكُمْ | (<i>Najjainākum</i>) We delivered you | طَيِّبَاتٍ | (<i>Tayyibāt</i>) The good things | إِهْبِطُوا | (<i>Ihbiṭū</i>) Go down |
| سُوءٌ | (<i>Sū'an</i>) Grievous | إِتَّخَذْتُمْ | (<i>Ittakhadhtum</i>) They took | مِحْرًا | (<i>Miṣran</i>) Town/City |
| بَلَاءٌ | (<i>Bafā'un</i>) Trial; Test | قَرْيَةً | (<i>Qaryata</i>) Town | ذِلَّةٌ | (<i>Dhillatu</i>) Abasement |
| فَرَّقْنَا بَيْنَكُمْ | (<i>Farraqnā bikum</i>) We divided for you | حَيْثُ | (<i>Haithu</i>) Wherever | مَسْكَنَةٌ | (<i>Maskanatu</i>) Destitution |
| بَحْرٌ | (<i>Bahrun</i>) The sea | خَطِيئَتِكُمْ | (<i>Khatāyākum</i>) Your sins | غَضَبٍ | (<i>Ghaḍabin</i>) The wrath |
| وَعَدْنَا | (<i>Wā'adnā</i>) We made a promise | قَوْلًا | (<i>Qaulan</i>) For a word | عَصَوْا | (<i>'Aṣawwa</i>) They rebelled |
| أَرْبَعِينَ | (<i>Arba'inā</i>) Forty | رِجْزًا | (<i>Rijzan</i>) Punishment | كَانُوا يَغْتَدُونَ | (<i>Kanū ya'tadūna</i>) They transgressed |
| لَيْلَةٌ | (<i>Lailatan</i>) Night | بِعَصَاكَ | (<i>Bi-'aṣāka</i>) With thy rod | هَادُوا | (<i>Hādū</i>) Became Jews |
| الْعِجْلَ | (<i>Al-'ijla</i>) The calf | فَانْفَجَرَتْ | (<i>Fanfajarat</i>) So gushed forth | نَصْرَى | (<i>Naṣārā</i>) The Christians |
| ظَالِمُونَ | (<i>Zālimūn</i>) Transgressors | إِنْنَا عَشْرَةٌ | (<i>Ithnatā 'ashrah</i>) Twelve | صَبِيئِينَ | (<i>Ṣabi'in</i>) The Sabians |
| عَفَوْنَا | (<i>'Afaunā</i>) We forgave | عَيْنًا | (<i>'Ainan</i>) Springs | أَجْرٌ | (<i>Ajrun</i>) Reward |
| أَتَيْنَا | (<i>Ātainā</i>) We gave | كُلُّ أُنَاسٍ | (<i>Kullu unāsin</i>) Every tribe | الطُّورَ | (<i>Atṭur</i>) The Mount |
| الْفُرْقَانَ | (<i>Al-furqāna</i>) The Discrimination | لَا تَعْتَقُوا | (<i>Lā ta'thau</i>) Commit not iniquity | خُذُوا | (<i>Khudhū</i>) Hold fast |
| قَوْمٍ | (<i>Qaumin</i>) Nation | طَعَامٍ | (<i>Ta'āmin</i>) Food | خَسِرِينَ | (<i>Khāsirīn</i>) The losers |
| بَارِيكُمْ | (<i>Bārī'ikum</i>) Your Maker | بِقَلْبِهَا | (<i>Baqlihā</i>) Its herbs | إِعْتَدُوا | (<i>I'tadau</i>) They transgressed |
| نَرَى | (<i>Narā</i>) We see | قَثَائِبِهَا | (<i>Qiththā'ihā</i>) Its cucumbers | سَبْتٍ | (<i>Sabti</i>) Saturday |
| جَهْرَةً | (<i>Jahratan</i>) Face to face | قَوْمِهَا | (<i>Fūmihā</i>) Its wheat; Garlic | قِرْدَةً | (<i>Qiradatan</i>) Apes |
| صُعِقَةٌ | (<i>Ṣā'iqatu</i>) The thunderbolt | عَدَسِهَا | (<i>'Adasihā</i>) Its lentils | خَسِيئِينَ | (<i>Khāsi'in</i>) Despised |
| مُفْسِدُونَ | (<i>Mufsidūna</i>) Those who create disorder | إِسْتَوْقَدَ | (<i>Istauqada</i>) He kindled | مَا حَوْلَهُ | (<i>Mā haulahū</i>) All around him |

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| بَعَثْنَاكُمْ | (Ba'athnākum) We raised you | بَصَلَهَا | (Baṣalīhā) Its onions | تُؤْمَرُونَ | (Tu'marūna) You are commanded |
| مَوْعِظَةٌ | (Mau'izatun) A lesson; An admonition | قَسَبَتْ | (Qasat) Became hardened | أَيَّامًا | (Ayyāman) A few days |
| تَذْبَحُوا | (Tadhbaḥū) Slaughter | يَشَقُّوْهُ | (Yashshaqqaqu) That cleaves asunder | خَلَاقٍ | (Khalāqi) Share |
| بَقْرَةٌ | (Baqaratan) A cow | يَهْبِطُ | (Yahbitu) Humbles | مِمَّا | (Mimmā) Out of what |
| هُزُوا | (Huzuwan) To make a jest | خَشْيَةَ اللَّهِ | (Khashyatillāhi) Fear of Allāh | سَيِّئَةٌ | (Sayyi'atan) Evil |
| جَاهِلِينَ | (Jāhilin) Ignorants | غَافِلٌ | (Ghāfilun) Unmindful | أَحَاطَتْ | (Aḥātat) Has encompassed |
| مَا | (Mā) What | كَلِمَةَ اللَّهِ | (Kalāmallah) The Word of Allāh | خَطِيئَتُهُ | (Khaṭī'atuhū) His sins |
| فَارِضٌ | (Fāridun) Old | يُحَرِّفُونَ | (Yuharrifūna) They distort; Pervert | كَادُوا | (Kādū) Were near |
| بِكْرٌ | (Bikrun) Young | يَعْلَمُونَ | (Ya'lamūna) They know | اسْتَسْقَى | (Istasqā) He prayed for water |
| عَوَانٌ | ('Awānun) Full-grown | فَتَحَ اللَّهُ | (Fatahallāhu) Allāh has unfolded | تَشَابَهَ | (Tashābaha) Appeared alike |
| لَوْنَهَا | (Launuhā) Her color | يُسِرُّونَ | (Yusirrūna) They keep secret | إِحْسَانًا | (Ihsānan) To show kindness; Handsome manner |
| صَفْرَاءٌ | (Ṣafrā'u) Dun (Dull brown) | يُعْلِنُونَ | (Yu'linūna) They make known | قُرْبَى | (Qurbā) Kindred |
| فَاقِعٌ | (Fāqi'un) Rich in tone | أُمِّيُونَ | (Ummiyyūna) Illiterate | تَوَلَّيْتُمْ | (Tawallaitum) You turned away |
| تَسْرُّ | (Tasurru) She delights | أَمَانِيٌّ | (Amāniyya) False notions | لَا تَسْفِكُونَ | (Lā tasfikūna) You will not shed |
| نَظْرِينَ | (Nāzirīna) Observers | يَظُنُّونَ | (Yazunnūna) They conjecture | لَا تَهْوَى | (Lā tahwā) Desired not |
| لَنْ تَمَسَّ | (Lan tamassa) Shall never touch | وَيْلٌ | (Wailun) Woe; Distress | دِيَارِكُمْ | (Diyārikum) Your homes |
| تُثِيرُ | (Tuthīru) She ploughs | يَكْتُبُونَ | (Yaktabūna) They Write | أَقْرَزْتُمْ | (Aqrartum) You confirmed |
| حَزَتْ | (Ḥartha) Tilth | أَيْدِي | (Aidi) Hands | فَرِيقًا | (Fariqan) A section |
| شَيْبَةٌ | (Shiyata) Any blemish; Flaw | عِنْدِ | ('Indi) Here; With; By | إِثْمًا | (Ithmun) Sin |
| مُخْرِجٌ | (Mukhrijun) Is to bring to light | يَكْسِبُونَ | (Yaksibūna) They earn | عُدْوَانٌ | ('Udwānun) Transgression |
| تَسْقِي | (Tasqī) She waters | يَنْفَجِرُ | (Yatafajjaru) Gush forth | ذُلُولٌ | (Dhalūlun) Well-trained |

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| ثُمَّ | (Thumma) Then | تَمَسَّنَا | (Tamassanā) Touch us | يَشَاءُ | (Yashā'u) He wishes |
| تُفْدُو | (Tufādū) Your ransom | مُهِينٌ | (Muhīnun) Humiliating | أَكْثَرُهُمْ | (Aktharuhum) Most of them |
| إِخْرَاجُ | (Ikhrāju) Expulsion | نُؤْمِنُ | (Nu'minu) We believe | وَرَاءَ | (Warā'a) Behind |
| جَزَاءٌ | (Jazā'un) Reward; Return | خُذُوا | (Khudhū) Hold | لَكَبِيرَةٌ | (Lakabiratun) This indeed is hard |
| خِزْيٌ | (Khizyun) Disgrace | بِقُوَّةٍ | (Bi quwwatin) Firmly | سِحْرٌ | (Siḥra) Deception; Magic |
| أَشَدُّ | (Ashaddu) Worse; Stronger; Harder; Severe | سَمِعْنَا | (Sami'nā) We heard | فِتْنَةٌ | (Fitnatun) Trial |
| عَذَابٍ | ('Adhāb) Punishment | عَصَيْنَا | ('Aṣainā) We disobeyed | مَرءٌ | (Mar'un) Man |
| الْحَيَاةِ | (Al-ḥayātī) Life | إِيمَانٌ | (Īmānu) Faith | ضَارِرِينَ | (Dā arrīna) Harmful |
| يُخَفَّفُ | (Yukhaffafu) Shall be lightened | الدَّارِ | (Addāru) The abode | مَثْوِيَةٌ | (Mathūbatun) Reward; Return |
| لَقَدْ | (Laqad) Verily | خَالِصَةً | (Khāliṣatan) Exclusively | يَخْتَصُّ | (Yakhtassu) He chooses |
| آتَيْنَا | (Ātainā) We gave | دُونِ | (Dūni) Other | نَنْسَخُ | (Nansakh) We abrogate |
| قَفَّيْنَا | (Qaffainā) We sent after | فَتَمَنَّوْا | (Fatamannau) Then you wish | نُنْسِ | (Nunsi) We cause to be forgotten |
| بَيِّنَاتٍ | (Bayyināti) Manifest signs; Clear proofs | يُودُّ | (Yawaddu) He wishes | نَاتٍ | (Na'ti) We take; Bring |
| أَيَّدْنَاهُ | (Ayyadnāhu) We strengthened him | أَحَدُهُمْ | (Aḥaduhum) Every one of them | مِثْلِهَا | (Mithlihā) Like thereof |
| فَلَا رَفَثَ | (Fla rafatha) No foul talk | أَلْفٌ | (Alfun) A thousand | وَلِيِّ | (Waliyyin) Protector; Friend |
| غُلْفٌ | (Ghulfun) Covers | سَنَةٍ | (Sanatin) Year | تُرِيدُونَ | (Turīdūna) You wish |
| عَرَفُوا | ('Arafū) They knew to be the truth | مُزَحَّجِهِ | (Muzahḥihī) Keeping it away | سَبِيلَ | (Su'ila) We asked |
| يَكْفُرُوا | (Yakfurū) They reject | بَصِيرٌ | (Baṣīrun) All-Seeing | ضَلَّ | (Dalla) He has gone astray |
| بِئْسَ | (Bi'sa) Is evil | عَدُوًّا | ('Aduwwan) Enemy | سَبِيلِ | (Sabīli) Path |
| يَسْتَفْتِحُونَ | (Yastaftihūna) They pray for victory | بِأَذْنِ اللَّهِ | (Bi idhnillāhi) By the command of Allāh | كَثِيرٌ | (Kathīrun) Many |
| أَقْرَرْتُمْ | (Aqrartum) You confirmed | أُسْرَى | (Usārā) Prisoners | يَخْطَفُ | (Yakhtafu) He snatches |

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|------------------|--|----------------|-----------------------------------|-----------------|---|
| بَاءُوا | (Bā'ū) They incurred | بُشْرَى | (Bushrā) Glad tidings | حَسَدًا | (Hasadan) Envy |
| أَقِيمُوا | (Aqimū) Observe; Perform accurately | خَرَابَهَا | (Kharābihā) To ruin them | بَشِيرًا | (Bashīran) A bearer of glad tidings |
| آتُوا | (Ātū) Give; Pay | إِلَّا | (Illā) Except | نَذِيرًا | (Nadhīran) A warner |
| تَجِدُواهُ | (Tajidū hu) You shall find it | خَائِفِينَ | (Khā'ifina) Those who fear | تَطَهَّرُونَ | (Tazāharūna) You back up; Support |
| هُودًا | (Hūdan) Jews | عَصَوْ | (‘Aṣau) They rebelled | جَحِيمٍ | (Jahīmi) Hell |
| تِلْكَ | (Tilka) These are | أَيْنَمَا | (Ainamā) Whithersoever | تَرْضَى | (Tarḍā) Will be pleased |
| أَمَانِيهِمْ | (Amāniyyuhum) Their vain desires | تَوَلَّوْا | (Tuwallū) You will turn | أَهْوَاءَهُمْ | (Ahwā'ahum) Their evil desires |
| هَاتُوا | (Hātū) Produce | وَجْهَ اللَّهِ | (Wajhullāhi) The Face of Allāh | مَشْرَبٍ | (Mashraba) Drinking place |
| بُرْهَانِكُمْ | (Burhānakum) Your proof | وَاسِعٌ | (Wasi'un) Bountiful | خَسِرُونَ | (Khāsirūna) Losers |
| مَنْ | (Mann) Whoever | وَلَدًا | (Waladan) Son | أَذْكُرُوا | (Udhkarū) Remember |
| أَسْلَمَ | (Aslama) Submits | سُبْحَانَهُ | (Subhānahū) Holy is He | يَسْتَفْتِحُونَ | (Yastaftihūna) They pray for victory |
| مُحْسِنٌ | (Muhsinun) Doer of good | فَقِيتُونَ | (Qānitūna) Obeying | فَضَّلْتُكُمْ | (Faddaltukum) Exalted you |
| أَجْرُهُ | (Ajruhū) His reward | بَدِيعٌ | (Badi'u) The Originator | تَجْزِي | (Tajzī) We will substitute |
| خَوْفٌ | (Khaufun) Fear | قَضَى | (Qaḍā) He decrees | تَنْفَعُ | (Tanfā'u) Shall avail |
| يَتْلُونَ | (Yatlūna) They read | أَمْرًا | (Amran) A thing | شَفَاعَةٌ | (Shafā'atun) Intercession |
| يَحْكُمُ | (Yahkumu) He will judge | كُنْ | (Kun) Be | ذَهَبَ بِهِ | (Dhahaba bihī) He took it away |
| يَضْرِبُ مَثَلًا | (Yadriba mathalan) He gives example | فَيَكُونُ | (Fayakūnu) It begins to happen | أَتَمَّهُنَّ | (Atammahunna) He fulfilled |
| يَخْتَلِفُونَ | (Yakhtalifūna) They disagree | تَشَابَهَتْ | (Tashābahat) Became alike | إِمَامًا | (Imāman) A leader |
| أَظْلَمُ | (Azlamu) More unjust | يُوقِنُونَ | (Yūqinūna) Firmly believe | ذُرِّيَّتِي | (Dhurriyyatī) My offspring |
| مَنْعَ | (Mana'a) Prohibits | أَرْسَلْنَاكَ | (Arsalnāka) We have sent thee | مَثَابَةً | (Mathābatan) A resort |
| سَعَى | (Sa'a) Seeks | مَشَّوْا | (Mashau) They walk | مُصَلًّى | (Muṣallā) A place of Prayer |

| ARABIC | ENGLISH | ARABIC | ENGLISH | ARABIC | ENGLISH |
|-------------------|--|-----------------|---|--------------------|---|
| عَهْدَنَا | (<i>'Ahidnā</i>) We commanded | مُسْلِمَةً | (<i>Muslimatan</i>) Submissive | الدِّينَ | (<i>Addina</i>) Perfect religion |
| طَهَّرَا | (<i>Tahhirā</i>) You both purify | أَرِنَا | (<i>Arinā</i>) Show us | لَا تَمُوتُنَّ | (<i>Lā tamūtunna</i>) Let not death overtake you |
| طَائِفِينَ | (<i>Tā'ifina</i>) Those who perform the circuit | مَنَاسِكَنَا | (<i>Manāsikanā</i>) Our ways of worship and sacrifice | مُسْلِمُونَ | (<i>Muslimūna</i>) Obedient; Those who submit |
| عَاكِفِينَ | (<i>'Ākifina</i>) Those who remain for devotion | تُبِّ عَلَيْنَا | (<i>Tub 'alainā</i>) Turn to us with mercy | أَمْ | (<i>Amm</i>) Or |
| الرُّكُوعِ | (<i>Arrukka'i</i>) Those who bow down | تَوَّابٌ | (<i>Tawwābu</i>) Of-returning with compassion | كُنْتُمْ شُهَدَاءَ | (<i>Kuntum shuhadā'u</i>) You were present |
| السُّجُودِ | (<i>Assujūdi</i>) Those who fall prostrate in Prayer | إِنْعَثْ | (<i>Ib'ath</i>) Raise up | حَضَرَ | (<i>Ḥaḍara</i>) Came (<i>Death</i>) |
| إِذَا | (<i>Idh</i>) When | يَتْلُوَا | (<i>Yatlū</i>) He will recite | مَوْتٌ | (<i>Mautu</i>) Death |
| إِجْعَلْ | (<i>Ij'al</i>) Make | يُعَلِّمُ | (<i>Yu'allimu</i>) He will teach | إِلَهَ | (<i>Ilaha</i>) God; Deity |
| بَلَدًا | (<i>Baladan</i>) Town | الْحِكْمَةَ | (<i>Al-hikmata</i>) Wisdom | آبَاءِ | (<i>Ābā'i</i>) Fathers |
| أَمِنَا | (<i>Āminan</i>) Of peace | يُزَكِّي | (<i>Yuzakki</i>) He will purify | تِلْكَ | (<i>Tilka</i>) Those |
| أُزْرُقِ | (<i>Urzuq</i>) Provide with fruits | مَنْ | (<i>Mann</i>) Who | خَلَّتْ | (<i>Khalat</i>) Have passed away |
| أَهْلَهُ | (<i>Ahlahū</i>) Its dwellers | يَرْغَبُ عَنْ | (<i>Yarghabu 'an</i>) Turns away | كَسَبَتْ | (<i>Kasabat</i>) These (<i>people</i>) earned |
| أُمَتِّعُ | (<i>Umatti'u</i>) I shall bestow benefits | سَفِهَ | (<i>Safiha</i>) He made a fool | مُخْلِصُونَ | (<i>Mukhlisūna</i>) Sincerely devoted |
| أَضْطَرُّهُ | (<i>Aḍṭarru</i>) I shall drive to the punishment | إِصْطَفَيْنَا | (<i>Iṣṭafainā</i>) We have chosen | كَسَبْتُمْ | (<i>Kasabtum</i>) You earned |
| بِئْسَ الْمَصِيرُ | (<i>Bi'sal maṣīru</i>) An evil destination it is | صَالِحِينَ | (<i>Sāliḥīna</i>) The righteous | تُسْتَأْذَنُونَ | (<i>Tus'alūna</i>) You will be questioned |
| يَرْفَعُ | (<i>Yarfa'u</i>) He raises | أَسْلِمُ | (<i>Aslimu</i>) Submit | رَاجِعُونَ | (<i>Rāji'unā</i>) Those who return |
| قَوَاعِدَ | (<i>Qawā'ida</i>) The foundations | أَسْلَمْتُ | (<i>Aslamtu</i>) I have already submitted | قَبْلَكَ | (<i>Qablika</i>) Before thee |
| تَقَبَّلْ | (<i>Taqabbal</i>) Accept | وَصَّى | (<i>Wasṣā</i>) Did enjoin | تَهْتَدُوا | (<i>Tahtadū</i>) You will be rightly guided |
| مُسْلِمِينَ | (<i>Muslimaini</i>) Both submissive | بَنِي | (<i>Baniyya</i>) My sons | حَنِيفًا | (<i>Ḥanifan</i>) Ever inclined to Allāh |
| أُمَّةٌ | (<i>Ummatan</i>) Nation; Community | أَعْبُدُوا | (<i>U'budū</i>) Worship | أَسْبَاطُ | (<i>Asbātun</i>) Children |

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|-----------------|--|------------------------|--|---------------------|--|
| أُوْتِيَ | (<i>Ūtiya</i>) Given | وَسَطًا | (<i>Wasāṭan</i>) Middle; Balanced | إِنَّ | (<i>Inna</i>) Surely |
| نُفَرِّقُ | (<i>Nufarriqu</i>) We make distinction | شُهَدَاءَ | (<i>Shuhadā'a</i>) Guardians | أُدْعُ | (<i>Ud'u</i>) Pray |
| أَمَنْتُمْ | (<i>Āmantum</i>) You have believed | نَعْلَمُ | (<i>Na'lama</i>) We know | يَعْرِفُونَ | (<i>Ya'rifūna</i>) They recognize |
| إِهْتَدَوْا | (<i>Ihtadau</i>) They are rightly guided | يَتَّبِعُ | (<i>Yattabi'u</i>) He follows | يَكْتُمُونَ | (<i>Yaktumūna</i>) They conceal |
| تَجِدَنَّ | (<i>Tajidanna</i>) You shall find | يَنْقَلِبُ | (<i>Yanqalibu</i>) He turns upon his heels | قَدَّامَتَ | (<i>Qaddamat</i>) Sent forward |
| أَذْكُرُ | (<i>Adhkur</i>) I shall remeber | عَقِبَيْ | (<i>'Aqibai</i>) Both heels | فَلَا تَكُونَنَّ | (<i>Fala takūnanna</i>) Be not of those |
| يَكْفِي | (<i>Yakfi</i>) Will suffice | أَقْتُلُوا | (<i>Uqtulū</i>) Kill | مِنَ الْمُمْتَرِينَ | (<i>Minal mumtarīna</i>) Who doubt |
| صِبْغَةً | (<i>Ṣibghata</i>) Religion | لِيُضَيِّعَ | (<i>Li-yuḍī'u</i>) That he would let go (<i>your</i> <i>faith</i>) in vain | وَجْهَةً | (<i>Wijhatun</i>) Goal; Aim |
| أَحْسَنُ | (<i>Aḥsanu</i>) Is better | رَأُوفٌ | (<i>Ra'ūfun</i>) Compassionate | مُوَلِّئَهَا | (<i>Muwallihā</i>) One who turns his whole attention to it |
| عَابِدُونَ | (<i>'Ābidūna</i>) Worshippers | أَحْرَصَ | (<i>Ahrasa</i>) The most covetous; Desirous | فَأَسْتَبِقُوا | (<i>Fastabiqū</i>) Then vie with one another |
| تُحَاجُّونَ | (<i>Tuhā-ajjūna</i>) You dispute | تَقَلُّبَ | (<i>Taqalluba</i>) Turning often | خَيْرَاتٍ | (<i>Khairāti</i>) Good works |
| أَعْمَالُ | (<i>A'mālu</i>) Deeds | وَجْهِكَ | (<i>Wajhika</i>) Thy face | أَيْنَ مَا | (<i>Aina mā</i>) Wherever |
| أَمْ تَقُولُونَ | (<i>Am taqūlūna</i>) Do you say? | فَلَنَوْلِيَنَّكَ | (<i>Falanuwalliyannaka</i>) Surely, we shall make you turn (to the Qiblah) | خَرَجْتَ | (<i>Kharajta</i>) You came out |
| أَظْلَمُ | (<i>Azlamu</i>) More unjust | شَطْرَ | (<i>Shatra</i>) Towards | لِيَلَّا يَكُونَ | (<i>Li'alla yakūnu</i>) So that, there may be no |
| كَتَمَ | (<i>Katama</i>) He hid | الْمَسْجِدِ الْحَرَامِ | (<i>Al-masjidil ḥarām</i>) Sacred Mosque | حُجَّةً | (<i>Hujjatun</i>) Argument |
| تَعْمَلُونَ | (<i>Ta'malūna</i>) You do | حَيْثُ مَا | (<i>Haithu mā</i>) Wherever | تَخْشَوْنَ | (<i>Takhshau</i>) Be fearful |
| سَيَقُولُ | (<i>Sayaqūlu</i>) They will say | أَبَدًا | (<i>Abadan</i>) Never | أَتِمُّ | (<i>Utimma</i>) I shall make perfect |
| يُعْمَرُ | (<i>Yu'ammuru</i>) He may be granted a life | أَتَيْتَ | (<i>Ataita</i>) You came | كَمَا | (<i>Kamā</i>) Just as |
| وَلَّى | (<i>Wallā</i>) Has turned | تَابِعٍ | (<i>Tābi'in</i>) Follower | أَرْسَلْنَا | (<i>Arsalnā</i>) We have sent |
| قِبْلَةً | (<i>Qiblati</i>) Direction | تَبِعُوا | (<i>Tabi'ū</i>) They followed | تَعْلَمُونَ | (<i>Ta'lmūna</i>) You know |

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| أَشْكُرُوا | (<i>Ashkurū</i>) Be thankful | فَلَا جُنَاحَ | (<i>Falā junāḥa</i>) It is, therefore, no sin | تَصْرِيفٍ | (<i>Taṣrifī</i>) Change (of winds) |
| يَا أَيُّهَا | (<i>Yā-ayyuhā</i>) O! | يَطُوفُ | (<i>Yattawwafā</i>) He goes around | الرِّيحِ | (<i>Arriyāḥu</i>) Winds |
| يُقْتَلُ | (<i>Yuqtalu</i>) He is killed | مَنْ تَطَوَّعَ خَيْرٌ | (<i>Man tatawwa'a khairan</i>) Whoso does good voluntarily | تَجْرِي | (<i>Tajrī</i>) Sail; Flow |
| أَمْوَاتٌ | (<i>Amwātun</i>) Dead ones | يَكْتُمُونَ | (<i>Yaktumūna</i>) Conceal | السَّحَابِ | (<i>Assahābi</i>) Clouds |
| أَحْيَاءٌ | (<i>Ahyā'un</i>) Living; Alive | شَاكِرٌ | (<i>Shākirun</i>) Appreciating | الْمُسَخَّرِ | (<i>Al-musakhkhari</i>) Pressed into service |
| لَا تَشْعُرُونَ | (<i>Lā tash'urūna</i>) You perceive not | بَيِّنًا | (<i>Bayyannā</i>) We have made it clear | يَعْقِلُونَ | (<i>Ya'qilūna</i>) They understand |
| لَنَبْلُوَنَّ | (<i>Lanabluwannā</i>) We will try you | يَلْعَنُ | (<i>Yal'anu</i>) He curses | يَتَّخِذُ | (<i>Yattakhidhu</i>) He takes |
| الْجُوعِ | (<i>Al-jū'i</i>) Hunger | لَاعِنُونَ | (<i>Lā'inūna</i>) Those who curse | أَنْدَادًا | (<i>Andādan</i>) Partners |
| نَقْصٍ | (<i>Naqsin</i>) Loss | تَابُوا | (<i>Tābū</i>) They repented | يُحِبُّونَ | (<i>Yuhibbūna</i>) They love |
| أَمْوَالٍ | (<i>Amwālin</i>) Wealth | أَصْلَحُوا | (<i>Aṣlahū</i>) They amended | حُبًّا | (<i>Hubbun</i>) Love |
| أَنْفُسٍ | (<i>Anfusin</i>) Lives | بَيَّنُوا | (<i>Bayyanū</i>) They openly declared | إِخْتِلَافٍ | (<i>Ikhtilāfa</i>) Alternation; Variation |
| يُبَشِّرُ | (<i>Bashshir</i>) Give glad tidings | أَتُوبُ | (<i>Atūbu</i>) I shall turn with forgiveness | يَرَوْنَ | (<i>Yarauna</i>) They will see |
| أَصَابَتْ | (<i>Aṣābat</i>) Overtook | كُفَّارٌ | (<i>Kuffārun</i>) Disbelievers | شَدِيدٌ | (<i>Shadīdun</i>) Severe; Extreme |
| مُصِيبَةٌ | (<i>Muṣibatun</i>) Misfortune | خَالِدِينَ | (<i>Khālidīna</i>) Those who will remain till long time | يُرِيهِمُ اللَّهُ | (<i>Yurīhumullāhu</i>) Allāh shows them |
| رَاجِعُونَ | (<i>Rāji'ūna</i>) Those who return | يُخَفَّفُ | (<i>Yukhaffafu</i>) Will be lightened | أَتَّبَعُوا | (<i>Attubi'ū</i>) They were followed |
| صَلَوَاتٍ | (<i>Ṣalawātun</i>) Blessings | يُنْظَرُونَ | (<i>Yunzarūna</i>) They will be granted respite | أَتَّبَعُوا | (<i>Ittaba'ū</i>) They followed |
| مُهْتَدُونَ | (<i>Muhtadūna</i>) Those who are rightly guided | حِطَّةٌ | (<i>Hitṭatun</i>) We ask for forgiveness of our sins | تَقَطَّعَتْ | (<i>Taqatta'at</i>) To be cut asunder; Cut off |
| الصَّفَا | (<i>Aṣṣafā</i>) A hill in Mecca | الْفُلُكِ | (<i>Al-fulki</i>) Ships | أَسْبَابُ | (<i>Asbābu</i>) Means; Ties |
| الْمَرْوَةَ | (<i>Al-Marwah</i>) A hill in Mecca | شَرَوْا | (<i>Sharau</i>) They sold | كَرَّةٌ | (<i>Karratan</i>) A return (to world) |
| شَعَائِرِ اللَّهِ | (<i>Sha'a'irillāh</i>) Signs of Allāh | بَثَّ | (<i>Baththa</i>) He (God) scattered | نَتَبَّرَأَ | (<i>Natabarra-a</i>) We shall disown |
| إِعْتَمَرَ | (<i>I'tamara</i>) He performed 'Umrah | دَابَّةٌ | (<i>Dā-abbatun</i>) Beasts (Moving creatures) | تَبَرَّأُوا | (<i>Tabarra'ū</i>) They disowned |

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|---------------------------------------|--|--------------------|---|----------------|---|
| حَسْرَاتٍ | (<i>Ḥasarātin</i>) Anguishes | بَاغٍ | (<i>Bāghin</i>) Disobedient | مُؤْفُونَ | (<i>Mūfūna</i>) Those who fulfil |
| خَارِجِينَ | (<i>Khārijīna</i>) Those who get out | عَادٍ | (<i>‘Ādin</i>) Exceeding the limit | بِعَهْدِهِمْ | (<i>Bi-‘ahdihim</i>) Their promise |
| حَالًا | (<i>Ḥalālan</i>) Lawfull | يَسْتَتْرُونَ | (<i>Yashtarūna</i>) They take in exchange | عَاهَدُوا | (<i>‘Āhadū</i>) They made covenant |
| طَيِّبًا | (<i>Tayyiban</i>) Wholesome | يَأْكُلُونَ | (<i>Ya ‘kulūna</i>) They eat | بَأْسَاءٍ | (<i>Ba ‘sā ‘i</i>) Poverty |
| خُطُواتٍ | (<i>Khutuwātin</i>) Footsteps | بُطُونٍ | (<i>Butūni</i>) Bellies | ضُرَاءٍ | (<i>Ḍarrā ‘i</i>) Afflictions |
| فَحْشَاءٍ | (<i>Fahshā ‘i</i>) Foul; Indecencies | اِتَّخَذَ | (<i>Ittakhadha</i>) Has taken to; Assumed | حِينَ النَّاسِ | (<i>Hīnal ba ‘si</i>) In time of war |
| نَتَّبِعُ | (<i>Nattabi ‘u</i>) We follow | فَمَا أَصْبَرَهُمْ | (<i>Famā aṣṣarahum</i>) How great is their endurance | صَادِقُوا | (<i>Ṣadaqū</i>) They have proved truthful |
| الْفَيْنَا | (<i>Alfainā</i>) We found | نَزَلَ | (<i>Nazzala</i>) He sent down | مُتَّقُونَ | (<i>Muttaqūna</i>) Truly God-fearing |
| يَهْتَدُونَ | (<i>Yahtadūna</i>) They follow the right path | تَنْظُرُونَ | (<i>Tanzurūna</i>) In front of your eyes | كُتِبَ | (<i>Kutiba</i>) Was prescribed |
| يَنْعِقُ | (<i>Yan ‘iqu</i>) He shouts | شِقَاقٍ بَعِيدٍ | (<i>Shiqāqim ba ‘id</i>) Extreme enmity | الْقِصَاصُ | (<i>Al-qīṣāṣu</i>) Retaliation |
| يَسْمَعُ | (<i>Yasma ‘u</i>) He hears | لَيْسَ | (<i>Laisa</i>) Is not | أَقْتُلِي | (<i>Al-qatlā</i>) Slain; Killed ones |
| دُعَاءٍ | (<i>Du ‘ā ‘-an</i>) Call | الْبِرُّ | (<i>Al-birru</i>) Righteousness | الْحُرُّ | (<i>Al-ḥurru</i>) Free man |
| بِدَاءٍ | (<i>Nida- ‘u</i>) Cry | تَوَلَّوْا | (<i>Tuwallū</i>) You turn | الْعَبْدُ | (<i>Al-‘abdu</i>) Slave |
| إِيَّاهُ | (<i>Iyyāhu</i>) Him alone | قَبْلَ | (<i>Qibala</i>) Towards | سَأَلِينَ | (<i>Sā ‘ilīna</i>) Those who ask |
| الْمَيِّتَةَ | (<i>Al-maitata</i>) Dead | أَتَى الْمَالَ | (<i>Ātal māla</i>) He gave money | اِتَّبَاعٌ | (<i>Ittabā ‘un</i>) To follow |
| الْدَّمِ | (<i>Addama</i>) Blood | عَلَى حُبِّهِ | (<i>‘Alā ḥubbiḥi</i>) In spite of it's love | أَدَاءٌ | (<i>Adā ‘un</i>) Payment |
| لَحْمًا | (<i>Lahman</i>) Flesh | مَسْكِينٍ | (<i>Masākīna</i>) Needy; Poor | يَخْتَصِمُ | (<i>Yakhtaṣṣu</i>) He chooses |
| خِنْزِيرٍ | (<i>Khinzīr</i>) Swine; Pig | ابْنَ السَّبِيلِ | (<i>Ibnassabīli</i>) Wayfarer | تَخْفِيفٌ | (<i>Takhfifun</i>) Alleviation |
| وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ | (<i>Wamā uhillā biḥi li ghai rillāhi</i>) And that on which the name of any other than Allāh has been invoked | عُفَى | (<i>‘Ufiya</i>) He has been granted remission | تَتَّقُونَ | (<i>Tattaqūna</i>) You guard against evil |
| إِضْطَرُّ | (<i>Idṭurra</i>) He is compelled | الرِّقَابِ | (<i>Arriqābi</i>) Slaves; Captives | تَرَكَ خَيْرًا | (<i>Taraka khairan</i>) Leaves much wealth |

| ARABIC | ENGLISH | ARABIC | ENGLISH | ARABIC | ENGLISH |
|---------------------|---|-----------------------|---|--------------------|--|
| يُبَدِّلُونَ | (<i>Yubaddilūna</i>) They alter | عَنِّي | (<i>'Annī</i>) About me | خَيْطَ الْأَبْيَضِ | (<i>Khaital-abyadu</i>) White thread |
| خَافَ | (<i>Khāfa</i>) He apprehended | أَجِيبُ | (<i>Ujību</i>) I accept | أَسْوَدَ | (<i>Aswadi</i>) Black |
| مُوصِرٍ | (<i>Mūsin</i>) Testator | دَعْوَةٌ | (<i>Da'waton</i>) Prayer; Call | أَتَمُّوا | (<i>Atimmū</i>) Complete |
| الصِّيَامِ | (<i>Aṣṣiyāmu</i>) Fasting | الدَّاعِ | (<i>Adda'i</i>) Supplicant | لَا تُبَاشِرُوهُمْ | (<i>Lā tubāshirūhunna</i>) Do not go in unto them |
| جَنَافًا | (<i>Janafan</i>) A partiality | دَعَانِ | (<i>Da'āni</i>) He prayed to me | عَاكِفُونَ | (<i>'Ākifūna</i>) Those who perform <i>I'tikaf</i> |
| إِبْتِغَا | (<i>Ibtaghū</i>) Wish; Seek | فَلْيَسْتَجِيبُوا لِي | (<i>Falyastajībūli</i>) So that they should hearken to Me | حُدُودَ اللَّهِ | (<i>Hūdūdullāhi</i>) Limits fixed by Allāh |
| مَعْدُودَاتٍ | (<i>Ma'dūdātin</i>) Fixed number of days | وَالْيَوْمِئْتِي | (<i>Walyu'minūbi</i>) And they should believe in Me | لَا تَقْرُبُوا | (<i>Lā taqrabū</i>) You approach them not |
| يُطِيقُونَ | (<i>Yufīqūna</i>) They are able to | لَعَلَّهُمْ | (<i>La'allahum</i>) May be that they | يُبَيِّنُ | (<i>Yubayyinu</i>) Makes clear |
| فِدْيَةٍ | (<i>Fidyatun</i>) Expiation | يَزُشُّدُونَ | (<i>Yarshudūna</i>) They follow the right way | أُعِدَّتْ | (<i>U-'iddat</i>) Is prepared |
| إِتِّقَا | (<i>Ittaqū</i>) Guard against | أُحِلَّ | (<i>Uhillā</i>) It is made lawful | لَا تُدُلُّوا | (<i>Lā tudlū</i>) Do not offer |
| إِعْتَدُوا عَلَيْهِ | (<i>I'tadau 'alaihi</i>) Punish him; Retaliate | لَيْلَةَ الصِّيَامِ | (<i>Lailataṣṣiyāmi</i>) Night of the fast | حُكَّامٌ | (<i>Hukkamun</i>) Authorities |
| تَصُومُوا | (<i>Taṣūmū</i>) You fast | أَلْرَفَتْ | (<i>Arrafathu</i>) Going in (unto your wives) | فَرِيقًا | (<i>Fariqan</i>) A part |
| فُرْقَانٌ | (<i>Furqānun</i>) Discrimination | بَلَاءٌ | (<i>Balā'un</i>) Trial; Test | يَسْتَأْذِنُكَ | (<i>Yas'alūnaka</i>) They ask you |
| شَهِدَ | (<i>Shahida</i>) He was present | كُنْتُمْ تَخْتَانُونَ | (<i>Kuntum takhtānūna</i>) You had been acting unjustly | نَقْصٍ | (<i>Naqṣin</i>) Diminution; Loss |
| يُرِيدُ اللَّهُ | (<i>Yurīdullāhu</i>) Allāh desires | فَتَابَ عَلَيْكُمْ | (<i>Fatāba 'alaikum</i>) He has turned to you with mercy | الْأَهْلَةَ | (<i>Al-ahillati</i>) Moons |
| الْيُسْرَ | (<i>Al-yusra</i>) Ease | فَالنَّ | (<i>Fal'āna</i>) So now | مَوَاقِيتُ | (<i>Mawāqītu</i>) Means for measuring time |
| الْعُسْرَ | (<i>Al-'usra</i>) Hardship | بَاشِرُوهُمْ | (<i>Bāshirūhunna</i>) You may go in unto them | شَاكِرٌ | (<i>Shākirun</i>) Appreciating; Grateful |
| تُكْمِلُوا | (<i>Tukmilū</i>) You may complete | وَإِبْتِغَا | (<i>Wabtaghū</i>) And seek | تَأْتُوا | (<i>Ta'tū</i>) You come into |
| لَعَلَّكُمْ | (<i>La'allakum</i>) May be that you | كُلُوا | (<i>Kulū</i>) Eat | الْبُيُوتَ | (<i>Al-buyūta</i>) Houses |
| سَأَلَكَ | (<i>Sa-alaka</i>) He asked you | يَتَبَيَّنُ | (<i>Yatabayyana</i>) It becomes distinct | ظُهُورِهَا | (<i>Zuhūrihā</i>) The backs thereof |

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| لَا تَعْتَدُوا | (Lā ta'tadū) Do not transgress | لَا تَخْلِقُوا | (Lā tahlīqū) Do not shave | خَيْرَ الزَّادِ | (Khairazzādi) Best provision |
| لَا يُحِبُّهُ | (Lā yuḥibbu) He does not like | رُءُوسِكُمْ | (Ru'ūsakum) Your heads | يَعْلَمُهُ اللَّهُ | (Ya 'Iamhullāhu) Allāh knows it |
| الْمُعْتَدِينَ | (Al-mu'tadīna) The transgressors | يَبْلُغُ | (Yablughu) It reaches | يَأُولَى الْبَابِ | (Yā ulilbāb) O men of understanding |
| حَيْثُ | (Haithu) Wherever | الْهَدْيُ | (Al-hadyu) Offering (animal) | لَيْسَ | (Laisa) It is no |
| تَقِفْتُمُوهُمْ | (Thaqiftumūhum) You meet them | مَجَلُّهُ | (Mahillahū) Its destination | أَفَلَا | (Afaḷā) Will not then |
| أَخْرِجُوهُمْ | (Akhrijūhum) Drive them out | بَلَىٰ | (Bla) Yes (why not) | تَبْتَغُوا | (Tabtaghū) You seek |
| قَاتِلُوا | (Qatilū) Fight | رَأْسِهِ | (Ra'sihī) His head | أَفَضْتُمْ | (Afaḍtum) You returned |
| أُنزِلَ | (Unzila) Has been revealed | نُسُكٍ | (Nusukin) Sacrifice | أَفِيضُوا | (Afiḍū) Return |
| إِنِ انْتَهَوْا | (Inintahau) If they desist; Abstain | تَمَتَّعَ | (Tamatta'a) He availed himself | مِنْ حَيْثُ | (Min haithu) From where |
| مَلَائِكِينَ | (Malakaini) Two angels | لَمْ يَجِدْ | (Lam yajid) He could not find | أَفَاضَ النَّاسُ | (Afaḍannāsu) People poured forth |
| عُدْوَانَ | (Udwāna) Hostility; Enmity | ثَلَاثَةَ | (Thalāthatin) Three | فَصَّيْنْتُمْ | (Qadaitum) Have performed |
| الْحُرْمَاتِ | (Al-ḥurumāti) Sacred things | سَبْعَةَ | (Sab'atin) Seven | دُونِ | (Dūni) Besides; Except |
| قِصَاصًا | (Qisāṣun) Retaliation | رَجَعْتُمْ | (Raja'tum) You return (to home) | حَسَنَةً | (Ḥasanatun) Good |
| إِعْتَدَىٰ | (I'tadā) He transgressed | الْعِقَابِ | (Al-'iqābi) Punishment | فَنَا | (Qinā) Protect us |
| أَنْفِقُوا | (Anfiqū) Spend | أَشْهُرًا | (Ash-hurun) Months | نَصِيبًا | (Naṣībun) A goodly share |
| لَا تُلْقُوا | (Lā tulqū) Cast not yourselves | مَعْلُومَاتٍ | (Ma'lūmātun) Well known | كَسَبُوا | (Kasabū) They earned |
| الْتِهْلُكَةِ | (Attahlukuh) Ruin | فَرَضَ | (Farada) He determined | سَرِيعِ الْحِسَابِ | (Sarī'ul ḥisāb) Swift at reckoning |
| أَحْسِنُوا | (Aḥsinū) Do good | قَامُوا | (Qāmū) They stand still | يُبَيِّنُ | (Yubayyinu) He expounds |
| أَتَمُّوا | (Atimmū) Complete | فُسُقُوا | (Fusūqun) Transgression; Disobedience | تَعَجَّلَ | Ta'ajjala He hastened |
| أُحْصِرْتُمْ | (Uḥṣirtum) You are kept back | جِدَالَ | (Jidāla) Quarrelling | تَأَخَّرَ | (Ta akhkhara) He stayed behind |
| إِسْتَيْسَرَ | (Istaisara) Is easily available | تَزَوَّدُوا | (Tazawwadū) Take provision | تُخْشَرُونَ | (Tuḥsharūna) You will be brought together |

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| يُعْجِبُكَ | (Yu 'jibuka) It pleases you | أَتَيْنَهُمْ | (Ātaināhum) We gave them | مَاذَا | (Mādhā) What |
| يُشْهِدُ اللَّهَ | (Yush hidullāhu) He calls Allāh to witness | وَمَنْ | (Wa mann) And whoso | مَا أَنْفَقْتُمْ | (Mā anfaqtum) Whatever you spent |
| أَلَدُّ الْخِصَامِ | (Aladdulkhisāmi) Contentious of quarrellers | زَيْنَ | (Zuyyina) Is made to appear attractive | مِنْ خَيْرٍ | (Min khairin) From wealth |
| تَوَلَّى | (Tawallā) He became ruler | يُبَدِّلُ | (Yubaddil) He changes | مَا تَفَعَّلُوا | (Mā taf'alū) Whatever you do |
| سَعَى | (Sa 'ā) He ran about | يَسْتَخْرُونَ | (Yaskharūna) They scoff at | الْقِتَالُ | (Al-qitālu) Fighting |
| يُهْلِكُ | (Yuhlika) He destroys | فَوْقَهُمْ | (Fauqahum) Above them | كُرْهٌ | (Kurhun) Repugnant |
| لَقُوا | (Laqū) They met; They meet | فَبَعَثَ اللَّهُ | (Faba'athallāhu) Then Allāh raised | عَسَى | ('Asā) It may be |
| اِسْتَوَى | (Istawā) He turned | مُبَشِّرِينَ | (Mubashshirina) Bearers of good tidings | تَكْرَهُوا | (Takrahū) You dislike |
| فَحَسْبَهُ | (Fa hasbahū) So it is his sufficient reward | مُنذِرِينَ | (Mundhirina) Warners | تُحِبُّوا | (Tuhibbū) You like |
| الْمِهَادُ | (Al-mihādu) Place of rest | فِيْمَا | (Fimā) Wherein | شَرُّكُمْ | (Sharrullakum) That is bad for you |
| يَشْرِي | (Yashri) He sells | اِخْتَلَفُوا فِيهِ | (Ikhtalafū fihī) They differed about it | عَنْ | ('Ann) From |
| اِئْتِغَاءً | (Ibtighā'a) Seeking of | بَغْيًا | (Baghyan) Oppressing; Transgression | كَبِيرٌ | (Kabirun) Heinous thing |
| مَرْضَاتِ اللَّهِ | (Marḍatillāhi) The pleasure of Allāh | بَيْنَهُمْ | (Bainahum) One another | صَدًّا | (Saddun) To hinder |
| فِي السِّلْمِ | (Fissilmi) Into submission | حَسِبْتُمْ | (Ḥasibtum) You thought | اِخْرَاجٌ | (Ikhrājun) To turn out |
| كَافَّةً | (Kā affatan) Wholly; Entire | لَمَّا | (Lammā) Not yet | أَهْلِهِ | (Ahlīhi) Its people |
| زَلَلْتُمْ | (Zalaltum) You slipped | خَلَوْا | (Khalau) They passed away | اَكْبَرُ | (Akbaru) More heinous thing |
| يَنْظُرُونَ | (Yanzurūna) They wait | مَسَّتْهُمْ | (Massathum) Befell them | وَلَا يَزَالُونَ | (Walā yazālūna) They will cease not |
| ظُلُلٍ | (Zulalin) Coverings | النَّسْلِ | (Annasla) The progeny; Off-spring | يُقَاتِلُونَكُمْ | (Yuqātilūnakum) They will keep on fighting you |
| أَضَاءَتْ | (Aḍā'at) It (fire) lighted up | زُلْزِلُوا | (Zulzilū) They were violently shaken | يَرُدُّوكُمْ | (Yaruddūkum) They will make you revert |
| وَقُضِيَ الْأَمْرُ | (Wa quḍiyal amru) And the matter was decided | حَتَّى | (Hattā) Until | عَنْ دِينِكُمْ | ('An dinikum) From your faith |
| فَسَوَّيْنَهُنَّ | (Fasawwāhunna) Then he perfected them (skies) | مَتَى | (Matā) When | اِسْتَطَاعُوا | (Istata'ū) They were able |

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| مَنْ يَرْتَدِدْ | (Ma'nyyartadid) Whoso turns back | يَدْعُونَ | (Yad'ūna) They call | حَلِيمٌ | (Ḥalimun) Forbearing |
| فَيَمُتْ | (Fayamut) Then he dies | أَعْجَبُكُمْ | (A 'jabakum) Pleases you | يُؤْلُونَ | (Yu 'lūna) They vow (abstinence) |
| حَبِطَتْ | (Ḥabītat) Gone in vain | يُبَيِّنُ | (Yubayyinu) Makes clear | أَبَى | (Abā) He refused |
| يَرْجُونَ | (Yarjūna) They hope | يَتَذَكَّرُونَ | (Yatadhakkarūna) They may remember | فَاءَوُ | (Fā 'ū) They go back |
| الْخَمْرُ | (Al-khamru) Wine | الْمَحِيضِ | (Al-mahīḍi) Menstruation | عَزَمُوا | ('Azamū) They decided |
| الْمَيْسِرُ | (Al-maisaru) Gambling | أَذَى | (Adhan) Harmfull thing; Injury | الْمُطَلَّقاتُ | (Almutallaqātu) Divorced women |
| مَنَافِعُ | (Manāfi'un) Advantages | فَاعْتَرِلُوا | (Fa 'tazilū) So keep away | يَتَرَبَّصْنَ | (Yatarabbasna) They shall wait |
| تَطْمَعُونَ | (Tatma'ūna) You expect | يَطْهَرُونَ | (Yathurna) They are clean | بِأَنْفُسِهِنَّ | (Bi-anfusihinna) Themselves |
| مُتَشَابِهًا | (Mutashābihā) Similar; Mutually resembling | تَطْهَرُونَ | (Tatahharna) They have cleansed themselves | قُرُوفٌ | (Qurū'in) Courses |
| يُنْفِقُونَ | (Yunfiqūna) They spend | فَاتَوَهُنَّ | (Fa 'tūhunna) Then go into unto them | يَجِلُّ | (Yahillu) It is lawful |
| الْعَفْوُ | (Al 'afwa) Surplus: What we can spare after fulfilling our basic requirements | مِنْ حَيْثُ | (Min haithu) In a manner which | يَكْتُمْنَ | (Yaktumna) They conceal |
| تَتَفَكَّرُونَ | (Tatafakkarūna) You reflect | أَمْرُكُمْ | (Amarakum) Commanded you | أَرْحَامٌ | (Arḥāmun) Wombs |
| تُخَالِطُوهُمْ | (Tukhālītūhum) Intermix with them | لَمْ أَقُلْ | (Lam aqul) Did I not say | بُعُولَتَهُنَّ | (Bu 'ulatahunna) Their husbands |
| إِخْوَانِكُمْ | (Ikhwānukum) Your brothers | أَلَى | (Annā) When and how | بِرَدِّهِنَّ | (Bi raddihinna) To take them back |
| لَاَعْنَتِكُمْ | (La -a 'natukum) He would have put you to hardship | يُسْتَتِمُّ | (Shi 'tum) You like | فَامَسَاكٌ | (Fa imsākum) Then to retain |
| لَا تَنْكِحُوا | (Lā tankihū) Marry not | قَدِّمُوا | (Qaddimū) Send ahead | تَسْرِيحٌ | (Tasrihun) To send |
| الْمُشْرِكَاتِ | (Al-mushrikāti) Idolatrous women | عُرْضَةٌ | ('Urdatan) Target | إِخْوَانِكُمْ | (Ikhwānukum) Your brothers |
| يُؤْمِنَنَّ | (Yu 'minna) They (women) believe | لَايَمَانِكُمْ | (Li aimānikum) For your oaths | أَتَيْتُمُوهُنَّ | (Ātaitumūhunna) You have given them |
| أَمَةٌ مُؤْمِنَةٌ | Amatun mu 'minatun A believing bond-woman | تُضْلِحُوا | (Tuṣliḥū) Yoy make peace; Amend | يَخَافَا | (Yakhāfā) They both fear |
| عَقَلُوهُ | ('Aqalūhu) They have understood it | لَا يُؤَاخِذُكُمْ | (Lā yu 'ākhidhukum) He will not call you to account | يَتَرَاجَعَا | (Yatarāja'a) They both turn to each other |
| أَعْجَبْتُكُمْ | (A 'jabatkum) She pleased you | بِاللُّغُو | (Billaghwi) Idle; Vain | فَبَلَّغْنَ | (Fabalaghna) They approach |

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| أَجَلَهُنَّ | (<i>Ajalahunna</i>) End of their period | كِسْوَتُهُنَّ | (<i>Kiswatumhunna</i>) Their clothing | فَاحْذَرُوهُ | (<i>Fahḍharūhu</i>) So beware of him |
| فَأَمْسِكُوهُنَّ | (<i>Fa amsikūhunna</i>) Then retain them | لَا تُكَلِّفُ نَفْسًا | (<i>Lā tukallafu nafsan</i>) No soul is burdened | لَمْ تَمَسُّوهُنَّ | (<i>Lam tamassūhunna</i>) You have not touched them |
| سَرِّحُوهُنَّ | (<i>Sarriḥūhunna</i>) Send them away | إِلَّا وَنَسْعَهَا | (<i>Illā wus'ahā</i>) Beyond its capacity | لَمْ تَفْرِضُوا | (<i>Lam tafriḍū</i>) You have not setted |
| ضَرَارًا | (<i>Dirāran</i>) Causing harm; Hurting | تُضَارُّ | (<i>Tuḍā arru</i>) She is made to suffer | فَرِيضَةٌ | (<i>Fariḍatun</i>) A dowery |
| هُزُؤًا | (<i>Huzuwan</i>) Jest; Mockery | وَالِدَةٌ | (<i>Walidatun</i>) Mother | مَتَّعُوهُنَّ | (<i>Matti'ūhunna</i>) Provide for them |
| يَعِظُكُمْ | (<i>Ya 'izukum</i>) He exhorts you | أَرَادَا | (<i>Arādā</i>) They both decided | الْمُوسِعُ | (<i>Al-mūsi'u</i>) The rich |
| نِعْمَتَ اللَّهِ | (<i>Ni'matalahi</i>) Allāh's favors | فِصَالًا | (<i>Fiṣālan</i>) Weaning (<i>the child</i>) | قَدْرُهُ | (<i>Qadaruhū</i>) His means |
| الْحِكْمَةَ | (<i>Al-ḥikmati</i>) The wisdom | تَرَاضٍ | (<i>Tarāḍin</i>) Mutual consent | الْمُقْتَرِ | (<i>Al-muqtari</i>) The poor |
| تَعَضُّلُوهُنَّ | (<i>Ta'dulūhunna</i>) Prevent them | تَشَاوُرٍ | (<i>Tashāwurin</i>) Consultation | حَقًّا | (<i>Ḥaqqan</i>) Obligation |
| يَنْكِحْنَ | (<i>Yankihna</i>) From marrying | الرِّضَاعَةَ | (<i>Arriḍā'ata</i>) Suckling | فَرَضْتُمْ | (<i>Faraḍtum</i>) Settled for them |
| تَرَاضُوا | (<i>Tarāḍau</i>) They agree between themselves | سَلَّمْتُمْ | (<i>Sallamtum</i>) You pay | تَغْفُوا | (<i>Ta'fū</i>) You remit |
| يُوعِظُ | (<i>Yū'azu</i>) Is admonished; Advised | يُتَوَفَّوْنَ | (<i>Yutawaffauna</i>) They die | يَغْفُونَ | (<i>Ya'fūna</i>) They remit; Forgive |
| أَزْكَى لَكُمْ | (<i>Azkā lakum</i>) It is more blessed for you | يَذَرُونَ | (<i>Yadhārūna</i>) They leave | عُقْدَةُ النِّكَاحِ | (<i>'Uqdatunnikāhi</i>) Tie of marriage |
| أَطْهَرُ | (<i>Aṭharu</i>) Purer | لَا يَسْتَحْيِ | (<i>Lā yastahyi</i>) He does not disdain | خَبِيرٌ | (<i>Khabīrun</i>) Is aware of |
| يُرِضِعْنَ | (<i>Yurḍi'na</i>) They give suck | عَرَضْتُمْ | (<i>'Arraḍtum</i>) You spoke indirectly | لَا تَنْسَوُ | (<i>Lā tansau</i>) Do not forget |
| حَوْلَيْنِ | (<i>Ḥawlaini</i>) Two years | خِطْبَةٌ | (<i>Khithbatun</i>) Proposal of marriage | الْفَضْلَ | (<i>Al-faḍla</i>) Good; Grace |
| كَامِلَيْنِ | (<i>Kāmilaini</i>) Two full; Complete | أَكْنَنْتُمْ | (<i>Aknantum</i>) You conceal; Keep hidden | حَافِظُوا | (<i>Ḥafizū</i>) Watch; Guard |
| يَتِمُّ | (<i>Yutimmu</i>) He completes | سَتَذَكَّرُوهُنَّ | (<i>Satadhkurūhunna</i>) You will think of them | قُومُوا | (<i>Qūmū</i>) Stand; Be ready |
| تَسْتَرْضِعُو | (<i>Tastardi'ū</i>) You desire to engage a wet-nurse | تَوَاعِدُوهُنَّ | (<i>Tawā'idūhunna</i>) You will make a contract with them | قَانِنِينَ | (<i>Qānifina</i>) Submissively; Humbly |
| عَلَى الْمَوْلُودِ لَهُ | (<i>'Alal maulūdi lahū</i>) Father is responsible | لَنْ تَفْعَلُوا | (<i>Lan taf'alū</i>) Never shall you do | خِفْتُمْ | (<i>Khiftum</i>) You fear |
| رِزْقَهُنَّ | (<i>Rizquhunna</i>) Their (<i>the mothers</i>) maintenance | لَا تَعْزِمُوا | (<i>Lā ta'zimū</i>) Resolve not on the marriage tie | رِجَالًا | (<i>Rijālan</i>) Walking; On foot |

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| رُكْبَانًا | <i>(Rukbānan)</i> Riding | تَوَلَّوْا | <i>(Tawallau)</i> They turned back | كَمْ مِّنْ | <i>(Kammin)</i> How many |
| أَمِنْتُمْ | <i>(Amintum)</i> When you are safe | بَعَثَ | <i>(Ba'atha)</i> Appointed | فِئْتَةٌ قَلِيلَةٌ | <i>(Fi'atun qalilatin)</i> A small party |
| يُتَوَفَّوْنَ | <i>(Yutawaffauna)</i> Those who will die | أَلَىٰ يَكُونُ | <i>(Annā yakūnu)</i> How can he have | غَلَبَتْ | <i>(Ghalabat)</i> Triumphed |
| يَذَرُونَ | <i>(Yadharūna)</i> Leave behind | لَمْ يُؤْتِ | <i>(Lamm Yū'ta)</i> He is not given | لَمَّا | <i>(Lammā)</i> When |
| مَتَاعًا | <i>(Matā'an)</i> Provision | سَعَةً | <i>(Sa'atan)</i> Abundance of | بَرَزُوا | <i>(Barazū)</i> They issued forth |
| الْحَوْلِ | <i>(Al-hauli)</i> For a year | إِصْطَفَاهُ | <i>(Iṣṭafahu)</i> Chosen him | أَفْرَغَ | <i>(Afrigh)</i> Pour forth |
| غَيْرِ إِخْرَاجٍ | <i>(Ghaira ikhrājin)</i> Without being turned out | زَادَهُ | <i>(Zadahū)</i> Has increased him | صَبْرًا | <i>(Ṣabran)</i> Steadfastness |
| خَرَجْنَ | <i>(Kharajna)</i> They go out | بَسِطَةً | <i>(Basṭatan)</i> Abundantly | ثَبَّتْ | <i>(Thabbit)</i> Make firm |
| الْوَفِّ | <i>(Ulūfun)</i> Thousands | وَاسِعٌ | <i>(Wāsi'un)</i> Bountiful | فَهَزَمُوهُمْ | <i>(Fahazamūhum)</i> They routed them |
| حَدَرَ الْمَوْتِ | <i>(Ḥadharalmawti)</i> Fearing death | مَا بَقِيَ | <i>(Mā baqiya)</i> What remains | فَوْقَ | <i>(Fauqa)</i> More than small |
| مُوتُوا | <i>(Mūtū)</i> Die | سَكِينَةً | <i>(Sakinatun)</i> Tranquility | تِلْكَ الرُّسُلُ | <i>(Tilkarrusulu)</i> These Messengers |
| أَحْيَاهُمْ | <i>(Ahyāhum)</i> Brought them to life | تَحْمِلُ | <i>(Tahmilu)</i> Bearing it | فَضَّلْنَا | <i>(Faddalnā)</i> We have exalted |
| فَيُضِعُّهُ | <i>(Fayuḍā'ifuhū)</i> He may multiply it | فَصَلَ | <i>(Faṣala)</i> Set out | أَيَّدَنَاهُ | <i>(Ayyadnāhu)</i> Strengthened him |
| يَقْبِضُ | <i>(Yaqbiḍu)</i> Receives | جُنُودٌ | <i>(Junūdun)</i> Forces | أَقْتَتَلُوا | <i>(Aqtatala)</i> (They) fought among themselves killing one another |
| يَبْسُطُ | <i>(Yabsuṭu)</i> Enlarges | مُبْتَلَىٰ | <i>(Mubṭalī)</i> Will try you | لَا بَيْعَ | <i>(Lā bai'un)</i> No buying |
| الْمَلَآ | <i>(Al-mala-u)</i> Chiefs | شَرِبَ | <i>(Shariba)</i> Drinks | لَا خُلَّةَ | <i>(Lā khullatun)</i> No selling |
| إِنْبَعَثْنَا | <i>(Ib'ath lanā)</i> Appoint for us | لَمْ يَطْعَمَهُ | <i>(Lam yaṭ'amhu)</i> Who tastes it not | الْحَىٰ | <i>(Al-Hayyu)</i> The Living |
| مَلِكًا | <i>(Malikan)</i> A King | إِغْتَرَفَ | <i>(Ighṭarafa)</i> Who takes | الْقَيُّومُ | <i>(Al-Qayyūmu)</i> The Self-Subsisting |
| هَلْ عَسَيْتُمْ | <i>(Hal 'asaitum)</i> Is it not likely that | غُرْفَةً | <i>(Ghurfatun)</i> A handful of water | سِنَةٌ | <i>(Sinatun)</i> Slumber |
| أَلَّا تُقَاتِلُوا | <i>(Allā tuqātīlū)</i> You will not fight | جَاوَزَهُ | <i>(Jawazahū)</i> They crossed | مَنْ ذَا الَّذِي | <i>(Man dhalladhi)</i> Whosoever is |
| مَا لَنَا | <i>(Mā lanā)</i> What reason we have | يَظُنُّونَ | <i>(Yazunnūna)</i> Those who knew | يَشْفَعُ | <i>(Yashfa'u)</i> Intercede |

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| مَا بَيْنَ أَيْدِيهِمْ | (<i>Mā baina aidihim</i>) What is before them | حَاجَّ | (<i>Hā ajja</i>) Disputed | لِنَجْعَلَكَ | (<i>Li naj'alaka</i>) That we make you |
| مَا خَلْفَهُمْ | (<i>Mā khalfahum</i>) What is behind them | يَأْتِي | (<i>Ya 'ti</i>) He brings | الْعِظَامُ | (<i>Al-'izāmu</i>) Bones |
| لَا يُحِيطُونَ | (<i>Lā yuhītūna</i>) They encompass nothing | فَأْتِ | (<i>Fa'ti</i>) Then bring it | يَسْتَهْزِئُ | (<i>Yastahzi'u</i>) He (Allāh) will punish mockery |
| وَسِعَ | (<i>Wasi'a</i>) Extends | بُهِتَ | (<i>Buhita</i>) Dumbfounded | نُنشِزُهَا | (<i>Nunshizuhā</i>) We set them |
| كُرْسِيِّهِ | (<i>Kursiyyuhu</i>) His Kingdom | مَرَّ | (<i>Marra</i>) Passed by | نَكْسُوهَا | (<i>Naksuhā</i>) We clothe them |
| لَا يَئُودُهُ | (<i>Lā ya'ūduhū</i>) That does not weary him | خَاوِيَةً | (<i>Khāwiyatan</i>) Had fallen down upon | الْمُسَخَّرِ | (<i>Al-musakhkhari</i>) Pressed into service |
| حِفْظُهُمَا | (<i>Hifzuhumā</i>) The care of them | عُرُوشَهَا | (<i>'Urūshihā</i>) Its roofs | أَرِنِي | (<i>Arinī</i>) Show me |
| الْعَلِيِّ | (<i>Al-'Aliyyu</i>) The High | مُلَاقُوا | (<i>Mu'laqū</i>) Those who will meet | كَيْفَ تُحْيِي | (<i>Kaifa tuhyi</i>) How You give life |
| الْعَظِيمِ | (<i>Al-'Aẓimu</i>) The Great | يُحْيِي | (<i>Yuhyī</i>) He will restore to life | صُرَّ | (<i>Ṣurr</i>) Make attached; Domesticate |
| لَا إِكْرَاهَ | (<i>Lā ikrāha</i>) No compulsion | مَوْتَهَا | (<i>Mautihā</i>) Its destruction | جَبَلٌ | (<i>Jabalun</i>) A hill |
| تَبَيَّنَ | (<i>Tabayyana</i>) Has become distinct | أَمَاتَهُ اللَّهُ | (<i>Amātahullāhu</i>) Allāh caused him to die | جُزْءٌ | (<i>Juz'an</i>) A part or a portion |
| الرُّشْدُ | (<i>Arrushdu</i>) The right way | مِائَةٌ | (<i>Mi'ata</i>) A hundred | أَدْعُهُنَّ | (<i>Ud'uhunna</i>) Call them |
| الْغَى | (<i>Al-ghayyu</i>) Wrong path | عَامٍ | (<i>'Āmin</i>) Year | يَأْتِيَنَّكَ | (<i>Ya'tinaka</i>) They (birds) will come to thee |
| الطَّاغُوتُ | (<i>Atṭaghūtu</i>) Those who transgress | بَعَثَهُ | (<i>Ba'athahū</i>) He raised him | سَعِيًّا | (<i>Sa'yan</i>) In haste; Running |
| اسْتَمْسَكَ | (<i>Istamsaka</i>) He has grasped strongly | يُؤْصَلُ | (<i>Yūṣala</i>) It is to be joined | حَبَّةٌ | (<i>Habbatin</i>) A grain of corn |
| عُزْوَةُ الْوُثْقَى | (<i>'Urwatilwuthqā</i>) Strong handle | لَبِثْتَ | (<i>Labithta</i>) You had remained | أَنْبَتَتْ | (<i>Anbatat</i>) It (a grain of corn) grows |
| أَوْلِيائِهِمْ | (<i>Auliya'uhum</i>) Their friends | أَنْظُرْ | (<i>Unzur</i>) Look at | سَنَابِلَ | (<i>Sanābila</i>) Corn-ears |
| إِنْفِصَامٌ | (<i>Infiṣāmu</i>) Breaking | طَعَامِكَ | (<i>Ta'amika</i>) Your food | يُضَاعِفُ | (<i>Yuḍā'ifu</i>) Multiplies |
| أَنْبَاءٌ | (<i>Anbā'a</i>) He informed | شَرَابِكَ | (<i>Sharābika</i>) Your drink | لَا يُتَّبِعُونَ | (<i>Lā yutbi'ūna</i>) They follow not |
| يُخْرِجُهُمْ | (<i>Yukhrijuhum</i>) He brings them out | لَمْ يَنْسَفُ | (<i>Lam yatasannahu</i>) Have not rotted | مَنَا | (<i>Mannā</i>) Taunt; Favor; Good bounty |
| أَلَمْ تَرَ | (<i>Alam tara</i>) Have you not heard | حِمَارِكَ | (<i>Himārika</i>) Your ass; Donkey | كَثِيرًا | (<i>Kathīran</i>) Many |

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| غَنِيٌّ | (<i>Ghaniyyun</i>) Self-Sufficient | أَيُّودٌ | (<i>Ayawaddu</i>) Would he desire | مَا أَنْفَقْتُمْ | (<i>Mā anfaqtum</i>) Whatsoever you spent |
| لَوْلَا | (<i>Lau lā</i>) If had it not been | نَخْلٌ / نَخِيلٌ | (<i>Nakhlun</i>) Palm-tree(s) | مَا نَذَرْتُمْ | (<i>Mā nadhartum</i>) Whatsoever you vowed |
| لَا تُبْطِلُوا | (<i>Lā tubtilū</i>) Render not vain | أَعْنَابٌ | (<i>A 'nābun</i>) Vines | أَنْصَارٌ | (<i>Anṣārun</i>) Helpers |
| رِثَاءَ النَّاسِ | (<i>Ri'ā'annāsi</i>) To be seen of men | الْكِبَرُ | (<i>Al-kibru</i>) Old age | أَجْرُهُمْ | (<i>Ajruhum</i>) Their reward |
| صَفْوَانٌ | (<i>Ṣafwānun</i>) Rock | إِعْصَارٌ | (<i>I'ṣārun</i>) Whirlwind | فَنِعْمًا هِيَ | (<i>Fani'immā hiya</i>) It is well and good |
| تُرَابٌ | (<i>Turābun</i>) Earth; Dust | فَاحْتَرَقَتْ | (<i>Faḥtaraqat</i>) That (garden) be all burnt | تُخْفُوهَا | (<i>Tukhfūhā</i>) You hide them (alms) |
| عَرَضَ | (<i>'Arada</i>) He put before | طَيِّبَاتٌ | (<i>Ṭayyibātu</i>) Good things | تُؤْتُوهَا | (<i>Tu'tūhā</i>) Give this (alms) to |
| وَابِلٌ | (<i>Wābilun</i>) Heavy rain | تَيَمَّمُوا | (<i>Tayammamū</i>) Seek; Intend | فُقَرَاءٌ | (<i>Fuqarā'u</i>) The Poor |
| تَرَكَهُ | (<i>Tarakahū</i>) He left it | الْخَبِيثَ | (<i>Al-khabītha</i>) Bad thing | يُكَفِّرُ | (<i>Yukaffir</i>) He will remit |
| صَلْدًا | (<i>Ṣaldan</i>) Bare Rock | لَسْتُمْ بِأَخِذِيهِ | (<i>Lastum bi ākhidhīhi</i>) You would not take it | سَيِّئَاتِكُمْ | (<i>Sayyi ātikum</i>) Your sins |
| يَقْدِرُونَ | (<i>Yaqdirūna</i>) They have power | أَصَابَهُ | (<i>Aṣābahū</i>) Has stricken him | أُحْصِرُوا | (<i>Uḥṣirū</i>) Those who are detained |
| إِبْتِغَاءً | (<i>Ibtighā'a</i>) To seek | تُعْمِضُوا | (<i>Tughmidū</i>) Connive | ضَرْبًا فِي الْأَرْضِ | (<i>Darban filarḍi</i>) To move about in the land |
| مَرْضَاتِ اللَّهِ | (<i>Mardātillāhi</i>) The pleasure of Allāh | حَمِيدٌ | (<i>Ḥamīdun</i>) Praiseworthy | يُحْسِبُهُمْ | (<i>Yahṣabahum</i>) Thinks them |
| تَشْبِيثًا | (<i>Tashbitan</i>) To strengthen | يَعِدُّكُمْ | (<i>Ya'idukum</i>) He threatens you | الْجَاهِلُ | (<i>Al-jāhīlu</i>) The ignorant |
| أَنْفُسِهِمْ | (<i>Anfusihim</i>) Their souls | الْفَقْرُ | (<i>Al-faqrā</i>) Poverty | الْتَعَفُّفُ | (<i>Atta'affāfu</i>) Abstaining from begging |
| رَبْوَةٌ | (<i>Rabwatin</i>) Elevated ground | يَأْمُرُكُمْ | (<i>Ya'murukum</i>) He enjoins upon you | تَعْرِفُهُمْ | (<i>Ta'rifuhum</i>) You know them |
| كَمَثَلٍ | (<i>Kamathali</i>) Like the case of | فَتَكُونَا | (<i>Fatakūnā</i>) Lest both of you will be | بِسِيمَتِهِمْ | (<i>Bi simāhum</i>) By their appearance |
| فَأَتَتْ | (<i>Fa ātat</i>) It brought forth | سَوَاءٌ | (<i>Sawā'un</i>) Same; Alike; Equal | يَسْتَلُونَ | (<i>Yas'alūna</i>) They beg |
| أُكْلَهَا | (<i>Ukulahā</i>) Its fruit | يُؤْتِي | (<i>Yuti</i>) He grants | الْحَافَا | (<i>Ilhāfan</i>) With importunity |
| ضِعْفَيْنِ | (<i>Di'faini</i>) Twofold | يُؤْتِ الْحِكْمَةَ | (<i>Yu'talḥikmata</i>) He was granted wisdom | سِرًّا | (<i>Sirran</i>) Secretly |
| طَلٌّ | (<i>Ṭallun</i>) Light rain | أَمَرَ اللَّهُ | (<i>Amarallāhu</i>) Allāh commanded | عَلَانِيَةً | (<i>'Alāniyatan</i>) Openly |

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| يَحْزَنُونَ | (<i>Yahzanūna</i>) They wil grieve | تُرْجَعُونَ | (<i>Turja 'ūna</i>) You shall be made to return | لَا تَسْمَأُوا | (<i>Lā tusma 'ū</i>) Be not averse; Weary |
| وَاللَّهُ يَعِدُكُمْ | (<i>Wallahu ya 'idukum</i>) Allāh promises you | تُؤْفَى | (<i>Tuwaffā</i>) You shall be paid in full | أَدْنَى | (<i>Adnā</i>) Is more equitable |
| الرِّبْوِ | (<i>Arribā</i>) Interest | تَدَايَنْتُمْ | (<i>Tadayantum</i>) Borrow one from another | لَا تَزْتَابُوا | (<i>Lā tartābū</i>) Keep you away from doubt |
| لَا يَقُومُونَ | (<i>Lā yaqūmūna</i>) They do not rise | دَيْنٍ | (<i>Dainin</i>) Debt; Lending | حَاضِرَةً | (<i>Ḥādiratan</i>) On the spot; Ready |
| إِلَّا كَمَا | (<i>Illā kamā</i>) Except whom | رُءُوسُ أَمْوَالِكُمْ | (<i>Ru 'ūsu amwālikum</i>) Principal; Capital-stock | تُدِيرُونَهَا | (<i>Tudirūnahā</i>) You give or take merchandise among yourselves |
| يَخْطُبُ | (<i>Yatakhabbatu</i>) He (<i>Satan</i>) smites | مُسَمًّى | (<i>Musamman</i>) Fixed | تَبَايَعْتُمْ | (<i>Tabāya 'tum</i>) Sell one to another |
| الْبَيْعِ | (<i>Al-bai 'u</i>) Trade | فَاكْتُبُوهُ | (<i>Faktubūhu</i>) Write it down | يُضَارَّ | (<i>Yuḍā arra</i>) He is done harm |
| إِمَّا | (<i>Immā</i>) If | وَلْيَكْتُبْ | (<i>Walyaktub</i>) Let (<i>a scribe</i>) write | قُوَّةً | (<i>Quwwatin</i>) Force; Power |
| يَمْحَقُ اللَّهُ | (<i>Yamḥaqu llāhu</i>) Allāh will blot out | لَا يَأْبَ | (<i>Lā ya 'ba</i>) He should not refuse | فَرِهْنٌ | (<i>Farihānun</i>) Pledge |
| يُزْبِنِي | (<i>Yurbī</i>) He will cause to increase | وَأُتْمَلِّ | (<i>Walyumlil</i>) And he should dictate | مَقْبُوضَةً | (<i>Maqbūḍatun</i>) With possession |
| كَفَّارٌ | (<i>Kaffārun</i>) A confirmed disbeliever | لَا يَبْخَسُ | (<i>Lā yabkhas</i>) He should not diminish | أَمِنَ | (<i>Aminā</i>) He entrusted |
| أَثِيمٌ | (<i>Athimun</i>) Arch-sinner | سَافِيهَا | (<i>Safihan</i>) Low understanding | فَلْيُؤَدِّ | (<i>Fal-yu 'addi</i>) He should surrender |
| وَذَرُو | (<i>Wadharū</i>) Relinquish; Give up | شِئْتُمَا | (<i>Shi 'tumā</i>) Both of you wish | أَوْ تُمِينَ | (<i>U 'tumina</i>) He is entrusted |
| مَا بَقِيَ | (<i>Mā baqiya</i>) What remains | إِسْتَشْهَدُوا | (<i>Istash hadū</i>) Call; Appoint witness | لَا تَكْتُمُوا | (<i>Lā taktumū</i>) Do not conceal |
| فَادْتُوا | (<i>Fa 'dhanū</i>) Be ready; Assure | شَهِيدَيْنِ | (<i>Shahīdaini</i>) Two witnesses | يَكْتُمُ | (<i>Yaktum</i>) He conceals |
| تُبْتُمْ | (<i>Tubtum</i>) You repent | رِجَالٌ | (<i>Rijālun</i>) Men | أَنْتُمْ | (<i>Āthimun</i>) Sinful |
| تَظْلِمُونَ | (<i>Tazlimūna</i>) You wrong or shall wrong | إِمْرَأَتَانِ | (<i>Imra-atāni</i>) Two women | قَلْبُهُ | (<i>Qalbhū</i>) His heart |
| دُوْعُسْرَةٍ | (<i>Dhū 'usratin</i>) One who is in straitened circumstances | تَرْضَوْنَ | (<i>Tardauna</i>) You approve | تُبْدُوا | (<i>Tubdū</i>) You disclose |
| فَنظَرَةٌ | (<i>Fanaziratun</i>) Respite will be granted | تَضِلُّ | (<i>Taḍillu</i>) She (<i>woman</i>) forgets | تُخْفُوهُ | (<i>Tukhfū hu</i>) You keep it hidden |
| مَيْسِرَةٍ | (<i>Maisaratin</i>) Time of ease | فَتَذَكِّرْ | (<i>Fatudhakkira</i>) Then she may remind | يَحَاسِبُكُمْ | (<i>Yuhāsibkum</i>) He will call you to account |
| تَصَدَّقُوا | (<i>Taşaddaqū</i>) Remit it as charity | إِذَا مَا دُعُوا | (<i>Idhā mā du 'ū</i>) When they are called | لَا تَفَرِّقْ | (<i>Lā nufarriqu</i>) We make no distinction |

| ARABIC | ENGLISH | ARABIC | ENGLISH | ARABIC | ENGLISH |
|------------------------|---|-------------------|---|--------------|--|
| عَلَى سَفَرٍ | (<i>Alā safarin</i>) On a journey | مِنَ الْمَسِّ | (<i>Minal massi</i>) With insanity | تَجْعَلُ | (<i>Taj'al</i>) You will create |
| لَمْ تَجِدُوْا | (<i>Lam tajidū</i>) Do not find | فَأَنْتَهَى | (<i>Fantahā</i>) He desists | يُخَادِعُونَ | (<i>Yukhādi'ūna</i>) They want to deceive |
| كَاتِبًا | (<i>Kātiban</i>) A scribe | مَا سَلَفَ | (<i>Mā salaf</i>) Which he recieved in the past | يُفْسِدُ | (<i>Yufsidu</i>) He will cause disorder |
| عُفْرَانِكَ | (<i>Ghufṛānaka</i>) We implore Your forgiveness | أَمْرُهُ | (<i>Amruhū</i>) His affair | يَسْفِكُ | (<i>Yasfiku</i>) He will shed |
| إِلَيْكَ الْمَصِيرُ | (<i>Ilaikal-maṣīru</i>) To Thee is the return | رَبِحَتْ | (<i>Rabiḥat</i>) It brought gain | يَقْطَعُونَ | (<i>Yaqṭa'ūna</i>) They cut asunder |
| لَا يُكَلِّفُ | (<i>Lā yukallifu</i>) He burdens not | أَسْجُدُوا | (<i>Usjudū</i>) Submit; Obey; Carry out | أَعُوذُ | (<i>A'ūdhu</i>) I seek refuge |
| كَسَبَتْ | (<i>Kasabat</i>) She accomplished; Earned | لَا تُظْلَمُونَ | (<i>Lā tuzlamūna</i>) Nor shall you be wronged | أَوْفُوا | (<i>Aufū</i>) You fulfil |
| اِكْتَسَبَتْ | (<i>Iktasabat</i>) She accomplished in the form of evil | أَقْسَطُ | (<i>Aqsatu</i>) More equitable | أُوفِ | (<i>Ūfi</i>) I shall fulfil |
| لَا تُؤَاخِذْنَا | (<i>Lā tu'ākhidhnā</i>) Do not punish us | بِجَارَةٍ | (<i>Tijāratan</i>) Merchandise | إِيَّايَ | (<i>Iyyāya</i>) Me alone |
| نَسِينَا | (<i>Nasinā</i>) We forgot | كَفَرُوا | (<i>Kafarū</i>) They disbelieved; They refused | فَازْهَبُونَ | (<i>Farhabūni</i>) Me alone fear |
| أَخْطَانَا | (<i>Akhtānā</i>) We fell into error | إِصْرًا | (<i>Isran</i>) A responsibility | لَمْ أَقُلْ | (<i>Lam aqul</i>) Did I not say |
| لَا تَحْمِلْ عَلَيْنَا | (<i>Lā tahmil 'alainā</i>) Lay not on us | وَإَرْحَمْنَا | (<i>Warḥamnā</i>) Have mercy on us | أَبْنَاءَ | (<i>Abnā'a</i>) Sons |
| لَا تُحْمِلْنَا | (<i>Lā tuḥammilnā</i>) Burden us not | عِبَادِي | (<i>'Ibādī</i>) My servants | بَابُ | (<i>Bābun</i>) The gate |
| وَاعْفُ عَنَّا | (<i>Wā'fu 'annā</i>) Efface our sins | أَيْدِي | (<i>Aidī</i>) Hands | يَخْدَعُونَ | (<i>Yakhda'ūna</i>) They deceive |
| فَاعْفِرْ لَنَا | (<i>Faghfirlanā</i>) So grant us forgiveness | فَرَّقْنَا بِكُمْ | (<i>Farraqnā bikum</i>) We divided for you | أَنْذَرْتُ | (<i>Andharta</i>) Thou warn |
| مَوْلَانَا | (<i>Maulānā</i>) Our Master | أَنْجَيْنَا | (<i>Anjainā</i>) We saved | تَحْمِلُ | (<i>Tahmilu</i>) They (angels) will bear |
| فَانصُرْنَا | (<i>Fanṣurnā</i>) So help us | أَغْرَقْنَا | (<i>Aghraqnā</i>) We drowned | أَبْصَارِ | (<i>Abṣari</i>) Eyes |
| يَكْذِبُونَ | (<i>Yakdhībūna</i>) They lie | يَسْؤُمُونَ | (<i>Yasūmūna</i>) They afflicted | يُنْفِقُونَ | (<i>Yunfiqūna</i>) They spend |
| أَقَامَ | (<i>Aqāma</i>) Observes | يُذَبِّحُونَ | (<i>Yudhabbiḥūna</i>) They killed | يَشْعُرُونَ | (<i>Yash'urūna</i>) They percive; They feel |
| يَقُومُونَ | (<i>Yaqūmūna</i>) They rise | يَسْتَحْيُونَ | (<i>Yastahyūna</i>) They spared; Let live | إِلَى حِينٍ | (<i>Ila hīni</i>) For a time |

QUR'ĀNIC PRAYERS

God Almighty says in the Holy Qur'ān about acceptance of prayers:

وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ

wa idhā sa-alaka 'ibādi 'annī fa innī qarīb uġibu d'awataddā'i idhā da'ān

And when My servants ask thee about Me, say: I am near. I answer the prayer of the supplicant when he prays to Me. (2:187)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

ammañyyujibul muḍṭarra idhā da'āhu wa yakshifussū-'a

Or, Who answers the distressed person when he calls upon Him, and removes the evil. (27:63)

RECITATION OF THE HOLY QUR'ĀN

عَنْ رَافِعِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ لِي رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي
الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَأَخَذَ بِيَدِي فَلَمَّا
أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ قُلْتَ لِأَعْلَمَنَّكَ
أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيْتَهُ -

Ḥaḍrat Rafī' bin Mu'alla^{ra} relates: The Holy Prophet^{sa} said to me: "Shall I tell you before you go out of the mosque which is the greatest chapter of the Qur'ān? Then he took hold of my hand. When we were about to issue from the mosque I said to him: 'Messenger^{sa} of Allāh, you had said that you would tell me which is the greatest Chapter of the Qur'ān.' He answered: '*Alḥamdu lillāhi rabbil 'ālamīn*' (All praise belongs to Allāh, Lord of all the worlds) , the opening chapter which contains the seven oft-repeated verses and the Great Qur'ān which has been bestowed upon me.' "

(Bukhārī kitāb faḍā'ilul Qur'ān bāb faḍl fātiḥatul kitāb)

QUR'ĀNIC PRAYERS

§

Ḥadīrat ‘Abdullāh bin ‘Abbās relates that it was revealed to the Holy Prophet^{sa} that there existed such a complete prayer the like of which had not been revealed to any earlier Prophet. This prayer includes *Sūrah Al-Fātiḥah* and last verses of *Sūrah Al-Baqarah*. Whosoever asks God Almighty for anything through these prayers has his prayer accepted by God Almighty.

(An-Nasā’i Kitābul Iftitāḥ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

bismillā hirrahmā nirrahīm

In the Name of Allāh, the Gracious, the Merciful

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

*alḥamdu lillāhi rabbil ‘ālamīn arrahmā nirrahīm māliki yaumiddīn iyyāka
na‘budu wa iyyāka nasta‘in ihdi naṣṣirāṭal mustaqīm ṣirāṭalladhīna
an‘amta ‘alaihim ghairil maghdūbi ‘alaihim wa ladḍuā allīn*

All praise belongs to Allāh, Lord of all the worlds, The Gracious, the Merciful. Master of the Day of Judgment. Thee alone do we worship and Thee alone do we implore for help. Guide us in the right path -- The path of those on whom Thou has bestowed *Thy* blessings, those who have not incurred *Thy* displeasure, and those who have not gone astray. (1:1-7)

Ḥadīrat Ubayy bin Ka‘b relates that the Holy Prophet^{sa} has called *Sūrah Al-Fātiḥah* as the best of the Holy Qur’ān.

(Mustadrak Ḥākīm)

§

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ ذُرِّيَّتَنَا أُمَّةً مُسْلِمَةً لَكَ ۖ وَأَرِنَا مَنَاسِكَنَا
وَتُبَّ عَلَيْنَا ۗ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ۝

*rabbanā waj‘alnā muslimaini laka wamin dhurriyyatinā ummatammuslima
tallaka wa arinā manāsikanā wa tub ‘alainā innaka antattawwāburrahīm*

O our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and* merciful. (2:129)

§

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً ۙ وَقِنَا عَذَابَ النَّارِ ۝

*rabbanā ātinā fiddunyā ḥasanatañwwa fil ākhirāti ḥasanatañwwa qinā
‘adhābannār*

Our Lord, grant us good in this world as well as good in the world to come, and protect us from the torment of the Fire. (2:202)

§

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

*rabbanā afrigh ‘alainā ṣabrañwwa thabbit aqḍamanā wanṣurnā ‘alal
qaumil kāfirin*

O our Lord, pour forth steadfastness upon us, and make our steps firm, and help us against the disbelieving people. (2:251)

§

سَمِعْنَا وَأَطَعْنَا ۖ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ۝

sami'nā wa aṭa'nā ghufrānaka rabbanā wa ilaikal maṣīr

We hear and we obey. We implore Thy forgiveness. O our Lord, and to Thee is the returning. (2:286)

§

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِمْرًا كَمَا حَمَلْتَهُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ
وَاعْفِرْ لَنَا ۗ وَأَرْحَمْنَا ۗ وَأَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ۝

*rabbanā lā tu'ākhidhnā innasīnā au akhta'na rabbanā wa lā taḥmil 'alainā
iṣran kamā ḥamaltahū 'alalladhīna min qablinā rabbanā wa lā tuḥammilnā
mā lā ṭāqatalanā bih wa'fu 'annā, waghfir lanā, warḥamnā anta maulanā
fansurnā 'alal qaumil kāfirīn*

Our Lord, do not punish us, if we forget or fall into error; and our Lord, lay not on us a responsibility as Thou didst lay upon those before us. Our Lord, burden us not with what we have not the strength to bear; and efface our *sins*, and grant us forgiveness and have mercy on us; Thou art our Master; so help us against the disbelieving people. (2:287)

§

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۗ إِنَّكَ أَنْتَ
الْوَهَّابُ ۝

*rabbanā lā tuzigh qulūbanā ba'da idh hadaitanā wa hablanā milladunka
rahmatan innaka antal wāhhāb*

Our Lord, let not our hearts become perverse after Thou hast guided us; and bestow on us mercy from Thyself; surely, Thou alone art the Bestower. (3: 9)

§

رَبَّنَا إِنَّا أَمْنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ قِنَا عَذَابَ النَّارِ ۝

rabbānā innanā āmannā faghfir lanā dhunūbanā waqinā ‘adhābannār

Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire. (3:17)

§

قُلِ اللَّهُمَّ مَلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

qulillahumma mālikal mulki tu'til mulka man tashā-'u wa tanzi'ul mulka mimman tashā-'u wa tu'izzu man tashā-'u wa tudhillu man tashā-'u biyadikal khair innaka 'alā kulli shai'in qadīr

"Say, 'O Allāh, Lord of sovereignty, Thou givest sovereignty to whomsoever Thou pleasest; and Thou takest away sovereignty from whomsoever Thou pleasest. Thou exaltest whomsoever Thou pleasest and Thou abasest whomsoever Thou pleasest. In Thy hand is all good. Thou surely hast power to do all things.'" (3:27)

§

رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ ۝

rabbi habli milladunka dhurriyyatan tayyibatā innaka samī'uddu'ā'

My Lord, grant me from Thyself pure off-spring; surely, Thou art the Hearer of prayer.
(3: 39)

§

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝

rabbanā āmannā bimā anzalta wattaba'narrasūla faktubnā ma'ashshāhidīn

Our Lord, we believe in that which Thou has sent down and we follow this Messenger. So write us down among those who bear witness. (3:54)

§

رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافِنَا فِيَّ أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ۝

*rabbanaghfir lanā dhunūbanā wa isrāfinā fi amrinā wa thabbit aqdāmanā
wanṣurnā 'alal qaumil kāfirīn*

Our Lord, forgive us our errors and our excesses in our conduct, and make firm our steps and help us against the disbelieving people. (3:148)

§

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ۝

ḥasbunallāhu wa ni'mal vakīl

Sufficient for us is Allāh, and an excellent Guardian is He. (3:174)

§

رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا ۖ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ۝

rabbanā mā khalaqta hādhā bāṭilan subhānaka faqinā ‘adhābannār

Our Lord, Thou hast not created this in vain; nay, Holy art Thou; save us, then, from the punishment of the Fire. (3:192)

§

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ۝

*rabbanā innanā sami‘nā munādiyañyyunādi lil imāni an āminū birabbikum
fa āmannā, rabbanā faghfirlanā dhunūbanā wa kaffir ‘annā sayyi ātinā wa
tawaffanā ma‘al abrār*

Our Lord, we have heard a Crier calling us unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remove from us our evils, and in death join us with the righteous. (3:194)

§

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ إِنَّكَ لَا تُخْلِفُ
الْمِيعَادَ ۝

*rabbanā wa ātina mā wa‘attanā ‘alā rusūlika wa lā tukhzinā yaumal
qiyāmah innaka lā tukhliful mī‘ād.*

Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise. (3:195)

§

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا ؕ وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا ۖ
وَاجْعَلْ مِنْ لَدُنْكَ نَصِيرًا ۝

*rabbanā akhrijnā min hādhihil qaryatizzālimi ahluhā waj'allanā
milladunka waliyyaṅwwaj'al milladunka naṣīra*

Our Lord, take us out of this town, whose people are oppressors, and make for us some friend from Thyself, and make for us from Thyself some helper. (4:76)

§

رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ۝ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ ۖ
وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ۝

*rabbanā āmannā faktubnā ma'ashshāhidin wamā lanā lā nu'minu billāhi
wamā jā'anā minal ḥaqqi wa naṭma'u aṅyyudkhi lanā rabbunā ma'al
qaumiṣṣāliḥin*

Our Lord, we believe, so write us down among those who bear witness. 'And why should we not believe in Allāh and in the truth which has come to us, while we earnestly wish that our Lord should include us among the righteous people?' (5:84-85)

§

رَبَّنَا ظَلَمْنَا أَنْفُسَنَا ۖ وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

*rabbanā ḡalamnā anfusanā wa illam taghfirlanā wa tarḡamnā lanakūnanna
minal khāsirīn*

Our Lord, we have wronged ourselves; and if Thou forgive us not and have not mercy on

us, we shall surely be of the lost. (7:24)

§

رَبُّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ۝

rabbanā lā taj'alnā ma'al qaumizzālimīn

Our Lord, put us not with the unjust people. (7:48)

§

رَبُّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَ تَوْفُّنَا مُسْلِمِينَ ۝

rabbanā afrigh 'alainā ṣabrañwwa tawaffanā muslimīn

Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee. (7:127)

§

لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَ يَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ۝

la illam yarḥamnā rabbunā wa yaghfir lanā lanakūnanna minal khāsirīn

If our Lord do not have mercy on us and forgive us, we shall surely be among the losers. (7:150)

§

رَبِّ اغْفِرْ لِي وَ لِإِخِي وَ أَدْخِلْنَا فِي رَحْمَتِكَ ۝ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ۝

rabbighfirli wali akhī wa adkhilnā fi rahmatika wa anta arhamurrāhimīn

My Lord, forgive me and my brother, and admit us to Thy mercy, and Thou art the Most Merciful of those who show mercy. (7:152)

§

أَنْتَ وَلِيُّنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ۝

anta waliyyunā faghfir lanā warhamnā wa anta khairul ghāfirīn

Thou art our Protector; forgive us then and have mercy on us, for Thou art the Best of those who forgive. (7:156)

§

وَاصْنُ لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ ۝

waktub lanā fi hādhi hiddunyā ḥasnatañwwa fil āakhirati innā hudnā ilaika

And ordain for us good in this word, as well as in the next; we have turned to You *seeking forgiveness*. (7:157)

§

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ ۝ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ۝

rabbanā lā taj'alnā fitnatallil qaumizzālimīna wa najjinā bi rahmatika minal qaumil kāfirīn

Our Lord, make us not a trial for the wrongdoing people. And deliver us by Thy mercy from the disbelieving people. (10:86-87)

§

بِسْمِ اللَّهِ مَجْرِبَهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ۝

bismillāhi majrayhā wa mursāha inna rabbī laghafūrrahīm

In the name of Allāh be its course and its mooring. My Lord is assuredly Most Forgiving, Merciful. (11:42)

§

رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي
أَكُنْ مِنَ الْخَسِرِينَ ۝

rabbi innī a‘ūdhubika an as‘alaka mā laisa li bihī ‘ilm wa illā taghfirli wa tarḥamnī akumminal khāsirīn

My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers. (11:48)

§

رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ
إِلَيْهِنَّ وَأَكُنْ مِنَ الْجَاهِلِينَ ۝

rabbissijnu a-ḥabbu ilayya mimmā yad‘ūnanī ilaihi wa illā taṣrif ‘annī kaidahunna aṣbu ilaihinna wa akumminal jāhilīn

O my Lord, I would prefer prison to that to which they invite me; and unless Thou turn away their guile from me I shall incline towards them and be of the ignorant. (12:34)

§

أَنْتَ وَلِيٌّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَ الْحَقِّينِ بِالصَّالِحِينَ 0

*anta waliyyi fiddunyā wal-ākhirati tawaffanī muslimaṅwwa al-ḥiqnī
biṣṣālihīn*

Thou art my Protector in this world and the Hereafter. Let death come to me in a state of submission *to Thy will* and join me to the righteous.(12:102)

§

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۗ رَبَّنَا وَتَقَبَّلْ دُعَاءِ 0 رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ 0

*rabbij'alnī muqīmaṣṣalāti wamin dhurriyyatī rabbanā wataqabbal du'ā'
rabbanaghfirli wali wālidayya wa lil-mu'minīna yauma yaqūmul ḥisāb*

My Lord, make me observe Prayer, and my children *too*. Our Lord! Do accept my prayer. 'Our Lord, grant forgiveness to me and to my parents and to the believers on the day when the reckoning will take place.' (14:41-42)

§

رَبِّ اَرْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا 0

rabbirḥamhumā kamā rabbayānī ṣaghīra

My Lord, have mercy on them even as they nourished me in *my* childhood. (17: 25)

§

رَبِّ اَدْخِلْنِيْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِيْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِيْ مِنْ لَّدُنْكَ
سُلْطٰنًا نَّصِيْرًا 0

*rabbi adkhilnī mudkhala ṣidqiñwwa akhrijnī mukhrajā ṣidqiñwwaj‘allī
milladunka sultānannaṣīra*

O my Lord, make my entry a good entry and *then* make me come forth with a good
forthcoming. And grant me from Thyself a helping power. (17:81)

§

رَبَّنَا اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَيِّئْ لَنَا مِنْ اٰمْرِنَا رَشَدًا 0

rabbanā ātinā milladunka raḥmatañwwa hayyi‘lanā min amrinā rashadā

Our Lord, bestow on us mercy from Thyself, and provide for us right guidance in our
affair. (18:11)

§

رَبِّ اَشْرَحْ لِيْ صَدْرِيْ 0 وَّ يَسِّرْ لِيْ اٰمْرِيْ 0 وَاَحْلِلْ عُقْدَةً مِّنْ لِّسَانِيْ 0
يَفْقَهُوا قَوْلِيْ 0

*rabbishrahli ṣadrī wa yassirli amrī wahlul ‘uqdatammillisānī yafqahū
qauli*

My Lord, open up for me my heart, and ease for me my task, and untie the knot of my
tongue, that they may understand my speech. (20:26-29)

§

رَبِّ ذِي عِلْمًا 0

rabbi dhidnī 'ilmā

O my Lord, increase me in knowledge. (20:115)

§

أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ 0

annī massani yadḍurru wa anta arḥamurrāhimīn

Affliction has touched me, and Thou art the Most Merciful of all who show mercy. (21:84)

§

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ 0

lā ilāha illā anta subḥānaka innī kuntu minazzālimīn

There is no God but You, Holy are You. I have indeed been of the wrongdoers. (21:88)

§

رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ 0

rabbi lā tadharnī fardāñwwa anta khairul wāriṭhīn

My Lord, leave me not childless, and Thou art the Best of inheritors.(21: 90)

§

رَبِّ احْكُم بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ۝

rabbihkum bilhaq wa rabbunarraḥmānul musta‘anu ‘alā mā taṣifūn

My Lord, judge Thou with truth. Our Lord is the Gracious *God* Whose help is to be sought against that which you assert. (21: 113)

§

الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ۝ وَقُلْ رَبِّ انزِلْنِي مُنْزَلًا مُبْرَكًا
خَيْرُ الْمُنْزَلِينَ ۝

*alḥamdulillā hilladhī najjānā minal qaumizzālimīn wa qul rabbi anzilnī
munzalamubārakan khairul munzilīn*

All praise belongs to Allāh Who has saved us from the unjust people! "And say, 'My Lord, cause me to land a blessed landing, for Thou art the Best of those who bring *men* to land. (23:29-30)

§

رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ۝ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ۝

rabbi immā turiyannī mā yū‘adūn ۝ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ۝

My Lord, if Thou wilt show me that with which they are threatened. 'My Lord, then place me not with the wrongdoing people.' (23:94-95)

§

رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ۝ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ۝

rabbi a'ūdhubika min hamazātishshayāfīni wa a'ūdhubika rabbi a'āyyahḍurūn

My Lord! I seek refuge in You from the incitements of the satans. 'And I seek refuge in Thee, my Lord, lest they come near me.' (23:98-99)

§

رَبَّنَا أَمِنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَ أَنْتَ خَيْرُ الرَّحِيمِينَ ۝

rabbānā āmannā faghfirlanā warḥamnā wa anta khairurrāhimīn

Our Lord, we believe; forgive us therefore *our sins*, and have mercy on us; for Thou art the Best of those who show mercy. (23:110)

§

رَبِّ اغْفِرْ وَارْحَمْ وَ أَنْتَ خَيْرُ الرَّحِيمِينَ ۝

rabbighfir warḥam wa anta khairurrāhimīn

My Lord, forgive and have mercy, and Thou art the Best of those who show mercy. (23:119)

§

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۚ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝

rabbansrif 'annā 'adhāba jahannam inna 'adhābahā kāna gharamā

Our Lord, evert from us the punishment of Hell for the punishment thereof is a lasting torment. (25:66)

§

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ۝

rabbanā hablanā min azwājinā wa dhurriyyātinā qurrata a'yuniñwwaj'alnā lilmuttaqīna imāmā

Our Lord, grant us of our spouses and children the delight of *our* eyes, and make *each of* us a leader of the righteous. (25:75)

§

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ۝

wa idhā maridtu fa huwa yashfin

And when I am ill, it is He Who restores me to health. (26:81)

§

رَبِّ هَبْ لِي حُكْمًا وَالْحَقِّنِي بِالصَّالِحِينَ ۝ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي
الْآخِرِينَ ۝ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ۝

*rabbi habli ḥukmañwwa alḥiqnī biṣṣāliḥīn, waj'allī lisāna ṣidqin fil
ākhīrīna, waj'alnī miñwwarathati jannatinna'im*

My Lord, bestow wisdom on me and join me with the righteous; 'And give me a true reputation among posterity; 'And make me *one* of the inheritors of the Garden of Bliss.' (26: 84-86)

§

رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ 0

rabbi najjinī wa ahlī mimmā ya‘malūn

My Lord, save me and my family from what they do. (26:170)

§

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ 0

*rabbi auzi‘nī an ashkura ni‘matakallafī an‘amta ‘alayya wa ‘alā wālidayya
wa an a‘mala ṣāliḥan tarḍāhu wa adkhillnī bi raḥmatika fi ‘ibādikaṣṣāliḥīn*

My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents, and to do *such* good works as would please You, and admit me, by Your mercy, among Your righteous servants. (27:20)

§

رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي

rabbi innī ḡalamtu nafsī faghfirli

My Lord, I have wronged my soul, therefore forgive me. (28:17)

§

رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ 0

rabbi najjinī minal qaumizzālimīn

My Lord, deliver me from the unjust people. (28:22)

§

رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ۝

rabbi innī limā anzalta ilayya min khairin faqīr

O My Lord, a beggar I am of whatever good You bestow on me. (28:25)

§

رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ۝

rabbinsurnī ‘alal qaumil mufsidīn

Help me, my Lord, against the wicked people. (29:31)

§

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ۝

rabbi habli minasṣālihīn

My Lord, grant me a righteous son. (37: 101)

§

سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝

subhānalladhī sakhkhara lanā hādihā wamā kunnā lahū muqrinīn

Holy is He Who has subjected this to us, and we, by ourselves, were unable to harness it.
(43:14)

§

رَبَّنَا اكشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ 0

rabbanakshif ‘annal ‘adhāba innā mu’minūn

Then will the people cry: 'Our Lord, remove from us the torment; truly, we are believers.'
(44:13)

§

رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَ عَلَى وَالِدَيَّ وَ أَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَ أَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنَّي تُبْتُ إِلَيْكَ وَ إِنِّي مِنَ الْمُسْلِمِينَ 0

*rabbi auzi'nī an ashkura ni'matakallaṭi an'amta 'alayya wa 'alā wālidayya
wa an a'mala ṣāliḥan tarḍāhu wa aṣliḥ li fi dhurriyyaṭi innī tubtu ilaika wa
innī minal muslimīn*

My Lord, grant me *the power* that I may be grateful for Thy favor which Thou hast bestowed upon me and upon my parents, and that I may do such good works as may please Thee. And make my seed righteous for me. I do turn to Thee; and, truly, I am of those who submit *to Thee*. (46:16)

§

أَنِّي مَغْلُوبٌ فَأَنْتَصِرُ 0

annī maghlūbun fantasir

I am overcome, so *come* Thou *to my* help. (54:11)

§

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ
آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝

*rabbanaghfir lanā wali-ikhwāninaladhīna sabaqūnā bil imāni walā taj'al fi
qulūbinā ghillallilladhīna āmanū rabbanā innaka ra'ūfurrahīm*

Our Lord, forgive us and our brothers who preceded us in the faith, and leave not in our hearts any rancour against those who believe. Our Lord! Thou art indeed Compassionate, Merciful. (59: 11)

§

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنبَأْنَا وَإِلَيْكَ الْمَصِيرُ ۝ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ
كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

*rabbanā 'alaika tawakkalnā wa ilaika anabnā wa ilaikal maṣīr, rabbanā lā
taj'alnā fitnatallilladhīna kafarū waghfir lanā rabbanā innaka antal 'azīzul
hakīm*

Our Lord, inThee do we put our trust and to Thee do we turn *repentant*, and towards Thee is the *final* return. Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for Thou alone art the Mighty, the Wise. (60:5-6)

§

رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفِرْ لَنَا ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝

rabbanā atmim lanā nūranā waghfir lanā innaka ‘alā kulli shai’in qadir

Our Lord, perfect our light for us and forgive us; surely Thou hast power over all thing.
(66:9)

§

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَلَا
تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا ۝

*rabbighfiri wali wālidayya wa liman dakhala baitiya mu’mināwwa
lil-mu’minīna wal-mu’mināti walā tazidizẓālimīna illā tabārā*

My Lord, forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers but in perdition.(71:29)

NOTES