

SHORT SURAHS

and Sūrah al-Fātiḥah

With Transliteration



قِصَارُ السُّورِ

Short Sūrahs and Sūrah al-Fātiḥah

Qīṣār as-Suwar are twenty-two short sūrahs occurring at the end of the Qur'ān, from Sūrah adh-Dhuhā to Sūrah an-Nās. We are pleased to present this booklet to readers unfamiliar with Arabic script to serve as an aid to reading and memorizing these short sūrahs which are commonly recited in prayer. Transliteration into Latin characters assists only to facilitate pronunciation until the time when you are able to read directly from the Arabic text, which should be a priority to learn whenever possible.

Reciting Sūrah al-Fātiḥah it is a required part of the prayer (*ṣalāh*), so to memorize it is of great importance. After the recitation of al-Fātiḥah, it is recommended in the first two rak'ahs of prayer to add some additional verses or sūrahs whenever you are able to do so without difficulty.

While you may gain an approximate knowledge of the Qur'ān's meanings through translations into your own language, they cannot replace the original Arabic as a language of worship. The Qur'ān must be recited in Arabic in view of the fact that it is the perfect words of Allah, the Exalted, for which there is no substitute.

Because our emphasis here is on reading and recitation, a few discrepancies between the written Arabic text and the transliteration may be noticed. The purpose of this is to conform as much as possible to the rules of pronunciation outlined by scholars which are based upon the recitation of the Prophet ﷺ and his contemporaries. You can find additional information on pronunciation and about our transliteration system in Appendix I and II at the end of this booklet.

Just as translation cannot reflect the many shades of meaning contained in the Arabic Qur'ān, transliteration cannot reflect all the particular features of particular Arabic letters and sounds. Therefore, it is preferred to supplement the written text with oral recitation by an instructor or a recording in which each verse is repeated several times.

May Allah accept your efforts in His path.

Transliteration Chart

Particular symbols are utilized to represent the sounds of Arabic letters having no equivalent in English, while those similar in both languages are easily recognizable.

Arabic Letter or Mark	Symbol Used in This Text
أ، إ (vowel)	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	<u>dh</u>
ط	ṭ
ظ	<u>th</u>
ع	‘
غ	gh
ف	f

Arabic Letter or Mark	Symbol Used in This Text
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
و (as vowel)	ū
ي	y
ي (as vowel)	ee or ī
ء	,

fathah َ	a
kasrah ِ	i
dhammah ُ	u
shaddah ّ	doubled letter
sukoon ْ	absence of vowel

سُورَةُ الْفَاتِحَةِ¹ Sūrah al-Fātiḥah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③
مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

1. Bismillāhir-raḥmānir-raḥeem
2. Al-ḥamdu lillāhi rabbil-‘ālameen
3. Ar-raḥmānir-raḥeem
4. Maliki yawmid-deen
5. Iyyāka na‘budu wa iyyāka nasta‘een
6. Ihdinaṣ-ṣirāṭal-mustaqeem
7. Ṣirāṭal-ladheena an‘amta ‘alayhim, ghayril-maghdhūbi ‘alayhim waladh-dhālleen.

1. In the name of Allah,² the Entirely Merciful, the Especially Merciful.³
2. [All] praise is [due] to Allah, Lord⁴ of the worlds –
3. The Entirely Merciful, the Especially Merciful,
4. Sovereign of the Day of Recompense.⁵
5. It is You we worship and You we ask for help.
6. Guide us to the straight path –
7. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

¹ The Opening [of the Qur'an].

² *Allāh* is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

³ *Ar-Raḥmān* and *ar-Raḥeem* are two names of Allah derived from the word "*rahmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together. *Raḥmān* is used only to describe Allah, while *raḥeem* might be used to describe a person as well. The Prophet ﷺ was described in the Qur'an as *raḥeem*. *Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allah describes Himself also as *raḥeem* (i.e., continually merciful). *Raḥmān* also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy.

⁴ When referring to Allah, the Exalted, the Arabic term "*rabb*" (translated as "Lord") includes the meanings of: owner, master, ruler, controller, sustainer, provider, guardian and caretaker.

⁵ i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

سُورَةُ الضُّحَىٰ Sūrah adh-Dhuḥā⁶

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ① وَاللَّيْلِ إِذَا سَجَىٰ ② مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ④ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ⑤
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ⑥ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ⑦ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ⑧
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ⑨ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ⑩ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ⑪

*Bismillāhir-Raḥmānir-Raḥeem*⁷

- | | | |
|---|--|-----------------------------------|
| 1. Wadh-dhuḥā | 2. Wal-layli idhā sajā | 3. Mā wadda'aka rabbuka wamā qalā |
| 4. Walal-āakhiratu khayrul-laka minal-ūlā | 5. Walasawfa yu'ṭeeka rabbuka fatardhā | |
| 6. Alam yajidka yateeman fa'āwā | 7. Wawajadaka dhāllan fahadā | |
| 8. Wawajadaka 'ā'ilan fa'aghnā | 9. Fa'ammal-yateema falā taqhar | |
| 10. Wa'ammās-sā'ila falā tanhar | 11. Wa'ammā bi ni'mati rabbika faḥaddith | |

1. By the morning brightness
2. And [by] the night when it covers with darkness,
3. Your Lord has not left you [O Muḥammad], nor has He detested [you].
4. And the Hereafter is better for you than the first [life].
5. And your Lord is going to give you, and you will be satisfied.
6. Did He not find you an orphan and give [you] refuge?
7. And He found you lost and guided [you],
8. And He found you poor and made [you] self-sufficient.
9. So as for the orphan, do not oppress [him].
10. And as for the petitioner,⁸ do not repel [him].
11. But as for the favor of your Lord, report [it].

⁶ The Morning Brightness.

⁷ In other than Sūrah al-Fātiḥah, the opening phrase, *Bismillāhir-Raḥmānir-Raḥeem* is not considered to be an integral part of the sūrah. Its meaning is: I begin in the name of Allah ...

⁸ Anyone who seeks aid or knowledge.

سُورَةُ الشَّرْحِ⁹ Sūrah ash-Sharḥ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Bismillāhir-Raḥmānir-Raḥeem

- | | |
|------------------------------|----------------------------|
| 1. Alam nashraḥ laka ṣadrak | 2. Wawadḥa'nā 'anka wizrak |
| 3. Al-ladhee anqadha thahrak | 4. Warafa'nā laka dhikrak |
| 5. Fa'inna ma'al-'usri yusrā | 6. Inna ma'al-'usri yusrā |
| 7. Fa'idhā faraghta fanṣab | 8. Wa'ilā rabbika farghab |

1. Did We not expand for you, [O Muḥammad], your breast?¹⁰
2. And We removed from you your burden¹¹
3. Which had weighed upon your back
4. And raised high for you your repute.
5. For indeed, with hardship [will be] ease [i.e., relief].
6. Indeed, with hardship [will be] ease.
7. So when you have finished [your duties], then stand up [for worship].
8. And to your Lord direct [your] longing.

⁹ Expansion.

¹⁰ i.e., enlighten, assure and gladden your heart with guidance.

¹¹ Anxiety experienced by the Prophet ﷺ at the beginning of his mission.

سُورَةُ التِّينِ¹² Sūrah at-Teen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّتَيْنِ وَالزَّيْتُونَ ﴿١﴾ وَطُورِ سِينِينَ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾
لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿٥﴾
إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾
فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿٧﴾ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿٨﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Wat-teeni waz-zaytūn
2. Waṭūri seeneen
3. Wahādhāl-baladil-ameen
4. Laqad khalaqnal-insāna fee aḥsani taqweem
5. Thumma radadnāhu asfala sāfileen
6. Illal-ladheena āmanū wa‘amilūṣ-ṣāliḥāti falahum ajrun ghayru mamnūn
7. Famā yukadh-dhibuka ba‘du bid-deen
8. Alaysa-llāhu bi‘aḥkamil-ḥākimeen

1. By the fig and the olive [trees]
2. And [by] Mount Sinai
3. And [by] this secure city [i.e., Makkah],
4. We have certainly created man in the best of stature;¹³
5. Then We return him to the lowest of the low,¹⁴
6. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted.
7. So what yet causes you to deny the Recompense?
8. Is not Allah the most just of judges?

¹² The Fig.

¹³ i.e., upright, symmetrical, and balanced in form and nature.

¹⁴ This can refer to the depths of Hell, to decrepit old age or to immorality.

سُورَةُ الْعَلَقِ¹⁵ Sūrah al-'Alaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغَىٰ ﴿٦﴾ أَنْ رَآهُ اسْتَغْنَىٰ ﴿٧﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٨﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Iqra' bismi rabbikal-ladhee khalaq
2. Khalaqal-insāna min 'alaq
3. Iqra'warabbukal-akram
4. Al-ladhee 'allama bil-qalam
5. 'Allamal-insāna mā lam ya'lam¹⁶
6. Kallā innal-insāna layaṭghā
7. Ar-ra'āhustaghna
8. Inna ilā rabbikar-ruj'ā

1. Recite in the name of your Lord who created –
2. Created man from a clinging substance.
3. Recite, and your Lord is the most Generous –
4. Who taught by the pen –
5. Taught man that which he knew not.
6. No! [But] indeed, man transgresses
7. Because he sees himself self-sufficient.
8. Indeed, to your Lord is the return.

¹⁵ The Clinging, Suspended Substance.

¹⁶ These five verses were the first of the Qur'an's revelation to the Prophet ﷺ.

Sūrah al-'Alaq – continued

أَرَعَيْتَ الَّذِي يَنْهَى ﴿٩﴾ عَبْدًا إِذَا صَلَّى ﴿١٠﴾
أَرَعَيْتَ إِنْ كَانَ عَلَى الْهُدَى ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوَى ﴿١٢﴾
أَرَعَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ﴿١٣﴾ أَلَمْ يَعْلَمِ بِأَنَّ اللَّهَ يَرَى ﴿١٤﴾
كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾ نَاصِيَةٍ كَذِبَةٍ خَاطِئَةٍ ﴿١٦﴾
فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾
كَلَّا لَا تُطِعْهُ وَأَسْجُدْ وَاقْتَرِبْ ﴿١٩﴾

Bismillāhir-Raḥmānir-Raḥeem

- | | |
|--|------------------------------------|
| 9. Ara'aytal-ladhee yanhā | 10. 'Abdan idhā ṣallā |
| 11. Ara'ayta in kāna 'alal-hudā | 12. Au amara bit-taqwā |
| 13. Ara'ayta in kadh·dhaba watawallā | 14. Alam ya'lam-bi'anna-llāha yarā |
| 15. Kallā la'il-lam yantahi lanasfa'am-bin-nāṣiyah | |
| 16. Nāṣiyatin kādhibatin khāṭi'ah | |
| 17. Falyad'u nādiyah | |
| 18. Sanad'uz-zabāniyah | |
| 19. Kallā lā tuṭi'hu wasjud waqtarib ﴿١٧﴾ | |

- | | |
|--|---------------------------------------|
| 9. Have you seen the one who forbids | 10. A servant when he prays? |
| 11. Have you seen if he is upon guidance | 12. Or enjoins righteousness? |
| 13. Have you seen if he denies and turns away | 14. Does he not know that Allah sees? |
| 15. No! If he does not desist, We will surely drag him by the forelock | |
| 16. A lying, sinning forelock. | |
| 17. Then let him call his associates; | |
| 18. We will call the angels of Hell. | |
| 19. No! Do not obey him; but prostrate and draw near [to Allah]. | |

¹⁷ This symbol in the Qur'an indicates that the Prophet ﷺ made a prostration (*sajdah*) at the end of the verse.

سُورَةُ الْقَدْرِ¹⁸ Sūrah al-Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ﴿٣﴾

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Innā anzalnāhu fee laylatil-qadr
2. Wamā adrāka mā laylatul-qadr
3. Laylatul-qadri khayrum-min alfi shahr
4. Tanazzalul-malā'ikatu war-rūḥu feehā bi'idhni rabbihim-min kulli amr
5. Salāmun hiya ḥattā maṭla'il-fajr

1. Indeed, We sent it [i.e., the Qur'ān] down during the Night of Decree.¹⁹
2. And what can make you know what is the Night of Decree?
3. The Night of Decree is better than a thousand months.
4. The angels and the Spirit [i.e., Gabriel] descend therein by permission of their Lord for every matter.²⁰
5. Peace it is²¹ until the emergence of dawn.

¹⁸ *The Apportioned Decree.*

¹⁹ Other meanings of *Qadr* are: precise measurement, proportion, amount, capacity, extent or degree.

²⁰ Bringing the exact measures apportioned for everything by Allah in the course of the coming year.

²¹ Upon the believers.

سُورَةُ الْبَيِّنَةِ²² Sūrah al-Bayyinah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِّينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝
فِيهَا كُتُبٌ قَيِّمَةٌ ۝
وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَةُ ۝
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقَيِّمَةِ ۝

Bismillāhir-Raḥmānir-Raḥeem

1. Lam yakunil-ladheena kafarū min ahlil-kitābi wal-mushrikeena munfakkeena ḥattā ta'tiyahumul-bayyinah
2. Rasūlum-mina-llāhi yatlū ṣuhufam-muṭahharah
3. Feehā kutubun qayyimah
4. Wamā tafarraqal-ladheena ūtul-kitāba illā mim-ba'di mā jā'at-humul-bayyinah
5. Wamā umirū illā liya'budu-llāha mukhliṣeena lahud-deena ḥunafā'a wayuqeemuṣ-ṣalāta wayū'tuz-zakāta wadhālika deenul-qayyimah

1. Those who disbelieved among the People of the Scripture and the polytheists were not to be parted [from misbelief]²³ until there came to them clear evidence –
2. A Messenger from Allah, reciting purified²⁴ scriptures
3. Within which are correct writings [i.e., rulings and laws].
4. Nor did those who were given the Scripture become divided until after there had come to them clear evidence.
5. And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakāh. And that is the correct religion.

²² Clear Evidence.

²³i.e., from their erroneous beliefs and superstitions.

²⁴i.e., containing no falsehood.

Sūrah al-Bayyinah – continued

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Bismillāhir-Raḥmānir-Raḥeem

6. Innal-ladheena kafarū min ahlil-kitābi wal-mushrikeena fee nāri jahannama khālideena feehā; ulā'ika hum sharrul-bariyyah
 7. Innal-ladheena āmanū wa'amilūṣ-ṣāliḥāti ulā'ika hum khayrul-bariyyah
 8. Jazā'uhum 'inda rabbiḥim jannātu 'adnin tajree min taḥtiḥal-anhāru khālideena feehā abadā; radhiya-llāhu 'anhum waradhū 'anhu dhālika liman khashiya rabbah
-
6. Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.
 7. Indeed, they who have believed and done righteous deeds – those are the best of creatures.
 8. Their reward with their Lord will be gardens of perpetual residence beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is for whoever has feared his Lord.

سُورَةُ الزَّلْزَلَةِ²⁵ Sūrah az-Zalzalah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهٖ ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝
وَقَالَ الْإِنْسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُخَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۝
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

Bismillāhir-Raḥmānir-Raḥeem

1. Idhā zulzilatil-ardhu zilzālahā
2. Wa'akhrajatil-ardhu athqālahā
3. Waqālal-insānu mā lahā
4. Yawma'idhin tuḥaddithu akhbārahā
5. Bi'anna rabbaka awḥā lahā
6. Yawma'idhiy-yaṣḍurun-nāsu ashtātal-liyurau a'mālahum
7. Famay-ya'mal mithqāla dharratin khayray-yarah
8. Wamay-ya'mal mithqāla dharratin sharray-yarah

1. When the earth is shaken with its [final] earthquake
2. And the earth discharges its burdens
3. And man says, "What's [wrong] with it?!"
4. That Day, it will report its news
5. Because your Lord commanded it.
6. That Day, the people will depart separated [into categories] to be shown [the result of] their deeds.
7. So whoever does an atom's weight of good will see it,
8. And whoever does an atom's weight of evil will see it.

سُورَةُ الْعَادِيَّاتِ²⁶ Sūrah al-‘Aadiyāt

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَدِيَّاتِ ضَبْحًا ۝^١ فَالْمُورِيَّاتِ قَدْحًا ۝^٢ فَالْمُغِيرَاتِ صُبْحًا ۝^٣
فَأَثَرُنَ بِهِ نَقْعًا ۝^٤ فَوَسَطْنَ بِهِ جَمْعًا ۝^٥ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ۝^٦
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝^٧ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ۝^٨
أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۝^٩ وَحُصِّلَ مَا فِي الصُّدُورِ ۝^{١٠}
إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝^{١١}

Bismillāhir-Raḥmānir-Raḥeem

1. Wal-‘ādiyāti dhabḥā 2. Fal-mūriyāti qad·ḥā 3. Fal-mugheerāti ṣubḥā
4. Fa’atharna bihee naq’ā 5. Fawasaṭna bihee jam’ā
6. Innal-insāna lirabbihee lakanūd 7. Wa’innahū ‘alā dhālika lashaheed
8. Wa’innahū liḥubbil-khayri lashadeed
9. Afalā ya’lamu idhā bu’tkira mā fil-qubūr 10. Waḥuṣṣila mā fiṣ-ṣudūr
11. Inna rabbahum-bihim yawma’idhil-lakhabeer

1. By the racers, panting,
2. And producing sparks [when] striking²⁷
3. And the chargers at dawn,
4. Stirring up thereby [clouds of] dust,
5. Arriving thereby in the center [of enemy ranks] collectively,
6. Indeed mankind, to his Lord, is ungrateful.
7. And indeed, he is to that a witness.²⁸
8. And indeed he is, in love of wealth, intense.
9. But does he not know that when the contents of the graves are scattered
10. And that within the breasts is obtained,²⁹
11. Indeed, their Lord with them, that Day, is [fully] Aware.

²⁶ The Racers, i.e., horses of warriors as they race to attack the enemy.

²⁷ With their hoofs while galloping over rocky terrain.

²⁸ Through his speech and his actions.

²⁹ i.e., when all secrets are made known.

سُورَةُ الْقَارِعَةِ³⁰ Sūrah al-Qāri‘ah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ① مَا الْقَارِعَةُ ② وَمَا أَذْرَكَ مَا الْقَارِعَةُ ③
يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ④ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ⑤
فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ⑥ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ⑦
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ⑧ فَأُمُّهُ هَاوِيَةٌ ⑨ وَمَا أَذْرَكَ مَا هِيَ ⑩ نَارٌ حَامِيَةٌ ⑪

Bismillāhir-Raḥmānir-Raḥeem

1. Al-qāri‘ah 2. Mal-qāri‘ah 3. Wamā adrāka mal-qāri‘ah
4. Yawma yakūnun-nāsu kal-farāshil-mabthūth 5. Watakūnul-jibālu kal-‘ihnil-manfūsh
6. Fa’ammā man thaqulat mawāzeenuh 7. Fahuwa fee ‘eeshatir-rādhīyah
8. Wa’ammā man khaffat mawāzeenuh 9. Fa’ummuhū hāwīyah
10. Wamā adrāka mā hiyah 11. Nārun ḥāmiyah

1. The Striking Calamity –
2. What is the Striking Calamity?
3. And what can make you know what is the Striking Calamity?
4. It is the Day when people will be like moths, dispersed,³¹
5. And the mountains will be like wool, fluffed up.³²
6. Then as for one whose scales are heavy [with good deeds],
7. He will be in a pleasant life.
8. But as for one whose scales are light,
9. His refuge³³ will be an abyss.³⁴
10. And what can make you know what that is?
11. It is a Fire, intensely hot.

³⁰ That Which Strikes.

³¹ The people will be as such after having been expelled from their graves.

³² i.e., beginning to disintegrate.

³³ Literally, "mother" (a man's original refuge), which will envelop him as in an embrace.

³⁴ i.e., the pit of Hellfire.

سُورَةُ التَّكَاثُرِ³⁵ Sūrah at-Takāthur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْهَكُمُ التَّكَاثُرُ ﴿١﴾ حَتَّى زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٣﴾
ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ﴿٤﴾ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ﴿٥﴾ لَتَرَوُنَّ الْجَحِيمَ ﴿٦﴾
ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ﴿٧﴾ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Alhākumut-takāthur
2. Ḥattā zurtum-ul-maqābir
3. Kallā sawfa ta'lamūn
4. Thumma kallā sawfa ta'lamūn
5. Kallā lau ta'lamūna 'ilmal-yaqeen
6. Latarawunnal-jaḥeem
7. Thumma latarawunnahā 'aynal-yaqeen
8. Thumma latus'alunna yawma'idhin 'anin-na'eem

1. Competition in [worldly] increase diverts you
2. Until you visit the graveyards.³⁶
3. No! You are going to know.
4. Then, no! You are going to know.
5. No! If you only knew with knowledge of certainty...³⁷
6. You will surely see the Hellfire.
7. Then you will surely see it with the eye of certainty.³⁸
8. Then you will surely be asked that Day about pleasure.³⁹

³⁵ Increase.

³⁶ i.e., remain in them temporarily, meaning until the Day of Resurrection.

³⁷ The conclusion is estimated to be "...you would not have been distracted from preparing for the Hereafter."

³⁸ i.e., with actual eyesight.

³⁹ i.e., the comforts of worldly life and whether you were grateful to Allah for His blessings.

سُورَةُ الْعَصْرِ⁴⁰ Sūrah al-'Aṣr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Wal-'aṣr
2. Innal-insāna lafee khusr
3. Illal-ladheena āmanū wa'amiluṣ-ṣāliḥāti watawāṣau bil-ḥaqqi watawāṣau biṣ-ṣabr

1. By time,⁴¹
2. Indeed, mankind is in loss,
3. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

⁴⁰ Time.

⁴¹ An oath in which Allah swears by time throughout the ages.

سُورَةُ الْهُمَزَةِ⁴² Sūrah al-Humazah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ① الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ② يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③
كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ④ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ⑤ نَارُ اللَّهِ الْمَوْقَدَةُ ⑥
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ⑦ إِنَّهَا عَلَيْهِمْ مُّوْصَدَةٌ ⑧ فِي عَمَدٍ مُمَدَّدَةٍ ⑨

Bismillāhir-Raḥmānir-Raḥeem

1. Waylul-likulli humazatil-lumazah
2. Al-ladhee jama'a mālaw-wa'addadah
3. Yaḥsabu anna mālahū akhladah
4. Kallā layumbadhanna fil-ḥuṭamah
5. Wamā adrāka mal-ḥuṭamah
6. Nāru-llāhil-mūqadah
7. Al-latee taṭṭali'u 'alal-af'idah
8. Innahā 'alayhim-mū'sadah
9. Fee 'amadim-mumaddadah

1. Woe to every scorner and mocker
2. Who collects wealth and [continuously] counts it.⁴³
3. He thinks that his wealth will make him immortal.
4. No! He will surely be thrown into the Crusher.⁴⁴
5. And what can make you know what is the Crusher?
6. It is the fire of Allah, [eternally] fueled,
7. Which mounts directed at the hearts.⁴⁵
8. Indeed, it [i.e., Hellfire] will be closed down upon them
9. In extended columns.⁴⁶

⁴² *The Scorer.*

⁴³ Rather than spending in the way of Allah.

⁴⁴ i.e., the Hellfire, which crushes and destroys all that enters it.

⁴⁵ Covering them and penetrating them.

⁴⁶ Columns of fire or columns of iron to which are chained the inmates of Hell.

سُورَةُ الْفِيلِ⁴⁷ Sūrah al-Feel

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾
تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Alam tara kayfa fa'ala rabbuka bi'aş·ḥābil-feel
2. Alam yaj'al kaydahum fee tadhleel
3. Wa'arsala 'alayhim ṭayran abābeel
4. Tarmeehim-biḥijāratim-min sijjeel
5. Faja'alahum ka'aşfim-ma'kūl

1. Have you not considered, [O Muḥammad], how your Lord dealt with the companions of the elephant?⁴⁸
2. Did He not make their plan into misguidance?⁴⁹
3. And He sent against them birds in flocks,
4. Striking them with stones of hard clay,
5. And He made them like eaten straw.⁵⁰

⁴⁷ The Elephant.

⁴⁸ i.e., the army under the command of Abrahah al-Ashram which was accompanied by a large elephant and came with the intention of destroying the Ka`bah at Makkah.

⁴⁹ Causing them to perish.

⁵⁰ i.e., husks which have been chewed by cattle.

سُورَةُ قُرَيْشٍ⁵¹ Sūrah Quraysh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا يَلْفِ قُرَيْشٍ ① إِيْلَفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ②

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ③

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَعَآمَنَهُمْ مِنْ خَوْفٍ ④

Bismillāhir-Raḥmānir-Raḥeem

1. Li'eelāfi quraysh
2. Eelāfihim riḥlatash-shitā'i waṣ-ṣayf
3. Falya'budū rabba hādhal-bayt
4. Al-ladhee aṭ'amahum-min jū'iw-wa'āmanahum-min khawf

1. For the accustomed security of Quraysh⁵² –
2. Their accustomed security [in] the caravan of winter and summer⁵³ –
3. Let them worship the Lord of this House,⁵⁴
4. Who has fed them, [saving them] from hunger and made them safe, [saving them] from fear.

⁵¹ The Tribe of *Quraysh*.

⁵² i.e., the honor and reputation Allah had given the Quraysh as guardians of the Holy Ka`bah, which allowed them to travel without fear of being harmed.

⁵³ i.e., the trading caravans that traveled south in winter and north in summer.

⁵⁴ i.e., the Ka`bah.

سُورَةُ الْمَاعُونِ⁵⁵ Sūrah al-Mā'ūn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾

وَلَا يَحْضُ عَلَى طَعَامِ الْمُسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾

وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Ara'aytal-ladhee yukadh·dhibu bid-deen
2. Fadhālikal-ladhee yadu"ul-yateem
3. Walā yaḥudh·dhu 'alā ṭa'āmil-miskeen
4. Fawaylul-lil-muṣalleen
5. Al-ladheena hum 'an ṣalātihim sāhūn
6. Al-ladheena hum yurā'ūn
7. Wayamna'ūnal-mā'ūn

1. Have you seen the one who denies the Recompense?
2. For that is the one who drives away the orphan
3. And does not encourage the feeding of the poor.
4. So woe to those who pray
5. [But] who are heedless of their prayer⁵⁶
6. Those who make show [of their deeds]
7. And withhold [simple] assistance.

⁵⁵ Assistance.

⁵⁶ i.e., the hypocrites, who are unconcerned if they miss prayers when no one sees them.

سُورَةُ الْكَوْثَرِ⁵⁷ Sūrah al-Kawthar

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ﴿٢﴾

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

1. Innā a‘ṭaynākal-kawthar
2. Faṣalli lirabbika wanḥar
3. Inna shāni’aka huwal-abtar

1. Indeed, We have granted you, [O Muḥammad], al-Kawthar.
2. So pray to your Lord and offer sacrifice [to Him alone].
3. Indeed, your enemy is the one cut off.⁵⁸

⁵⁷ *The Most Abundant Good*. Also, the name of a river in Paradise.

⁵⁸ From all good in this world and the Hereafter.

سُورَةُ الْكَافِرُونَ⁵⁹ Sūrah al-Kāfirūn

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Qul yā ayyuhal-kāfirūn
2. Lā a'budu mā ta'budūn
3. Walā antum 'ābidūna mā a'bud
4. Walā ana 'ābidum-mā 'abadtum
5. Walā antum 'ābidūna mā a'bud
6. Lakum deenukum waliya deen

1. Say, "O disbelievers,
2. I do not worship what you worship.
3. Nor are you worshippers of what I worship.
4. Nor will I be a worshipper of what you worship.
5. Nor will you be worshippers of what I worship.
6. For you is your religion, and for me is my religion."

سُورَةُ النَّصْرِ⁶⁰ Sūrah an-Naşr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

وَرَأَيْتِ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Idhā jā'a naşru-llāhi wal-fatḥ
2. Wara'aytan-nāsa yadkhulūna fee deeni-llāhi afwājā
3. Fasabbiḥ biḥamdi rabbika wastaghfirhu innahū kāna tawwābā

1. When the victory of Allah has come and the conquest,⁶¹
2. And you see the people entering into the religion of Allah in multitudes,
3. Then exalt [Him] with praise of your Lord and seek His forgiveness. Indeed, He is ever Accepting of Repentance.⁶²

⁶⁰ Victory.

⁶¹ The conquest of Makkah.

⁶² Literally, He who perpetually returns, reminding and enabling His servant to repent from sins and then forgiving him.

سُورَةُ الْمَسَدِ⁶³ Sūrah al-Masad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝^(١) مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝^(٢)
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝^(٣) وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝^(٤)
فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝^(٥)

Bismillāhir-Raḥmānir-Raḥeem

1. Tabbat yadā abee lahabiw-watabb
2. Mā aghnā ‘anhu māluhū wamā kasab
3. Sayaṣlā nāran dhāta lahab
4. Wamra’atuhū ḥammalatal-ḥaṭab
5. Fee jeedihā ḥablum-mim-masad

1. May the hands of Abu Lahab be ruined, and ruined is he.⁶⁴
2. His wealth will not avail him or that which he gained.
3. He will [enter to] burn in a Fire of [blazing] flame
4. And his wife [as well] – the carrier of firewood.⁶⁵
5. Around her neck is a rope of [twisted] fiber.

⁶³ *Fiber* [of the palm tree].

⁶⁴ Abu Lahab was an uncle of the Prophet ﷺ who was an enemy of Islam.

⁶⁵ She used to put thorns in the Prophet's path and slander him. The word "firewood" was used by the Arabs to allude to slander and backbiting.

سُورَةُ الْإِخْلَاصِ Sūrah al-Ikhlāṣ⁶⁵

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Bismillāhir-Raḥmānir-Raḥeem

1. Qul huwa-llāhu aḥad
2. Allāhuṣ-ṣamad
3. Lam yalid walam yūlad
4. Walam yakul-lahū kufuwan aḥad

1. Say, "He is Allah, [who is] One,⁶⁷
2. Allah, the Eternal Refuge.⁶⁸
3. He neither begets nor is born,
4. Nor is there to Him any equivalent."

⁶⁵ *Purification*, i.e., the purification of faith, which is the sūrah's theme.

⁶⁷ i.e., Alone, without another, indivisible with absolute and permanent unity, and distinct from all else. The one and only true deity, unique in His essence, attributes and deeds.

⁶⁸ i.e., He who is absolute and essential, perfect and complete, self-sufficient and sufficient to meet the needs of all creation, eternally and constantly required and sought, the one to whom alone all matters are referred and will ultimately return.

سُورَةُ الْفَلَق⁶⁹ Sūrah al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Qul a'ūdhu birabbil-falaq
2. Min sharri mā khalaq
3. Wamin sharri ghāsiqin idhā waqab
4. Wamin sharrin-naffāthāti fil-'uqad
5. Wamin sharri ḥāsīdin idhā ḥasad

1. Say, "I seek refuge in the Lord of daybreak
2. From the evil of that which He created
3. And from the evil of darkness when it settles
4. And from the evil of the blowers in knots⁷⁰
5. And from the evil of an envier when he envies."

⁶⁹ Daybreak.

⁷⁰ i.e., those who practice magic.

سُورَةُ النَّاسِ⁷¹ Sūrah an-Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾
مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Bismillāhir-Raḥmānir-Raḥeem

1. Qul a'ūdhu birabbīn-nās
2. Malikin-nās
3. Ilāhin-nās
4. Min sharril-waswāsil-khannās
5. Al-ladhee yuwaswisu fee ṣudūrin-nās
6. Minal-jinnati wan-nās

1. Say, "I seek refuge in the Lord of mankind,
2. The Sovereign of mankind,
3. The God of mankind,
4. From the evil of the retreating whisperer⁷²
5. Who whispers [evil] into the breasts of mankind
6. From among the jinn and mankind."⁷³

⁷¹ *The People or Mankind.*

⁷² i.e., a devil who makes evil suggestions to man but disappears when one remembers Allah.

⁷³ Evil prompters may be from human beings as well as from jinn.

Appendix I: Notes pertaining to pronunciation

1. Some sounds of Arabic are unfamiliar to English speakers. These include: ح **ḥ** (sharper than h), خ **kh** (similar to German ch), ص **ṣ** (heavier than s), ض **ḍh** (heavier than d), ط **ṭ** (heavier than t), ظ **ṭh** (heavier than dh), ع ' (pronounced from the throat), غ **gh** (similar to the French r) and ق **q** (pronounced from the back of the throat). An instructor can best demonstrate the difference between the letters ح **ḥ** and ه **h**, between ص **ṣ** and س **s**, between ط **ṭ** and ت **t**, and between ق **q** and ك **k** – as well as the difference between ث (th as in think), ذ (th as in then) and ظ (th similar to but heavier than ذ).

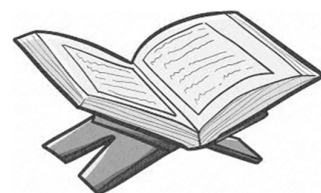
2. In certain cases the definite article (*al-*) is merged with the initial letter of the following word, such as in *an-Nās* and *at-Teen*. And unless it begins a verse or sentence, the letter *alif* (ا) is merged with the vowel of the preceding word. This affects its pronunciation and is reflected in the transliteration.

3. A distinction should be made between long vowels (ا, و, ي) and short ones, which are represented by diacritical symbols above or below the text. For example, the *fat·ḥah* (pronounced a, as in many) is half the length of the *alif* (ā, as in mat); the *ḍhammah* (u, as in intuition) is half the length of the *wāw* (ū, as in dune); and the *kasrah* (i, as in bin) is half the length of the *yā'* (ee as in seen).

4. The letters و and ي may serve as consonants (w and y respectively) or as long vowels (ū and ee) within a syllable. They become diphthongs when preceded by a *fat·ḥah* (aw and ay).

5. When stopping on any word, whether at the end of a verse or a phrase, or merely to draw a breath, short vowels are omitted from the last letter of the word in recitation. An exception is the double *fat·ḥah* which is pronounced as *alif* when stopping on it.

6. Note that the vowels "e" and "o" do not exist in Arabic.



Appendix II: Notes pertaining to the transliteration:

1. An underlined dh has been used to differentiate the sound of the letter ض from that of ذ (dh), and an underlined th distinguishes ظ from ث (th).
2. The *hamzah* (ء) is described in English as a glottal stop. It is written within the Arabic text as a consonant which can be found at the beginning, the middle or the end of a word. Although not written in English, it is pronounced automatically in every word that begins with a vowel, as it is in fact impossible not to do so. Thus, the symbol (') is not included in transliteration when it occurs at the beginning of a word since it would be redundant and possibly confusing for English speakers. This is consistent, even when the definite article (*al-*) is prefixed to a noun, as in *al-ardh* or *al-insān*. However, it is essential for correct pronunciation that the *hamzah* symbol be visible in the middle and at the end of a word.
3. A hyphen (-) shows the definite article *al* (ال) attached to its noun. It has also been used where rules of pronunciation (*tajweed*) require that two words be joined, although this is not apparent in the Arabic text.
4. A middle dot (·) has been inserted to avoid confusion for English readers concerning words in which two consonants follow one another. The first instance is where the consonants are dissimilar, as in *aṣ·ḥāb* and *al-fat·ḥ*. The second is when a *shaddah* occurs in Arabic, showing that a consonant is doubled and its pronunciation emphasized. Normally, this is represented by a double letter in transliteration, as in *thumma*, *inna* or *kallā*. The dot has been used for clarity only when the doubled consonant is represented by two Latin letters in transliteration, as in *yukadh·dhibu* or *yaḥudh·dhu*.

