

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Some of The

TEACHINGS OF THE HOLY QUR'AN IN JUZ 'AMMA

الْقُرْآنُ الْمَجِيدُ



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AL-FATIHA

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

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

All praise is for Allah, Lord of the worlds.

The Beneficent, the Merciful.

Owner of the Day of Judgement.

You only do we worship, and You only do we beg for help.

Guide us on the Straight Path.

The path of those whom You have favoured; not (the path) of those on whom is (Your) anger,
nor of those who have gone astray. (1:1-7)

AS-SALĀTU IBRĀHIMIYYAH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ط

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

DEDICATION

DEDICATED TO

ALLĀH ﷻ

FOR THE LOVE OF

OUR BELOVED HOLY PROPHET MUHAMMAD ﷺ

IN MEMORY OF

The AHL AL-BAYT ﷺ **and The SAHABA** ﷺ

MADRASA AL-HIDĀYA (ADULT CLASS)

Toronto, Canada

1444 AH / 2023

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Arabic Honorific Symbols

جَلَّالَهُ Jalla Jalālahu, Majestic is His Majesty

تَعَالَى Subhānahū wa Ta‘ālā, The Glorified and the Exalted

اَللّٰهُ Allāhu Akbar, Allah is Supremely Great

سُبْحَانَ SubhānAllah, Glorified is Allah

سَلَامُهُ Sallallahu ‘alayhi wa Sallam, May Allah bless him and grant him peace

عَلَيْهِ السَّلَامُ ‘Alayhissalam, Peace be upon him

عَلَيْهَا السَّلَامُ ‘Alayhassalam, Peace be upon her

عَلَيْهِمُ السَّلَامُ ‘Alayhimussalam, Peace be upon them

رَضِيَ اللَّهُ عَنْهُ Rady Allāhu ‘Anhu, May Allah be pleased with him

رَضِيَ اللَّهُ عَنْهَا Rady Allāhu ‘Anha, May Allah be pleased with her

رَضِيَ اللَّهُ عَنْهُمْ Rady Allāhu ‘Anhum, May Allah be pleased with them (m)

رَضِيَ اللَّهُ عَنْهُمْ Rady Allāhu ‘Anhunna, May Allah be pleased with them (f)

رَضُوا بِاللَّهِ عَمَّا جَاءَهُمْ Rady Allāhu ‘Anhum Ajmain, May Allah be pleased with them (m)

اللَّهُ نَفَعْنَا بِهِ Naf’anAllahu bih, May Allah make us benefit from him

رَحْمَتُهُ Rahmatullāhi ‘alayh, May Allah have mercy on him

رَحْمَتُهَا Rahmatullāhi ‘alayhā

رَحْمَتُهُمْ Rahmatullāhi ‘alayhim, May Allah have mercy on them

KEY TO THE ARABIC TRANSLITERATION

The Arabic alphabet and its transliteration

The Arabic Letters Transliteration

ا	a
ب	b
ت	t
ث	<u>th</u> underlined
ج	j
ح	<i>h</i> italicised
خ	<u>kh</u> underlined
د	d
ذ	<u>dh</u> underlined
ر	r
ز	z
س	s
ش	<u>sh</u> underlined
ص	<i>s</i> italicised
ض	<i>d</i> italicised
ط	<i>t</i> italicised
ظ	<i>z</i> italicised
ع	‘ inverted apostrophe
غ	<u>gh</u> underlined
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y
ء	’ apostrophe
ā	elongated “a”
ī	elongated “i”
ū	elongated “u”

Links to the web pages:

The Arabic Alphabet and Its Transliteration

www.iqra.net/About/key.php

www.madrasahidaya.net/ArabicAlphabet.html

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Some of The TEACHINGS OF THE HOLY QUR'AN IN JUZ 'AMMA

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Al-Fātiha

As-Salātu Ibrāhimiyya

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Explanations

Ash-Shukr and Du‘ā’

1. ISLĀM, ĪMĀN, AND IHSĀN

(A) Islām

مُخْلِصِينَ لَهُ الدِّينَ

Mukhlisīna lahu'd-dīn(a), making their devotion to Him with sincerity, (98:5)

دِينُ الْقَيِّمَةِ

Dīnu'l Qayyimah, the right religion (Islam), (98:5)

وَلِيَ دِينَ

Wa liya dīn, and for me, my religion (of Islam), (109:6)

دِينَ اللَّهِ

Dīnillāh(i), Allah's (approved) religion (Islam), (110:2)

(B) Īmān (Belief, Faith)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

Illalladhīna āmanū wa 'amilus-sālihāti lahum ajrun ghayru mamnūn, Except those who believe and do good deeds, for them is an unending reward, (84:25)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

Innalladhīna āmanū wa 'amilus-sālihāti lahum jannātun tajrī min tahtiha'l anhār(u), dhālika'l fawzu'l kabīr,

Indeed, those who believe and do good deeds, for them are gardens (of Paradise) beneath which streams flow, that is the greatest triumph, (85:11)

(Alladhīna āmanū wa 'amilus-sālihāt(i) occurs 51 times in the Qur'an)

مَا شَاءَ اللَّهُ

mā shā' Allāh, whatever Allah (ﷻ) Wills, (87:7)

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾ فَأَدْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي
جَنَّتِي ﴿٣٠﴾

Yā ayyatuha'n-nafsu'l mutmainnah. Irji'ī ilā Rabbiki rāḍiyata(n) marḍiyyah. Fa'dḳhulī fī 'Ibādī.
Wa'dḳhulī Jannatī,

(It will be said to the pious believers): O you peaceful soul. Return to your Lord well pleased
(with Him as your Lord), well-pleasing (to Him). So enter among My chosen devotees. And
enter My garden of Paradise, (89:27-30)

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ

Thumma kāna minalladhīna āmanu wa tawāsaw bi's-sabri wa tawāsaw bi'l-marhamah,

While being of those who believe and enjoin one another to be patient and enjoin one another to
be merciful, (90:17)

وَصَدَّقَ بِالْحُسْنَىٰ

wa saddaqa bi'l husnā, and believed in the Best, (92:6)

الَّذِينَ ءَامَنُوا

alladhīna āmanū, those who believed, (95:6)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

Innalladhīna āmanū wa 'amilus-sāliḥāti ulāika hum khayru'l bariyyah, Indeed, those who believe
and do good deeds, they are the best of creatures, (98:7)

لَا أَعْبُدُ مَا تَعْبُدُونَ

lā a'budu mā ta'budūn, I do not worship what you worship (idols), (109:2)

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ

wa lā ana 'ābidūn mā 'abadtum, and I will never worship what you worship (idols), (109:4)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ۝

Qul Huwallāhu *Ahad*. Allāhus-Samad. Lam yalid wa lam yūlad. Wa lam ya kullahū kufuwan *ahad*, Say (O Beloved Prophet ﷺ)! He, Allah is One and Only. Allah, the Everlasting Sustainer on Whom all depend. He begot not, nor was He begotten. And there is none equal (or comparable) to Him, (112:1-4)

(C) Ihsān (Spiritual Excellence, Tasawwuf)

قَدْ أَفْلَحَ مَنْ تَزَكَّى

Qad aflaha man tazakkā, certainly, he attained success who purified himself (his body and his heart to achieve spiritual excellence), (87:14)

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ۝ فَكُّ رَقَبَةٍ ۝ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۝ يَتِيمًا ذَا مَقْرَبَةٍ ۝ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ۝ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝

Wa mā adarāka ma'l 'aqabah. Fakku raqabah. Aw it'āmun fī yawmin dhī masghabah. Yatīman dhā maqrabah. Aw miskīnan dhā matrabah. Thumma kāna minalladhīna āmanū wa tawāsaw bi's-sabri wa tawāsaw bi'l marhamah. Ulāika *ashābu'l* maymanah,

And what will convey to you what the steep ascent is? (these are good deeds, such as) Freeing a slave from bondage. Or giving food (to the hungry) on a day of extreme hardship. Such as an orphan kin. Or to a needy person (lying in the dust) who has utterly nothing. While being of those who believe and enjoin one another to be patient and enjoin one another to be merciful. These are the Companions of the Right (Hand) (the blissful on the Day of Judgement), (90:12-18)

مَنْ زَكَّاهَا

man zakkāhā, who purified it (the heart of its diseases such as malice, arrogance, envy, bad thoughts and so on), (91:9)

وَسَيُجَنَّبُهَا الْأَتْقَى ۝ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۝ إِلَّا أُبْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝

Wa sayujannabuha'l atqā. Alladhī yu'tī mālahū yatazakkā. Wa mā li ahadin 'indahū min ni'matin tujzā. Illabtighā'a Wajhi Rabbihi'l A'lā,

And far removed from it (hell) will be the most pious. Who gives his wealth to purify himself. And he owes no favour to anyone to be paid back. Except to seek the Countenance of his Lord, the Most High, (92:17-20)

2. ASMA' AND SIFAT

(A) Asmā' Allāh al-Husnā (the Most Beautiful Names of Allah ﷻ)

Allāh, Allah, (79:25), (82:19), (85:9), (85:20), (87:7), (95:8), (98:2), (110:1-2), (112:1-2)	اَللّٰهُ
ar-Raḥmān, the Beneficent, Merciful, (78:37-38)	اَلرَّحْمٰنُ
al-Karīm, the Generous, (82:6)	اَلْكَرِيْمُ
al-‘Azīz, the Almighty, (85:8)	اَلْعَزِيْزُ
al-Hamīd, the Most Praiseworthy, (85:8)	اَلْحَمِيْدُ
Shahīd, Witness, (85:9)	شَهِيدٌ
al-Gḥafūr, the Oft-Forgiving, (85:14)	اَلْغَفُوْرُ
al-Wadūd, the One full of love (towards the pious true believers), (85:14)	اَلْوَدُوْدُ
al-Majīd, the Glorious, (85:15)	اَلْمَجِيْدُ
(Ia) Qādir, (certainly is) Omnipotent, Able, (86:8)	لَقَادِرٌ
(Ia) Khabīr, (certainly is) All-Aware, (100:11)	لَّخَبِيْرٌ
as-Samad, The Everlasting Sustainer on Whom all depend, (112:2)	اَلصَّمَدُ
Malik, The King, (114:2)	مَلِكٌ

(B) Verses that end in Asmā' Allāh ﷻ

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ﴿١٩﴾

wa'l-Amru yawma'idhin Lillāh(i), and the Command on that Day (of Judgement), is (entirely) with Allah, (82:19)

إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ خَبِيرٌ ﴿١١﴾

inna Rabbahum bihim yawma'idhin la Khabīr, on that Day (of Resurrection), their Lord surely is All-Aware about them, (100:11)

اللَّهُ الصَّمَدُ ﴿٢﴾

Allāhus-Samad, Allah, the Everlasting Sustainer on Whom all depend, (112:2)

(C) More Sifāt (The Noble Attributes) of Allah ﷻ

رَبِّ

Rabb, Lord, Sustainer, (78:37)

رَبُّهُ

Rabbu hu, his Lord, his Sustainer, (79:16), (82:6), (83:6), (83:15), (85:12), (87:1), (89:6), (91:14), (92:20), (93:3), (106:3), (110:3), (114:1)

ذِي الْعَرْشِ

Dhi'l-'Arsh(i), Owner of the Throne, Lord of the Throne, (81:20)

رَبُّ الْعَالَمِينَ

Rabbu'l-'ālamīn(a), Lord of the worlds, the Cherisher of the worlds, (81:29)

رَبِّهِمْ

Rabbi him, their Lord, (83:15), (97:4), (98:8)

هُوَ

Huwa, He, (85:13)

أَلَّا عَلَى

al-A'lā, the Most High, (87:1), (92:20)

رَبِّي

Rabbī, my Lord, (89:15)

رَبِّكَ

Rabbika, your Lord, (94:8), (96:1)

بِأَحْكَمِ الْحَكَمِينَ

bi *Aḥkami'l ḥākimīn*, the Greatest of all rulers, the Greatest of all judges, (95:8)

رَبُّكَ

Rabbuka, your Lord, (96:3), (105:1)

الْأَكْرَمُ

al-Akram, the Most Generous, (96:3)

رَبُّهُ

Rabbah(ū), his Lord, (98:8)

رَبِّكَ

Rabbaka, your Lord, (99:5)

رَبَّهُمْ

Rabbahum, their Lord, (100:11)

رَبِّهِ

Rabbiḥī, his Lord, (100:6)

تَوَّابًا

Tawwāb(ā), the Ever-Relenting, (110:3)

أَحَدٌ

Aḥad, One and Only, (112:1)

بِرَبِّ الْفَلَقِ

(bi) Rabb-i'l-falaq, (by) the Lord of the daybreak, (113:1)

بِرَبِّ النَّاسِ

(bi) Rabbi'n-nās, (by) the Lord of mankind, (114:1)

إِلَهِ

Ilāh, God, (114:3)

(D) Asmā' an-Nabī ﷺ (the noble attributes of Prophet Muhammad ﷺ)

مُنْذِرٌ

Mundhir, Warner (ﷺ), (79:45)

مُذَكِّرٌ

Mudhakkir, one who reminds (ﷺ), (88:21)

الْبَيِّنَةُ

al-Bayyinah, the Clear Proof (Prophet Muhammad ﷺ), (98:1)

رَسُولٌ مِّنَ اللَّهِ

Rasūlun-Minallāh(i), A Prophetic Messenger from Allah, (98:2)

(E) Asmā' al-Qur'ān (the noble names of the Qur'an in the Qur'an)

الْقُرْآنُ

al-Qur'ān, the Qur'an, (84:21), (85:21)

تَذْكِرَةٌ

Tadhkirah, Admonition, Reminder, (80:11)

صُحُفٌ

Suhuf, Pages, Scriptures, (80:13), (98:2)

مُكْرَمَةٌ

Mukarramah, Honoured, (80:13)

مَرْفُوعَةٌ

Marfū'ah, Exalted, (80:14)

مُطَهَّرَةٌ

Mutahharah, Purified, (80:14), (98:2)

ذِكْرٌ

Dhikr(un), Reminder, (81:27)

مَجِيدٌ

Majīd, Glorious, (85:21)

لَقَوْلٌ فَصْلٌ

(la) Qawlun Fasl, (Surely, it is the) Decisive Word, (86:13)

3. ARKĀN AL-ĪMĀN (Pillars of Faith)

(A) Belief in Allah ﷻ

(a) Pure Islamic Monotheism

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

Qul Huwallāhu Aḥad. Allāhus-Samad. Lam yalid wa lam yūlad. Wa lam ya kullahū kufuwan aḥad,

Say (O Beloved Prophet ﷺ)! He, Allah is One and Only. Allah, the Everlasting Sustainer on Whom all depend. He begets not nor was He begotten. And there is none equal (or comparable) to Him, (112:1-4)

(b) Allah ﷻ is the Creator

نَجْعَلُ

Naj‘al(i), We (Allah ﷻ) made, (78:6)

بَنَيْنَا

Banaynā, We (Allah ﷻ) built, (78:12)

نُخْرِجُ

Nukhrija, We (Allah ﷻ) bring forth (grains and vegetables from the earth), (78:15)

بَنَيْنَاهَا

Banāhā, He (Allah ﷻ) constructed it (the heaven), (79:27), (91:5)

رَفَعَ سَمَكَهَا فَسَوَّيْنَاهَا

Rafa‘a samkahā fa Sawwāhā, He (Allah ﷻ) raised its ceiling (the heaven), and He (Allah ﷻ) perfected it, (79:28)

دَحَاهَا

Dahāhā, He (Allah ﷻ) spread it (the earth), (79:30)

أَرْسَاهَا

Arsāhā, He (Allah ﷻ) has firmly fixed them (the mountains), (79:32)

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۖ (١٨) مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ۖ (١٩)

Min ayyi shay'in Khalaqahū, min nutfatin Khalaqahū fa-Qaddarah(ū), From what did He (Allah ﷻ) Create him? From a sperm-drop He Created him and then He Proportioned him, (80:18-19)

أَنْبَتْنَا

Anbatnā, We (Allah ﷻ) cause to grow, (80:27)

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۖ (٧)

Alladhī Khalaqaka fa Sawwāka fa 'Adalak(a), He (Allah ﷻ) is the One Who Created you, then Proportioned you right, then Balanced you, (82:7)

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ۖ (٨)

fī ayyi sūratin mā shā'a Rakkabak(a), into whatever form He Willed, He moulded you, (82:8)

إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ ۖ (١٣)

Innahū Huwa Yubdi'u wa Yu'id, verily, He (Allah ﷻ) is the One Who Originates (the Creation of everything), and then repeats it, (85:13)

الَّذِي خَلَقَ فَسَوَّى ۖ (٢)

Alladhī Khalaqa fa Sawwā, He (Allah ﷻ) is the One who Created, then He Proportioned (Perfected it), (87:2)

وَالَّذِي قَدَّرَ فَهَدَىٰ ۖ (٣)

Walladhī Qaddara fa Hadā, and He (Allah ﷻ) is the One who Pre-determined, then Guided, (87:3)

وَالَّذِي أَخْرَجَ الْمَرْعَى ﴿١٤﴾

Walladhī Akhrajā'l mar'ā, and He (Allah ﷻ) is the One who brings forth the pasture, (87:4)

كَيْفَ خُلِقَتْ ﴿١٧﴾

kayfa khuliqat, how (the camels) are created (by Allah ﷻ), (88:17)

كَيْفَ رُفِعَتْ

kayfa rufi'at, how (the Heaven) is raised high (by Allah ﷻ), (88:18)

كَيْفَ نُصِبَتْ

kayfa nusibat, how (the mountains) are fixed (by Allah ﷻ), (88:19)

كَيْفَ سُطِحَتْ

kayfa suihat, how (the earth) is spread out (by Allah ﷻ), (88:20)

خَلَقْنَا الْإِنْسَانَ

Khalaqna'l insān(a), We (Allah ﷻ) Created man, (90:4)

طَحَّهَا

Tahāhā, (Allah ﷻ) spread it (the earth), (91:6)

سَوَّاهَا

Sawwāhā, He (Allah ﷻ) proportioned it (the soul), (91:7)

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٣﴾

wa mā Khalaqadhakara wa'l unthā, and by Him (Allah ﷻ) Who Created the male and the female, (92:3)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾

Laqad Khalaqna'l insāna fī ahsani taqwīm, Indeed, We have Created man in the best mould, (95:4)

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

Iqra' bi'smi Rabbikalladhī khalāq(a), Recite in the Name of your Lord Who Created, (96:1)

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾

Khalāqa'l insāna min 'alaq, He Created man from a clinging clot (of congealed blood), (96:2)

(c) Other verses about belief in Allah ﷻ

أَنْزَلْنَا

Anzalnā, We (Allah ﷻ) caused (rain water) to come down, (78:14)

آيَاتِنَا

Āyātinā, Our Signs, Our verses (of the Holy Qur'an), (78:28)

أَنْذَرْنَاكُمْ

Andharnā kum, We (Allah ﷻ) have warned you all, (78:40)

إِلَىٰ رَبِّكَ مُنتَهَاهَا

Ilā Rabbika Muntahā hā, to your Lord is its finality, (79:44)

يَسِّرُهُ

Yassara hū, He (Allah ﷻ) makes (the way) easy for him (for his birth), (80:20)

أَمَاتَهُ

Amāta hū, He (Allah ﷻ) causes him to die, (80:21)

ثُمَّ إِذَا شَاءَ أَنْشَرُهُ ﴿٢٢﴾

Thumma idhā shā'a Ansharah(ū), Then, when He (Allah ﷻ) Wills, He will Raise him (from the dead), (80:22)

مَا أَمَرُهُ

mā Amara hū, what He (Allah ﷻ) Commanded him, (80:23)

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

Annā sababna'l mā'a sabbā, how We (Allah ﷻ) cause (rain) water to pour down, (80:25)

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

thumma Shaqaqna'l ard(a) shaqqā, then We (Allah ﷻ) cause the earth to split, (80:26)

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

wa mā tashā'ūna illā an-Yashā' Allāhu Rabbu'l 'Ālamīn, And you cannot wish until Allah (ﷻ), the Lord of the worlds, so wishes, (81:29)

وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ

wa'l-Amru Yawmaidhin Lillāh(i), and the Command on that Day (of Judgement), is (entirely) with Allah (ﷻ), (82:19)

لِرَبِّ الْعَالَمِينَ

li Rabbi'l-'Ālamīn(a), before the Lord of the worlds, (83:6)

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾

wa adhīnat li Rabbihā wa huqqat, And it listens to (and obeys) its Lord, and as it rightly must, (84:2)

إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

Inna Rabbahū kāna bihī Basīrā, indeed, his Lord has been ever Watching him, (84:15)

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ

Wallāhu A'lamu bimā yū'ūn, and Allah (ﷻ) Knows best what they are hiding (in their hearts, of disbelief and denial), (84:23)

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

Alladhī Lahū mulku's-samāwāti wa'l ard(i), The One (Allah ﷻ) to Whom belongs the Dominion of the heavens and the earth, (85:9)

وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

Wallāhu 'alā kulli shay'in Shahīd, and Allah (ﷻ) is Witness over everything, (85:9)

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

Fa'ālun limā Yurīd, He (Allah ﷻ) is the Doer of whatsoever He Intends, (85:16)

لَقَادِر

(1a) Qādir, (certainly) He (Allah ﷻ) has all the Power, is All-Able, (86:8)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

Sabbi/hisma Rabbika'l A'lā, Glorify the Name of your Lord, the Most High, (87:1)

إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَخْفَى ﴿٧﴾

Illā mā shā' Allāh Innahū Ya'lamu'l jahra wa mā yakhfā, Except what Allah (ﷻ) Wills, indeed, He (Allah ﷻ) Knows the manifest and what is hidden, (87:7)

وَنُيَسِّرُكَ لِلْيُسْرَى ﴿٨﴾

wa Nuyassirruka li'l yusrā, and We (Allah ﷻ) will ease you to the Easy Way, (87:8)

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

fa Sabba 'alayhim Rabbuka sawta 'adhāb, so your Lord unleashed on them a scourging punishment, (89:13)

إِنَّ رَبَّكَ لَبَالْمُرْصَادِ ﴿١٤﴾

Inna Rabbaka la bi'l mirsād, indeed, your Lord is Ever Watchful, (89:14)

رَبِّي أَكْرَمَنِ

Rabbī akraman, “My Lord has honoured me” (says someone), (89:15)

رَبِّي أَهْنَنِ

Rabbī ahānan, “My Lord has humiliated me” (says someone in other circumstances), (89:16)

فَأَلْهَمَهَا

fa Alhamahā, He (Allah ﷻ) inspired it (the soul), (91:8)

فَسَنُيَسِّرُهُ لِلْيُسْرَى ﴿٧﴾

fa Sanuyassiruhū li'l yusrā, then We (Allah ﷻ) shall soon ease him (the pious person) into ease, (92:7)

إِن عَلَيْنَا لَلْهُدَىٰ

inna ‘Alaynā la’l hudā, indeed upon Us (Allah ﷻ) is (to give) the guidance, (92:12)

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۖ

wa inna Lanā la’l Ākhirata wa’l ūlā, and indeed to Us (Allah ﷻ) belongs the Hereafter as well as the present life, (92:13)

وَإِلَىٰ رَبِّكَ فَارْغَب ۝

wa ilā Rabbika fa’rghab, and to your Lord turn all your attention, (94: 8)

أَقْرَأُ وَرَبُّكَ الْأَكْرَمُ ۝

Iqra’ wa Rabbuka’l Akram, Recite, and your Lord is the Most Generous, (96:3)

الَّذِي عَلَّمَ بِالْقَلَمِ ۝

Alladhī ‘allama bi’l qalam, Who taught by the pen, (96:4)

بَإِنَّ اللَّهَ يَرَىٰ

bi Annallāha Yarā, that indeed Allah (ﷻ) is Watching, (96:14)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

wa mā umirū illā li Ya‘budullāha mukhlisīna Lahu’d-dīn(a), and they (the Jews and the Christians) were only commanded to worship Allah (ﷻ), making religion sincerely for Him only, (98:5)

الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَءَامَنَهُم مِّنْ خَوْفٍ ۝

Alladhī at‘amahum min jū‘in wa āmanahum min khawf, The One Who has provided them (the Quraysh) food against hunger, and secured them from a big fear, (106:4)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝

Innā A‘taynāka’l-Kawthar(a), indeed We have bestowed upon you, (O Beloved Prophet ﷺ), the Great Abundance (immense good, such as the river in Paradise, Prophethood, the Qur’an, intercession, and so on.), (108:1)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾

Idhā jā'a Nasrullāhi wa'l fath, when the Help of Allah (ﷺ) and the victory comes (for the Muslims), (110:1)

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾

Qul a'ūdhu bi Rabb-i'l-falaq, min sharri mā Khalaq(a), Say (O Beloved Prophet ﷺ), "I seek refuge with the Lord of the daybreak, from the evil of what He has Created", (113:1-2)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾

Qul a'ūdhu bi Rabbi'n-nās, Maliki'n-nās, Ilāhi'n-nās, Say (O Beloved Prophet ﷺ): "I seek refuge in the Lord of mankind, the King of mankind, the God of mankind", (114:1-3)

(B) Belief in the Malā'ikah (Angels)

وَالنَّازِعَاتِ غَرْقًا ﴿١﴾

wa'n-nāzi'āti gharqā, and by those (angels) who violently pull out (the souls of the disbelievers), (79:1)

وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾

wa'n-nāshi'āti nash'ā, and by those (angels) who gently draw out (the souls of the righteous believers), (79:2)

وَالسَّابِحَاتِ سَبْحًا ﴿٣﴾

wa's-sābi'hāti sabhā, and by those (angels) that glide about serenely, (79:3)

فَالسَّابِقَاتِ سَبْقًا ﴿٤﴾

fa's-sābiqāti sabqā, and by those (angels) who race forward (to Paradise with the souls of the believers), (79:4)

فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾

fa'l-mudabbirāti amrā, and by those (angels) who regulate the affairs of the world (by Allah's Command), (79:5)

رَسُولٍ كَرِيمٍ ﴿١٩﴾

Rasūlin Karīm(in), a noble messenger; most honourable messenger (refers to Sayyidina Jibrīl عليه السلام), (81:19)

ذِي قُوَّةٍ

dhi quwwatin, possessor of power; endued with power (refers to Sayyidina Jibrīl عليه السلام), (81:20)

مُطَاعٍ

muṭā'īn, one to be obeyed (refers to Sayyidina Jibrīl عليه السلام), (81:21)

أَمِينٍ ﴿٢١﴾

amīn(in), trustworthy (refers to Sayyidina Jibrīl عليه السلام), (81:21)

رَأَاهُ

ra'āhu, He (Prophet Muhammad ﷺ) saw him (Sayyidina Jibrīl عليه السلام), (81:23)

عَلَيْكُمْ لَحَافِظِينَ ﴿٢٢﴾

‘alaykum la ḥāfīzīn(a), over you are guardians (refers to angels), (82:10)

كِرَامًا كَاتِبِينَ ﴿٢٣﴾

kirāman kātibīn(a), honourable recorders (angels who record deeds of people), (82:11)

يَعْلَمُونَ مَا تَفْعَلُونَ ﴿٢٤﴾

ya‘lamūna mā taf‘alūn(a), they (the angels) know whatever you do, (82:12)

وَالْمَلَكُ

wa'l-malaku, and the angels, (89:22)

الزَّبَانِيَّةِ ﴿١٨﴾

az-zabāniyah, the guards of hell, (96:18)

(C) **Belief in the Kutub (Revealed Books)**

كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾ فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾

kallā innahā tadhkirah. fa man shā'a dhakarrah. fī suhufin mukarramah. marfū'atin mutahharah. bi aydī safarah. kirāmin bararah,

No, indeed, it (the Qur'an) is a Reminder. So whoever wills may remember it. In honoured scriptures. Exalted, purified. Scribed by hands. Of the noble and the virtuous, (80:11-16)

الْقُرْآنُ

al-Qur'ān(u), the Qur'an, (84:21)

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

bal huwa Qur'ānun Majīd(un). fī Lawhin Mahfūz, Indeed, it is a Glorious Qur'an. Inscribed in a Preserved Tablet, (85:21-22)

إِنَّهُ وَلَقَوْلٌ فَصْلٌ ﴿١٣﴾

innahū la qawlun faṣl, Indeed, it (the Qur'an) is a Decisive Word, (86:13)

صُحُفٍ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

Suhufi Ibrahīma wa Mūsā, The Scriptures of (Nabi) Ibrahim (عليه السلام) and (Nabi) Musa (عليه السلام), (87:19)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

Innā Anzalnāhu fī laylati'l Qadr, We certainly sent it down (the Qur'an) in the Night of Power, (97:1)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتِبَ قَيِّمَةٌ ﴿٣﴾

Rasūlun Minallāhi yatlu suhufan mutahharah. fihā kutubun qayyimah, A Prophetic Messenger from Allah (ﷺ) (Prophet Muhammad ﷺ) reciting Pure Scriptures. Therein are eternally Booked true Commands, (98:2-3)

(D) Belief in the Rusul, Allah's (Prophetic) Messengers ﷺ

مُوسَى

(Nabī) Mūsā (ﷺ), Prophet Musa (ﷺ), (79:15), (87:19)

الْآيَةُ الْكُبْرَى

al-āyata'l kubrā, the Great Sign (the miracle shown by Nabi Musa (ﷺ) to Fir'awn), (79:20)

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ

wa mā huwa 'alal ghaybi bi *danīn*, and, he (Prophet Muhammad ﷺ) is not a withholder of (the knowledge of) the unseen, (81:24)

إِبْرَاهِيمَ

(Nabī) Ibrāhīm, Prophet Ibrahim (ﷺ), (87:19)

رَسُولُ اللَّهِ

Rasūlullāh, the (Prophetic) Messenger of Allah (refers to Nabi Salih (ﷺ), (91:13)

ذِكْرُكَ

Dhikrak(a), your remembrance, renown, (the remembrance, renown, of the Beloved Prophet Muhammad ﷺ), (94:4)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

Rasūlun-Minallāhi yatlu *suḥufan mutahharah*, a Messenger of Allah reciting Pure Scriptures (refers to Prophet Muhammad ﷺ), (98:2)

الْكَوْثَرُ

al-Kawthar, the Great Abundance (refers to the river in Paradise that Allah ﷻ bestowed on the Prophet ﷺ). It also refers to the Prophethood, the Qur'an, the Wisdom, the intercession, and everything that Allah ﷻ bestowed on the Prophet ﷺ), (108:1)

(E) Belief in the Hereafter, Paradise, and hell

((Allah ﷻ gave the ‘ilmu’l-ghayb (knowledge of the Unseen) about the Hereafter, Paradise, and hell to our Beloved Prophet Muhammad ﷺ))

(The Hereafter, Paradise, and hell are realities, not metaphors)

(a) The Hereafter

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

Inna Yawma’l fasli kāna mīqātā. Yawma yunfakhu fi’s-sūri fata’tūna afwājā. Wa futiḥati’s-samā’u fakānat abwābā. Wa suyirati’l jibālu fakānat sarābā,

Indeed the Day of Decision is a fixed time. The Day when the Trumpet shall be blown. and you shall come forth in multitudes. And the heaven shall be opened up and become like doorways. And the mountains shall be moved away from their places and they will be as if they were a mirage, (78:17-20)

فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَحْبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

Fa idhā jā’atis-sākhkḥah. Yawma yafirru’l mar’u min akḥiḥ(i). Wa ummiḥi wa abī(i). Wa sāḥibatiḥi wa banī(i). Li kullimri’in minhum Yawma’idhīn sha’nun yughniḥ(i),

Then when the Deafening Blast comes (the second blowing of the Trumpet). On that Day man will flee from his brother. And from his mother and his father. And from his wife and his children. On that Day, every man among them shall have enough concerns of his own, (80:33-37)

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا الْثُقُوسُ رُوجَتْ ﴿٧﴾ وَإِذَا الْآلُفُودُ دُودَتْ ﴿٨﴾ وَإِذَا الْبُيُوتُ تَارَتْ ﴿٩﴾ وَإِذَا الْبُيُوتُ كُنُوسٌ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّا أُخْضِرَتْ ﴿١٤﴾

Idhā sh-shamsu kuwwirat. Wa idhā’n nujūmun kadarat. Wa idhā’l jibālu suyirāt. Wa idhā’l ‘ishāru ‘uttilat. Wa idhā’l wuhūshu hushirat. Wa idhā’l biḥāru sujirāt. Wa idhā’n nufūsu zuwwijat. Wa idhā’l maw’ūdatu su’ilat. Bi ayyi dhanbin qutilat. Wa idhā’s-suhufu nushirat. Wa

idha's-samā'u kushitat. Wa idha'l jahīmu su'irat. Wa idha'l jannatu uzlifat. 'Alimat nafsun mā ahdarat,

When the sunlight is folded up. And when the stars fall down. And when the mountains are made to move away. And when the pregnant camels are abandoned. And when wild animals are gathered together. And when the seas are set afire (or swell and overflow). And when the souls are united (with their bodies), and when the female infant buried alive (in pre-Islamic times) is asked. For what sin was she killed? And when the Records of Deeds are opened. And when the heaven is torn away. And when the hell is set ablaze. And when Paradise is brought near. Everyone will then come to know what it has brought (of good and evil), (81:1-14)

إِذَا السَّمَاءُ أَنْفَطَرَتْ ۝١ وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ ۝٢ وَإِذَا الْبِحَارُ فُجِّرَتْ ۝٣ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝٤ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝٥

Idha's-samā'un fatarat. Wa idha'l kawakibun tatharat. Wa idha'l bihāru fujjirat. Wa idha'l qubūru bu'thirat. 'Alimat nafsun mā qaddamat wa akhkharat,

When the heaven is split open. And when the stars fall down scattered. And when the seas flood (and overflow), And when the graves are turned upside down. Then a person will know what he has sent forward and (what he has) left behind, (82:1-5)

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ ۝١٩

Yawma lā tamliku nafsun-linafsin shay'ā, Wa'l Amru Yawmaidhin Lillāh(i),

The Day on which no one will have the power over anyone else. And on that Day, the entire Command belongs to Allah, (82:19)

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝٤ لِّيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ۝٦ كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينٍ ۝٧ وَمَا أَدْرَاكَ مَا سِجِّينٌ ۝٨ كِتَابٌ مَّرْقُومٌ ۝٩ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝١٠ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ۝١١

Alā yazunnu ulā'ika annahum mab'ūthūn(a). Li Yawmin 'azīm(in). Yawma yaqūmu'n-nāsu li Rabbi'l 'Ālamīn(a). Kallā inna kitāba'l fujjāri lafi sijjīn. Wa mā adraka mā sijjīn. Kitābun marqūm(un). Waylun Yawmaidhin li'l mukadhdhibūn(a). Alladhīna yukadhdhibūna bi Yawmi'd dīn(i),

Do they not think that they will be raised up? (for Reckoning) on a Tremendous Day, the Day when mankind shall stand before the Lord of the worlds. Nay! The Record of the evil-doers is in

the lowest place (Sijjīn). And what do you know, what Sijjīn is? It is a sealed book. Woe to the beliers on that Day! Those who belie the Day of Judgement, (83:4-11)

إِذَا السَّمَاءُ أَنْشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ
 ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾ فَأَمَّا مَنْ
 أُوتِيَ كِتَابَهُ بِيَمِينِهِ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا ﴿٩﴾

Idha's-samā'un shaqqat. Wa adhinat li-Rabbihā wa huqqat. Wa idha'l arḍu muddat. Wa alqat mā fihā watakhallat. Wa adhinat li-Rabbihā wa huqqat. Yā ayyuha'l insānu innaka kādihun ilā Rabbika kadhan famulaqih(i). Fa ammā man ūtiya kitābahū bi yamīnih(i). Fa sawfa yuhāsabu hisaban yasīrā. Wa yanqalibu ilā ahlihī masrūrā,

When the heaven is rent asunder. And it listens to its Lord and as it rightly must. And when the earth is stretched out. And it casts out all that is in it and becomes empty. And it listens to its Lord and as it rightly must. O man, indeed you are toiling laboriously towards your Lord and you shall surely meet Him. So, as for him who is given his Record (of deeds) in his right hand. Soon his account will be taken by an easy reckoning. And he will return to his family joyfully, (84:1-9)

وَالْيَوْمَ الْمَوْعُودِ ﴿٢﴾

Wa'l Yawmi'l maw'ūd(i), and by the Promised Day (of Resurrection), (85:2)

يَوْمَ تُبْلَى السَّرَائِرُ ﴿١﴾ فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿٢﴾

Yawma tublas-sarā'ir(u). Fa mā lahū min quwwatin walā nāsir(in),

The Day when the secrets shall be disclosed. So he will neither have any strength nor any helper, (86:9-10)

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ﴿١٧﴾

Wa'l Ākhiratu khayrun wa abqā, Whereas the Hereafter is better and everlasting, (87:17)

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

Inna Ilaynā iyābahum. Thumma inna 'Alaynā hisābahum, Indeed only towards Us is their return. Then indeed only upon Us is their reckoning, (88:25-26)

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

Kallā idhā dukkati'l arḍu dakkan dakkā, Nay! When the earth is crushed and ground to powder, (89:21)

وَإِنَّا لَنَا لِلْآخِرَةِ وَالْأُولَىٰ ﴿١٣﴾

Wa inna Lanā la'l Ākhirata wa'l ūlā, And indeed, the Hereafter and this world both belong to Us, (92:13)

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ﴿١٤﴾

Wa la'l Ākhiratu khayrun laka mina'l ūlā, And indeed, the Hereafter is better for you (O Prophet ﷺ) than the present (life), (93:4)

فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّينِ ﴿١٥﴾

Fa mā yukadhdhhibuka ba'du bid-dīn(i), So, what causes you (O disbelievers) after this to deny the (Day of) Judgement? (95:7)

إِنِّي إِلَىٰ رَبِّكَ أَلْجُئِي ﴿١٦﴾

Inna ilā Rabbika'r-ruj'ā, Indeed, towards your Lord is the return, (96:8)

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿١٧﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٨﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ خَبِيرٌ ﴿١٩﴾

Afalā ya'lamu idhā bu'thira mā fi'l qubūr(i). Wa hussila mā fi's sudūr(i). Inna Rabbahum bihim Yawmaidhin la Khabīr(un),

So does he not know when what is in the graves is poured out? And all what lies in the breasts is opened. On that Day, their Lord surely is All-Aware about them! (100:9-11)

الْقَارِعَةُ ﴿٢٠﴾ مَا الْقَارِعَةُ ﴿٢١﴾ وَمَا أَذْرَكَ مَا الْقَارِعَةُ ﴿٢٢﴾ يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ﴿٢٣﴾ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ﴿٢٤﴾

Al-qāri'atu. Ma'l-qāri'ah. Wa mā adrāka ma'l qāri'ah. Yawma yakūnu'n-nāsu ka'l-farāshi'l mabthūth(i). Wa takūnu'l jibālu ka'l 'ihni'l manfūsh(i),

The dreadful Calamity! What is the dreadful Calamity? And what will convey to you what the dreadful Calamity is? The Day when mankind shall be like scattered moths. And mountains shall be like carded wool, (101:1-5)

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Thumma latus'alunna Yawmaidhin 'anin na'īm(i), Then, on that Day, you shall surely be questioned about the favours (of Allah ﷻ), (102:8)

Surah Az-zalzalah is all about the Hereafter

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأُخْرِجَتِ الْأَرْضُ أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُخْبِثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَلَهُمْ ﴿٦﴾ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

Idhā zulzilati'l arḍu zilzālahā. Wa akhrajati'l arḍu athqālahā. Wa qāla'l insānu mā lahā. Yawmaidhin tuhaddithu akhbārahā. Bi anna Rabbaka awḥā lahā. Yawmaidhin yasduru'n-nāsu ashtātan liyuraw a'mālahum. Fa man ya'mal mithqāla dharratin khayran yarah(ū). Wa man ya'mal mithqāla dharratin sharran yarah(ū),

When the earth is shaken with her appointed shaking. And the earth throws out its burdens. And man will say, "what has happened to it?" On that Day it will narrate its news, because your Lord inspired her. On that Day people will return (towards their Lord) in (different) groups. In order to be shown their deeds. So whoever has done a good deed equal to the weight of a speck of dust, shall see it. And whoever has done a bad deed equal to the weight of a speck of dust, shall see it, (99:1-8)

(b) Paradise

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ﴿٣٦﴾

Inna li'l muttaqīna mafāzā. Hadāiqa wa a'nābā. Wa kawā'iba atrābā. Wa ka'san dihqā. Lā yasma'ūna fihā laghwan walā kidhdhābā. Jazāan min Rabbika 'ārāan hisābā,

Surely, the pious shall achieve success (Paradise). Gardens and vine yards. And youthful maidens of equal age. And an overflowing cup. They shall not hear therein any vain words nor lying. As a reward from your Lord, a sufficient gift, (78:31-36)

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾

Wujūhun Yawmaidhin musfirah. Dāhikatun mustabshirah, Some faces on that day shall be bright. Laughing, rejoicing, (80:38-39)

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خَتْمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ مِنَ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

Kallā inna kitāba'l abrāri lafi 'Illīyyīn. Wa mā adrāka mā 'Illīyyūn. Kitābun marqūm. Yashhaduhu'l muqarrabūn. Inna'l abrāra lafi na'im. 'Ala'l arāiki yanzurūn. Ta'rifu fi wujūhihim nadratan na'im. Yusqawna min rahīqin makhtūm. Khitāmuhū misk wa fi dhālika falyatanāfasi'l mutanāfisūn. Wa mizājūhū min tasnīm. 'Aynan yashrabu biha'l muqarrabūn,

Nay! Surely, the record of the righteous shall be in the highest place, the 'Illīyyīn. And what will make you know what 'Illīyyīn is. A sealed Book. Those who are drawn near (to Allah ﷻ) witness it. Surely, the righteous will be in bliss. Who will look around on reclining couches. You will recognize the brightness of bliss on their faces. They shall be given to drink a pure sealed beverage. Its sealing is with musk and for this let the aspirers aspire. And it is mixed with the water of Tasnīm. A spring from which those drawn near (to Allah ﷻ) drink, (83:18-28)

فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾

Fa'l Yawmalladhīna āmanū mina'l kuffāri yadhakūn, On that Day (of Judgement) those who believe shall laugh at the disbelievers, (83:34)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٣٥﴾

Illalladhīna āmanū wa 'amilus-sāliḥāti lahum ajrun ḡhayru mamnūn, Except those who believe and do good deeds, for them is an unending reward, (84:25)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

Innalladhīna āmanū wa 'amilus-sāliḥāti lahum jannātun tajrī min taktiha'l anhār(u) dhālika'l fawzu'l kabīr,

Indeed, those who believe and do good deeds, for them are gardens of Paradise beneath which streams flow. That is the greatest triumph, (85:11)

وُجُوهُ يَوْمَئِذٍ نَّاعِمَةٌ ۝ لِّسَعِيهَا رَاضِيَةٌ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ لَا تَسْمَعُ فِيهَا لَغِيَةً ۝ فِيهَا عَيْنٌ
جَارِيَةٌ ۝ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝ وَأَكْوَابٌ مَّوْضُوعَةٌ ۝ وَنَمَارِقُ مَصْفُوفَةٌ ۝ وَزَرَابِيُّ مَبْثُوثَةٌ

﴿١٦﴾

Wujūhun Yawmaidhin nā'imah. Lisa'yihā rāḍiyah. Fī jannatin 'āliyah. La tasmau' fihā lāghiyah.
Fīhā 'aynun jāriyah. Fīhā sururun marfū'ah. Wa akwābun mawḍū'ah. Wa namāriqu masfūfah.
Wa zarābiyyu mabthūthah,

On that Day the faces (of the pious) shall be glowing with bliss. Well pleased with their striving.
In a lofty garden of Paradise. Where they will not hear any vain talk. Therein will be a running
spring. Wherein are elevated couches. And goblets neatly arranged. And cushions set in rows.
And (rich) carpets spread out, (88:8-16)

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝ فَادْخُلِي فِي عِبَادِي ۝ وَأَدْخُلِي
جَنَّتِي ۝ ﴿٣٠﴾

Yā ayyatuha'n-nafsu'l mutmainnah. Irji'ī ilā Rabbiki rāḍiyata(n) marḍiyyah. Fa'dkhulī fī 'Ibādī.
Wa'dkhulī Jannatī,

(It will be said to the pious believer): O you peaceful soul. Return to your Lord well pleased
(with Him as your Lord), well-pleasing (to Him). So enter among My chosen devotees. And
enter My garden of Paradise, (89:27-30)

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ۝ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ۝ ﴿١٨﴾

Thumma kāna minalladhīna āmanū wa tawāsaw bi's-sabri wa tawāsaw bi'l-marhamah. Ulāika
ashābu'l maymanah,

While being of those who believe and enjoin one another to be patient and enjoin one another to
be merciful. Those are the people of the right hand, (90:17-18)

وَسَيُجَنَّبُهَا الْأَتْقَى ۝ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝ وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ تُجْزَى ۝ إِلَّا ابْتِغَاءَ
وَجْهِ رَبِّهِ الْأَعْلَى ۝ وَلَسَوْفَ يَرْضَىٰ ۝ ﴿٢١﴾

Wa sayujannabuha'l atqā. Alladhī yu'tī mālahū yatazakkā. Wa mā li ahadin 'indahū min
ni'matin tujzā. Illabtighā'a Wajhi Rabbihi'l A'lā. Wa lasawfa yardā,

And far removed from it (hell) will be the most pious. Who gives his wealth to purify himself. Not to return a favour to anyone. Except to seek the Countenance of his Lord, the Most High. And soon he will surely be well-pleased, (92:17-21)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

illalladhīna āmanū wa ‘amilus-sāliḥāti falahum ajrun gḥayru mamnūn, except those who believe and do good deeds, for them is an unending reward, (95:6)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ
عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ
رَبَّهُ ﴿٨﴾

Innalladhīna āmanū wa ‘amilus-sāliḥāti ulāika hum khayru’l bariyyah, Jazāuhum ‘inda Rabbihim jannātu ‘adnin tajrī min taḥtiha’l anḥāru khālīdīna fihā abadā Radiyallāhu ‘anhum wa radū ‘anh(u) dhālīka liman khashiya Rabbah(u),

Indeed, those who believe and do good deeds, they are the best of creatures. Their reward is with their Lord, everlasting gardens of Paradise beneath which streams flow. They will abide therein forever. Allah is well pleased with them and they are well pleased with Him (as their Lord). This is for him who fears his Lord, (98:7-8)

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٧﴾

Fa ammā man thaqulat mawāzīnuhū. Fa huwa fī ‘īshati’r rāḍiyah, Then as for him whose scales (of good deeds) will be heavy. He will have a pleasant life, (101:6-7)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

Innā A‘taynā ka’l Kawthar, Indeed, We have bestowed upon you, (O Prophet ﷺ), the Great Abundance (immense good, such as the river in Paradise, Prophethood, the Qur’an, the intercession, and so on.), (108:1)

(c) Hell

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلظَّالِمِينَ مَاءًا ﴿٢٢﴾ لَبِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وَفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

Inna jahannama kānat mīrsādā. Lit-rāghīna maābā. Lābithīna fīhā ahqābā. Lā yadhūqūna fīhā bardan wa lā sharābā. Illā hamīman wa ghassāqā. Jazāan wifāqā. Innahum kānū lā yarjūna hisābā. Wa kadhdhabū bi Āyātīnā kidhdhabā. Wa kulla shay'in Ahsaynāhu kitābā. Fa dhūqū falan-nazīdakum illā 'adhābā,

Indeed, hell is waiting. The destination of the transgressors. They will abide therein for (endless) ages. They will taste therein neither any coolness nor any drink. Except boiling water and burning yellow liquid. A fitting recompense. Indeed, they did not expect a reckoning. And they totally belied Our Signs. And We have already kept counted everything in writing. So taste now, We shall not increase you except in punishment, (78:21-30)

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٤٠﴾

Innā Andharnākum 'adhāban qarīban Yawma yanzuru'l mar'u mā qaddamat yadāhu wa yaqūlu'l kāfiru yālaytanī kuntu tūrabā,

We have warned you (unbelievers of Makkah al-Mukarramah) of an imminent punishment; (on) the Day when man will see whatsoever his hands have sent on before, and the disbeliever will say, "woe to me, if only I were dust!", (78:40)

وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤١﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤٢﴾ أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٣﴾

Wa wujūhun Yawmaidhin 'alayhā ghabarah. Tarhaquhā qatarah. Ulāika humu'l kafaratu'l fajarah,

And other faces on that Day will have dust upon them. Darkness will cover them. They are the disbelievers, the wicked, (80:40-42)

وَأَنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

Wa inna'l fujjāra lafī jahīm. Yaslawnahā Yawma'd-dīn. Wa mā hum 'anhā bighā'ibīn, And indeed, the wicked shall be in the blazing fire (hell). They shall burn in it on the Day of Judgement. And they will not be able to keep away therefrom (escape), (82:14-16)

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿١٧﴾

Thumma innahum lasālu’l jahīm. Thumma yuqālu hādhadhī kuntum bihī tukadhdhibūn,
Then, indeed they will burn in hell. Then it shall be said (to them), “this is what you used to
believe”, (83:16-17)

هَلْ ثَوَابَ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

Hal thuwwi ba’l kuffāru mā kānū yaf’alūn, Have not the disbelievers been (fully) retributed for
their doings, (83:36)

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ﴿١٠﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿١١﴾ وَيَصْلَى سَعِيرًا ﴿١٢﴾

Wa ammā man ūtiya kitābahū warāa zahrihī. Fasawfa yad’ū thubūrā. Wa yaslā sa’irā,
And as for him who is given his book (of deeds) behind his back. He will soon call for (his)
destruction. And he shall burn in the blazing fire, (84:10-12)

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾

Balilladhīna kafarū yukadhdhibūn. Wallāhu A’lamu bimā yū’ūn. Fabashshirhum bi’adhābin
alīm,

But rather the disbelievers are belying. And Allah (ﷻ) Knows well what they hide (in their
hearts of disbelief). So give them the news of a painful torment, (84:22-24)

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

Innalladhīna fatanu’l mu’minīna wa’l mu’mināti thumma lam yatūbū falahum ‘adhābu
jahannama walahum ‘adhābu’l harīq,

Indeed, those who persecuted the believing men and women (in ancient history before the time
of the Prophet ﷺ), and then did not repent, then for them is the torment of hell, and for them is
the torment of burning (in it), (85:10)

وَيَتَجَنَّبُهَا الْأَشْقَى ﴿١١﴾ الَّذِي يَصْلَى النَّارَ الْكُبْرَى ﴿١٢﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ﴿١٣﴾

Wayatajannabuha’l ashqā. Alladhī yaslan-nāra’l kubrā. Thumma lā yamūtu fihā wa lā yahyā,

And the most evil-fated will shun it (the reminder by the Prophet ﷺ by means of the Qur'an). The one who will burn in the great fire (of hell). Then he will neither die therein nor live, (87:11-13)

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهٌ يَوْمَئِذٍ خَشِعَةٌ ﴿٢﴾ غَامِلَةٌ تَأْسِبَةٌ ﴿٣﴾ تَصَلَّى نَارًا حَامِيَةً ﴿٤﴾ تَسْقَى مِنْ عَيْنٍ عَائِيَةٍ ﴿٥﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٦﴾ لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ ﴿٧﴾

Hal atāka *hadīthu*’l *ghāshiyah*. Wujūhun Yawmaidhin *khāshi*’ah. ‘Āmilatun-nāсібah. Taslā nāran *hāmiyah*. Tusqā min ‘aynin āniyah. Laysa lahum *ta’āmun* illā min *darī*. Lā yusminu wa lā yughnī min jū’,

Has there come to you the narration of the calamity that shall overwhelm? Faces (of sinners) on that Day (of Judgement) shall be down cast. Toiling, tired. Burning in a blazing fire. And made to drink from a boiling spring. They will have no food, except a bitter thorny bush. Which will neither nourish nor avail against hunger, (88:1-7)

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾

Illā man tawallā wa kafar(a). Fa Yu’adhdhibuhullāhu’l ‘adhāba’l akbar(a), But whoever turns away and disbelieves, then Allah (ﷻ) will punish him with the great punishment, (88:23-24)

وَجَاءِيَاءَ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى ﴿٢٣﴾ يَقُولُ يَلَيِّتَنِي قَدَّمْتُ لِحَيَاتِي ﴿٢٤﴾ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدٌ ﴿٢٥﴾ وَلَا يُوثِقُ وَثَاقُهُ أَحَدٌ ﴿٢٦﴾

Wa jī’a Yawmaidhin bi Jahannam(a). Yawmaidhin yatadhakkaru’l insānu wa annā lahudhdhikrā. Yaqūlu yālaytanī qaddamtu lihayātī. Fa Yawma’idhin lā yu’adhdhibu ‘Adhābahū ahad. Wa lā yūthiqu Wathāqahū ahad,

And hell shall be brought (near) that Day. On that Day, man will realize (the truth), but how can such realization help him? He will say, “Oh! Would that I had sent forward some good deeds (in my worldly life) for this life of mine (in the Hereafter).” So on that Day none can punish as He punishes. And no one can bind like His binding, (89:23-26)

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾

Walladhīna kafarū bi Āyātina hum *ashābu*’l *mash’amah*. ‘Alayhim nārun mu’sadah,

But those who disbelieved Our Signs (Verses), they are the people of the Left Hand. Over them will be the fire (of hell) closed from above, (90:19-20)

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَهٗ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾

Wa ammā man khaffat mawāzīnuhū. Fa ummuhū hāwiyah. Wa mā adrāka mā hiyah. Nārun hāmiyah,

And as for him whose scale (of good deeds) weighs light. His abode will be the abyss. And what will convey to you what that is? A blazing fire, (101:8-11)

(F) Belief in al-Qadar (Divine Destiny)

(a) Allah ﷻ decides all the Destinies

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٢٩﴾

Wa mā tashā'ūna illā an-Yashā' Allāhu Rabbu'l 'Ālamīn, And you cannot wish until Allah (ﷻ), the Lord of the worlds, so Wishes, (81:29)

فَعَالٌ لِّمَا يُرِيدُ ﴿١٦﴾

Fa'ālun limā yurīd, (He is) The Doer of whatever He intends, (85:16)

وَالَّذِي قَدَّرَ فَهَدَىٰ ﴿٣﴾

Wa'lladhī Qaddara fa Hadā, And Who decreed (ordained) a measure for everything, and then Guided, (87:3)

(b) The exalted destiny of Prophet Muhammad ﷺ

(Allah ﷻ destined him to be the Final and the Greatest Prophet ﷺ)

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٢٨﴾

Yawma yaqūmu'r-rūhu wa'l malāikatu saffan lā yatakallamūna illā man adhina lahu'r Rahmānu wa qāla sawābā,

The Day when the Spirit (Jibrīl عليه السلام) and the angels will stand in rows. They will not speak, except he whom the Most Affectionate (Allah ﷻ) will permit and he will speak only what is right, (78:38)

وَنُيَسِّرُكَ لِلْيُسْرَىٰ ﴿٨﴾

wa Nuyassiruka li'l yusrā, And We (Allah ﷻ) shall make it easy for you (O Prophet ﷺ), to the Easy Way, (87:8)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾

Wa la sawfa yu'ṭika Rabbuka fatardā, And soon your Lord shall give you (all good) so that you (O Prophet ﷺ) shall be well-pleased, (93:5)

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنْقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴿٤﴾

Alam Nashrah laka sadrak. Wa Wada'nā 'anka wizrak. Alladhī anqada zahrak. Wa Rafa'nā laka dhikrak,

Have We (Allah ﷻ) not expanded your bosom for you? And removed your burden from you. Which had weighed down your back. And We have exalted high your remembrance, (94:1-4)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾

Rasūlun Minallāhi yatlū suḥufan mutahharah. Fīhā kutubun qayyimah, A Messenger of Allah reciting Pure Scriptures (the Qur'an). Therein are written upright Commands, (98:2-3)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾

Innā A'taynā ka'l-Kawthar, Indeed, We have bestowed upon you, O Prophet, the Great Abundance (immense good, such as the river in Paradise, Prophethood, the Qur'an, the intercession, and so on), (108:1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

Idhā jā'a Nasrullāhi wa'l fatḥ. Wa ra'ayta'n-nāsa yadkḥulūna fī Dīnillāhi afwājā. Fa sabbiḥ bi hamdi Rabbika wa's tagḥfirhu. Innahū kāna Tawwābā,

When there comes the help of Allah and the Victory. And you see people entering the religion of Allah in multitudes. Then celebrate the praise of your Lord and seek His forgiveness. Surely, He is All-Relenting, (110:1-3)

(c) The Exalted Destiny of the other Prophets ^{عليه السلام}
(They were given Divine Scriptures and/or have been mentioned in the Qur'an)

هَلْ أَتَاكَ حَدِيثُ مُوسَى ۖ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ۖ أَذْهَبَ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾

Hal atāka ḥadīthu Mūsā. Idh nādāhu Rabbuhū bi'l-wādī'l muqaddasi Tuwā. Idhḥab ilā Fir'awna innahū tagḥā,

Has the narrative about Nabi Musa (عليه السلام) reached you? When his Lord called him to the sacred valley (of) Tuwa (saying), Go to Fir'awn, indeed he has rebelled, (79:15-17)

الْآيَةُ الْكُبْرَىٰ

al-āyata'l kubrā, the Great Sign (the miracle shown by Nabi Musa (عليه السلام) to Fir'awn), (79:20)

إِنَّ هَٰذَا لَفِي الصُّحُفِ الْأُولَىٰ ﴿١٨﴾ صُحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ﴿١٩﴾

Inna hādhā lafī's-suhufi'l ulā. Suhufi Ibrāhīma wa Mūsā, Undoubtedly, this is in the ancient Scriptures. In the Scriptures of Nabi Ibrahim (عليه السلام) and Nabi Musa (عليه السلام), (87:18-19)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾

fa qāla lahum Rasūlullāhi Nāqatallāhi wa suqyā hā, Then the Messenger of Allah (Nabi Sālih (عليه السلام)) said to them, "Beware of the she-camel of Allah and her drinking day", (91:13)

(d) The exalted destiny of the *Sahāba* (Companions of the Prophet ﷺ) and the *Mu'minīn* (Muslim believers)

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾

Inna li'l-muttaqīna mafāzā, Surely, for those who are righteous, there will be success, (78:31)

كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيَّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خَتَمُهُ مِسْكٌ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِرَاجُهُ مِنَ تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾

Kallā inna kitāba'l abrāri lafi 'Illīyyīn. Wa mā adrāka mā 'Illīyyūn. Kitābun marqūm. Yashhaduhu'l muqarrabūn. Inna'l abrāra lafi na'im. 'Ala'l arāiki yanzurūn. Ta'rifu fi wujūhihim nadratan na'im. Yusqawna min rahīqin makhtūm. Khitāmuhū misk wa fi dhālika falyatanāfasi'l mutanāfisūn. Wa mizājuhū min tasnīm. 'Aynan yashrabu biha'l muqarrabūn,

Nay! Surely, the record of the righteous shall be in the highest place, the 'Illīyyīn. And what will make you know what 'Illīyyīn is? A sealed book. Those who are drawn near (to Allah ﷻ) witness it. Surely, the righteous shall be in bliss. Who will look around on reclining couches. You will recognize the brightness of bliss on their faces. They shall be given to drink a pure sealed beverage. Its sealing is with musk and for this let the aspirers aspire. And it is mixed with the water of Tasnīm. A spring from which those drawn near (to Allah ﷻ) shall drink, (83:18-28)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾

Innalladhīna āmanū wa 'amilus-sāliḥāti lahum jannātun tajrī min taḥtiha'l anhār(u) dhālika'l fawzu'l kabīr,

Indeed, those who believe and do good deeds, for them are gardens of Paradise beneath which streams flow. That is the greatest triumph, (85:11)

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجَعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَرْضِيَّةً ﴿٢٨﴾ فَأَدْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَأَدْخُلِي جَنَّتِي ﴿٣٠﴾

Yā ayyatuha'n-nafsu'l mutmainnah. Irji'ī ilā Rabbiki rāḍiyata(n) marḍīyyah. Fa'dkhlūlī fi 'Ibādī. Wa'dkhlūlī Jannatī,

(it will be said to the pious believers): O contented soul. Return to your Lord well pleased (with Him as your Lord), well-pleasing (to Him). So enter among My chosen devotees. And enter My garden of Paradise, (89:27-30)

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

Thumma kāna minalladhīna āmanū wa tawāsaw bi's-sabri wa tawāsaw bi'l-marhamah. Ulāika ashābu'l maymanah,

While being of those who believe and enjoin one another to be patient and enjoin one another to be merciful. Those are the people of the right hand, (90:17-18)

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ﴿١٩﴾ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ﴿٢٠﴾ وَلَسَوْفَ يَرْضَى ﴿٢١﴾

Wa sayujannabuha'l atqā. Alladhī yu'tī mālahū yatazakkā. Wamā li ahadin 'indahū min ni'matin tujzā. Illabtighā'a Wajhi Rabbihi'l A'lā. Wa lasawfa yardā,

And far removed from it (hell) will be the most pious. Who gives his wealth to purify himself. And he owes no favor to anyone to be paid back. Except to seek the Countenance of his Lord, the Most High. And soon he will surely be well-pleased, (92:17-21)

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٦﴾

Illalladhīna āmanū wa 'amilus-sālihāti falahum ajrun ghayru mamnūn, except those who believe and do good deeds, for them is an unending reward, (95:6)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾

Innalladhīna āmanū wa 'amilus-sālihāti ulāika hum khayru'l bariyyah. Jazāuhum 'inda Rabbihim jannātu 'adnin tajrī min tahtiha'l anhāru khālīdīna fihā abadā Radiyallāhu 'anhum wa radū 'Anh(u) dhālika liman khashiya Rabbah(u),

Indeed, those who believe and do good deeds, they are the best of creatures. Their reward is with their Lord, everlasting gardens of Paradise beneath which streams flow. They will abide therein forever. Allah is well pleased with them and they are well pleased with Him (as their Lord). This is for him who fears his Lord, (98:7-8)

(e) The ignoble destiny of the disbelievers and the ashqā (the most ill-fated)

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ ﴿١٦﴾

Wa inna'l fujjāra lafi jahīm. Yaslawnahā yawma'd-dīn. Wa mā hum 'anhā bighāibīn, And indeed the wicked shall be in the blazing fire (of hell), Therein they shall be burnt on the Day of Judgement, And they will not be able to keep away therefrom (escape), (82:14-16)

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يُكَذِّبُونَ بَيَّوْمَ الدِّينِ ﴿١١﴾

Waylun yawmaidhin li'l mukadhdhibīn(a). Alladhīna yukadhdhibūna bi yawmi'd dīn(i), Woe to the beliers on that Day! Those who belie the Day of Judgement, (83:10-11)

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

Fa sabba 'alayhim Rabbuka sawta 'adhāb, So your Lord unleashed on them (the people of 'Ād, Thamūd, and Fir'awn) a scourging punishment, (89:13)

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴿٢٠﴾

Walladhīna kafarū bi Āyātīnā hum ashābu'l mash'amah. 'Alayhim nārun mu'sadah, But those who disbelieved Our Signs (Verses), they are the people of the Left Hand. Over them will be the fire (of hell) closed from above, (90:19-20)

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى ﴿١٤﴾ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ﴿١٥﴾ الَّذِي كَذَّبَ وَتَوَلَّى ﴿١٦﴾

Fa Andhartukum nāran talazzā. Lā yaslāhā illa'l ashqā. Alladhī kadhdhaba wa tawallā, So I (Allah ﷻ) have warned you of the flaming fire (of hell). None shall burn in it except the most ill-fated. Who belied (the Prophet ﷺ) and turned away (from him), (92:14-16)

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

Innalladhīna kafarū min ahli'l kitābi wa'l mushrikīna fī nāri jahannama khālidīna fī hā. ulāika hum sharru'l bariyyah,

Surely, the disbelievers among the people of the Book and the polytheists will be in the fire of hell to abide therein. They are the worst of creatures, (98:6)

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

Alam tara kayfa fa‘ala Rabbuka bi *ashābi*’l fil. Alam yaj‘al kayda hum fī *tadlīl*. Wa arsala ‘alayhim *ṭayran* *abābīl*. *Tarmīhim biḥijāratin min sijjīl*. Fa ja‘alahum ka‘asfin-ma’kūl,

(O Beloved Prophet ﷺ)! Have you not seen how your Lord dealt with the people of the elephant? Did He not cause their plot to fail? And He sent against them swarms of birds. Striking them with stones of baked clay. And thus made them like chewed up straw, (105:1-5)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Tabbat yadā abī lahabin wa tabb. Mā aghnā ‘anhu māluhū wa mā kasab. Sayaslā nāran *dhāta* lahab. Wa’mra’atuhū *hammālata*’l *hatab*. Fī jīdihā *hablun min-masad*,

Perished are the two hands of Abu Lahab (the father of flame) and perished is he. His wealth and what he acquired did not profit him. Soon he shall burn in the blazing fire (of hell). And his wife too, the carrier of firewood. Around her neck will be a twisted rope of palm fibre, (111:1-5)

4. ARKĀN AL-ISLĀM (PILLARS OF ISLAM)

(A) Kalimah Shahādah (The Declaration of Muslim Faith)

وَصَدَّقَ بِالْحُسْنَى

wa saddaqa bi'l-husnā, and believed in the Best, (92:6)

(According to some commentators of the Qur'ān, al-husnā refers to the Kalimah: lā ilāha illallāh)

(B) Salāh (Prayer)

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

wa dhakarasma Rabbihi fa sallā, and remembers the Name of his Lord and offers the Prayer, (87:15)

صَلَّى

sallā, offers the Prayer, (96:10)

وَأَسْجُدْ

wa'sjud, and prostrate! (in worship), (96:19)

يُقِيمُوا الصَّلَاةَ

yuqīmus-salāt(a), that they should establish the Prayer, (98:5)

وَالْعَصْرِ

w'al-'Asr, By the time of Asr Prayer, (or, the Time), (another translation: By the Time of the Holy Prophet ﷺ), (103:1)

فَصَلِّ لِرَبِّكَ

fa salli li Rabbika, so Pray to your Lord, (108:2)

(C) Zakāt (Obligatory Charity)

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى

alladhī yu'tī mālahū yatazakkā, the one who gives his wealth to purify himself, (92:18)

وَيُؤْتُوا الزَّكَاةَ

wa yu'tuz-zakāt(a), and (should) give obligatory charity, (98:5)

(D) Sawm (Fasting)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Innā Anzalnāhu fī Laylati'l Qadr, Indeed We (Allah ﷻ) sent it down (the Qur'ān to the first heaven) in the Night of Power, (97:1)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Laylatu'l Qadri khayrun min alfi shahr, the Night of Power is better than a thousand months (in reward for good deeds), (97:3) (Laylatu'l Qadr is in the month of Ramadan, the month of fasting)

(E) Hajj (Pilgrimage)

وَهَذَا الْبَلَدِ الْأَمِينِ

wa hādha'l-baladi'l-amīn, and by this city of security (refers to Makkah al-Mukarramah), (95:3)

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

fal ya'budū Rabba hādha'l-Bayt, they should therefore worship the Lord of this House (the Ka'ba), (106:3)

وَأَنْحَرُوا

wanhar, and offer sacrifice, (on the Day of 'Īd, tenth, eleventh, and twelfth of Dhu'l Hijja when Muslims are on *Hajj*), (108:2)

5. DHIKRULLAH (REMEMBRANCE OF ALLAH ﷻ), FIKR (CONTEMPLATION) AND DU‘Ā’ (SUPPLICATION) TO ALLAH ﷻ

(A) Dhikrullah (Remembrance of Allah ﷻ)

مَا شَاءَ اللَّهُ

mā shā’ Allāh, whatever Allah (ﷻ) Wills, (87:7)

وَذَكَرَ اسْمَ رَبِّهِ

wa dhakara’sma Rabbihī, and remembers the Name of his Lord, (87:15)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

wa ammā bini‘mati Rabbika fa haddith, and as for the bounty of your Lord, always keep proclaiming it, (93:11)

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Fa sabbih bihamdi Rabbika wa’staghfirh(u), Innahū kāna Tawwābā, Then glorify the Praise of your Lord and seek forgiveness from Him; surely, He is Ever-Accepting of repentance, (110:3)

(a) Surah al-Ikhlās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ ۱ اللَّهُ الصَّمَدُ ۝ ۲ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ ۳ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ ۴

Qul Huwallāhu *Ahad*. Allāhu’s-Samad. Lam yalid wa lam yūlad. Wa lam ya kullahū kufuwan *ahad*,

Say (O Beloved Prophet ﷺ)! “He, Allah is One and Only. Allah, the Everlasting Sustainer on Whom all depend. He begot not nor was He begotten. And there is none equal (or comparable) to Him”, (112:1-4)

(B) Fikr (Contemplation)

أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۖ ۶ وَالْجِبَالَ أَوْتَادًا ۖ ۷ وَخَلَقْنَاكُمْ أَزْوَاجًا ۖ ۸ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۖ ۹
وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۖ ۱۰ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۖ ۱۱ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۖ ۱۲ وَجَعَلْنَا
سِرَاجًا وَهَّاجًا ۖ ۱۳ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۖ ۱۴ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۖ ۱۵
وَجَنَّاتٍ أَلْفَافًا ۖ ۱۶

Alam Naj'ali'l-arda mihādā. Wa'l jibāla awtādā. Wa Khalaaqnākum azwājā. Wa Ja'alnā
nawmakum subātā. Wa Ja'alna'l-layla libāsā. Wa Ja'alna'n-nahāra ma'āshā. Wa Banaynā
fawqakum sab'an shidādā. Wa Ja'alnā sirājan wahhājā. Wa Anzalnā mina'l mu'sirāti māan
thajjājā. Linukhrija bihī habban wa nabātā. Wa jannātin alfāfā,

Have We not made the earth a bed? And the mountains as pegs. And We have created you in
pairs. And We have made your sleep for rest. And We have made the night as a covering. And
We have made the day for seeking livelihood. And We have built above you seven strong layers
(firmaments). And We have set (therein) a glittering lamp (sun). And We sent down pouring
water from (rain) clouds. To bring forth therewith grain and vegetation. And lush gardens, (78:6-
16)

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ۚ ۱۸ مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۚ ۱۹ ثُمَّ السَّبِيلَ يَسَّرَهُ ۚ ۲۰ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۚ
۲۱ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۚ ۲۲

Min ayyi shay'in khalaaqah(ū). Min nufatin khalaaqahū fa qaddarah(ū). Thumma's-sabīla
yassarah(ū). Thumma amātahū fa-aqbarah(ū). Thumma idhā shā'a ansharah(ū),

From what thing did He create him? He Created him from a drop of semen, and then
proportioned him. Then He makes a way easy for him (for delivery from the womb). Then He
causes him to die and assigns him a grave. Then when He Wills, He will resurrect him, (80:18-
22)

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ ۲۴ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ۚ ۲۵ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۚ ۲۶ فَأَنْبَتْنَا
فِيهَا حَبًّا ۚ ۲۷ وَعِنَبًا وَقَضْبًا ۚ ۲۸ وَزَيْتُونًا وَنَخْلًا ۚ ۲۹ وَحَدَائِقَ غُلْبًا ۚ ۳۰ وَفُكْهَةً وَأَبَا ۚ ۳۱ مَّتَعًا
لَكُمْ وَلِأَنْعَمِكُمْ ۚ ۳۲

Falyanzuri'l insānu ilā ta'amih(ī). Anna Sababna'l mā'a sabbā. Thumma Shaaqna'l arda shaaqā.
Fa anbatnā fihā habbā. Wa 'inaban wa qadbā. Wa zaytūnan wa nakhlā. Wa hadāiqa ghulbā. Wa
fākihātan wa abbā. Matā'an lakum wa li an'amikum,

Then let man look at his food. We pour down (rain) water abundantly. Then We split the earth
into fragments (soil). And We cause to grow grain in it. And grapes and vegetables. And olives

and date palms. And thick gardens. And fruit and fodder. As provision for you and your cattle, (80:24-32)

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ٦ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ٧ فِي أَيِّ صُورَةٍ مَّا شَاءَ
رَكَّبَكَ ٨

Yā ayyuha'l insānu mā gharraḳa bi Rabbika'l Karīm. Alladhī Khalāqaka fa Sawwāka fa 'Adalak(a). Fī ayyi sūratin mā shā'a Rakkabak(a),

O man! What has deceived you with regard to your Noble Lord? Who Created you, then perfected your shape, then proportioned you right. Into whatever form He Willed, He moulded you, (82:6-8)

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ٥ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ٦ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ٧

Falyanzuri'l insānu mimma khuliq. Khuliqa min māin dāfiq. Yakhruju min bayni's-sulbi wa't-tarāib,

So let man see from what he is created. He is created from gushing water. Which comes out from between the backbones and the breastbones, (86:5-7)

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ١٧ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ١٨ وَإِلَى الْجِبَالِ كَيْفَ
نُصِبَتْ ١٩ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ٢٠

Afalā yanzurūna ila'l ibili kayfa khuliqat. Wa ila's-samā'i kayfa rufi'at. Wa ila'l jibāli kayfa nusibat. Wa ila'l arḍi kayfa sutiḥat,

Do they not look at the camel, how it is created? And at the Heaven, how it has been raised high? And at the mountains, how they are firmly fixed? And at the earth, how it has been spread out? (88:17-20)

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦ إِرَمَ ذَاتِ الْعِمَادِ ٧ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨ وَثَمُودَ
الَّذِينَ جَاءُوا الصَّخَرَ بِالْوَادِ ٩ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠ الَّذِينَ طَعَوْا فِي الْبِلَادِ ١١ فَأَكْثَرُوا
فِيهَا الْفَسَادَ ١٢ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ١٤

Alam tara kayfa fa'ala Rabbuka bi 'Ād. Irama dhāti'l 'imād. Allatī lam yukhlaq mithluhā fī'l-bilād. Wa Thamūdalladhīna jābu's-sakhra bi'l wād. Wa Fir'awna dhi'l awtād. Alladhīna taghaw fī'l bilād. Fa aktharū fiha'l fasād. Fa sabba 'alayhim Rabbuka sawta 'adhāb. Inna Rabbaka labi'l mirsād,

Did you not see what your Lord did with (the people of) 'Ād? And with the people of the excessively tall Iram? (Another meaning: And with the tall columns of Iram?). The like of whom

(which) was never been created in any cities. And (dealt) with (the people of) Thamud who cut out rocks in the valley? And (dealt) with the Pharaoh, the owner of large stakes? These who transgressed in the cities. And then spread much disorder therein. Therefore, your Lord inflicted upon them the whip of scourging punishment with force. Undoubtedly, your Lord is Ever-Watchful, (89:6-14)

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ۚ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ۚ ۘ وَلِسَانًا وَشَفَتَيْنِ ۚ ۙ وَهَدَيْنَاهُ النَّجْدَيْنِ ۚ ۛ

Ayahsabu an-lam yarahū ahad. Alam Naj'al-lahū 'aynayn. Wa lisānan wa shafatayn. Wa Hadaynāhu'n-najdayn,

Does he think that none sees him? Have We not given him two eyes? And a tongue and two lips? And We have shown him the two paths (of good and evil), (90:7-10)

(C) Du'a' (Supplication to Allah ﷻ)

(a) Surah al-Falaq

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ ۱ مِنْ شَرِّ مَا خَلَقَ ۝ ۲ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝ ۳ وَمِنْ شَرِّ النَّفَّاثِ
فِي الْعُقَدِ ۝ ۴ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝ ۵

Qul a'ūdhu bi Rabbi'l-falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin idhā waqab. Wa min sharri'n-naффāthāti fil-'uqad. Wa min sharri hāsadin idhā hasad,

Say (O Beloved Prophet ﷺ)! "I seek refuge with (Allah) the Lord of the daybreak. From the evil of what He has created. And from the evil of darkness when it spreads. And from the evil of women who blow on knots (for magic). And from the evil of an envier when he envies", (113:1-5)

(b) Surah an-Nās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ ۱ مَلِكِ النَّاسِ ۝ ۲ إِلَهِ النَّاسِ ۝ ۳ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ ۴ الَّذِي
يُوسْوِسُ فِي صُدُورِ النَّاسِ ۝ ۵ مِنَ الْجِنَّةِ وَالنَّاسِ ۝ ۶

Qul a'ūdhu bi Rabbi'n-nās. Maliki'n-nās. Ilāhi'n-nās. Min sharri'l waswāsi'l khannās. Alladhī yuwaswisu fī sudūri'n-nās. Mina'l jinnati wa'n-nās,

Say (O Beloved Prophet ﷺ)! “I seek refuge with (Allah) the Lord of mankind. (The) King of mankind. (The) God of mankind. From the evil of the whisperer (the devil), who withdraws (slinks away). The one who whispers (evil suggestions) into the breasts of mankind. (Whether the whisperer is) from the jinn or mankind”, (114:1-6)

6. COMMANDS, PROHIBITIONS, ADVICES, AND OTHER TEACHINGS

(A) Commands and Prohibitions of Allah ﷻ

أَذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

idhhab ilā Fir‘awna innahū taghā, (Allah ﷻ said to Nabi Musā ﷺ): Go to Pharaoh; indeed, he has transgressed, (79:17)

الْأَمْرُ

Al-Amr, the Command (of Allah ﷻ); wa'l-Amr(u), and the Command (of Allah ﷻ), (82:19)

سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَىٰ

Sabbi/hisma Rabbika'l-A‘lā, Glorify (the) Name of your Lord, the Most High, (87:1)

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ

fa amma'l-yatīma falā taq-har, so as for the orphan, do not oppress, (93:9)

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ

wa amma's-sāila falā tanhar, and as for the one who asks (for help), do not repulse him, (93:10)

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

wa amma bi ni‘mati Rabbika fa haddith, and as for the bounty of your Lord, always keep proclaiming it, (93:11)

فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ

fal ya‘budū Rabba hādha'l Bayt, so they (the Quraysh) should worship the Lord of this House (the Ka‘ba), (106:3)

(B) Advices to RasūlAllah ﷺ

سَنُقَرِّئُكَ فَلَا تَنْسَىٰ

Sanuqriuka falā tansā, We will make you recite so you shall not forget, (87:6)

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى

fa dhakkir inna fa‘atiddhhikrā, so remind, surely reminding does profit, (87:9)

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا

fa inna ma‘al ‘usri yusrā, surely, with hardship comes ease, (94:5)

فَإِذَا فَرَغْتَ فَانصَبْ

fa idhā faraghta fansab, so when you are free (after your duties of Prophethood), then strive (in invocation), (94: 7)

(C) Other Teachings of the Qur’ān

(a) Importance of Education, Teaching and Learning

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

Iqra’ Bi’smi Rabbikalladhī khalaaq. Khalaaqa’l-insāna min ‘alaq. Iqra’ wa Rabbuka’l Akram. Alladhī ‘allama bi’l-qalam. ‘Allama’l insāna mā lam ya‘lam,

Recite in the Name of your Lord Who Created. He Created man from a clinging clot (of congealed blood). Recite for your Lord is the Most Generous. Who taught (writing) by the pen. Who taught man what he knew not, (96:1-5)

كَأَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ

kallā law ta‘lamūna ‘ilm al-yaqīn, indeed, if you knew with certainty (the result of piling up more wealth, you would not have craved for it), (102:5)

(b) Da‘wah, Persecution, Battle, and Peace

(i) Before the time of the Prophet ﷺ

Da‘wah

هَلْ أَتَاكَ حَدِيثُ مُوسَى ١٥ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ١٦ أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ١٧ فَقُلْ هَلْ لَكَ إِلَى أَنْ تَزَكَّى ١٨ وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى ١٩ فَارْلُهُ الْآيَةُ الْكُبْرَى ٢٠

Hal atāka *hadīthu* Mūsā. Idh nādāhu Rabbuhū bi'l wādī'l muqaddasi Tuwā. Idhhab ilā Fir'awna innahū *taghā*. Fa qul hallaka ilā an tazakkā. Wa ahdiyaka ilā Rabbika fatakhshā. Fa arāhu'l āyata'l kubrā,

Has there reached you the narrative about Nabi Musā (عليه السلام)? When his Lord called him to the sacred valley of Tuwa, (saying), Go to Pharaoh. Indeed, he has transgressed. And say to him, would you (be willing to) purify yourself? And let me guide you to your Lord so you would fear (Him)? And he (Nabi Musā (عليه السلام)) showed him a great sign, (79:15-20)

Persecution

فَكَذَّبَ وَعَصَى ٢١ ثُمَّ أَدْبَرَ يَسْعَى

Fa kadhdhaba wa 'asā. Thumma adbara yas'ā, But he (Pharaoh) belied and disobeyed. Then he turned his back, striving against (Nabi Musa (عليه السلام)), (79:21-22)

فُقِلَ أَصْحَابُ الْأُخْدُودِ ٤ النَّارِ ذَاتِ الْوُفُودِ ٥ إِذْ هُمْ عَلَيْهَا قُعُودٌ ٦ وَهُمْ عَلَى مَا يَفْعَلُونَ
بِالْمُؤْمِنِينَ شُهُودٌ ٧ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ٨ الَّذِي لَهُ مُلْكُ
السَّمُوتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ٩ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ
يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ١٠

Qutla *ashabu'l ukhdūd*. An-nāri *dhati'l waqūd*. Idh hum 'alayhā qu'ūd. Wa hum 'alā mā yaf'alūna bi'l mu'minīna *shuhūd*. Wa mā naqamū minhum illā an-yu'minū Billāhi'l 'Azīzi'l Hamīd. Alladhī Lahū Mulku's-samāwāti wa'l ardi Wallāhu 'alā kulli *shay'in* *Shahīd*. Innalladhīna fatanu'l mu'minīna wa'l mu'mināti thumma lam yatūbū falahum 'adhābu jahannama walahum 'adhābu'l harīq,

Perished be the companions of the Ditch. Containing the fire full of fuel. When they were sitting near it. And they were witnesses to what they were doing against the believers. And they resented them not, except because they believed in Allah, the Exalted in Might, the Praiseworthy. To Whom belongs the Dominion of the heavens and the earth; and Allah, over all things, is Witness. Indeed, those who persecuted the believing men and believing women and then did not repent will have the punishment of hell, and they will have the punishment of the burning fire, (85:4-10)

Battle

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

Alam tara kayfa fa‘ala Rabbuka bi *ashābi*’l fil. Alam yaj‘al kaydahum fī *tadlīl*. Wa arsula ‘alayhim *tayran* *abābīl*. Tarmīhim bi *hijāratin* min *sijjīl*. Faja‘alahum ka‘asfin ma’kūl,

(O Beloved Prophet ﷺ)! Have you not seen how your Lord dealt with the people of the elephant? Did He not cause their plot to fail? And He sent against them swarms of birds. Striking them with stones of baked clay. And thus He made them (Abraha and his army who wanted to destroy the Ka‘ba) like chewed up straw, (105:1-5)

Peace

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِإِلَافٍ قُرَيْشٍ ۱ إِيْلَفِهِمْ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۲ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۳ الَّذِي أَطْعَمَهُمْ
مِنْ جُوعٍ وَءَامَنَهُمْ مِنْ خَوْفٍ ۴

Li-īlāfi Quraysh. Īlāfihim riḥlatash-shitā’i was-sayf. Fal ya‘budū Rabba Hādha’l-bayt. Alladhī at‘amahum min jū‘in wa āmanahum min *khawf*,

For the covenant (of the security) of the Quraysh. Their security in trade journeys, in winter and in summer. So, let them worship (Allah) the Lord of this House (the Ka‘ba). Who has provided them food against hunger, and has made them safe from fear, (106:1-4)

(ii) In the time of the Prophet ﷺ

Da‘wah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۱ لَا أَعْبُدُ مَا تَعْبُدُونَ ۲ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۳ وَلَا أَنَا عَابِدٌ مَا
عَبَدْتُمْ ۴ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ۵ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ۶

Qul yā ayyuha’l kāfirūn. Lā a‘budu mā ta‘budūn. Walā antum ‘ābidūna mā a‘bud. Walā ana ‘ābidun mā ‘abadtum. Walā antum ‘ābidūna mā a‘bud. Lakum dīnukum waliya dīn,

Say (O Beloved Prophet ﷺ)! "O disbelievers. I do not worship what you worship (the idols). Nor are you worshippers of Whom I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of Whom I worship. For you is your religion, and for me is my religion," (109:1-6)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ١ اللَّهُ الصَّمَدُ ٢ لَمْ يَلِدْ وَلَمْ يُولَدْ ٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤

Qul Huwallāhu Ahad. Allāhu's-Samad. Lam yalid wa lam yūlad. Wa lam ya kullahū kufuwan ahad,

Say (O Beloved Prophet ﷺ)! “He, Allah is One and Only. Allah, the Everlasting Sustainer on Whom all depend. He begot not nor was He begotten. And there is none equal (or comparable) to Him”, (112:1-4)

Persecution

أَرَأَيْتَ الَّذِي يَنْهَى ٩ عَبْدًا إِذَا صَلَّى ١٠

Ara'aytalladhī yanhā. ‘Abdan idhā sallā, Have you seen him (Abu Jahl) who prevents the Ultimate Devotee (Prophet Muhammad ﷺ) when he prays? (96:9-10)

Battle

وَالْعَدِيَّتِ ضَبْحًا ١ فَالْمُورِيَّتِ قَدْحًا ٢ فَالْمُغِيرَتِ صُبْحًا ٣ فَاتَّزَنَ بِهِ نَقْعًا ٤ فَوَسَطْنَ بِهِ جَمْعًا ٥

Wa'l ‘ādiyāti dabhan. Fa'l muriyāti qadhan. Fa'l mughīrāti subhan. Fa atharna bihī naq‘an. Fa wasatna bihī jam‘ā,

By those that sprint (horses of the Sahaba رضي الله عنهم in jihad against the non-believers), snorting. Striking sparks of fire with their hooves. And charging to the raid at dawn. And raise clouds of dust thereby. Then penetrate into the center (of enemy army), (100:1-5)

Peace

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ١ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ٣

Idhā jā'a Nasrullāhi wa'l-fatḥ. Wa ra'aytan-nāsa yadkhulūna fī Dīnillāhi afwājā. Fa sabbiḥ biḥamdi Rabbika wa'staghfirh(u). Innahū kāna Tawwābā,

When there comes the help of Allah (ﷻ) and the Victorious conquest (of Makkah al-Mukarramah). And you see people entering into the (approved) religion of Allah (ﷻ) in

multitudes. Then glorify the Praise of your Lord and seek forgiveness from Him. Indeed, He is Ever-Accepting of repentance, (110:1-3)

(c) Socio-Economic Justice and Injustice

(i) Socio-Economic Justice

فَاكُّ رَقَبَةً

fakku raqabah, freeing a neck, freeing a slave, (90:13)

مَنْ أَعْطَى

man a'tā, who gives (in charity), (92:5)

يُؤْتِي مَالَهُ يَتَزَكَّى

yu'tī mālahū yatazakkā, gives his wealth (in the way of Allāh ﷻ) to purify himself, (92:18)

(ii) Socio-Economic Injustice

وَيْلٌ لِّلْمُطَفِّفِينَ ۚ ۱ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۚ ۲ وَإِذَا كَالُواهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ ۚ ۳

Waylun li'l-muṭaffifin. Alladhīna idhaktālū 'alān-nāsi yastawfūn. Wa idhā kālū hum aw wazanū hum yukhsirūn,

Curse be on those that deal in fraud. They are those who when they take from others, take it in full. But when they give by measure or by weight to others, they give short measure, (83:1-3)

يَكْسِبُونَ

Yaksibūn(a), (ill) earnings, (83:14)

وَلَا تَحْضُوعُونَ عَلَى طَعَامِ الْمَسْكِينِ

wa lā tahāddūna 'alā ta'āmi'l miskīn, and you do not urge one another to feed the poor, (89:18)

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا

wa ta'kulūna't turāṭha aklan lammā, and you consume the inheritance, devouring (it) altogether with greed, (89:19)

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

wa tuhibbūna'l māla hubban jammā, and you love wealth with immense love, (89:20)

(Note: The examples of persecution given in section (b) above are also examples of injustice.)

(d) Barzakh (the Intermediate Realm in the grave)

ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ۚ ٢١ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ۚ ٢٢

Thumma amātahu fa aqbarah. Thumma idhā shā'a ansharah, Then He causes him to die and assigns him a grave. Then when He Wills, raises him up again (on the Day of Judgement), (80:21-22)

وَإِذَا الْقُبُورُ بُعْثِرَتْ

Wa idhā'l qubūru bu'thirat, And when the graves are turned upside down (on the Day of Judgement), (82:4)

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

Afalā ya'lamu idhā bu'thira mā fi'l qubūr(i), So does he not know when what is in the graves is poured out? (100:9)

حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

Hattā zurtumu'l maqābir, Until you (die and) reach the graves, (102:2)

(e) Surah al-'Asr succinctly summarizes basic Islamic teachings

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ٣

Wa'l-'Asr. Inna'l insāna lafi khusr. Illalladhīna āmanū wa 'amilus-sāliḥāti wa tawāsaw bi'l haqqi wa tawāsaw bi's-sabr,

By the time of 'Asr (Another meaning: By the time of the Holy Prophet ﷺ). Surely mankind is in loss. Except those who believe and do righteous deeds, and those who counsel one another to accept the truth, and those who counsel one another to be patient, (103:1-3)

7. ISLAMIC HISTORY

(A) History of the Prophet ﷺ

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ

bali'l ladhīna kafarū fī takdhīb, Nay! The disbelievers (persist) in denying (Prophet Muhammad ﷺ and His Message), (85:19)

الْبَلَدِ

al-balad, the city (of Makkah al-Mukarramah where Prophet Muhammad ﷺ was born), (90:1)

وَأَنْتَ حَلٌّ بِهَذَا الْبَلَدِ

wa anta hillun bi hādhā'l balad, and you (O Beloved Prophet ﷺ) are living in this city, (90:2)

وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى

wa la'l-ākhiratu khayrun laka mina'l-ūlā, and surely the Hereafter is better for you (O Beloved Prophet ﷺ) than this life, (93:4)

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى

wa la sawfa yu'ṭika Rabbuka fa tardā, indeed your Lord will give you (so much) (in the Hereafter) that you will be pleased (the most important thing being his intercession), (93:5)

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

alam yajidka yatīman fa āwā, did He not perceive you an orphan and provide you shelter, (93:6)

وَوَجَدَكَ عَائِلًا فَأَغْنَى

wa wjadaka 'āilan fa aghnā, and He perceived you in need, so He made you self-sufficient (with contentment), (93:8)

الْبَلَدِ الْأَمِينِ

al-baladi'l amīn, the secure city (Makkah al-Mukarramah), (95:3)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Innā Anzalnāhu fī Laylati'l Qadr, Indeed We (Allah ﷻ) sent it down (the Qur'ān to the first heaven) in the Night of Power, (97:1)

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً

Rasūlun-Minallāhi yatlū suḥufan mutahharah, a Prophetic Messenger of Allah (ﷺ) reciting Pure Pages (of Scripture), (98:2)

وَالْعَدِيبِ

wa'l-Ādiyāt(i), By those that sprint (horses of the Sahaba رضي الله عنهم) in jihad against the non-believers), (100:1)

فَوْسَطْنَ بِهِ جَمْعًا

fa wasatna bihī jam'ā, then (horses of the Sahaba رضي الله عنهم) penetrate into the centre (of the enemy army), (100:5)

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

Alam tara kayfa fa'ala Rabbuka bi ashābi'l-fīl. Alam yaj'al kaydahum fī tadlīl. Wa arsala 'alayhim tayran abābīl. Tarmīhim bi hijāratin min sijjīl. Fa ja'alahum ka'asfin ma'kūl,

(O Beloved Prophet ﷺ)! Have you not seen how your Lord dealt with the people of the elephant? Did He not cause their plot to fail? And He sent against them swarms of birds. Striking them with stones of baked clay. And thus He made them (Abraha and his army who wanted to destroy the Ka'ba) like chewed up straw, (105:1-5)

الْبَيْتِ

al-Bayt, the House (the Ka'ba), (106:3)

الْأَبْتَرِ

al-abtar, issueless, without a son (refers to the enemy of the Prophet ﷺ who was taunting the Prophet ﷺ of being left without a son), (108:3)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

idhā jā'a Nasrullāhi wa'l fath, When there comes the Help of Allah (ﷻ) and the Victorious conquest (of Makkah al-Mukarramah), (110:1)

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

wa ra'aytan-nāsa yadkhulūna fī Dīnillāhi afwājā, and you see people entering into the (approved) religion of Allah (ﷺ) in multitudes, (110:2)

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

tabbat yadā Abī Lahabin wa tabb, the two hands of Abu Lahab (the father of flame) have perished and he too has perished, (111:1)

أَبِي لَهَبٍ

Abī Lahab, the father of flame (one of the uncles of the Prophet ﷺ, and his greatest enemies), (111:1)

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ

mā aghna 'anhu māluhū wa mā kasab, his wealth (Abu Lahab's) and what he acquired did not profit him, (111:2)

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ

fī jīdihā hablun min masad, around her neck will be a twisted rope of palm fibre (refers to the wife of Abu Lahab), (111:5)

(B) History of the Ahl al-Bayt and the Sahāba ﷺ

أَعْمَىٰ

a'mā, the blind man (Hadrat 'AbdAllāh ibn Umm Maktum رضى الله عنه), whom the Holy Prophet (ﷺ) appointed as one of the mu'adhdhin in the absence of Sayyidina Bilal (رضي الله عنه), (80:2)

يَسْعَىٰ

yas'ā, he (Hadrat 'AbdAllāh ibn Umm Maktum رضى الله عنه) came eagerly (to learn about Islam from the Holy Prophet ﷺ), (80:8)

وَهُوَ يَخْشَىٰ

wa huwa yakhshā, while he fears (Allah ﷻ), (80:9)

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

Rady Allāhu ‘anhum wa Radū ‘Anhu, Allah (ﷻ) is well-pleased with them and they are well-pleased with Him (as their Lord) (this is the attribute of the Ahlu’l Bayt, the Family of the Prophet ﷺ and the *Sahāba*, his Companions (رضي الله عنهم), (98:8)

(C) History of the previous Prophets ﷺ and their times

حَدِيثُ مُوسَى

hadīthu Mūsā, the narrative about Nabi Musa (عليه السلام), (79:15)

إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى

idh nādāhu Rabbuhū bi’l-wādi’l muqaddasi Tuwā, when his Lord called him to the sacred valley of Tuwa, (79:16)

إِذْ هَبَّ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

idhhab ilā Fir‘awna innahū *taghā*, You (Nabi Musa (عليه السلام)) go to the Pharoah, who has rebelled, (79:17)

شَيْطَانٍ رَّجِيمٍ

shaytānin rajīm(in), devil, expelled (from the heavens), an evil spirit, accursed, (81:25)

أَصْحَابُ الْأُخْدُودِ

ashābul ukhdūd, the people of the ditch, (85:4)

حَدِيثُ الْجُنُودِ

hadīthu’l junūd, the history of the armies, (85:17)

فِرْعَوْنَ

Fir‘awn, Pharaoh (the king who was the enemy of Nabi Musa (عليه السلام), (85:18), (89:10)

ثَمُودَ

Thamūd, (the people of) Thamud, (85:18), (89:9), (91:11)

عَادٍ

‘Ād, (the people of) Ād, (89:6)

إِرَمَ

Iram(a), the people of Iram, (89:7)

ذَاتِ الْعِمَادِ

Dhāti’l ‘imād, (excessively tall) like (high) pillars (the people of Iram), (89:7)

جَابُوا الصَّخْرَ بِالْوَادِ

Jabū’*s*-sakhra bi’l wād, (the Thamud) hewed out rocks in the valley (to make dwellings), (89:9)

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

kadhhabat Thamūdu bi-taghwāhā, the people of Thamud rejected (Allah’s Messenger *Salih* عليه السلام) due to their rebellion, (91:11)

إِذْ أَنْبَعَتْ أَشْقَاهَا

idhin ba’atha ashqāhā, when the most wicked of them was sent forth, (91:12)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

fa qāla lahum Rasūlullāhi Nāqatallāhi wa suqyāhā, but the Messenger of Allah (Nabi *Salih* عليه السلام) said to them, “(It is) the she-camel of Allah (ﷻ) and her (day to) drink”, (91:13)

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

fa kadhhabūhu fa ‘aqarūhā fa damdama ‘alayhim Rabbuhum bidhanbihim fa sawwāhā,

but they denied him, and they hamstrung her. So their Lord destroyed them for their sin and levelled them (their town to the ground), (91:14)

رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

rihlata’sh-shitā’i was-sayf, the (trade) journeys (of the Quraysh) in winter and summer, (106:2)

الْبَيْتِ

al-Bayt, the House (the Ka‘ba), (106:3)

8. TITLES OF MUSLIMS AND ABOUT THOSE WHO HAVE GONE ASTRAY

(A) Titles of Muslims

لِّلْمُتَّقِينَ

(li'l)-muttaqīn(a), (for the) God-fearing people, (for the) pious, (78:31)

الْأَبْرَارَ

al-abrār(a), the righteous, the virtuous, (82:13)

الْمُتَنَفِّسُونَ

al-mutanāfisūn(a), those who are aspirers, (83:26)

الْمُقَرَّبُونَ

al-muqarrabūn(a), those drawn near (to Allah ﷻ) (not in a physical sense but in a qualitative sense), (83:28)

بِالْمُؤْمِنِينَ

(bi'l)-mu'minīn(a), (by the) Muslim believers, (by the) Muslim men, (85:7), (85:10)

الْمُؤْمِنَاتِ

al-mu'mināt(i), the believing Muslim women, (85:10)

عَبْدًا

'abd(an), Allah's Ultimate Devotee, (96:10)

(B) About Those Who Have Gone Astray

ضَالُّونَ

dāllūn, those who have gone astray, (83:32)

الْمُشْرِكِينَ

al-mushrikīn, the polytheists, (98:1)

الْوَسْوَاسِ

al-waswās, the whisperer (the devil), (114:4)

الْخَنَاسِ

al-khannās, who withdraws, who slinks away (the devil), (114:4)

9. GOOD DEEDS AND BAD DEEDS

(A) Good Deeds

يَخْشَى

yakhshā, fears (Allah ﷻ), is in reverential awe (of Allah ﷻ), (79:26)

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ

wa ammā man khāfa maqāma Rabbiḥī, and as for him who fears to stand before his Lord (on the Day of Judgement), (79:40)

وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ

wa naha'n-nafsa 'ani'l hawā, and restrained his lower self from evil desires, (79:40)

جَاءَكَ

jā'aka, came to you (O Beloved Prophet ﷺ, to learn from you), (80:8)

ذَكَرَهُ

dhakara(hū), remember (it, the Qur'an), (80:12)

مِنْكُمْ أَنْ يَسْتَقِيمَ

minkum an yastaqīm(a), among you who wills to go straight, (81:28)

إِذَا تُلِّيَ عَلَيْهِ ءَايَاتُنَا

idhā tutlā 'alayhi Āyātunā, when Our Verses are recited to him, (83:13)

قُرِئَ عَلَيْهِمُ الْقُرْءَانُ

quri'a 'alayhimu'l Qur'ānu, the Qur'an is recited to them, (84:21)

يُؤْمِنُوا بِاللَّهِ

yu'minū Billāh, believed in Allāh (ﷻ), (85:8)

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ

Innalladhīna āmanū wa 'amilu's sālihāt(i), Surely, those who believe and do righteous good deeds, (85:11)

الذِّكْرَى

adh-dhikrā, the admonition, (87:9)

ذَكَرَ اسْمَ رَبِّهِ

dhakarasma Rabbihi, remembers the Name of his Lord, (87:15)

فَصَلَّى

fa sallā, and prays, (87:15)

فَكَ رَقَبَةٍ

fakku raqabatin, freeing a neck, freeing a slave, (90:13)

إِطْعَمَ

ir'āmun, feeding (people), (90:14)

وَتَوَاصَوْا بِالصَّبْرِ

wa tawāsaw bi's-sabr(i), and counselled one another to patiently persevere, (90:17)

وَتَوَاصَوْا بِالْمَرْحَمَةِ

wa tawāsaw bi'l-marhamah, and counselled one another to be merciful, (90:17)

مَنْ زَكَّاهَا

man zakkāhā, who purified it (the heart of its diseases such as malice, arrogance, envy, bad thoughts and so on), (91:9)

مَنْ أَعْطَى

man a'tā, who gives (in charity), (92:5)

وَاتَّقَى

wattaqā, and feared Allāh (ﷻ), and was in reverential awe of Allāh (ﷻ), (92:5)

وَصَدَّقَ بِالْحُسْنَى

wa saddaqa bi'l husnā, and believed in the Best, (92:6)

يُؤْتِي مَالَهُ يَتَزَكَّى ۝ ١٨ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۝ ١٩

yu'tī mālahū yatazakkā. wa mā li *a*hadin 'indahū min ni'matin tujzā, gives his wealth (in the way of Allāh ﷻ) to purify himself. And he owes no favour to anyone to be paid back, (92:18-19)

أَمَرَ بِالتَّقْوَى

amara bi't-taqwā, enjoins piety, (96:12)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ

Laylatu'l Qadri *khayrun min alfi shahr*, the Night of Power is better than a thousand months (in reward for good deeds), (97:3)

يَتْلُوا صُحُفًا مُّطَهَّرَةً

yatlū su/hufan mutahharah, reciting Pure Pages (of Scripture), (98:2)

خَيْرًا

khayran, good (deed), (99:7)

وَتَوَاصَوْا بِالْحَقِّ

wa tawāsaw bi'l haqq(i), and counselled one another to accept the truth, (103:3)

وَتَوَاصَوْا بِالصَّبْرِ

wa tawāsaw bis-sabr(i), and counselled one another to patiently persevere, (103:3)

(B) Bad Deeds

كَذَّبُوا

kadhdhabū, they belied (Our Signs), (78:28)

لَعَوْا

laghw(an), idle talk, vain words, (78:35)

طَغَى

taghā, he has rebelled, transgressed (refers to Fir'awn), (79:17)

فَكَذَّبَ

fa kadhdhaba, but he belied (refers to Fir'awn), (79:21)

عَصَى

‘asā, he disobeyed (refers to Fir‘awn), (79:21)

أَدْبَرَ

adbara, he (Fir‘awn) turned his back (to Nabī Mūsā عليه السلام), (79:22)

يَسْعَى

yas‘ā, he (Fir‘awn) strove against (Nabī Mūsā عليه السلام), (79:22)

وَأَثَرَ الْحَيَاةِ الدُّنْيَا

wa āthara’l hayāta’d-dunyā, and preferred the life of this world (over the Hereafter), (79:38)

الْهَوَى

al-hawā, evil desires, lusts (of the lower self), (79:40)

الْمَوْءُودَةُ

al-maw’ūdatu, the baby girl (who was) buried alive; female (infant) buried alive, (some Arabs used to bury their baby girls alive. Prophet Muhammad ﷺ put an end to this barbaric practice), (81:8)

بِأَيِّ ذَنْبٍ قُتِلَتْ

bi ayyi dhanb(in) qutilat, for what sin was she (the baby girl) killed? (81:9)

تُكَذِّبُونَ بِالَّذِينَ

tukadhdhibūna bi’d-dīn(i), you deny the Recompense (in the Hereafter), (82:9)

يُخْسِرُونَ

yukhsirūn, give short measure, (83:3)

يَكْسِبُونَ

yaksibūn, they (the non-believers) were acquiring (bad deeds), (83:14)

يَضْحَكُونَ

yadhakūn, (the non-believers) laughing (in mockery), (83:29)

يَتَغَامَزُونَ

yataghāmazūn(a), they winked at one another (in mockery at Muslims), (83:30)

فَكِهِينَ

fakihīn(a), jesting (against Muslims), (83:31)

ظَنَّ أَنْ لَنْ يَحُورَ

zanna an lan yahūra, he thought that he would never come back (to Allah ﷻ on the Day of Judgement), (84:14)

لَا يَسْجُدُونَ

lā yasjudūn, (they) do not prostrate (to worship Allāh ﷻ), (84:21)

مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ

mā yaf'alūna bi'l mu'minīn(a), (what the non-believers) were doing to the believers (in ancient history before the Prophet ﷺ, burning them, persecuting them), (85:7)

فَتَنُّوْا

fatānū, (those who) put into trial (the believing men and believing women in ancient history, by torturing them, burning them, and persecuting them), (85:10)

لَمْ يَتُوبُوا

lam yatūbū, (those who) do not turn in repentance (to Allāh ﷻ), (85:10)

يَكِيدُونَ كَيْدًا

yakīdūna kaydā, (the disbelievers) are planning their own (devious) plan, (86:15)

طَغَوْا فِي الْبِلَادِ

taghaw fī'l-bilād, transgressed in the cities, (89:11)

الْفَسَادَ

al-fasād, the corruption, mischief, (89:12)

لَا تُكْرِمُونَ الْيَتِيمَ

lā tukrimūna'l yatīm, you do not honour the orphan, (89:17)

وَلَا تَحْضُونَ عَلَى طَعَامِ الْمَسْكِينِ

wa lā tahāddūna ‘alā ta‘āmi’l miskīn, and you do not urge one another to feed the poor, (89:18)

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا

wa ta’kulūna’t turātha aklan lammā, and you consume the inheritance, devouring (it) altogether with greed, (89:19)

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

wa tuḥibbūna’l māla hubban jammā, and you love wealth with immense love, (89:20)

فُجُورَ

fujūr, wickedness, (91:8)

بِطَغْوَاهَا

bi taghwā hā, in its transgression, (91:11)

فَكَذَّبُوهُ

fa kadhdhabūhu, but they (Thamud) belied him (Nabi Salih ﷺ), (91:14)

فَعَقَرُوهَا

fa ‘aqarūhā, and they killed it (the she-camel which they were advised to provide drink), (91:14)

بِذَنبِهِمْ

(bi) dhanbi (him), (for) (their) sin, (91:14)

كَذَّبَ بِالْحُسْنَىٰ

kadhdhaba bi’l husnā, belied the Best, (92:9)

أَرَأَيْتَ الَّذِي يَنْهَىٰ ٩ عَبْدًا إِذَا صَلَّىٰ ١٠

ara’aytalladhī yanhā. ‘abdan idhā sallā, have you seen the one who prevents Allah’s Ultimate Devotee when he Prays (at the Ka’ba), (96:9-10)

كَذَّبَ وَتَوَلَّىٰ

kadhdhaba wa tawallā, belies (the Prophet ﷺ), and turns away, (96:13)

شَرًّا

sharran, evil (deed), (99:8)

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

inna'l insāna li-Rabbihī la kanūd, indeed (disbelieving) man is very ungrateful towards his Lord, (100:6)

أَلْهَكُمُ النَّكَاتُ

al-hākumu'ttakāthur, the mutual rivalry for more (wealth) diverts you (from Allah ﷻ), (102:1)

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ

alladhī jama'a mālan wa 'addadah, who amasses wealth and counts it over and over, (104:2)

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ

yahsabu anna mālahū akhladah, who thinks that his wealth will make him live forever, (104:3)

يُكَذِّبُ بِالْذِّينِ

yukadhdhibu bi'd-dīn, belies the religion, (107:1)

يَدُوعُ الْيَتِيمَ

yadu'u'l-yatīm, drives away the orphan, (107:2)

وَيَمْنَعُونَ الْمَاعُونَ

wa yamna'una'l-mā'ūn, and refuses to lend even the things of daily use (to others when they ask), (107:7)

شَرِّ حَاسِدٍ

sharri hāsīd(in), the evil of an envier, (113:5)

حَسَدَ

hasad, envy, (113:5)

10. GOOD ATTRIBUTES AND BAD ATTRIBUTES

(A) Good Attributes

لِّلْمُتَّقِينَ

(li'l)-muttaqīn, (for the) God-fearing people, (for the) pious, (78:31)

يُزَكَّى

yazzakkā, he might be purified, (80:3)

يَخْشَى

yakhshā, has fear (of punishment by Allah ﷻ, for sins), (80:9)

الَّذِينَ ءَامَنُوا

alladhīna āmanū, those who believed, (83:29), (83:34), (84:25), (90:17)

نَاصِرٍ

nāsir, helper, (86:10)

لِّذِي حِجْرٍ

lidhī hijr, those with understanding, (89:5)

النَّفْسُ الْمُطْمَئِنَّةُ

an-nafs u'l-mutmainnah, the peaceful soul, the tranquil soul, (89:27)

رَاضِيَةً مَّرْضِيَّةً

Rādiyyatan mardīyyah, well-pleased (with Allah ﷻ as their Lord), well-pleasing (to Him), (89:28)

عِبَادِي

‘Ibādī, My (Allah’s ﷻ) chosen devotees, (89:29)

تَقْوَى

taqwā, righteousness, piety, (91: 8)

قَدْ أَفْلَحَ

qad aflaha, surely he succeeded, (91: 9)

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى

illabtighā'a wajhi Rabbihi'l-A'lā, except seeking the Countenance of his Lord, the Most High, (92:20)

عَلَى الْهُدَى

‘ala'l-hudā, (he is) upon guidance, (96:11)

حُنَفَاءَ

hunafā'a, sincerely upright, (as people of pure natural belief), (98:5)

خَيْرُ الْبَرِيَّةِ

khayru'l bariyyah, the best of creatures, (98:7)

(B) Bad Attributes

لِلطَّاغِيْنَ

li't-tāghīn, (for) the transgressors, (78:22)

الْكَافِرُ

al-kāfir, the non-believer (in Islam), (78:40)

مَا أَكْفَرَهُ

mā akfara hū, how ungrateful he is, (80:17)

الْفَجْرَةُ

al-fajarah, the evil-doer, (80:42)

غَرَّكَ

gharraka, deceived you; has seduced you, (82:6)

الْفُجَّارَ

al-fujjār(a), the wicked, (82:14)

مُطَفِّفِينَ

mu'affifin, those who deal in fraud, (83:1)

لِّلْمُكَذِّبِينَ

li'l-mukadhhibin, (to) the beliers, (83:10)

مُعْتَدٍ أَثِيمٍ

mu'tadin athim, sinful transgressor, (83:12)

أَجْرَمُوا

ajramū, (those who) committed sins, the culprits, (83:29)

ضَالُّونَ

dallūn, those who have gone astray, (83:32)

لَا يُؤْمِنُونَ

lā yu'minūn, do not believe, (84:20)

فِي تَكْذِيبٍ

fi takdhīb, (the non-believers persist) in denial, (85:19)

الْأَشَقَى

al-ashqā, the most ill-fated one, (87:11), (92:15)

مَنْ تَوَلَّى

man tawallā, who turns away (from the Prophet ﷺ), (88:23)

طَغَوْنَهَا

taghwāhā, their transgression, (91:11)

مَنْ بَخِلَ

man bakhila, who was miserly, (92:8)

وَأَسْتَغْنَى

wa'staghnā, and considered himself self-sufficient, and considered himself independent of Allah

(ﷻ), (92:8)

لَيَطْغَى

la ya^tghā, is surely rebellious, (96:6)

كُذِبَ

kā^dhibatin, lying, (96:16)

خَاطِنَةٌ

khā^ri'ah, sinful, (96:16)

الْمُشْرِكِينَ

al-mush^rikīn, the polytheists, (98:1)

شَرُّ الْبَرِيَّةِ

shar^ru'l bariyyah, worst of creatures, (98:6)

لَكَوُدٌ

la kanūd, very ungrateful, (100:6)

هُمَزَةٌ

humazah, slanderer, (104:1)

لُْمَزَةٌ

lumazah, backbiter, (104:1)

وَلَا يَحْضُ عَلَى طَعَامِ الْمِسْكِينَ

wa lā yahuddu 'alā ta'āmil miskīn, and does not encourage the feeding of the poor, (107:3)

الَّذِينَ هُمْ يُرَاءُونَ

alladhīna hum yurā'ūn, those who show off (in the Prayer and in good deeds), (107:6)

النَّافِثَاتِ

an-naffāthāti, the women who blow on knots (for magic), (113:4)

حَاسِدٍ

hāsīd(in), envier, (113:5)

11. ALLAH'S CREATIONS

(Other than those already mentioned, such as the Prophets ﷺ, Paradise, hell, the angels and so on) (let us appreciate and do fikr (contemplate) about them)

(A) People

خَلَقْنَاكُمْ

Khalaqnā kum, We (Allah ﷻ) have created you all, (78:8)

أَزْوَاجًا

azwāj(ā), pairs (male and female), (Allah ﷻ created things in pairs), (78:8)

الْمَرءُ

al-mar'(u), man, (78:40), (80:34)

الْإِنْسَانُ

al-insān, mankind, man, (79:35), (80:17), (82:6), (84:6), (86:5), (89:15), (90:4), (95:4), (96:2), (99:3), (100:6)

أَخِيهِ

akhī (hi), (his) brother, (80:34)

أُمِّهِ

ummi (hī), (his) mother, (80:35)

أَبِيهِ

abī (hi), (his) father, (80:35)

صَحْبَتِهِ

sāhībati (hī), (his) spouse, (80:36)

بَنِيهِ

banī (hi), (his) children, (80:36)

نَفْسٍ

nafs (un), soul, self, (81:14), (82:5), (86:4), (91:7)

النَّاسِ

an-nās(i), the people, (83:2), (114:1,2,3,5,6)

al-awwalīn, (of) the former people, (83:13)	الْأَوَّلِينَ
al-abrār(i), the righteous, (83:18)	الْأَبْرَارِ
al-mutanāfisūn(a), those who are aspirers, (83:26)	الْمُتَنَفِّسُونَ
ahl, family, (83:31), (84:9)	أَهْلٍ
‘Ād, (the people of) ‘Ād, (89:6)	عَادٍ
Iram(a), the people of Iram, (89:7)	إِرَمَ
<u>Thamūd</u> , (the people of) Thamūd, (89:9)	ثَمُودَ
al-yatīm, the orphan, (89:17)	الْيَتِيمَ
al-miskīn, the needy, (89:18)	الْمِسْكِينَ
wālid, father, (90:3)	وَالِدٍ
wa mā walad(a), and his progeny, (90:3)	وَمَا وَلَدَ
yatīm(an) <u>dhā</u> maqrabah, orphan near of kin, (90:15)	يَتِيمًا ذَا مَقْرَبَةٍ
adh- <u>dhakar</u> (a), the male, (92:3)	الذَّكَرَ

الْأُنثَى

al-unthā, the female, (92:3)

عَبْدًا

‘abd(an), a bondman, Ultimate Devotee (of Allah ﷻ), (96:10)

شَهِيدٌ

Shahīd(un), witness, (100:7)

قُرَيْشٌ

Quraysh, the largest tribe in Makkah al-Mukarramah, (106:1)

(B) Allah’s Gifts To People

يَدَاهُ

yadā(hu), (his) two hands, (78:40)

قُلُوبٌ

qulūb, hearts, (79:8), (83:14)

أَبْصَارٌ

absār, gazes, (79:9)

عِظَامًا

‘izām(an), bones, (79:11)

نُطْفَةٍ

nutfah, a drop of fluid (from which man is created), (80:19)

وُجُوهُ

wujūh, faces, (80:38), (80:40), (83:24), (88:2)

يَمِينٍ

yamīn(i), right hand, (84:7)

ظَهْرٌ

zahr, back, (84:10), (94:3)

as-sulb(i), the back bone, (86:7)	الْصُّلْبِ
at-tar'āib, the ribs, (86:7)	الْثَّرَائِبِ
al-hayāt, the life, (87:16)	الْحَيَاةِ
‘aynayn, two eyes, (90:8)	عَيْنَيْنِ
lisān(an), a tongue, (90:9)	لِسَانًا
shafatayn, two lips, (90:9)	شَفَتَيْنِ
raqabah, neck, (90:13)	رَقَبَةً
as-sabr(i), patience, patient endurance; bi's-sabr(i), to patience, (90:17, 103:3)	الصَّبْرِ
al-marḥamah, compassion; bi'l-marḥamah, to compassion, (90:17)	الْمَرْحَمَةِ
sadr, bosom, (94:1)	صَدْرٍ
‘alaq, a clot (of blood), (96:2)	عَلَقٍ
nāsiyah, forelock, (96:16)	نَاصِيَةٍ
‘ilm al-yaqīn, knowledge of certainty, (102:5)	عِلْمَ الْيَقِينِ

عَيْنَ الْيَقِينِ

‘ayna’l yaqīn, the eye of certainty, (102:7)

الْحَقِّ

al-*haqq*, the truth, (103:3)

جِدٍ

jīd(i), neck, (111:5)

(C) **The earth and what it has**

الْأَرْضِ

al-*ard*, the earth, (78:6), (79:30), (84:3), (85:9), (86:12), (88:20), (89:21), (91:6), (99:1)

جِبَالٍ

jibāl, the mountains, (78:7), (79:32), (81:3), (88:19)

الَّيْلِ

al-layl, the night, (78:10), (81:17), (84:17), (89:4), (91:4), (92:1), (93:2)

النَّهَارِ

an-nahār, the day, (78:11) (91:3), (92:2)

الْمُعْصِرَاتِ

al-mu‘sirāt(i), rain cloud, (78:14)

مَاءٍ

mā’, water (refers to rainwater), (78:14), (79:31), (86:6)

حَبًّا

habb(an), grain, (78:15), (80:27)

نَبَاتًا

nabāt(ā), vegetables, plants, (78:15)

جَنَّاتٍ

jannāt(in), gardens, (78:16)

تُرَابًا

turāb(ā), dust, (78:40)

الْوَادِ الْمُقَدَّسِ طُوًى

al-wādi'l Muqaddas(i) Tuwā, the Sacred Valley of Tuwa (79:16)

ضُحًى

duhā, morning brightness, (79:29)

مَرْعًى

mar'ā, pasture, (79:31)

مَتَاعًا

matā'(an), a provision, (79:33), (80:32)

أَنْعَمَ

an'ām, cattle, livestock, (79:33), (80:32)

الْحَيَاةَ الدُّنْيَا

al-hayāta'd-dunyā, the life of this world, (79:38)

عَشِيَّةً

'ashīyyah, an evening, (79:46)

طَعَامٍ

ta'ām(i), food, (80:24)

عِنَبًا

'inab(an), grapes, (80:28)

فَضْبًا

qadb(an), herbs, (80:28)

زَيْتُونًا

zaytūn(an), olives, (80:29)

نَخْلًا

nakhl(an), date palms, (80:29)

<i>hadāi(qa)</i> , gardens, (80:30)	حَدَائِقَ
<i>fākihah</i> , fruits, (80:31)	فُكِهَةٌ
<i>abb(ā)</i> , fodder, (80:31)	أَبَا
<i>al-‘ishāru</i> , full-term she-camels, (ten months with young), (81:4)	الْعِشَارُ
<i>al-wu/hūshu</i> , the wild beasts, (81:5)	الْوُحُوشُ
<i>al-bi/hāru</i> , the seas, (81:6), (82:3)	الْبَحَارُ
<i>as-subh(i)</i> , the dawn, (81:18), (100:3)	الصُّبْحُ
<i>ufuqi’l-mubīn(i)</i> , the clear horizon, (81:23)	أُفُقُ الْمُبِينِ
<i>ash-shafaq</i> , the afterglow of sunset, (84:16)	الشَّفَقُ
<i>an-nār(i)</i> , the fire, (85:5)	النَّارُ
<i>ad-dunyā</i> , the world, (87:16)	الدُّنْيَا
<i>al-ibil</i> , the camel, (88:17)	الْإِبِلِ
<i>al-fajr</i> , the dawn, (89:1)	الْفَجْرِ

أَيَّالٍ عَشْرٍ

layālin ‘ashhr, (the first) ten nights (of the month of Dhu’l *H*ijjah), (89:2)

الصَّخَرِ

as-sakhr, the rocks, (89:9)

الْوَادِ

al-wād, the valley, (89:9)

رِزْقٍ

rizq, provision, livelihood, (89:16)

الْمَالِ

al-māl, wealth, (89:20)

الْبَلَدِ

al-balad, the city (Makkah al-Mukarramah), (90:1)

التِّينِ

at-tīn, the fig, (95:1)

الزَّيْتُونِ

az-zaytūn, the olive, (95:1)

طُورٍ سِينِينَ

Tūri Sīnīn, Mount Sinai, (95:2)

لَيْلَةُ الْقَدْرِ

Laylatu’l Qadr, the Night of Power, (97:2, 3)

أَلْفِ شَهْرٍ

alfi shahr, a thousand months, (97:3)

سَلَامٍ

salām, peace (greeting of “peace” by the angels who greet the Muslims on Laylatu’l Qadr),
(97:5)

مَطْلَعِ الْفَجْرِ

maṭla‘il fajr, rising of the dawn, (97:5)

ذَرَّ

dharra, minutest particle, speck of dust, (99:7)

نَفَعَا

naq‘an, (a trail of) dust, (100:4)

الْعِهْنِ

al-‘ihn, wool, (101:5)

الْفِيلِ

al-fīl, the elephant, (105:1)

الشِّتَاءِ

ash-shit’ā, the winter, (106:2)

الصَّيْفِ

as-sayf, the summer, (106:2)

الْحَطَبِ

al-*h*atab, the firewood, (111:4)

مَّسَدٍ

masad, palm fibre, (111:5)

حَبْلِ

*h*abl, rope, (111:5)

الْفَلَقِ

al-falaq, the dawn, (113:1)

غَاسِقٍ

ghāsiq(in), darkness, (113:3)

(D) The Universe

(Muslims studied astronomy and historically lead the world in astronomy when they contemplated about these verses of the Holy Qur’an)

سِرَاجًا وَهَّاجًا

sirāj(an) wahhāj(ā), a shining lamp (refers to the sun), (78:13)

السَّمَاءُ

as-samā', the heaven, (78:19), (79:27), (81:11), (82:1), (84:1), (85:1), (86:1), (88:18), (91:5)

سَمَكٌ

samk, vault, canopy, height (of the heaven), (79:27)

الشَّمْسُ

ash-shams(u), the sun, (81:1), (91:1)

النُّجُومُ

an-nujūm(u), the stars, (81:2)

الْخُنُسُ

al-khunnas(i), the receding stars, (81:15)

الْجَوَارِ الْكُنَّسِ

al-jawāri'l kunnas(i), the stars that run (their courses) and disappear, the stars which rise and set, (81:16)

الْكَوَاكِبُ

al-kawākib(u), the stars, (82:2)

الْقَمَرُ

al-qamar, the moon, (84:18), (91:2)

الْبُرُوجُ

al-burūj, the constellation of stars, (85:1)

السَّمَوَاتِ

as-samāwāt, the heavens, (85:9)

الطَّارِقِ

at-tāriq, the night-comer (the star), (86:1)

النَّجْمُ

an-najm, the star, (86:3)

(E) Other Creations of Allah ﷻ

nawm, sleep, (78:9)	نَوْمٌ
sarāb(ā), (what appears as) a mirage, (78:20)	سَرَابًا
kulla <u>shay</u> (in), everything, (78:29)	كُلِّ شَيْءٍ
matā‘(an), benefit, provision, (79:33)	مَتَاعًا
as-sabūl, the way (of delivery out of the mother’s womb), (80:20)	السَّبِيلَ
nadrata, splendour, (83:24)	نَضْرَةً
an-na‘īm, the bliss, (83:24)	النَّعِيمِ
<u>khitām</u> , seal, (83:26)	خِتَمٌ
misk, musk, (83:26)	مِسْكٌ
<u>shāhid</u> , the witness, (85:3)	شَاهِدٍ
ma <u>sh</u> hūd, the witnessed, (85:3)	مَشْهُودٍ
a <u>sh</u> - <u>shaf</u> ‘, the even, (89:3)	الشَّفَعِ
	الْوَتْرِ

al-watr, the odd, (89:3)

النَّفْسُ الْمُطْمَئِنَّةُ

an-nafsu'l mutmainna, the peaceful soul, the contented soul, (89:27)

ضَحَلَهَا

duhā(hā), (its, the sun's) morning brightness, (91:1), (93:1)

لِلْآخِرَةِ

al-Ākhirah, the Hereafter, (la'l Ākhira(tu), Surely, the Hereafter), (93:4)

نِعْمَةٍ

ni'mati, the favours (of your Lord), (93:11)

عُسْرٍ

'usr, difficulty, (94:5, 6)

يُسْرٍ

yusr, ease, (94:5, 6)

أَجْرٍ

ajr(un), reward, (95:6)

طَيْرًا أَبَابِيلَ

tayran abābīl, swarms of birds, (105:3)

الْجِنِّ

al-jinn, the jinn, (114:6)

12. LEARNING ARABIC GRAMMAR FROM JUZ ‘AMMA OF THE QUR’ĀN

(A) Names of Surahs

Name of Surah	Surah #	Name of Surah	Translation
النَّبَأُ	78	An-Naba’	The Great News
النَّازِعَات	79	An-Nāzi‘āt	Those (Angels) who Pull Out (the Souls)
عَبَسَ	80	‘Abasa	He Frowned
التَّكْوِيْن	81	At-Takwīr	The Folding up (of the Sun) (on the Day of Judgement)
الْإِنْفِطَار	82	Al-Infizār	The Cleaving Asunder (of the Sky) (refers to the Day of Judgement)
المُطَفِّفِيْنَ	83	At-Taṭfīf, Al-Mutaffifīn	The Giving of Short Measure, Defrauding, Those who Give Short Measure, The Defrauders
الْإِنْشِقَاق	84	Al-Inshiqāq	The Splitting Asunder (of the Heaven) (refers to the Day of Judgement)
الْبُرُوج	85	Al-Burūj	The Zodiacal Signs, The Mansions of the Stars, The Constellations of the Stars
الطَّارِق	86	At-Tāriq	The Night Comer, The Nightly Star
الْأَعْلَى	87	Al-A‘lā	The Most High (Allah ﷻ)
الْغَاشِيَةِ	88	Al-Ghāshiyah	The Overwhelming Event (refers to the Day of Judgement)

الفَجْر	89	Al-Fajr	The Dawn
البَد	90	Al-Balad	The City (of Makkah al-Mukarramah)
الشَّمْس	91	Ash-Shams	The Sun
الَّيْل	92	Al-Layl	The Night
الضُّحَى	93	Ad-Duhā	The Bright Morning Sunlight, The Morning Hours
أَلَمْ نَشْرَحْ	94	Al-Inshirāh, Alam Nashrah	The Expansion (of the Heart)
النِّين	95	At-Tīn	The Fig
العَق	96	Al-‘Alaq	The Clot (of blood)
القَدْر	97	Al-Qadr	The Night of Destiny (in the month of Ramadan), The Night of Power
البَيِّنَة	98	Al-Bayyinah	The Clear Proof, The Clear Evidence
الزَّلْزَلَة	99	Az-Zalzalah Az-Zilzāl	The Earthquake (refers to the Day of Judgement)
العَادِيَات	100	Al-‘Ādiyāt	Those That Run, The Chargers, The Horses (of the Sahaba ﷺ in Battle)
القَارِعَة	101	Al-Qāri‘ah	The Frightening Calamity, The Striking Calamity (refers to the Day of Judgement)

التَّكَاثُرُ	102	At-Takāthur	The Piling Up, Rivalry in Worldly Increase, The Competition to Accumulate Wealth
العَصْرُ	103	Al-‘Asr	The Time, The Declining Day, The Time (of ‘Asr)
الهُمَزَة	104	Al-Humazah	The Slanderer, The Traducer
الفِيل	105	Al-Fīl	The Elephant
الْقُرَيْشُ	106	Al-Quraysh	The (People of) Quraysh
المَاعُونُ	107	Al-Mā‘ūn	The Articles of Use, Small Kindness, The Neighbourly Assistance
الكَوْثَرُ	108	Al-Kawthar	The Abundance of Good
الْكَافِرُونَ	109	Al-Kāfirūn	The Disbelievers
النَّصْرُ	110	An-Nasr	The (Ultimate) Help (from Allah ﷻ)
الْهَبِ	111	Al-Lahab	The Flame
الإِخْلَاصُ	112	Al-Ikhlās	The Sincerity, The Unity, Purity of Faith
الْفَلَقُ	113	Al-Falaq	The Daybreak, The Dawn
النَّاسُ	114	An-Nās	Mankind

(B) Hurūf al-Qamariyyah and Hurūf ash-Shamsiyyah

(a) Selected words for the 14 Hurūf al-Qamariyyah

ا	al-Akram, the Most Generous (Allah ﷻ), (96:3)	الْأَكْرَمُ
ب	al-Bayyinah, the Clear Evidence (refers to the Prophet ﷺ), (98:1)	الْبَيِّنَةُ
ج	al-Jannah, Paradise, (79: 41)	الْجَنَّةُ
ح	al-Haqq, the True reality (of the Day of Judgment), (78:39)	الْحَقُّ
خ	al-khannās, the one who withdraws (refers to shayṭān, the devil), (114:4)	الْخَنَّاسِ
ع	al-‘Azīz, the All-Mighty (Allah ﷻ), (85:8)	الْعَزِيزِ
غ	al-Ghafūr, the Most Forgiving (Allah ﷻ), (85:14)	الْغَفُورُ
ف	al-fajr, the dawn, (97:5)	الْفَجْرِ
ق	al-Qadr, the Decree, the Destiny, (97:1)	الْقَدْرِ
ك	al-kawthar, abundant good; the overflowing abundance which Allah ﷻ gave to Prophet Muhammad ﷺ which includes the river of Kawthar in Paradise, (108:1)	الْكَوْثَرِ
م	al-muttaqīn, the God-fearing, (li'l-muttaqīn, for the God-fearing) (78:31)	لِلْمُتَّقِينَ
هـ	al-hudā, the guidance (from Allah ﷻ), (96:11)	الْهُدَى
و	al-Wadūd, the Most Loving (Allah ﷻ), (85:14)	الْوُدُودُ

ي al-yaqīn, certainty, (102:5)

(b) Selected words for the 14 Hurūf ash-Shamsiyyah

ت at-taqwā, the righteousness, (bi't-taqwā, by the righteousness), (96:12)

ث ath-thāqib, the brightly shining (refers to the star), (86:3)

د ad-dīn, the religion, (98:5)

ذ adh-dhikrā, the remembrance, (89:23)

ر Ar-Rahmān, The Most Affectionate (Allah ﷻ), (78:37)

ز az-zakāt(a), the Zakāt, the obligatory charity, (98:5)

س as-samāwāt, the heavens, (78:37)

ش ash-shams, the sun, (91:1)

ص as-salāt(a), the Prayer, (98:5)

ض ad-duhā, the morning brightness, (wa'd-duhā, by the morning brightness), (93:1)

ط at-tāriq, the night comer (refers to the star), (86:1)

ظ Az-Zāhir, The Manifest (Allah ﷻ), (57:3)*

ل al-layl, the night, (91:4)

الْيَقِينَ

التَّقْوَى

الثَّاقِبُ

الدِّينَ

الذِّكْرَى

الرَّحْمَنِ

الزَّكَاةَ

السَّمَوَاتِ

الشَّمْسِ

الصَّلَاةَ

وَالضُّحَى

الطَّارِقِ

الظَّهْرِ

الَّيْلِ

ن an-nafs, the soul, (89:27)

Note: * Surah 57 does not fall in the range of Surahs 78 to 114 of juz ‘Ammah, but for the sake of completeness, verse number (57:3) was selected for the letter ن.

(C) **Nouns**

mihād(ā), a bed, (78:6)	مِهْدًا
awtād(ā), (as) pegs, (78:7)	أَوْتَادًا
subāt(ā), for rest, (78:9)	سُبَاتًا
libās(ā), a covering, (78:10)	لِبَاسًا
ma‘āsh(ā), (for) livelihood, (78:11)	مَعَاشًا
sirāj(an), a lamp, (78:13)	سِرَاجًا
mīqāt(ā), a fixed time, (78:17)	مِيقَاتًا
as-sūr, the Trumpet (that will be blown on the Day of Judgement), (78:18)	الْصُّورِ
afwāj(ā), in crowds, (78:18)	أَفْوَاجًا
abwāb(ā), gates, (78:19)	أَبْوَابًا
bard(an), coolness, (78:24)	بَرْدًا
sharāb(ā), drink, (78:24)	شَرَابًا
jazā(an), recompense, (78:26)	جَزَاءً
hisāb(ā), accountability, (78:27)	حِسَابًا

āyāti, signs, (78:28)	آيَاتٍ
kitāb(ā), a book, (78:29)	كِتَابًا
‘adhāb, punishment, (78:30)	عَذَابٍ
mafāz(ā), (is) success, (78:31)	مَفَازًا
ka’s(an), a cup, (78:34)	كَأْسًا
laghw(an), (any) vain talk, (78:35)	لَغْوًا
‘atā(an), a gift, (78:36)	عَطَاءً
saff(an), rows, (78:38)	صَفًّا
sawāb(ā), what is right, (78:38)	صَوَابًا
ma’āb(ā), a way, (78:39)	مَعَابًا
zajrah, a blast, (79:13)	زَجْرَةٌ
hadīth(u), narrative, (79:15)	حَدِيثٌ
al-wādi, the valley, (79:16)	الْوَادِ
Tuwā, (valley of) Tuwā, (79:16)	طَوًى
	الْآخِرَةِ

al-Ākhīrah, the Hereafter, (79:25)

أُولَىٰ

ūlā, this life, (79:25)

مَأْوَىٰ

ma'wā, the abode, (79:39)

مُنْتَهَاهَا

muntahā(hā), (its) ultimate end, (79:44)

الذِّكْرَىٰ

adh-dhikrā, the reminder, (80:4)

صُحُفٍ

suhuf(in), pages, (80:13)

شَيْءٍ

shay'(in), a thing, (80:18)

غَبْرَةً

ghabarah, dust, (80:40)

الْغَيْبِ

al-ghayb, the unseen, (81:24)

قَوْلٍ

qawl, word, (81:25)

أَسْطِيرُ

asā'ir, tales, (83:13)

حَافِظِينَ

hāfizīn, guards, (83:33)

مَسْرُورًا

masrūrā, joyfully, (84:9)

طَبَقٍ

tabaq, stage, (84:19)

الْأُحْدُودِ

al-ukhdūd, the ditch, (85:4)

al-fawz, the triumph, (85:11)	الْفَوْزُ
hadīth, narrative, (85:17)	حَدِيث
al-junūd, the armies, (85:17)	الْجُنُودِ
takdhīb, denial, (85:19)	تَكْذِيبٍ
as-sarāir, the secrets, (86:9)	السَّرَائِرُ
quwwatin, strength, power, (86:10)	قُوَّةٍ
nāsir, helper, (86:10)	نَاصِرٍ
ism(a), (the) Name, (87:1)	أَسْمَ
adh-dhikrā, the guidance, (87:9)	الذِّكْرَى
jū‘(in), hunger, (88:7)	جُوعٍ
lāghiyah, vain talk, (88:11)	لَغِيَّةَ
qasam(un), an oath, (89:5)	قَسَمٌ
al-‘imād, lofty pillars, (89:7)	الْعِمَادِ
al-bilād, the cities, (89:8)	الْبِلَادِ
	الْثَّرَاثَ

at-turāṭha, the inheritance, (89:19)

الذِّكْرَى

adh-dhikrā, the remembrance, (89:23)

الْبَلَدِ

al-balad, the City (Makkah al-Mukarramah), (90:1, 90:2, 95:3)

النَّجْدَيْنِ

an-najdayn, the two ways (of good and evil), (90:10)

الْعَقَبَةَ

al-‘aqabah, the steep path, (90:11)

طَعْنَهَا

ṭaghwā(hā), (their) rebellion, (91:11)

سُقْيَهَا

suqyā(hā), (her) drink, (her) drinking day, (91:13)

عُقْبَهَا

‘uqbā(hā), (its) consequences, (91:15)

بِالْحُسْنَى

bi’l-ḥusnā, (in) the Best, (92:6)

يُسْرَى

yusrā, ease; li’l yusrā, with ease, (92:7)

عُسْرَى

‘usrā, difficulty, (92:10)

السَّائِلَ

as-sāil(a), one who asks (for assistance), (93:10)

الْقَلَمِ

al-qalam, the pen, (96:4)

الرُّجْعَى

ar-ruj‘ā, the (final) return, (96:8)

بِالتَّقْوَى

bi’t-taqwā, (to) piety, righteousness, reverential awe of Allah ﷻ, (96:12)

إِذْنِ

idhn(i), permission (of their Lord), (97:4)

سَلَامٌ

salām, peace, (97:5)

أَثْقَالَ

athqāl(a), burdens, (99:2)

أَخْبَارَ

akhbār(a), news, (99:4)

أَشْتَاتًا

ashtātān, (in) separate groups, (99:6)

مِثْقَالَ

mithqal(a), weight, (99:7)

الْقُبُورِ

al-qubūr, the graves, (100:9)

عِيشَةٍ

‘īshatin, life, (101:7)

الْمَقَابِرِ

al-maqābir, the graves, (102:2)

خُسْرٍ

khusr, loss, (103:2)

مَالًا

māl(an), wealth, (104:2)

عَمَدٍ

‘amad(in), columns, (104:9)

كَيْدَ

kayda, scheme, (105:2)

رِحْلَةٍ

rihlah, journey, (106:2)

الْمِسْكِينِ

al-miskīn, the needy, (107:3)

al-ma‘ūn, the daily articles of use, (107:7)

الْمَاعُونُ

al-abtar, the one cut-off, (108:3)

الْأَبْتَرُ

al-fath, the victory, the peaceful conquest of Makkah al-Mukarramah, (110:1)

الْفَتْحُ

afwājā, in multitudes, (110:2)

أَفْوَاجًا

hamd(i), praise, (110:3)

حَمْدٍ

lahab, flame, (111:1)

لَهَبٍ

hammālah, carrier, (111:4)

حَمَّالَةٌ

sharr, evil, (113:2)

شَرٍّ

al-‘uqad, the knots, (113:4)

الْعُقَدُ

al-waswās, the whisperer (of evil suggestions), (114:4)

الْوَسْوَاسُ

(D) Masculine and Feminine

الْمَرْءُ
وَأَمْرَأَتُهُ

al-mar'(u), man, (78:40)
wamra'atu(hū), (and his) wife, (111:4)

قُتِلَتْ
قُتِلَ

qutilat, she was killed, (81:9)
qutila, were killed, (m), (85:4)

الْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ

al-mu'minīn, the believers, the believing men, (85:10)
wa'l-mu'mināt, (and) the believing women, (85:10)

الذَّكَرَ
الْأُنثَى

adh-dhakara, the male, (92:3)
al-unthā, the female, (92:3)

خُلِقَ
خُلِقَتْ

khuliqa, has been created, (m), (86:5)
khuliqat, it is created, (f), (88:17)

الْكُبْرَى
الْكَبِيرَ

al-kubrā, the great, (f), (79:20)
al-kabīr, the great, (m), (85:11)

جَاءَ
جَاءَتْ

jā'a, he came, (80:2)
jā'at, came, (f), (98:4)

(E) Singular and Plural

الَّيْلَ

لَيَالٍ

al-layl, the night, (78:10)

layāl(in), nights, (89:2)

الْكَافِرُ

الْكَافِرِينَ

al-kāfir, the disbeliever, (78:40)

al-kāfirīn, the disbelievers, (86:17)

السَّمَاءُ

السَّمَوَاتِ

as-samā', the Heaven, (82:1)

as-samāwāt(i), the Heavens, (85:9)

هَذَا

هَؤُلَاءِ

hādhā, this, (83:17)

hāulāi, these, (83:32)

النَّجْمُ

النُّجُومُ

an-najm, the star, (86:3)

an-nujūm(u), the stars, (81:2)

جَنَّةٍ

جَنَّاتٍ

jannat(in), garden, (88:10)

jannāt(in), gardens, (78:16)

الْبَلَدِ

الْبِلَادِ

al-balad, the city, (90:1)

al-bilād, the cities, (89:8)

الَّذِي

الَّذِينَ

alladhī, the one who, (92:16)

alladhīna, those who, (83:2)

صَدْرَكَ

الصُّدُورِ

sadr(ak), (your) breast, (94:1)

as-sudūr, the breasts, (100:10)

عَبْدًا

عَبِيدِي

‘Abd(an), (Allah’s ultimate) Devotee, (96:10)

‘Ibād(ī), (My chosen) devotees, (Allah ﷻ is referring to His chosen devotees) (89:29)

(F) Duals

يَدَاهُ

yadā(hu), (his) two hands, (78:40)

عَيْنَيْنِ

‘aynayn, two eyes, (90:8)

شَفَتَيْنِ

shafatayn, two lips, (90:9)

تَجْدَيْنِ

najdayn, two ways, (90:10)

(G) Opposites

وَالنَّازِعَاتِ غَرْقًا ﴿١﴾
وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾

wa'n-nāzi'āti gharqā, those (angels) who violently pull out (the souls of the disbelievers), (79:1)
wa'n-nāshirāti nashrā, those (angels) who gently draw out (the souls of the righteous believers),
(79:2)

قَدَّمَتْ
أَخَّرَتْ

qaddamat, it has sent forth, (82:5)
akhkharat, left behind, (82:5)

الْأَبْرَارَ
الْفُجَّارَ

al-abrār, the righteous, (82:13)
al-fujjār, the wicked, (82:14)

يَسْتَوْفُونَ
يُخْسِرُونَ

yastawfūn, they take it in full, (83:2)
yukhsirūn, they give them less, (83:3)

عَذَابَ
أَجْرٍ

'adhāb, punishment, (84:24)
ajr, reward, (84:25)

ءَامَنُوا
كَفَرُوا

āmanū, (those who) believed, (85:11)
kafarū, (those who) disbelieved, (85:19)

الْجَهْرَ
يَخْفَى

al-jahra, the manifest, (87:7)

yakhfā, is hidden, (87:7)

لَا يَمُوتُ
لَا يَحْيَى

(lā) yamūtu, (neither) die, (87:13)

(lā) yahyā, (nor) live, (87:13)

أَكْرَمَنِ
أَهَانَنِ

akraman, (Allah ﷻ) Has honoured me (says someone), (89:15)

ahānan, (Allah ﷻ) Has humiliated me (says someone in other circumstances), (89:16)

فُجُورٍ
تَقْوَا

fujūr, wickedness, (91:8)

taqwā, piety, reverential awe of Allah ﷻ, (91:8)

زَكَّاهَا
دَسَّاهَا

zakkā(hā), purified (it), (91:9)

dassā(hā), corrupts (it), (91:10)

مَنْ أَعْطَى
مَنْ بَخِلَ

(man) a‘tā, (who) gave (in charity), (92:5)

(man) bakhila, (who) is miserly, (92:8)

صَدَّقَ
كَذَّبَ

saddaqa, believed, (92:6)

kadhhaba, belied, (92:9)

الْأَشْقَى
الْأَتَقَى

al-ashqā, the most ill-fated one, (92:15)
at-atqā, the most pious, (92:17)

عُسْرٍ
يُسْرًا

‘usr(i), difficulty, (94:5)
yusrā, ease, (94:5)

خَيْرًا
شَرًّا

khayran, good (deed), (99:7)
sharran, evil (deed), (99:8)

ثَقُلْتُ
خَفَّتْ

thaqulat, (are) heavy, (101:6)
khaffat, (are) light, (101:8)

(H) Personal Pronouns

(a) Personal Pronouns that refer to Allah ﷻ

Nā, We, (Khalaq Nā, We Created), (78:8)

خَلَقْنَا

Nā, We, (Ja'al Nā, We Made), (78:9)

جَعَلْنَا

Nā, We, (Banay Nā, We Built), (78:12)

بَنَيْنَا

Nā, We, (Anzal Nā, We Sent down), (78:14)

أَنْزَلْنَا

Nā, We, (Ahsay Nā, We have Recorded), (78:29)

أَحْصَيْنَا

Nā, We, (Innā Andhar Nā kum, Indeed We warn you), (78:40)

إِنَّا أَنْذَرْنَاكُمْ

Hū, He, (85:13), (86:8), (87:7)

هُوَ

Huwa, He, (85:13)

هُوَ

(b) Personal Pronouns that refer to people

hum, they, (78:3), (79:14), (82:16), (83:3), (85:6) (86:15)

هُمْ

kum, you (masc), (pl), (78:8), (79:33), (82:10)

كُمْ

ka, you (m), (79:15), (80:3), (82:6), (83:8), (86:2), (87:6)

كَ

hu, him, (79:16), (80:4), (84:8), (85:13)

هُ

أَنَا

ana, I (m), (79:24)

أَنْتُمْ

antum, you (masc), (pl), (79:27)

هُوَ

hū, he, (80:3), (86:10)

أَنْتِ

anta, you, (80:6)

هُوَ

huwa, he, (80:9), (81:24)

تُ

tu, you, (82:9)

هِ

hi, him, (83:13), (86:8)

هُمْ

him, them, (83:30)

هُمْ

hum, them, (83:32)

(c) Other Personal Pronouns

هِ

hi, which (m), (78:3)

هَآ

hā, it (f), (78:23), (80:11), (87:11)

هُوَ

hu, it (m), (78:29)

هُمَا

humā, them (dual), (78:37)

هِيَ

hiya, it (f), (79:13)

هُوَ

hū, it, (80:12), (86:13), (87:5)

هُوَ

huwa, this, (81:27), (86:14)

هَـ

hī, it, (83:12)

(I) Possessive Pronouns

(a) Possessive Pronouns which refer to Allah ﷻ

Nā, Our, (Āyāti Nā, Our Signs), (78:28), (90:19)

نَا

Nā, Our, (Āyātu Nā, Our Verses), (83:13)

نَا

Ī, My, (‘Ibādī, My chosen bondmen), (Allah ﷻ refers to His chosen bondmen), (89:29)

ی

Ī, My, (Jannatī, My Paradise), (Allah ﷻ refers to His Paradise), (89:30)

ی

(b) Possessive Pronouns which mention Rabb (Lord)

ka, your (singular), (Rabbi ka, your Lord), (78:36), (79:19), (82:6), (84:6), (85:12), (87:1), (93:11), (94:8), (96:1), (108:2), (110:3)

كَ

hī, his, (Rabbi hī, his Lord), (78:39), (79:40), (87:15), (100:6)

ہِ

hū, his, (Rabbu hū, his Lord), (79:16), (84:15), (89:15), (98:8)

ہُو

him, their, (Rabbi him, their Lord), (83:15), (98:8)

ہِمْ

ka, your, (Rabbu ka, your Lord), (89:6), (93:3), (96:3)

كَ

ka, your, (Rabba ka, your Lord), (89:14), (99:5)

كَ

ī, my, (Rabbī, my Lord), (89:15)

ی

ki, your, (Rabbi ki, your Lord), (89:28)

كِ

hum, their, (Rabbu hum, their Lord), (91:14)

هُم

hum, their, (Rabba hum, their Lord), (100:11)

هُم

(c) Possessive Pronouns which refer to people

kum, your (plural), (nawma kum, your sleep), (78:9)

كُم

hu, his, (yadā hu, his hands), (78:40)

هُ

kum, your, (an‘āmi kum, your cattle), (79:33), (80:32)

كُم

hī, his, (ta‘āmi hī, his food), (80:24)

هِي

hi, his (akhī hi, his brother), (80:34)

هِ

hī, his, (ummi hī, his mother), (80:35)

هِي

hi, his (abī hi, his father), (80:35)

هِ

hī, his, (sāhibati hī, his wife), (80:36)

هِي

hi, his, (banī hi, his children), (80:36)

هِ

kum, your, (Sāhibu kum, your Companion), (81:22)

كُم

him, their, (wujūhi him, their faces), (83:24)

هِم

him, their, (ahli him, their people), (83:31)

هِم

hū, his, (kitāba hū, his record of deeds), (84:7)

هُوَ

hī, his, (yamīni hī, his right hand), (84:7)

يَمِينِهِ

hī, his (ahli hī, his family), (84:9)

عِيَالِهِ

hī, his, (zahri hī, his back), (84:10)

بِطَوْبَعِ

hum, their, (iyāba hum, their return), (88:25)

هُمْ

hum, their, (hisāba hum, their reckoning), (88:26)

هُمْ

hū, his, (rizqa hū, his provision), (89:16)

هُوَ

ī, my, (hayātī, my life), (in the Hereafter), (89:24)

أَنَا

him, their, (dhanbi him, their sin), (91:14)

هُمْ

hu, his, (mālu hu, his wealth), (92:11)

هُوَ

ka, your, (sadra ka, your breast), (94:1)

كَأَنَّهُ

ka, your, (wizra ka, your burden), (94:2)

كَأَنَّهُ

ka, your, (zahra ka, your back), (94:3)

كَأَنَّهُ

ka, your, (dhikra ka, your remembrance), (94:4)

كَأَنَّهُ

hū, his, (nādiya hū, his associates), (96:17)

هُوَ

hum, their, (a‘māla hum, their deeds), (99:6)

هُمْ

hū, his, (ummu hū, his abode), (101:9)

هُوَ

hū, his, (māla hū, his wealth), (104:3)

هُوَ

hum, their, (kayda hum, their scheme), (105:2)

هُمْ

him, their, (salāti him, their Prayer), (107:5)

هُمْ

kum, your, (dīnu kum, your religion), (109:6)

كُكُمْ

hū, his, (imra‘atu hū, his wife), (111:4)

هُوَ

hā, her, (jīdi hā, her neck), (111:5)

هَا

(d) Other Possessive Pronouns

hā, its, (samka hā, its ceiling), (79:28)

هَا

hā, its, (layla hā, its night), (79:29)

هَا

hā, its, (duhā hā, its brightness), (79:29), (91:1)

هَا

hā, its, (mā’a hā, its water), (79:31)

هَا

hā, its, (mar‘ā hā, its pasture), (79:31)

هَآ

hā, its, (muntahā hā, its finality), (79:44)

وَهُوَ

hū, its, (khitāmu hū, its seal), (83:26)

هَآ

hā, its, (fujūra hā, its wickedness), (91:8)

هَآ

hā, its, (taqwā hā, its righteousness), (91:8)

هَآ

hā, its, (taghwā hā, its transgression), (91:11)

هَآ

hā, its, (‘uqbāhā, its consequences), (91:15)

هَآ

hā, its, (zilzāla hā, its earthquake), (99:1)

هَآ

hā, its, (athqāla hā, its burdens), (99:2)

هَآ

hā, its, (akhbāra hā, its news), (99:4)

(J) Relative Pronouns

(a) Relative pronouns that refer to Allah ﷻ

الَّذِي

Alladhī, The One Who (Allah ﷻ), (82:7), (85:9), (87:2), (87:3), (96:1), (106:4)

(b) Relative pronouns that refer to people

الَّذِي

alladhī, the one who, (m), (92:16), (96:9), (104:2), (107:1), (114:5)

الَّذِينَ

alladhīna, those who, (m), (83:2), (84:22), (85:10), (87:12), (90:17), (95:6), (98:1), (103:3), (107:5)

مَنْ

man, whoever, (78:38), (79:26), (81:28), (88:23)

مَنْ

man, (one) who, (79:36), (87:10), (91:9)

(c) Other relative pronouns

الَّذِي

alladhī, which, (m), (78:3), (94:3)

الَّذِي

alladhī, what, (m), (83:17)

الَّتِي

allatī, which, (f), (89:8), (104: 7)

مِمَّ

ma, what, (mimma, min ma, from what), (86:5)

مَا

mā, whatever (78:37), (85:16)

مَا

mā, what, (78:40), (79:35), (80:23), (81:14), (82:5), (83:36), (84:4), (85:7), (87:7), (90:3), (96:5), (98:4), (100:9), (109:2), (111:2), (113:2)

مَا

mā, which, (83:14)

(K) Demonstrative Pronouns

ذَٰلِكَ

dhālika, that, (78:39), (79:26), (79:30), (83:26), (85:11), (89:5), (98:5), (98:8), (100:7), (107:2)

تِلْكَ

tilka, this (f), (79:12)

أُولَٰئِكَ

ulā'ika, those, (80:42), (83:4), (90:18), (98:6), (98:7)

هَٰذَا

hādhā, this (m), (83:17), (87:18), (90:1), (90:2), (95:3), (106:3)

هَٰؤُلَاءِ

hāulāi, these, (83:32)

(L) **Adjectives**

shidādā. strong, (78:12)	شِدَادًا
wahhājā. bright, (78:13)	وَهَّاجًا
thajjājā, copiously flowing, streaming, (78:14)	ثَجَّاجًا
alfafā, thick, (78:16)	أَلْفَافًا
wifāqā, fitting, in accordance with, (78:26)	وِفَاقًا
atrāba, well matched, (78:33)	أَثْرَابًا
dihāqā, overflowing, full (cup), (78:34)	دِهَاقًا
hisābā, amply sufficient, (78:36)	حِسَابًا
qarībā, imminent, near at hand, (78:40)	قَرِيبًا
nakhīrah, decayed, crumbled (bones), (79:11)	نَخْرَةً
al-muqaddas, the sacred, (79:16)	الْمُقَدَّس
al-kubrā, the great, (79:20)	الْكُبْرَى
Kirām, noble, (80:16)	كِرَام
Bararah, virtuous, dutiful, (80:16)	بَرَّة

al-mubīn, the clear, (81:23)	الْمُبِين
rajīm, accursed, rejected, (81:25)	رَجِيم
athīm, sinful, (83:12)	أَثِيم
makhtūm, sealed, (83:25)	مَخْتُوم
yasīrā, easy, (84:8)	يَسِيرًا
alīm, painful, (84:24)	أَلِيم
al-kabīr, the great, (85:11)	الْكَبِير
maḥfūz, Preserved (refers to the Preserved Tablet), (85:22)	مَحْفُوظ
at-thāqib, the brightly shining, (86:3)	الْثَّاقِب
dāfiq, gushing, spurting, (86:6)	دَافِق
hāmiyah, intensely hot, blazing, (88:4)	حَامِيَّة
āniyah, boiling hot, (88:5)	ءَانِيَّة
‘āliyah, elevated, (88:10)	عَالِيَّة
al-akbar, the greatest, (88:24)	الْأَكْبَر
	جَمًّا

jammā, immense, intense, (89:20)

الْمُطْمَئِنَّةِ

al-muṭmainnah, the peaceful, the tranquil, (89:27)

لُبَدًا

lubadā, abundant, (90:6)

الْأَمِينِ

al-amīn, the secure, (95:3)

كَاذِبَةٍ

kādhībah, lying, (96:16)

خَاطِئَةٍ

khāti'ah, sinful, (96:16)

مُطَهَّرَةٍ

muṭahharah, pure, (98:2)

قِيَمَةٍ

qayyimah, upright, (98:3)

الْمَبْثُوثِ

al-mabthūth, scattered, (101:4)

الْمَنْفُوشِ

al-manfūsh, fluffed up, (101:5)

رَاضِيَةٍ

rāḍiyah, pleasant, (101:7)

الْمُوقَدَةِ

al-mūqadah, the kindled, (104:6)

مُمَدَّدَةٍ

mumaddadah, towering, (104:9)

أَبَابِيلَ

abābīl, (in) swarms, (105:3)

مَّاكُولَ

ma'kūl, eaten-up, (105:5)

(M) Superlatives and Comparatives

(a) Superlatives that refer to Allah ﷻ

أَعْلَمُ

A‘lamu, (Allah ﷻ) Knows best, (84:23)

أَحْكَمُ الْحَاكِمِينَ

Ahkami’l Hākimīn, the Greatest of all Rulers (Allah ﷻ), the Wisest of all Judges (Allah ﷻ), (95:8)

الْأَكْرَمُ

al-Akram, the Most Generous (Allah ﷻ), (96:3)

(b) Comparatives

أَشَدُّ

ashaddu, more difficult, (79:27)

الْأَشَقَى

al-ashqā, the most evil fated, (87:11)

أَبْقَى

abqā, more lasting, (87:17)

الْأَتَقَى

al-atqā, the most pious, (92:17)

أَحْسَنَ

ahsan(i), best, (95:4)

أَسْفَلَ

asfala, the lowest, (95:5)

(N) Past Tense Verbs

(a) What Allah ﷻ did

Khalaq(Nā), (We) have Created, (78:8)

خَلَقْنَا

Ja'al(Nā), (We) have Made, (78:9)

جَعَلْنَا

Banay(Nā), (We) have Built, (78:12)

بَنَيْنَا

Anzal(Nā), (We) have Sent down, (78:14)

أَنْزَلْنَا

Ahsay(Nā)(hu), (We) have Recorded/Enumerated (it), (78:29)

أَحْصَيْنَاهُ

Andhar(Nā), (We) have Warned, (78:40)

أَنْذَرْنَا

Nādā(hu), (Allah ﷻ) Called (him), (79:16)

نَادَاهُ

Akhdha, (Allah ﷻ) Seized (him), (79:25)

أَخَذَ

Banā(hā), (He) Built (it), (79:27)

بَنَاهَا

Rafa'a, (He) Raised, (79:28)

رَفَعَ

Sawwā(hā), (He) Proportioned (it), (79:28)

سَوَّاهَا

Aghrasha, (He) Darkened, (79:29)

أَغْطَشَ

Akhraja, (He) Brought out, (79:29)

أَخْرَجَ

Dahā(hā), (He) Spread (it), (79:30)

دَحَلَهَا

Arsā(hā), (He) Fixed them (the mountains) (firmly), (79:32)

أَرَسْنَاهَا

(fa) Qaddara(hū), (then) (He) Proportioned (him), (80:19)

فَقَدَّرَهُ

Yassara(hū), (He) Made easy (for him), (80:20)

يَسَّرَهُ

Amara(hū), (He) Commanded (him), (80:23)

أَمَرَهُ

Sabab(Nā), (We) Poured down (rainwater), (80:25)	صَبَبْنَا
<u>Sh</u> aqaq(Nā), (We) Cleaved, (We) Split (the earth), (80:26)	شَقَقْنَا
(fa) Anbat(Nā), (then) (We) Caused to grow, (80:27)	فَأَنْبَتْنَا
<u>K</u> halaqa(ka), (He) Created (you), (82:7)	خَلَقَاكَ
(fa) Sawwā(ka), (then) Proportioned (you), (82:7)	فَسَوَّاهُكَ
(fa) ‘Adala(ka), (then) Balanced (you), (then) Made (you) proper, (82:7)	فَعَدَّلَاكَ
<u>Sh</u> ā’a, (He) Willed, (82:8)	شَاءَ
Rakkaba(ka), (He) Moulded (you), (82:8)	رَكَّبَكَ
Qaddara, (He) Pre-determined, (87:3)	قَدَّرَ
(fa) Hadā, (then) He Guided, (87:3)	فَهَدَى
<u>A</u> khraja, (He) Brought forth, (87:4)	أَخْرَجَ
(fa) Ja’ala(hū), (then) Made (it), (87:5)	فَجَعَلَهُ
Fa’ala, (Your Lord) Dealt, (89:6)	فَعَلَ
(fa) Sabba, (so) (Your Lord) Inflicted, (89:13)	فَصَبَّ
Khalaq(Nā), (We) have Created, (90:4)	خَلَقْنَا
Haday(Nā), (We) have Shown (him), (90:10)	هَدَيْنَاهُ
<i>Tahā</i> (hā), Spread (it), (91:6)	طَحَاهَا
(fa) Alhama(hā), (then He) Inspired (it), (91:8)	فَأَلْهَمَهَا
(fa) Damdama, (so He) Destroyed (them), (91:14)	فَدَمَدَمَ

(fa) Sawwā(hā), (and He) Levelled (them), (91:14)

Khalaqa, (Who) Created, (92:3)

(fa) Āwā, (so He) Gave you shelter, (93:6)

(fa) Aghnā, (so He) Made (you) self-sufficient, (93:8)

Nashrah, (We) Expanded, (94:1)

(wa) Wada'(Nā), (and We) Removed, (94:2)

(wa) Rafa'(Nā), (and We) Raised high, (94:4)

Khalaq(Nā), (We) Have Created, (95:4)

Radad(Nā)(hū), (We) Reduced (him), (95:5)

Khalaqa, (He) Created, (96:2)

ʿAllama, (He) Taught, (96:4,5)

Anzal(Nā)(hu), (We) Sent (it down), (We) Revealed (it), (97:1)

Arsala, (He) Sent, (105:3)

(fa) Ja'ala(hum), (then) He Made (them), (105:5)

At'ama(hum), (Who) Has Provided (them) food, (106:4)

Āmana(hum), (Who) Has Given (them) security, (106:4)

A'tayNā(ka), (We) have Bestowed (upon you), (108:1)

(b) Other past tense verbs

فَسَوَّاهَا

خَلَقَ

فَأَوَّاهَا

فَأَغْنَىٰ

نَشْرَحَ

وَوَضَعْنَا

وَرَفَعْنَا

خَلَقْنَا

رَدَدْنَاهُ

خَلَقَ

عَلَّمَ

أَنْزَلْنَاهُ

أَرْسَلَ

فَجَعَلَهُمْ

أَطْعَمَهُمْ

ءَامَنَهُمْ

أَعْطَيْنَاكَ

كَذَّبُوا

kadhdhabū, they belied, (78:28)

قَدَّمَتْ

qaddamat, have sent ahead, (78:40)

كُنْتُ

kun (tu), (I) were, (78:40)

طَعَى

taghā, has rebelled, has transgressed, (79:17)

قَالُوا

qālū, they say, (79:12)

أَتَى

atā, reached, (79:15)

أَهْدِيكَ

ahdiya(ka), I guide (you), (79:19)

أَرَاهُ

arā(hu), he showed (him), (79:20)

كَذَّبَ

kadhdhaba, he (Pharaoh) belied, (79:21)

عَصَى

‘asā, disobeyed, (79:21)

أَدْبَرَ

adbara, turned away, (79:22)

يَسْعَى

yas‘ā, striving, (79:22)

حَشَرَ

hashara, he gathered, (79:23)

نَادَى

nādā, he called out, (79:23)

قَالَ

qāla, he said, (79:24)

sa‘ā, he strove for, (79:35)	سَعَى
āthara, preferred, (79:38)	ءَاثَرَ
khāfa, feared, (79:40)	خَافَ
nahā, restrained, (79:40)	نَهَى
‘abasa, (he) frowned, (80:1)	عَبَسَ
tawallā, (he) turned away, (80:1)	تَوَلَّى
jā’a, (he) came, (80:2)	جَاءَ
(ta)lahhā, (you) are distracted, (80:10)	تَلَهَّى
ra’ā, saw, (81:23)	رَأَى
akhkharat, left behind, (82:5)	أَخَّرَتْ
gharra(ka), has deceived (you), (82:6)	غَرَّكَ
kālū(hum), (they) give by measure (to others), (83:3)	كَالُوهُمْ
wazanū (hum), (they) weigh (for them), (83:3)	وَزَنُوهُمْ
(kānū) yaksibūn, (what) they have acquired, (83:14)	كَانُوا يَكْسِبُونَ
	يَضْحَكُونَ

yadhakūn, they used to laugh, (83:29)

مَرُّوا

marrū, they passed by, (83:30)

يَتَغَامَزُونَ

yataghāmazūn, they used to wink, (83:30)

رَأَوْهُمْ

ra'aw(hum), they saw (them), (83:32)

كَانُوا يَفْعَلُونَ

(kānū) yaf'alūn, (what) they used to do, (83:36)

كَانَ

kāna, was, (84:13)

ظَنَّ

zanna, he thought, (84:14)

وَسَقَّ

wasāqa, what it envelopes, (84:17)

كَفَرُوا

kafarū, they disbelieved, (84:22)

ءَامَنُوا

āmanū, (those who) believed, (84:25)

عَمِلُوا

‘amilū, (those who) did (good) deeds, (84:25)

يَفْعَلُونَ

yaf'alūn(ā), (what) they were doing, (85:7)

أَدْرَكَ

adrā(ka), have (you) understood, (86:2)

ذَكَرَ

dhakara, who remembers, (87:15)

جَابُوا

jābū, hewed out (the rocks), (89:9)

taghaw, transgressed, (89:11)

(fa) *aktharū*, (and) spread much (mischief), (89:12)

walada, he begot, (90:3)

ahlak(tu), (I) have wasted, (90:6)

(wa) *tawāsaw*, (and) counselled one another, (90:17)

aflaha, succeeded, (91:9)

zakkā(hā), purified (it), (91:9)

khāba, failed, (91:10)

dassā(hā), corrupts (it), (91:10)

(fa) *‘aqarū(hā)*, (and) they killed (her), (91:14)

a‘tā, gave (in charity), (92:5)

wattaqā, and was in reverential awe (of Allah ﷻ), (92:5)

saddaqa, confirmed, affirmed, (92:6)

bakhila, became miserly, (92:8)

طَعَوْا

فَأَكْثَرُوا

وَلَدَ

أَهْلَكْتُ

وَتَوَاصَوْا

أَفْلَحَ

زَكَّاهَا

خَابَ

دَسَّاهَا

فَعَقَرُوهَا

أَعْطَى

وَاتَّقَى

صَدَّقَ

بَخِلَ

صَلَّى

sallā, he prays (salāh), (96:10)

أَمَرَ

amara, commanded, (96:12)

جَاءَتْ

jā'at, came, (98:4)

رَضُوا

radū, (they are) pleased, (98:8)

خَشِيَ

khashiya, fears, is in reverential awe (of his Lord), (98:8)

فَأَثَرْنَ

(fa) atharna, (then) raise, (100:4)

فَوَسَطْنَ

(fa) wasatna, (then) (the horses of the *Sahāba* ﷺ) penetrate in the centre (of the enemy army), (100:5)

وَتَوَاصَوْا

(wa) tawāsaw, (and) counselled one another, (103:3)

جَمَعَ

jama'a, amassed, (104:2)

عَدَّدَهُ

'addada(hū), counted (it), (104:2)

تَرْمِيهِمْ

tarmī(him), striking (them), (105:4)

تَبَّتْ

tabbat, perished, (111:1)

كَسَبَ

kasaba, what he acquired, (111:2)

حَسَدَ

hasad(a), (when) he envies, (113:5)

(P) Present Tense

yakhshā, fears (Allah ﷻ), (79:26)

(fal) yanzur(i), (then let him) look, (80:24)

tadhhabūn, are you going?, (81:26)

yastaqīm, take a straight way, be steadfast, (81:28)

(tu)kadhdhibūn(a), (you) belie, (82:9)

ya‘lamūn(a), they know, (82:12)

taf‘alūn(a), you do, (82:12)

yastawfūn, they take it in full, (83:2)

yukhsirūn, they give them less, (83:3)

yatanāfasi, aspire, be eager; (fal yatanāfasi, so should be eager), (83:26)

yū‘ūn, (what) is hidden, (84:23)

tajrī, flow (streams), (85:11)

yanzuri, consider, (86:5)

yakhruju, comes out, (86:7)

يَخْشَى

فَلْيَنْظُرِ

تَذْهَبُونَ

يَسْتَقِيمَ

تُكَذِّبُونَ

يَعْلَمُونَ

تَفْعَلُونَ

يَسْتَوْفُونَ

يُخْسِرُونَ

فَلْيَتَنَافِسِ

يُوعُونَ

تَجْرِي

يَنْظُرِ

يَخْرُجُ

yakhfā, is hidden, (87:7)	يُخْفَى
tu'thirūna, you prefer, (87:16)	تُؤْتِرُونَ
yasr, departs (89:4)	يَسِرْ
ta'kulūna, you devour, (89:19)	تَأْكُلُونَ
tu/hibbūna, you love, (89:20)	تُحِبُّونَ
yaqdira, can overpower, has power, (90:5)	يَقْدِرَ
yaqūlu, he says, (90:6)	يَقُولُ
yaghshā(hā), conceals (it), (91:4)	يَغْشَاهَا
talazzā, blazing, flaming, (92:14)	تَلَظَّى
yu'tī, gives (in charity), (92:18)	يُؤْتِي
(la) yatghā, (surely man) transgresses, (96:6)	لَيَطْغَى
yanhā, prevents, (96:9)	يَنْهَى
yatlū, reciting, (98:2)	يَتْلُوا
li ya'budū, to worship (Allah ﷻ), (98:5)	لِيَعْبُدُوا
	يُقِيمُوا

yuqīmū, to establish (Prayer), (98:5)

يُؤْتُو

yu'tū, to give (Zakāt), (98:5)

رَضُو

radū, (they are) pleased, (98:8)

يَعْمَلُ

ya'mal, does (good), (99:7)

يَدُعُّ

yadu'‘u, repulses, (107:2)

يُرَاءُونَ

yurā'ūn(a), (those who) make a show, (107:6)

يَمْنَعُونَ

yamna'ūna, (they) refuse to give, (107:7)

أَعُوذُ

a'ūdhu, I take refuge (in Allah ﷻ), (113:1)

(Q) Verbs That Are About The Future

(a) Future tense verbs that refer to Allah ﷻ

Anshara(hū), (He) will Resurrect (him), (80:22)

أَنْشُرُهُ

(Sa)Nuqriu(ka), We will Make (you) recite, (87:6)

سَنُقْرِئُكَ

(Nu)Yassiru(ka), (We) will Make things easy (for you), (87:8)

نُيَسِّرُكَ

(fa)Yu'adhduhu(hu), (So) (Allah ﷻ) will subject (him) to punishment, (88:24)

فَيُعَذِّبُهُ

(fa)Sanuyassiru(hū), (then) We shall ease (him), (92:7)

فَسَنُيَسِّرُهُ

Yu'āi(ka), (Your Lord) shall Give (you), (93:5)

يُعْطِيكَ

Awhā, (Your Lord) shall Inspire, (99:5)

أَوْحَى

(b) Other future tense verbs

saya'lamūn, they will soon (come to) know, (78:4)

سَيَعْلَمُونَ

ta'tūna, you will come, (78:18)

تَأْتُونَ

(fa) kānat, shall become (as) , (78:19)

فَكَانَتْ

yaqūmu, will stand, (78:38)

يَقُومُ

yanzur(u), will see, (78:40)

يَنْظُرُ

yaqūlu, he will say, (78:40)

يَقُولُ

tarjufu, will shake violently, (79:6)	تَرْجُفُ
tatba‘u(hā), will follow (it), (79:7)	تَتَّبِعُهَا
<u>khāshi</u> ‘ah, will remain cast down, (79:9)	خَلِشَعَةً
jā’ati, comes, (79:34)	جَاءَتْ
yatad <u>h</u> akkaru, will remember, (79:35)	يَتَذَكَّرُ
burrizat(i), will be made visible, (79:36)	بُرِّرَتْ
yarā, sees, who can see, (79:36)	يَرَى
yarawna(hā), they will see (it), (79:46)	يَرَوْنَهَا
(fa)tanfa‘a(hu), (so) may benefit (him), (80:4)	فَتَنْفَعُهُ
yafirru, will flee, (80:34)	يَفِرُّ
yughnī(hi), occupying (him), (80:37)	يُغْنِيهِ
tarhaqu(hā), will cover (them), (80:41)	تَرْهَقُهَا
‘alimat, will know, (81:14)	عَلِمَتْ
ahdarat, has brought, (81:14)	أَحْضَرَتْ
	أَنْفَطَرَتْ

infatarat, cleft asunder, (82:1)

أَتَثَرَتْ

intatharat, scatter, fall down, (82:2)

يَصْلُونَهَا

yaslawna(hā), (they) will burn (in it), (82:15)

يُقَالُ

yuqālu, it will be said, (83:17)

يَشْهَدُ

yashhadu, will witness, (83:21)

يَنْظُرُونَ

yanzurūn, watching, (83:23)

تَعْرِفُ

ta‘rifu, you will recognize, (83:24)

يَشْرَبُ

yashrabu, will drink, (83:28)

يَضْحَكُونَ

yadhakūn, (they) will laugh, (83:34)

أَلْقَتْ

alqat, casts out, (84:4)

تَخَلَّتْ

takhallat, becomes empty, (84:4)

يَنْقَلِبُ

yanqalibu, he will return, (84:9)

يَدْعُوا

yad‘ū, he will call for, (84:11)

لَتَرْكَبَنَّ

(la) tarkabunna, you will (certainly) travel, (84:19)

سَيَذَّكَّرُ

(sa)yadhdhakkaru, will be reminded, (87:10)

yatajannabu(hā), will shun (it), (87:11)	يَتَجَنَّبُهَا
yatadhakkaru, will remember, (89:23)	يَتَذَكَّرُ
taraddā, he falls (into ruin), (92:11)	تَرَدَّى
yardā, shall be well-pleased, (92:21)	يَرْضَى
(fa) tardā, (so that) you shall be well-pleased, (93:5)	فَتَرْضَى
akhrajati, throws out, (99:2)	أَخْرَجَتْ
tu/haddithu, it will narrate, (99:4)	تُحَدِّثُ
yasduru, shall proceed, (99:6)	يَصْدُرُ
yara(hū), shall see (it), (99:7)	يَرَاهُ
yakūnu, shall be, (101:4)	يَكُونُ
takūnu, shall become, (101:5)	تَكُونُ
zur(tumu), (you) visit, (102:2)	زُرْتُمْ
ta‘lamūn, you shall know, (102:3)	تَعْلَمُونَ
(la) tarawunna, you shall (certainly) see, (102:6)	لَتَرَوُنَّ
	تَطَّلِعُ

tattali‘u, shall rise over (them), (104:7)

جَاءَ

jā’a, there comes, (110:1)

رَأَيْتَ

ra’ay(ta), (you) see, (110:2)

يَدْخُلُونَ

yadkhulūna, entering, (110:2)

(R) Continuous Tense

(a) Verbs that refer to Allah ﷻ

(li) Nukhrija, (therewith) We Produce/bring forth, (78:15)

لِنُخْرِجَ

ya Shā'(Allāhu), (Allah ﷻ) Wills, (81:30)

يَشَاءُ اللَّهُ

Yubdi'u, He Originates, He Begins, (85:13)

يُبْدِئُ

Yu'īd, He Reproduces, He Repeats, (85:13)

يُعِيدُ

Yurīd, He Intends, (85:16)

يُرِيدُ

Māshā'Allah, whatever Allah ﷻ Wills, (87:7)

مَا شَاءَ اللَّهُ

Ya'lamu, He Knows, (87:7)

يَعْلَمُ

(fa) Akrama(hū), (and) is Generous (to him), (89:15)

فَأَكْرَمَهُ

(wa) Na'ama(hū), (and) Bestows favors (on him), (89:15)

وَنَعَّمَهُ

(fa) Qadara, (and) Restricts (for him), (89:16)

فَقَدَّرَ

(fa) Andhartu (kum), (so) I warn (all of you), (92:14)

فَأَنْذَرْتُكُمْ

Radiya, (Allah ﷻ is) Pleased, (98:8)

رَضِيَ

(b) Other continuous tense verbs (these refer to the sun, the moon, and so on)

talā(hā), follows (it), (91:2)

تَلَّهَا

jalla(hā), unveils (it), (91:3)

yaghshā(hā), conceals (it), (91:4)

tajallā, (it) brightens, (92:2)

sajā, (it) covers with darkness, (93:2)

جَلَّاهَا

يَغْشَاهَا

تَجَلَّى

سَجَى

(S) Imperatives that are Commands of Allah ﷻ

dhūqū, taste!, (78:30)	ذُوقُوا
idhhab, go!, (79:17)	اَذْهَبْ
qul, say!, (79:18)	قُلْ
bashshir, give the news!, (84:24)	بَشِّرْ
(fa) mahhil, (so) give respite!, (86:17)	فَمَهِّلْ
sabbih, glorify! (your Lord), (87:1)	سَبِّحْ
(fa) dhakkir, (so) remind!, (87:9)	فَذَكِّرْ
(fa) haddith, (and) proclaim!, (93:11)	فَحَدِّثْ
iqra', recite!, (96:1)	اقْرَأْ
wa'sjud, and prostrate! (in worship to Allah ﷻ), (96:19)	وَاسْجُدْ
wa'qtarib, and draw near! (to Allah ﷻ), (96:19)	وَاقْتَرِبْ
(fa) salli, (so) Pray!, (108:2)	فَصَلِّ
wa'nhar, and offer sacrifice!, (108:2)	وَأَنْحِرْ
(fa) sabbih, (then) glorify! (your Lord), (110:3)	فَسَبِّحْ
wa'staghfir (Hu), and seek forgiveness! (from Him), (110:3)	وَاسْتَغْفِرْهُ

(T) Passive Voice

futihat(i), will be opened, (78:19)

فُتِحَتْ

suyyirat(i), will be moved away, (78:20)

سُيِّرَتْ

qutila, is destroyed, (80:17)

قُتِلَ

kuwwirat, is wrapped up, (81:1)

كُوِّرَتْ

‘uttilat, neglected, abandoned, (81:4)

عُطِّلَتْ

hushirat, gathered, herded, (81:5)

حُشِرَتْ

sujjirat, filled with flame, (81:6)

سُجِّرَتْ

zuwwijat, are paired, (81:7)

زُوجَتْ

su'ilat, will be asked, (81:8)

سُئِلَتْ

qutilat, (was) killed, (81:9)

قُتِلَتْ

nushirat, will be opened, (81:10)

نُشِرَتْ

kushirat, stripped off, (81:11)

كُشِطَتْ

su'‘irat, set ablaze, enflamed, (81:12)

سُعِرَتْ

uzlifat, brought near, (81:13)

أُزْلِفَتْ

fujjirat, made to gush, are swept away, (82:3)	فُجِّرَتْ
bu‘ <u>th</u> irat, are overturned, (82:4)	بُعْثِرَتْ
<u>th</u> uwwiba, been retributed, (83:36)	تُؤَبِّ
huqqat, being dutiful, (84:2)	حُقِّتْ
muddat, is stretched out, is spread out, (84:3)	مُدَّتْ
ūtiya, is given, (84:7)	أُوتِيَ
quri’a, is recited, (84:21)	قُرِئَ
khuliqa, (has been) created, (86:5)	خُلِقَ
<u>kh</u> uliqat, it is created, (88:17)	خُلِقَتْ
rufi‘at, raised high, (88:18)	رُفِعَتْ
nusibat, set up, (88:19)	نُصِبَتْ
suti ^{hat} , spread out, (88:20)	سُطِحَتْ
dukkati, is crushed, (89:21)	دُكِّتِ
tujzā, to be recompensed, (92:19)	تُجْزَى
	حُصِّلَ

hussila, is made apparent, (100:10)

لَيُتَبَذَنَّ

(1a) yunbadhanna, he shall (certainly) be thrown (therein), (104:4)

(U) Adverbs

(a) Adverbs of time

ahqābā, for ages, (78:23)

أَحْقَابًا

ba‘da, after, (79:30)

بَعْدَ

abadā, forever, (98:8)

أَبَدًا

subhan, (at) dawn, (100:3)

صُبْحًا

(b) Adverbs of place

fawqa, over, (78:12)

فَوْقَ

bayna, between, (78:37)

بَيْنَ

‘inda, in, with, (81:20)

عِنْدَ

‘alā, on, (83:35)

عَلَى

warā’a, behind, (84:10)

وَرَاءَ

(V) Prepositions

‘an, about, (78:2), (79:42)

fī, in, (78:3), (80:13), (82:8), (83:7), (84:4), (85:19), (87:13), (88:10), (89:5), (90:4)

min, from, (78:14), (79:31), (80:18), (81:28), (85:11), (86:6), (88:5)

bi, with, (78:15)

li, for, (78:22), (79:26), (80:32), (81:27), (82:19), (83:5)

ilā, to, towards, (78:39), (79:17), (83:31), (84:6), (88:17), (89:28)

wa, by (oath), (79:1), (85:1), (86:1), (89:1)

fī, to, (79:10)

bi, in, (79:16), (81:23)

‘an, from, (79:40), (80:10), (82:16), (83:15), (84:19)

la, to, (80:6)

‘alay, upon, over, (80:7), (82:10), (83:33), (86:4), (88:22), (89:13), (90:5)

bi, by, (80:15), (81:15), (84:16)

ilā, at, (80:24)

عَنْ

فِي

مِنْ

بِ

لِ

إِلَى

وَ

فِي

بِ

عَنْ

لَ

عَلَى

بِ

إِلَى

bi, for, (81:9)	بِ
‘alā, of, (81:24)	عَلَى
bi, about, concerning, (82:6)	بِ
li, to, (83:1), (84:2)	لِ
‘alā, from, (83:2)	عَلَى
‘alay, to, (83:13), (84:21)	عَلَى
fī, for, (83:26)	فِي
min, with, (83:27)	مِنْ
bi, of, (84:24)	بِ
‘alay, by, (85:6)	عَلَى
‘alā, to, (85:7), (86:8), (89:18)	عَلَى
‘alā, over, (85:9)	عَلَى
‘alay, for, (89:16)	عَلَى
fī, among, (89:29)	فِي

(W) Conjunctions

thumma, again, (78:5)

wa, and, (78:7)

fa, and, (78:18)

fa, so, (78:30)

aw, or, (79:46)

an, because, (80:2)

an, to, (81:28)

an, that, (81:29)

thumma, then, (83:16)

bal, indeed, (85:21)

hattā, until, (98:1)

ثُمَّ

وَ

فَ

فَ

أَوْ

أَنَّ

أَنَّ

أَنَّ

ثُمَّ

بَلْ

حَتَّى

(X) Words of Affirmation, Negation, and Interrogation

(a) Words of Affirmation

Innā, Indeed We (Allah ﷻ), (78:40)

إِنَّا

inna, indeed, (78:17)

إِنَّ

qad, certainly, (87:14)

قَدْ

(b) Words of Negation

lam, not, (78:6)

لَمْ

lā, not, (78:24)

لَا

lan, not, (78:30)

لَنْ

mā, not, (80:7)

مَا

lammā, has not, (80:23)

لَمَّا

kallā, nay, (82:9)

كَأَنَّ

(c) Words of Interrogation

a, have?; alam, have not? (78:6)

أَ

أَلَمْ

hal, has? (79:15)

هَلْ

هَلْ

hal, would? (79:18)

هَـ
هَأَنْتُمْ

a, are?; a antum, are you? (79:27)

مَا

mā, what? (80:3)

أَيِّ

ayyi, what? (80:18)

أَيْنَ

ayna, where? (81:26)

هَلْ

hal, have? (83:36)

كَيْفَ

kayfa, how? (88:17)

هَلْ

hal, is? (89:5)

أَ
أَلَيْسَ

a, is?; alaysa, is not? (95:8)

(Y) Definite and Indefinite Articles

(a) Words with the Definite Article “the”

an-Naba’, the Great News, (78:2)

al-‘azīm, the great, (78:2)

as-sūr(i), the Trumpet, (78:18)

as-samā’u, the Heaven, (78:19)

al-*haqq*, the true, (78:39)

النَّبَأِ

الْعَظِيمِ

الصُّورِ

السَّمَاءِ

الْحَقِّ

(b) Words with the Indefinite Articles “a” or “an”

mihādā (mihādan), a bed, (78:6)

wāḥidah (wāḥidatun), a single, (79:13)

yaṭīman, an orphan, (90:15)

مِهْدًا

وَحْدَةً

يَتِيمًا

Note: These are for illustrative purposes only.

(Z) Numbers

sab‘an, seven, (78:12)

‘aṣḥr(in), ten, (89:2)

alf(i), thousand, (97:3)

سَبْعًا

عَشْرٍ

أَلْفٍ

AL-FATIHA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ
الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

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

All praise is for Allah, Lord of the worlds.

The Beneficent, the Merciful.

Owner of the Day of Judgement.

You only do we worship, and You only do we beg for help.

Guide us on the Straight Path.

The path of those whom You have favoured; not (the path) of those on whom is (Your) anger,
nor of those who have gone astray. (1:1-7)

AS-SALĀTU IBRĀHIMIYYAH

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى
اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

O Allah! Shower blessings upon Sayyidina Muhammad
and on the Family of Sayyidina Muhammad
as You showered blessings upon Sayyidina Ibrahim
and on the Family of Sayyidina Ibrahim.
Surely, You are the Praiseworthy, Glorious

O Allah! Bestow favours upon Sayyidina Muhammad
and on the Family of Sayyidina Muhammad
as You bestowed favours on Sayyidina Ibrahim
and on the Family of Sayyidina Ibrahim.
Surely, You are the Praiseworthy, Glorious

References:

Various translations of the Holy Qur'ān were referenced, as well as various tafasir (commentaries on the Qur'an).

Explanations:

1. Words or Phrases are not repeated except for the **Name of Allāh** ﷻ, and His Attributes, where there is repetition.
2. The words and phrases are given in the sequence in which they occur in the Holy Qur'ān.

Ash-Shukr and Du‘ā’:

We are thankful to Allāh ﷻ, Lord of all the worlds, for granting us the ability to accomplish this task through His Grace and Mercy. We are also thankful to our Beloved Holy Prophet Muhammad ﷺ, Sāhib u'l-Bayān (the Possessor of the Qur'ān), through whom the Qur'ān was revealed and taught to his Ummah.

We are grateful to our parents for their guidance, encouragement, and Du‘ā’.

Du‘ā’: O Allāh ﷻ! Grant us the ability to read, understand, and act upon the Divine Teachings of the Holy Qur'ān, and grant us the ability to follow the beautiful and blessed Sunnah of our Beloved Holy Prophet Muhammad ﷺ, whose “nature was the Qur'ān” (Muslim).

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