

"Everything has a heart and the heart of the Qur'an is Surah Yāsīn and whoever recites Surah Yāsīn, Allāh records for him because of its recitation the reward of reciting the Qur'an ten times". AT TIRMIDHĪ



SŪRAH YĀ'SĪN

THE HEART OF THE QUR'AN

INTRODUCTION TO SŪRAH YĀ SĪN

Sūrah Yā Sīn was revealed in Makkah with eighty-three verses arranged into five sections. Sūrah Yā Sīn begins with the affirmation of Muḥammad's ﷺ prophethood by invoking the Qur'ān, the book of wisdom and assuring him that he is on the right guidance.

Then it proceeds to describe the fate of the inhabitants of a certain settlement; they repudiated the prophets sent to them and invited Allāh's ﷻ wrath on themselves which wiped them off the face of the Earth. This account of the attitude of the people of the settlement makes a very significant point; the truth which the high, proud and sophisticated people of the city failed to see was recognised by a simple man from the suburbs.

The account of the ruined settlement is given as a stern warning to the disbelievers of Makkah whose vanity made them reject Muḥammed ﷺ as a prophet of Allāh ﷻ although they knew fully well the faultless, unimpeachable character of the Prophet and the clear, self explanatory truth of the message.

After narrating the story of the settlement the sūrah once again calls upon people to observe and ponder over the vast and varied phenomena of nature – from the stars and planets to the rich productivity of earth – and decide who else but the Supreme Being who created and subjected the entire universe to an ordered, integrated system is worthy of worship.

Then the sūrah turns to the question of resurrection and answers the disbelievers' assertion that it is impossible to revive the dead by putting together the bits and pieces of their dried, crumbly bones with a simple, satisfactory argument: he who created man from a mere drop of water has also the power to recreate the dead on the day of resurrection.

The sūrah discusses the crooked, greedy mentality of the capitalist who denies responsibility of helping the poor and the needy on various pretexts, and even goes so far as to ask why he should spend his wealth on those whom Allāh ﷻ has not chosen to make prosperous.

The sūrah also declares that the Prophet is not a poet and that what he preaches is the Message of Allāh ﷻ whose knowledge has no bounds, and not imaginary tales, exaggerated descriptions and false assertions (which are the stock-in-trade of decadent poets).

VIRTUES OF SŪRAH YĀ SĪN

1. Anas ؓ reported Allāh's Messenger ﷺ as saying, "Everything has a heart and the heart of the Qur'ān is Yā Sīn. Allāh ﷻ will record anyone who recites Yā Sīn as having recited the Qur'ān ten times."
at-Tirmidhī, ad-Dārimī
2. `Aṭā ibn Abī Rabāh ؓ told of hearing that Allāh's Messenger ﷺ said, "If anyone recites Yā Sīn at the beginning of the day, his needs will be fulfilled."
ad-Dārimī
3. Ma`qal ibn Yasār Muzanī ؓ reported the Prophet ﷺ as saying, "If anyone recites Yā Sīn for Allāh's ﷻ pleasure, his past sins will be forgiven; so recite it on those who are dying."
al-Bayhaqī
4. Anas ؓ reported Rasūlullāh ﷺ as saying, "Whoever goes to the graveyard and reads Sūrah Yā Sīn, Allāh ﷻ gives them (the grave dwellers) ease that day, and the reciter receives spiritual blessings equivalent to the amount of letters of Sūrah Yā Sīn."
al-Qurṭubī
5. Ma`qal ibn Yasār ؓ reports that the Prophet ﷺ has said, "Recite Sūrah Yā Sīn on those who are dying."
Abū Dāwūd

6. Ummud Dardā' ؓ reports the Prophet ﷺ saying, "Over no dying person is Sūrah Yā Sīn read, but Allāh ﷻ lightens the difficulties of death for him."
al-Qurṭubi
7. Abū Hurayrah ؓ says that the Messenger of Allāh ﷺ has said, "Whoever recites Sūrah Yā Sīn at night seeking the pleasure of Allāh ﷻ, that night he will be forgiven."
Abū Nu'aym
8. `Ā'ishah ؓ reports Rasūlullāh ﷺ saying, "Indeed in the Qur'ān there is a sūrah which will intercede for its reader and be a means of forgiveness for its listener. Listen carefully, it is Sūrah Yā Sīn. In the Torah it is called Mu'immah."

It was enquired, "O Messenger of Allāh ﷺ, what is Mu'immah?"

Rasūlullāh ﷺ replied, "It contains for its reader the benefits of this world, it removes from him the dread of the next life, and it is called Dāfi`ah (the Averter) and Qāḍiyah (the Fulfiller)."

Again it was enquired, "How is this Sūrah Dāfi`ah and Qāḍiyah?"

Rasūlullāh ﷺ replied, "It takes away from its reader all afflictions and fulfills his need. Whoever recites it, it will be made equal to twenty pilgrimages. Whoever shall listen to it, it will be as a thousand dinars, which he has given as charity in the path of Allāh ﷻ. And whoever shall write it and then drink it, it will enter into his heart a thousand cures, a thousand radiant lights, a thousand times more increase in belief, a thousand mercies, a thousand blessings, a thousand times increase in guidance, and will remove from him all diseases."
at-Tirmidhi in Nawādirul Uṣūl

According to another Ḥadīth, Allāh ﷻ recited Sūrah Yā Sīn and Sūrah Ṭā Hā a thousand years before He created the Heavens and

the Earth. On hearing this the angels said "Blessed be the Ummah unto whom this Qur'ān will be sent. Blessed be the hearts which will bear it and blessed be the tongues which will recite it".

There is another narration which says: "Whoever reads Sūrah Yā Sīn for the pleasure of Allāh ﷻ only, all his previous sins will be forgiven. Therefore make a practice of reading this sūrah over those who have departed."

9. Abū Hurayrah ؓ reports the Messenger of Allāh ﷺ saying, "Whoever recites Sūrah Yā Sīn on the eve of Friday (Thursday night), he will be forgiven by morning." al-Qurṭubi

10. Abū Hurayrah ؓ reports the Prophet ﷺ saying, "Whoever recites Sūrah Yā Sīn at night he will be forgiven in the morning, and whoever recites Sūrah Ḥā Mīm in which Dukhān is mentioned he will be forgiven in the morning." Abū Ya`lā

11. Jundub ibn `Abdullāh ؓ narrates that the Prophet ﷺ has said, "Whoever reads Yā Sīn at night seeking the pleasure of Allāh ﷻ is forgiven." Ibn Ḥibbān

12. Ibn `Abbās ؓ reports Rasūlullāh ﷺ saying, "It is my heart's desire that Sūrah Yā Sīn be present in the heart of everyone of my Ummah." al-Bazzār

13. Yaḥyā ibn Abī Kathīr (R.A.) says, "This narration has reached me that whoever recites Yā Sīn at night, he will remain content till morning and whoever recites it in the morning, he will remain content till evening. And the person who has related this to me has also experienced this."

Tha`labī (R.A.) said Ibn `Aṭīyyah (R.A.) has mentioned this and Ibn `Aṭīyyah said, "experience confirms this." al-Qurṭubi

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMILLĀHIR - RAḤMĀNIR - RAḤĪM.
IN THE NAME OF ALLĀH, THE BENEFICENT, THE MERCIFUL.

يَسْ

1. YĀ SĪN.

YĀ SĪN ! (Allāh alone knows the meaning of this.)

وَالْقُرْآنِ الْحَكِيمِ

2. WAL QUR'ĀNIL ḤAKĪM.

By the Qur'ān of supreme wisdom!

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

3. 'INNAKA LAMINAL-MURSALĪN.

Surely you (Muḥammad) are of the sent ones.

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

4. `ALĀ ṢIRĀṬIM-MUSTAQĪM.

On the straight path.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ

5. TANZĪLAL-`AZĪZIR-RAḤĪM.

(This Qur'ān is) sent down by the Almighty, the Merciful.

لَتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

6. LI TUNDHIRA QAWMAM-MĀ 'UNDHIRA
'ĀBĀ'UHUM FA HUM GHĀFILŪN.

That you may warn a nation whose
Forefathers were not warned (for long),
So they are unaware.

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

7. LAQAD ḤAQQAL-QAWLU `ALĀ
'AKTHARIHIM FAHUM LĀ YU'MINŪN.

Surely (because of their persistent
disbelief and hatred) the Word (Decree)
has been proved against most of them
that they will not believe.

إِنَّا جَعَلْنَا فِيٓ أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَىٰ

الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٨﴾

8. 'INNĀ JA`ALNĀ FĪ 'A`NĀQIHIM
'AGHLĀLAN FA HIYA 'ILAL-'ADHQĀNI
FA HUM-MUQMAḤŪN.

Surely we have placed on their necks harnesses
reaching right up to their chins so that their
heads are raised up.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا

فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾

9. WA JA`ALNĀ MIM BAYNI `AYDĪHIM SADDAW-WA
MIN KHALFIHIM SADDAN FA `AGHSHAYNĀHUM
FA HUM LĀ YUBŠIRŪN.

And we have set a barrier before them
and a barrier behind them and cast a veil over
their eyes, so they see nothing.

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

10. WA SAWĀ`UN `ALAYHIM `A-`ANDHARTAHUM
`AM LAM TUNDHIR-HUM LĀ YU`MINŪN.

And it is the same for them whether you warn
them or you warn them not, they will not believe.

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ

بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. `INNAMĀ TUNDHIRU MANIT-TABA`ADH-DHIKRA
WA KHASHIYAR - RAĤMĀNA BIL GHAYB.
FA BASH-SHIRHU BI MAGH-FIRATIW-WA `AJRIN KARĪM.

You can but warn only him who follows the Qur'ān
and fears the Most-Kind (Lord) without seeing. So give him
the glad tidings of forgiveness and a generous reward.

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۗ

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. ‘INNĀ NAḤYU NUḤYIL-MAWTĀ WA NAKTUBU
MĀ QADDAMŪ WA ‘ĀTHĀRAHUM. WA KULLA SHAY’IN
‘AḤṢAYNĀHU FĪ ‘IMĀMIM-MUBĪN.

Surely we shall raise the dead to life, and we shall write down the deeds which they send forward, and their traces which they leave behind. And we have kept count of everything in the manifest tablet.

وَاضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

SECTION 2: 13. WAḌ-RIB LAHUM-MATHALAN
‘AṢḤĀBAL-QARYAH. ‘IDH JĀ’AHAL-MURSALŪN.

SECTION 2: And relate to them (for their understanding) the parable of the people of a town when there came to them Our sent ones.

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ

فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

14. ‘IDH ‘ARSALNĀ’ ILAYHIMUTH-NAYNI FAKADH-DHABŪHUMĀ
FA’AZ-ZAZNĀ BI THĀLITHIN FAQĀLŪ ‘INNĀ ‘ILAYKUM-MURSALŪN.

When (at first) we sent to them two, they falsified them, so we strengthened them with a third, then the three of them said to them “Verily we have been sent to you (as Messengers).

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ

إِنَّ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

15. QĀLŪ MĀ ‘ANTUM ‘ILLĀ
BASHARUM-MITHLUNĀ WA MĀ
‘ANZALAR-RAĤMĀNU MIN SHAY’IN
‘IN ‘ANTUM ‘ILLĀ TAKDHIBŪN.

They (the people of the town) said
“You are not but human beings
Like ourselves. And the Most-Kind
Lord has not sent down
anything - you are but lying.”

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

16. QĀLŪ RABBUNĀ YA`LAMU ‘INNĀ
‘ILAYKUM LA MURSALŪN.

They (the Apostles) said “Our Lord knows that
without doubt we have indeed been
sent to you.”

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

17. WA MĀ `ALAYNĀ ‘ILLAL-BALĀGHUL-MUBĪN.

“And on us is nothing but to convey
(the Message of Truth)
in clear terms.”

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ

وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

18. QĀLŪ ‘INNĀ TAṬAYYARNĀ BI KUM, LA‘IL-LAM TANTAHŪ
LA NARJUMAN-NAKUM WA LA YAMAS-SANNAKUM MINNĀ
‘ADHĀBUN ‘ALĪM.

The people said “Surely we see only an evil augury in you.
If you do not desist, we shall certainly stone you to death,
and you will receive from us a painful torment.”

قَالُوا طَئِرُكُمْ مَعَكُمْ ؕ إِنْ ذُكِّرْتُمْ ؕ

بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

19. QĀLŪ ṬĀ‘IRUKUM MA‘AKUM. ‘A-‘IN DHUKKIRTUM.
BAL ‘ANTUM QAWMUM-MUSRIFŪN!

The Apostles said “Your evil augury is with You! (i.e. made up.)
What! would you be admonished.
Nay, you are a people transgressing limits.”

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى

قَالَ يَقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

20. WA JĀ‘A MIN ‘AQṢĀL-MADĪNATI RAJULUY-YAS‘Ā
QĀLA YĀ QAWMIT-TABI‘UL-MURSALĪN.

(In the meantime) from the farthest end of the city there came
a man running. He said “O my people! Follow the sent ones.

﴿٢١﴾ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ

21. 'ITTABI'Ū MAL-LĀ YAS'ALUKUM 'AJRAW-WA
HUM MUH-TADŪN.

"Follow these (Apostles) who do not
ask for any wage/reward from you,
and who are on the right course.

﴿٢٢﴾ وَمَالِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ

22. WA MĀ LIYA LĀ 'A'BUDUL-LADHĪ FAṬARANĪ
WA 'ILAYHI TURJA'ŪN.

"And how can I be justified in not worshipping
Him who created me, and it is to Him that
You shall be returned?

ءَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ
لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ

23. 'A-'ATTAKHIDHU MIN DŪNIHĪ 'ĀLIHATAN
'IY-YURIDNIR-RAḤMĀNU BI ḌURRIL-LĀ
TUGHNI 'ANNĪ SHAFĀ-'ATUHUM SHAY-'AW-
WA LĀ YUNQIDHŪN.

"Should I take other gods beside Him,
Who, if ever the Most-Gracious were to intend me any harm,
their intercession would not avail me in the least,
nor would they be able to rescue me?

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾

24. 'INNĪ 'IDHAL-LAFĪ ḌALĀLIM-MUBĪN.

“(If I were to do so) Indeed then
I would be in manifest error.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾

25. 'INNĪ 'ĀMANTU BI RAB-BIKUM FASMA' ŪN.

“Surely I believe in Your Lord,
So listen to me (and accept this Message).”

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾

26. QĪLAD KHULIL-JANNAH. QĀLA YĀ LAYTA
QAWMĪ YA`LAMŪN.

(This person was killed by his people, and in death)
It was said to him (by the angels):
“Enter the garden”. He said, “If only
my people had this knowledge.

بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾

27. BI MĀ GHAFARA LĪ RABBĪ WA JA`ALANĪ
MINAL-MUKRAMĪN.

“That my Lord has forgiven me and has made
me join the honoured ones.”

وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ

مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٢٨﴾

28. WA MĀ ‘ANZALNĀ ‘ALĀ QAWMIHĪ MIM-
BA’DIHĪ MIN JUNDIM-MINAS-SAMĀ’I
WA MĀ KUNNĀ MUNZILĪN.

And we did not send down against his people
an army from the heavens after him (his martyrdom),
(to hold them to account) Nor had we the need to do so.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خُمُودٌ ﴿٢٩﴾

29. ‘IN KĀNAT ‘ILLĀ ṢAYḤATAW-WĀḤIDATAN
FA ‘IDHĀ HUM KHĀMIDŪN.

It was but one mighty blast, and lo!
They were (instantly) reduced to charred coals.

يُحَسِّرُهُ عَلَى الْعِبَادِ ۗ مَا يَأْتِيهِمْ مِّن رَّسُولٍ

إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٠﴾

30. YĀ ḤASRATAN ‘ALAL-‘IBĀD! MĀ YA’TĪHIM-
MIR-RASŪLIN ‘ILLĀ KĀNŪ BIHĪ YASTAHZI’ŪN!

O woe be upon these slaves.
There came not to them any apostle,
but they started mocking at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ

أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

31. 'ALAM YARAW KAM 'AHLAKNĀ QABLAHUM-MINAL-QURŪNI 'ANNAHUM 'ILAYHIM LĀ YARJIT ŪN.

Do they not know how many
nations before them We have
destroyed (and) they have not returned
to them (ever since)?

وَأَنَّ كُلًّا لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

32. WA 'IN KULLUL-LAMMĀ JAMĪ' UL-LADAYNĀ
MUḤḌARŪN.

And certainly they will all be made to
appear before us.

وَأَيَّةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۖ أَحْيَيْنَاهَا وَأَخْرَجْنَا

مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

SECTION 3: 33. WA 'ĀYATUL-LAHUMUL 'ARḌUL MAYTAH.
'AḤYAYNĀHĀ WA 'AKHRAJNĀ MINHĀ ḤABBAN
FA MINHU YA' KULŪN.

SECTION 3: And a sign (of Our Might) to them is
the dead earth. We revived it and we bring forth
grain from it, so that they eat of it.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ

وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

34. WA JA`ALNĀ FĪ HĀ JANNĀTIM-MIN-NAKHĪLIW-WA

‘A`NĀBIW-WA FAJJARNĀ FĪ HĀ MINAL `UYŪN.

And We made therein orchards of date palms and vines,

And We caused springs, therein, to gush forth.

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۗ

أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

35. LI YĀ` KULŪ MIN THAMARIHĪ, WA MĀ

`AMILAT-HU ‘AYDĪHIM. ‘AFA LĀ YASHKURŪN?

In order that they may eat of its fruit,

without their hands having made (or earned) it.

Do they not, therefore, render thanks (for these blessings)?

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ

الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

36. SUBḤĀNAL-LADHĪ KHALAQAḶ ‘AZWĀJA KULLAHĀ MIM-MĀ

TUMBITUL ‘ARḶU WA MIN ‘ANFUSIHIM WA MIM-MĀ LĀ YA`LAMŪN.

Glory be to Him, Who has created in pairs all things that

the earth yields, and (also) of themselves, and of

(all) things of which they have no knowledge at all.

وَآيَةٌ لَهُمُ اللَّيْلُ نَسَلَخْنَا مِنْهُ النَّهَارَ فَاذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾

37. WA 'ĀYATUL-LAHUMUL LAYL,
NASLAKHU MINHUN-NAHĀR,
FA 'IDHĀ HUM MUẒLIMŪN,
And a sign for them is the night.
We draw off the day from it, and lo!
They are (suddenly) left in darkness.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۖ

ذٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

38. WASH-SHAMSU TAJRĪ LI MUSTAQARRIL-LAHĀ.
DHĀLIKA TAQDĪRUL `AZĪZIL `ALĪM.
And the Sun (is also a sign)...
It (continuously) moves to its fixed place.
That is a Decree of the All-Powerful, the All-Knowing.

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ

كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

39. WAL-QAMARA QAD-DARNĀHU MANĀZILA
ḤATTĀ `ĀDA KAL `URJŪNIL QADĪM.
And the moon (is also a sign)...
We have appointed for it stages,
Until it returns like the withered old branch of a palm tree.

لَا الشَّمْسُ يَنْبَغِي هَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ

سَابِقُ النَّهَارِ وَكُلُّ فِي فَلَكَ يَسْبَحُونَ ﴿٤٠﴾

40. LASH-SHAMSU YAMBAGHĪ LAHĀ ‘AN

TUDRIKAL-QAMAR,

WA LAL LAYLU SĀBIQUN-NAHĀR.

WA KULLUN FĪ FALAKIY-YASBAHŪN.

Neither is it for the Sun to overtake the Moon,
nor is it for the night to outstrip the day.

And all the planets
are swimming in their own orbits.

وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ

الْمَشْحُونِ ﴿٤١﴾

41. WA ‘ĀYATUL-LAHUM ‘ANNĀ ḤAMALNĀ

DHURRIY-YATAHUM FIL FULKIL MASH-ḤŪN.

And a sign for them is that we bore
their race (through the Deluge) in a laden Ark.

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

42. WA KHALAQNĀ LAHUM MIM-MITHLIHĪ MĀ YARKABŪN.

And We have created for them like it
other things on which they ride.

وَإِنَّا نُنْغَرِقُهُمْ فَلَا صَرِيحَ لَهُمْ

وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾

43. WA 'IN-NASHA' NUGHRIQHUM FA LĀ ṢARĪKHA
LAHUM WA LĀ HUM YUNQADHŪN.

And if we please, we may well drown them,
and they will neither be able to scream,
nor would they be saved.

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

44. 'ILLĀ RAḤMATAM-MINNĀ WA MATĀ'AN 'ILĀ ḤĪN.

Except that We showed them mercy,
And let them enjoy themselves for a little while.

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ

وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

45. WA 'IDHĀ QĪLA LAHUMUT-TAQŪ MĀ
BAYNA 'AYDĪ-KUM WA MĀ KHALFAKUM
LA`ALLAKUM TURḤAMŪN.

And when it is said to them; "fear that
which is before you and that which is behind you,
So that you may be shown mercy".

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ

إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

46. WA MĀ TA'TĪHIM-MIN 'ĀYĀTIM-MIN
'ĀYĀTI RABBIHIM 'ILLĀ KĀNŪ
'ANHĀ MU'RIDĪN.

And there comes not to them any sign
from the signs of their Lord,
but from it they turn away.

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ

كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ

أَطَعَمَهُ ۚ إِنَّ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

47. WA 'IDHĀ QĪLA LAHUM 'ANFIQŪ MIMMĀ
RAZAQA-KUMUL LĀH, QĀLĀL LADHĪNA
KAFARŪ LIL LADHĪNA 'ĀMANŪ 'ANUṬ'IMU
MAL-LAW YASHĀ-'ULLĀHU 'AṬ'AMAH.
'IN 'ANTUM 'ILLĀ FĪ ḌALĀLIM-MUBĪN.

And when it is said to them,
"Spend (in our way), out of that wealth
which Allāh has given you,"
The unbelieving say to the faithful: "Shall we feed those whom Allāh
would have fed Himself if He had so wished?
You are but in clear error (in telling us to feed the poor).

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

48. WA YAQŪLŪNA MATĀ HĀDHALWA`DU
'IN KUNTUM ṢĀDIQĪN?

And they say "When is this Promise
(of accountability or punishment) to come,
(tell us when) if you are truthful?"

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ

وَهُمْ تَخِصِّمُونَ ﴿٤٩﴾

49. MĀ YANZURŪNA 'ILLĀ ṢAYḤATAW-
WĀḤIDATAN TA'KHU DHUM WA HUM
YAKHIṢ-ṢIMŪN.

They await not but a single Blast
which shall (so suddenly) seize them
that they will still be contending
among themselves.

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً

وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

50. FA LĀ YASTAṬĪ'ŪNA TAWṢIYATAW-WA
LĀ 'ILĀ 'AHLIHIM YARJĪ'ŪN!

Then they will not be able to make a bequest,
nor to their families will they be able to return.

وَنُفِخَ فِي الصُّورِ فَإِذَا هُم مِّنَ الْأَجْدَاثِ

إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

SECTION 4 : 51. WA NUFIKHA FIŞ-ŞŪRI FA 'IDHĀ HUM
MINAL 'AJDĀTHI 'ILĀ RABBIHIM YANSILŪN!

SECTION 4: And the trumpet will be blown (for the second time).
Lo, from their graves they will hasten to their Lord running.

قَالُوا يُوَيْلَنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا ۗ

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

52. QĀLŪ YĀ WAYLANĀ MAM BA'ATHANĀ MIM-MARQADINĀ*.
HĀDHĀ MĀ WA 'ADAR-RAĤMĀNU WA ŞADAQAL MURSALŪN!

Then they will say: "O woe to us! Who has awakened us
from our sleep?*" (it will be heard): "This is what the Merciful
had promised, and His apostles had spoken the truth."

(* When reciting, one must stop here or at least pause the voice)

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً

فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

53. 'IN KĀNAT 'ILLĀ ŞAYĤATAW-WĀĤIDATAN FA 'IDHĀ
HUM JAMĪ'UL-LADAYNĀ MUĤḌARŪN!

It will be but a single (terrible) blast.
And lo, they will all be (immediately) brought before us.

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا

وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

54. FAL YAWMA LĀ TUẒLAMU NAFSUN SHAY'AW-WA LĀ
TUJZAWNA 'ILLĀ MĀ KUNTUM TA'MALŪN.

So today, no soul will be wronged in the least,
nor will you be rewarded but for what you had done.

﴿٥٥﴾ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ

55. 'INNA 'AŞHĀBAL JANNATIL YAWMA FĪ SHUGHULIN FĀKIHŪN;

Indeed the inhabitants of Paradise will today be enjoying
their entertainments in happiness.

﴿٥٦﴾ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَابِكِ مُتَّكِنُونَ

56. HUM WA 'AZWĀJUHUM FĪ ẒILĀLIN
'ALAL 'ARĀ'IKI MUTTAKI'ŪN.

They and their wives will be in the shade
sitting on (adorned) couches reclined.

﴿٥٧﴾ هُمْ فِيهَا فَاكِهَةٌ وَهُمْ مَا يَدْعُونَ

57. LAHUM FĪ HĀ FĀKIHATUW-WA LAHUM MĀ YADDA'ŪN.

For them there will be (delicious)
fruits therein, and they will have
whatever they ask/call for.

سَلَامٌ قَوْلًا مِّن رَّبِّ رَحِيمٍ ﴿٥٨﴾

58. "SALĀMUN" QAWLAM-MIR RABBIR-RAHĪM!

"Peace!" will be the Word from the
Most-Merciful Lord.

وَأَمَّا تَزُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾

59. WAM-TĀDHUL YAWMA 'AYYUHAL MUJRMĪN!

And (the Command from Allāh will be) "O culprits!
Separate this day (from My true servants).

أَلَمْ أَعْهَدَ إِلَيْكُمْ بِنَبِيِّ أَدَمَ أَنْ لَا تَعْبُدُوا

الشَّيْطَانَ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾

60. 'ALAM 'A'HAD 'ILAYKUM YĀ BANĪ 'ĀDAMA
'AL-LĀ TA'BUDUSH-SHAYṬĀN. 'INNAHŪ LAKUM
'ADUW-WUM-MUBĪN.

"Did I not take a covenant from you
O children of Ādam, that you do not worship the devil,
Indeed, he is your manifest enemy.

وَأَنْ اعْبُدُونِي ۚ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

61. WA 'ANĪ'BUDŪNĪ. HĀDHĀ ṢIRĀṬUM MUSTAQĪM.

"And that you should worship Me (alone).
This is the straight path."

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ؕ

أَفَلَمْ تَكُونُوا تَعْقِلُونَ ﴿٦٢﴾

62. WA LAQAD ‘AḌALLA MINKUM JIBILLAN KATHĪRĀ.

‘A FA LAM TAKŪNŪ TA‘QILŪN

“And indeed he (the Devil) has led astray a great many from among you.
Do you then not understand?”

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

63. HĀDHIHĪ JAHAN-NAMUL-LATĪ KUNTUM TŪ‘ADŪN!

“This is that Hell which you were promised.”

إِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

64. ‘IṢLAWHAL YAWMA BI MĀ KUNTUM TAKFURŪN.

“Enter it today, because you (persistently) denied (the Truth).”

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ

وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

65. ‘AL-YAWMA NAKHTIMU ‘ALĀ ‘AFWĀHIHIM

WA TUKAL-LIMUNĀ ‘AYDĪHIM

WA TASH-HADU ‘ARJULUHUM BI MĀ KĀNŪ YAKSIBŪN.

“Today We shall seal their (the unbelievers’) mouths, and their hands will speak to us, and their feet will bear witness to what (evils) they used to earn”.


وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ

 فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ

66. WA LAW NASHĀ'U LA ṬAMASNĀ `ALĀ 'A'YUNIHM
FASTABAQUŞ-ŞIRĀṬA FA 'ANNĀ YUBŞIRŪN?

And if We please We could wipe out their eyes (and blind them as they chose to be), and then even if they strove for the Path, how would they then see the way?

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ

 فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ

67. WA LAW NASHĀ'U LA MASAKH-NĀHUM `ALĀ
MAKĀNATIHM FAMA-TAṬĀ`Ū MUḌIY-YAW-
WA LĀ YARJĪ`ŪN.

And if We please We could have transformed them on their places (before they could even move), then they could neither go forward nor turn back

 وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ

SECTION 5 : 68. WA MAN-NU`AMMIR-HU
NUNAKKIS-HU FIL KHALQ. 'A FA LĀ YA`QILŪN.

SECTION 5: And to him who We give a long life,
We reverse him in creation (to weakness).
Do they not then understand (or see an end approach)?.

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ؕ

إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ ﴿٦٩﴾

69. WA MĀ `ALLAM-NĀHUSH-SHI`RA WA MĀ YAMBAGHĪ
LAH. `IN HUWA `ILLĀ DHIKRUW-WA QUR`ĀNUM-MUBĪN.

And We have not taught him (the Prophet ﷺ) poetry,
nor it is befitting for him (to speak it). This (what he brings)
is nought but a reminder and a luminous Qur'ān.

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٧٠﴾

70. LI YUNDHIRA MAN KĀNA ḤAYYAW-
WA YAḤIQQAL QAWLU `ALAL KĀFIRĪN.

In order that it may warn him who is alive,
and so that the Word may be established against the disbelievers.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا

فَهُمْ لَهَا مَلِكُونَ ﴿٧١﴾

71. `A WA LAM YARAW `ANNĀ KHALAQNĀ
LAHUM MIMMĀ `AMILAT `AYDĪNĀ `AN`ĀMAN
FA HUM LAHĀ MĀLIKŪN.

Do they not see that We have created for them
- of which We have fashioned with Our own Hands -
animals, so that they are their owners?

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

72. WA DHAL-LALNĀHĀ LAHUM FA MINHĀ

RAKŪBUHUM WA MINHĀ YA'KULŪN.

And We have subjected them (these animals) for them (Man),
So that of these (animals) they can ride
and of these they can eat?

وَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۗ

أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

73. WA LAHUM FĪ HĀ MANĀFI'U WA MASHĀRIB.

‘A FA LĀ YASHKURŪN?

And for them, in these (animals),
are many more benefits,
and much to drink (i.e. milk and its byproducts).
Do they not then give thanks?


وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ

يُنصَرُونَ ﴿٧٤﴾

74. WAT-TAKHADHŪ MIN DŪNIL-LĀHI

‘ĀLIHATAL-LA'AL-LAHUM YUNṢARŪN.

And they (the wrongdoers) have taken
other gods besides Allāh
that perhaps they may help them.


 لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ

75. LĀ YASTAṬĪ'ŪNA NAṢRAHUM,
WA HUM LAHUM JUNDUM-MUḤḌARŪN.

They have not the power to help them:
but they will be brought up
(before our Judgment-seat)
as a troop (to be condemned).

فَلَا تَحْزَنْكَ قَوْلُهُمْ


 إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

76. FA LĀ YAḤZUNKA QAWLUHUM.
'INNĀ NA'LAMU MĀ YUSIRRŪNA WA MĀ YU'LINŪN.
So (O My Apostle) let not their (the unbelievers') speech grieve you.
We know full well what they conceal
and what they announce.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ


 فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ

77. 'A WA LAM YARAL 'INSĀNU 'ANNĀ KHALAQ-NĀHU
MIN-NUṬFĀTIN FA 'IDHĀ HUWA KHAṢĪMUM-MUBĪN.

Does Man not know that
We have created him from sperm?
Yet now he has become a blatant contender (to us)!

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ ؕ

قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾

78. WA ḌARABA LANĀ MATHALAW-WA NASIYA KHALQAH.

QĀLA MAY-YUḤYIL `IZĀMA WA HIYA RAMĪM.

And he relates (strange) parables for Us, yet he has forgotten
his own creation. He (Man) says,
“Who can give life to bones when they have decomposed?”

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ ؕ

وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

79. QUL YUḤYĪHAL LADHĪ `ANSHA`AHĀ `AWWALA MARRAH.

WA HUWA BI KULLI KHALQIN `ALĪM.

Say “He will give life to them
Who created them the first time.
And He, of the entire creation, is fully aware.

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا

فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

80. `AL-LADHĪ JA`ALA LAKUM MINASH-SHAJARIL
`AKḤḌARI NĀRAN FA `IDHĀ `ANTUM MIN HU TŪQIDŪN!

“Who (in His wisdom) made fire for you from the
green tree - then you (are able to) kindle more fires therewith.”

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ

عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۗ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

81. 'A WA LAYSAL LADHĪ KHALAQAS-SAMĀWĀTI WAL 'ARḌA
BI QĀDIRIN `ALĀ 'AY-YAKHLUQA MITHLAHUM.

BALĀ. WA HUWAL KHALLĀQUL `ALĪM.

What! Is He - Who created the heavens and the Earth -
not able to create their like?

But of course! And He is the Creator, the Omniscient.

﴿٨٢﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

82. 'INNAMĀ 'AMRUHŪ 'IDHĀ 'ARĀDA
SHAY'AN 'AY-YAQŪLA LAHŪ KUN FA YAKŪN.

His Command, when He intends anything, is but
that He says to it: "Be!" and lo! it is.

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ

﴿٨٣﴾ وَإِلَيْهِ تُرْجَعُونَ

83. FA SUBḤĀNAL LADHĪ BI YADIHĪ
MALAKŪTU KULLI SHAY'IW WA 'ILAYHI TURJA'ŪN.

"So glorified is He in whose Hand
is the complete governance/control of all
and to Him you will all (ultimately) return."

TRANSLITERATION GUIDE

Please take note of the table below as our transliteration method may be different to those adopted by others.

The transliterated symbols are unvarying in pronunciation, e.g. the representation “s” will remain pronounced as “s” and not distort to “z” in any circumstance, e.g. Islām is *not* pronounced Izlām.

While every effort has been made to ensure the transliteration is as close to the Arabic as possible, no alphabet can ever fully represent another.

This is all the more true where recitation of Qur’ānic verses is concerned as this must adhere to the very precise science of Tajwīd. It is therefore imperative that the readers do not consider a transliteration a substitute for learning to read Arabic correctly from a competent teacher.

VOWELS

A / a	SHORT “A” AS IN “AGO”	I / i	SHORT “I” AS IN “SIT”
Ā / ā	LONG “A” AS IN “HAT”	Ī / ī	LONG VOWEL AS IN “SEE”
AY or AI	DIPHTHONG AS IN “PAGE”	AW or AU	DIPHTHONG AS IN “HOME”
‘	ABRUPT START/PAUSE DOES NOT OCCUR IN ENGLISH	U / u	SHORT “U” AS IN “PUT”
		Ū / ū	LONG VOWEL AS IN “FOOD”

CONSONANTS

ب	B	“B” NO “H” ATTACHED	ض	Ḍ	“DH” USING SIDES OF THE TONGUE
ت	T	“T” NO “H” ATTACHED	ط	Ṭ	“T” WITH RAISED TONGUE
ث	TH	“TH” AS IN THIN	ظ	Ẓ	“TH” AS IN THEN, SOUND IS WITH RAISED TONGUE
ح	Ḥ	“H” GUTTURAL SOUND	ع	‘	GUTTURAL SOUND - ACCOMPANIES VOWEL
خ	KH	“KH” VERY GUTTURAL NO TONGUE USAGE	غ	GH	“GH” VERY GUTTURAL NO TONGUE USAGE
د	D	“D” NO “H” ATTACHED	ق	Q	“K” WITH BACK OF TONGUE RAISED
ذ	DH	“TH” AS IN THEN	و	W	“W” READ - NOT SILENT
س	S	“S” ONLY - NOT “Z”	ي	Y	“Y” ONLY - NOT “I”
ش	SH	“SH” AS IN SHIN			
ص	Ṣ	“S” WITH RAISED TONGUE			

Note: Double consonants must be pronounced with emphasis on both letters without pause, e.g. **ALLĀHUMMA** should be read **AL-LĀHUM-MA**.

SYMBOLS

SUBHĀNAHŪ WA TA`ĀLĀ FOR ALLĀH “GLORIFIED AND EXALTED IS HE”	ṢALLALLĀHU `ALAYHI WA SALLAM FOR MUHAMMAD “PEACE BE UPON HIM”
RAḌĪYAL-LĀHU `ANHU FOR COMPANIONS “ALLĀH BE PLEASED WITH HIM”	`ALAYHIS-SALĀM FOR PROPHETS “PEACE BE UPON THEM”