

لَيْلَةُ النِّصْفِ مِنْ شَعْبَانَ

# شَعْبَانَ

LAYLATUN NIŞFI MIN SHA'BĀN

15th  
SHA'BĀN

*Compiled by: Professor Ghoesain Mohamed  
and Shaykh Ziyaad Salie*



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**THIS KITĀB IS DEDICATED TO:**

- **My late parents Abdul Ghani and Fatima Mohamed and my late wife Rukeyah Mohamed**
- **My wife Fatgeha**
- **My children Ashraf, Nawal and Taariq**
- **My daughter-in-law Shanaaz and**
- **All my grandchildren.**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh the Most Compassionate,  
the Most Merciful.

All Praise belongs to Allāh ﷻ, the One without Whose Guidance this composition, translation and transliteration of *Laylatul Nişfi min Sha‘bān* would not have been possible. The One Who opens the vistas of the intellect and the heart, and assists His bondsmen in the penning of the meanings and interpretations of His Address, in order that He may prepare the one who reads and hears it. This Blessing and Mercy of Allāh ﷻ, the Majestic, will unlock the heart to a trajectory that will lead to His Door. May Allāh ﷻ bestow Blessings and Peace upon our beloved Prophet Muḥammad ﷺ, his family and his Companions.

This composition, translation and transliteration owe so much to so many minds, friends and family. I would however like to acknowledge the following persons who gave so generously of their time, and who so eagerly shared their insights:

- **Shaykh Ziyaad Salie** of the Strand, Western Cape, South Africa, for his transliteration of the entire text, for transcribing the Arabic, for assisting with the translation of the Arabic and for typesetting the final script.
- **Shaykh Fakhruddin Owaisi al-Madani**, Senior Lecturer, International Peace College of South Africa, Cape Town, for his insightful preface to this compilation.

May Allāh ﷻ bless and reward all the above contributors, in this world, and in the Hereafter. Āmīn

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**Sha‘bān 1438 / May 2017**

## INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Compassionate,  
the Most Merciful.

*Laylatu Nişfi min Sha ‘bān*, the 15<sup>th</sup> Night of *Sha ‘bān*, is one of the most acclaimed and authentic nights in the Islamic Calendar; a Night when Allāh ﷻ directs His Special Grace, and a Night when all the decisions for the following year are Decreed. This Blessed Night of *Laylatu Nişfi min Sha ‘bān*, is also known as *Laylatul Barā’ah* (the Night of Salvation), *Laylatu Raḥmah* (the Night of Mercy), *Laylatul Mubārah* (the Night of Blessings) or in Cape Town, as *Ruwah*. The Arabic noun *Barā’ah* means salvation, records or deliverance. Note: That in Islām, the night normally precedes the day; so in reality, it is the night *before* the 15<sup>th</sup> day of *Sha ‘bān*.

It is related that the practice of *Laylatu Nişfi min Sha ‘bān* was brought to the Cape from the blessed city of Tarīm, Ḥaḍramawt, Yemen. Imām ‘Abdullāh ibn ‘Alawī Al-Ḥaddād ﷺ (author of the famous Rātibul Ḥaddād) who was born in Tarīm, was an ardent and

fervent campaigner for the commemoration of the Night of *Laylatu Nişfi min Sha‘bān*.

The commemoration of the 15<sup>th</sup> Night of *Sha‘bān* is neither a *Farḍ* nor a *Sunnah*. Thus, non-participation in the celebrations of the Night will **not** be deemed as sinful. However, most of the world’s knowledgeable Muslims celebrate this Blessed Night, complying with the command in the Qur’ān, that is, to follow their steadfast, pious and righteous forefathers who, throughout the centuries, celebrated this Sacred Night.

Furthermore, there is no harm in commemorating the 15<sup>th</sup> Night of *Sha‘bān* collectively, and in congregation. By celebrating this Night in congregation, the participants subject themselves to the added Mercies and Blessings of the Almighty. Abū Hurairah رضي الله عنه reported that the Prophet صلى الله عليه وسلم said: “Verily, Allāh ﷻ appoints Angels who circulate the streets seeking people of Dhikr. When they find a gathering remembering Allāh ﷻ, they spread their wings from the earth to the ‘*Arsh* of Allāh ﷻ. Their Lord would ask them (though He knows better): ‘What are my servants saying?’ The Angels would reply: ‘They are doing Your *Tasbiḥ*, Your *Takbīr*, Your *Hamd* and Your *Majd*...’ (Ṣaḥīḥ Bukhārī).

From this *Ḥadīth* it is clear that congregational Dhikr is reported to Allāh ﷻ, and is therefore not in contravention of the *Sharī‘ah*. Moreover, in a famous *Ḥadīth Qudsī*, Allāh ﷻ says: “And if My servant remembers Me in a gathering, I will remember him in a gathering much better than this.” (Ṣaḥīḥ Bukhārī)

There are many reliable *Aḥādīth* that support the legitimacy of this Blessed Night:

1. ‘Ā’ishah, the Mother of the Believers (may Allāh be pleased with her) said: “One night, I did not find the Prophet in his bed. So I went out searching for him, and found him at al-Baqī‘ cemetery, with his head raised towards the sky. He said: ‘Oh ‘Ā’ishah! Were you afraid that Allāh and His Messenger would treat you unfairly?’ I said: ‘No, Messenger of Allāh, I thought you had gone to spend the night with one of your other wives.’ He said: ‘Allāh Almighty descends to the lowest heaven on the Night of Mid-*Sha‘bān*, and forgives more people than the number of hairs on the hides of the sheep of Banī Kalb. (Tirmidhī, Ibn Māja and Aḥmad)

2. Mu‘ādh ibn Jabal (in a chain of narrators up to the Prophet ﷺ, said that the Prophet ﷺ said: “Allāh ﷻ

descends to His creation on the Night of the Middle of *Sha‘bān*, and forgives all His creation, except the polytheists (those attributing partners to Allāh) and those bent on hatred (Ṭabarānī and Ibn Ḥibbān). Other *Aḥādīth* mention other categories of people that are excluded from receiving the Almighty’s gifts. They are those that fornicate, those that disrespect their parents, those that cut their ties of kinship, those that are conceited and arrogant, and those that are addicted to intoxicants.

In Sūrah Ibrāhīm (14) Verse 5, Allāh ﷻ says: “...and teach them to remember the Days of Allāh. Verily in this there are signs for those who are firmly patient and constant—grateful and appreciative.” Every day, every hour, every minute and every second, Allāh’s Grace flows to us in abundance. But there are special days and nights in the Islamic Calendar that should be celebrated as letter days and nights; the 15<sup>th</sup> Night of *Sha‘bān* is such a night.

The Grand Mufti of Egypt, Shaykh ‘Alī Juma‘ in his “*al-Azhar’s Fatwa on Niṣfi min Sha‘bān*” said: “Celebrating the 15<sup>th</sup> Night of *Sha‘bān* is a way of honouring the rites of the Almighty. He also says,

quoting Sūrah Ḥajj (22) Verse 32: “... those who honour God’s rite show piety of their hearts”.

Sayyidunā ‘Alī ibn Abī Ṭālib (may Allāh ennoble his face) narrated that the Prophet ﷺ said: “Perform the Night Vigil Prayers on the Night of Mid-*Sha‘bān* and fast the next day, for Allāh descends to the lowest heaven at sunset of that night and says: “Is there anyone asking for forgiveness, so that I may forgive him? Is there anyone asking for sustenance, so that I may grant him sustenance? Is there anyone under trial, so that I may relieve him? Is there such and such a person ... and so forth, until the break of dawn.” (Ibn Mājah)

Shaykh ‘Abdul Qādir Jīlānī ؒ writes in his *Ghunya al-Ṭālibīn*, that the Mother of the Believers, Sayyidah ‘Ā’ishah ؓ said, that one night she saw the Prophet ﷺ engaged in excessive worship. The Prophet ﷺ explained that the reason was because it was the 15<sup>th</sup> Night of *Sha‘bān* when: “The name of every child to be born in the following year is written on this night; the name of every person to die in the following year is also recorded on this Night; the sustenance (*rizq*) and provisions of each person descends on this Night, and

the good actions of people are raised to the heavens on this Night.” Scholars such as Ibn Taymiyyah considered the Night of the 15<sup>th</sup> *Sha‘bān* “a night of superior merit” (ref. *Iqtidā’ al-Şiraṭal Mustaḳīm* 1369/1950 ed. pg. 302).

Mawlāna Taqī ‘Uthmānī calls it “a night of excellence...to stay awake at night and to spend it in worship is a means of reward.” Other scholars of note that support the commemoration of the 15<sup>th</sup> Night of *Sha‘bān* are: Imām Shāfi‘ī, Ashraf ‘Alī Thānwī, ‘Ata bin Yasār, Imām Suyūṭī, Imām Nawawī and others.

Most of the learned scholars say that it is good to recite *Sūrah Yāsīn* **three times** on the Night of *Laylatu Nişfi min Sha‘bān*:

- The **first recital** with the intention (*niyyah*) that Allāh ﷻ grants the person a blessed and long life with good works.
- The **second recital** with the intention (*niyyah*) that Allāh ﷻ protects the person against tribulations, misfortunes and calamities.
- The **third recital** with the intention (*niyyah*) that Allāh ﷻ blesses him with abundant sustenance (*rizq*), prosperity and independence (that is, he must put his trust in Allāh alone).

The famous *Du‘ā of Laylatu Nişfi min Sha‘bān* (see page 52) should be rendered after each recital of *Sūrah Yāsīn*.

### **WE MAKE DUAH:**

- Oh Allāh! Do not deprive us of the Countless Gifts that are bestowed on this Blessed Night.
- Oh Allāh! Give us the Ability, and Assist us, to seek Your Pleasure and Forgiveness.
- Oh Allāh! Decree for us all that are Good, and Deflect from us all that are Harmful.
- Oh Allāh! Take us into Your Presence, and give us Your Riḍwān (Your Good Pleasure)
- Oh Allāh! Bestow Your never-ending Peace and Blessings on our Beloved Muḥammad ﷺ, who came to teach us authentic Islām, and who guided us rightly. Āmīn, Yā Rabbal ‘Ālamīn.

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**Sha‘bān 1438 / May 2017**

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh the Most Compassionate,  
the Most Merciful.

ALLĀH ﷻ is the Creator of time and place, and it is He Who blessed and elevated certain times and places above others.

According to the majority of our ‘Ulamā throughout the centuries, the Night of the 15<sup>th</sup> of *Sha‘bān* (*Laylatul Barā‘ah*) is among those Blessed and Elevated times in the Islamic calendar.

None less than Imām Shāfi‘ī (who lived in the second century) said: “It has been narrated to us that Allāh answers the *du‘ās* of his servants on five (5) nights... among them is the 15<sup>th</sup> Night of *Sha‘bān*”. (Narrated by al-Bayhaqī in his *Sunan*)

Many *Ṣaḥābah*, *Tabi‘īn* and early Muslims celebrated this night with *‘Ibādah* and *Du‘ā*; some privately, and some publicly.

The origin of this practice goes back to at least ten (10) *Aḥādīth* of the Prophet ﷺ, where he is narrated to have highlighted the status of the Night of the 15<sup>th</sup> of *Sha‘bān*:

- A Night in which Allāh gazes upon His creation with mercy.
- A Night in which Allāh calls upon His servants to turn to Him.
- A Night in which Allāh answers the *du‘ās* of those supplicating.
- A Night in which Allāh forgives those who repent.
- A Night in which our actions are presented to Allāh.
- A Night in which Allāh reveals His Decrees to the relevant Angels.
- A Night in which we must be steadfast in our worship.
- A Night in which we must make a special effort to visit the graveyard.
- A Night that must be followed with fasting the next day.

These *Aḥādīth* have been narrated from various *Ṣaḥābah* by the following earliest authorities of *Ḥadīth* in Islam, the *Salaf al-Ṣāliḥ*:

Tirmidhī, Ibn Mājah, Ahmad bin Ḥanbal, Ṭabarānī, Bayhaqī, Ibn Ḥibbān, al-Bazzār and Abū Nu‘aym.

It is true that there are differences of opinion regarding the authenticity of some of these narrations, but the majority of ‘Ulamā (both contemporary and former outstanding scholars) agree that on the whole, the *Aḥādīth* regarding the 15<sup>th</sup> Night of *Sha‘bān* are reliable, and that it is indeed an auspicious night. Among those who stated this, were Imām al-Nawawī, Imām Ibn Rajab, Ibn Taymiyyah and al-Mubārakpūrī, the latter in his *Tuḥfat al-Aḥwadhī*. And because of this overwhelming consensus, it has been the practice of the majority of Muslims, for the past 1400 years, to celebrate this Night with ‘*Ibādah* and *Du‘ā*.

The format of the commemoration of the 15<sup>th</sup> Night of *Sha‘bān* differs in different countries. One common practice is to pray two (2) *Raka‘ahs* and recite *Sūrah Yāsīn* three (3) times, with certain pious intentions, concluding with the famous *Du‘ā Nişfi min Sha‘bān*.

While this specific format is not narrated in any *Ḥadīth*, its parts are all supported by the *Sunnah*. For example, there are many *Aḥādīth* encouraging us to pray two (2) *Raka‘ahs* in the night, and to recite *Sūrah Yāsīn* for our

needs and intentions. As for the famous *Du‘ā Nişfi min Sha‘bān*, the most part of this *Du‘ā* is narrated from the senior *Şahābah* Sayyidinā Abd-Allāh bin Mas‘ūd, Ibn Abī Shaybah and Ibn Abī Dunyā .

Therefore, there is no harm in continuing with this practice of *‘Ibādah* on the Night of *Nişfi min Sha‘bān*, as long as we do not claim that it is *Farḍ* or *Sunnah*. Indeed, we have been commanded in the Holy Qur‘ān to follow the way of the Pious. This practice of reciting “three (3) *Yāsīns*”, has been narrated from numerous *Awliyā’* over the centuries, and these *Awliyā’* have confirmed the veracity and value of the “three (3) *Yāsīns*”.

This practice is also confirmed in the renowned *Kanz al-Najāh wa al-Surūr* book of prayers for the whole year, authored by Shaykh Abd-al-Ḥamīd Quds, the teacher in the Ḥaram of Makkah, and endorsed by the Muftis of the four (4) *Madh-habs (Madhāhib)* in Makkah at the beginning of the 20<sup>th</sup> century.

For more information and a detailed discussion on the Night of *Nişfi min Sha‘bān*, one may refer to the brilliant works by the following contemporary scholars:

- *Madhā fī Sha‘bān* by the renowned scholar of Makkah, al-Sayyid Muḥammad bin ‘Alawī al-Mālikī.
- *Husn al-Bayān fī Laylat al-Niṣfi min Sha‘bān* by the illustrious scholar of Morocco, al-Sayyid Abd-Allāh bin al-Ṣiddīq al-Ghumari
- *Hidāyat al-Raḥmān limā thabata fī al-Du‘ā al-Musta‘mal fī Laylat al-Niṣfi min Sha‘bān* by the celebrated scholar of Mauritania, Shaykh Muḥammad Ḥabīb-Allāh al-Shinqītī
- *Risālah fī Fadl Laylat al-Niṣfi min Sha‘bān* by the distinguished scholar of Egypt, Shaykh Muḥammad Ḥasanayn Makhlūf.
- *The Explication of the Special Virtues of Niṣfi Sha‘bān* by the eminent scholar of Syria, Shaykh Sayyid Muḥammad bin Yaḥyā al-Ninowy.

In closing, I would like to commend Professor Ghoesain Mohamed for this excellent and outstanding compilation, and for translating the prayers and supplications recited by the Muslims of Cape Town and elsewhere, on the Blessed Night of *Niṣfi min Sha‘bān*.

May Allāh ﷻ reward him for his painstaking efforts to make us understand what we recite. *Amin!*

**Shaykh Fakhruddin Owaisi al-Madani**  
**International Peace College of South Africa**  
**Cape Town, South Africa**  
**Sha‘bān 1438 / May 2017**



## سُورَةُ يُسَ (٣٦)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يُسَ ① وَالْقُرْآنِ الْحَكِيمِ ② إِنَّكَ لَمِنَ  
الْمُرْسَلِينَ ③ عَلَى صِرَاطٍ مُسْتَقِيمٍ ④  
تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ ⑤ لِتُنذِرَ قَوْمًا مَّا  
أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ⑥ لَقَدْ حَقَّ  
الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ⑦

**Bismillāhir raḥmānir  
raḥīm**

- 1 *Yāsīn.*
- 2 *Wal qur'ānil ḥakīm.*
- 3 *Innaka laminal  
mursalīn.*
- 4 *'Alā ṣirāṭim  
mustaqīm.*
- 5 *Tanzīlal 'azīzir  
raḥīm.*
- 6 *Litundhira qawmam  
mā undhira  
ābā'uhum fahum  
ghāfilūn.*
- 7 *Laqad ḥaqqal qawlu  
'alā aktharihim  
fahum lā yu'minūn.*

**In the Name of Allāh, the  
Most Compassionate, the  
Most Merciful.**

- 1 *Yāsīn*
- 2 *By the Qur'ān full of  
Wisdom,*
- 3 *You (O Muḥammad)  
are indeed one of the  
Messengers,*
- 4 *On a Straight Way.*
- 5 *It is a Revelation sent  
down by (Him), the  
Exalted in Might,  
Most Merciful,*
- 6 *In order that you may  
admonish a people,  
whose fathers had  
received no admonition,  
and who therefore  
remain heedless (of the  
Signs of Allāh).*
- 7 *The Word is proved  
true against the  
greater part of  
them: for they do  
not believe.*

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى  
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنْ  
بَيْنَ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا  
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَاءٌ عَلَيْهِمْ  
ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾  
إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ  
بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

8 *Innā ja'alnā fī  
a'nāqihim aghlālan  
fahiya ilal adhqāni  
fahum muqmahūn.*

9 *Wa ja'alnā mim  
bayni aydīhim  
saddaw wa min  
khalfihim saddan  
fa'aghshaynāhum  
fahum lā yubşirūn.*

10 *Wa sawā'un  
'alayhim a'an  
dhartahum am lam  
tundhirhum lā  
yu'minūn.*

11 *Innamā tundhiru  
manit taba'adh-  
dhikra wa khashiyar  
rahmāna bilghaybi  
fabash-shirhu  
bimaghfiratiw wa  
ajrin karīm.*

8 *Verily, We have put  
yokes around their  
necks right up to their  
chins, so that their  
heads are forced up  
(and they cannot see).*

9 *And We have put a  
barrier in front of  
them and a barrier  
behind them, and  
further, We have  
covered them up so  
that they cannot see.*

10 *It is the same to them  
whether you admonish  
them or you do not  
admonish them; they  
will not believe.*

11 *You can only  
admonish such a  
person that follows the  
Message (Qur'ān) and  
fears the (Lord) Most  
Compassionate,  
Unseen. Give such a  
person therefore, good  
tidings of forgiveness  
and a reward most  
generous (Paradise).*

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا  
وَإِثْرَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ  
مُّبِينٍ ﴿١٢﴾ وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ  
الْقَرْيَةِ ۚ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ  
أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا  
بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾  
قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا ۚ وَمَا أَنْزَلَ  
الرَّحْمَنُ مِنْ شَيْءٍ ۚ لَإِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾

12 *Innā nahnu nuhyil  
mawtā wa naktubu  
mā qaddamū wa  
āthārahum wa kulla  
shay'in aḥṣaynāhu fī  
imāmim mubīn.*

13 *Waḍrib lahum  
mathalan aṣḥābal  
qaryah, idh jā'ahal  
mursalūn.*

14 *Idh arsalnā  
ilayhimuth nayni  
fakadh-dhabū humā  
fa'azzaznā  
bithālithin faqālū  
innā ilaykum  
mursalūn.*

15 *Qālū mā antum illā  
basharum mithlunā,  
wa mā anzalar  
rahmānu min  
shay'in in antum illā  
takdhibūn.*

12 *Verily, We shall give  
life to the dead, and We  
record that which they  
send before and that  
which they leave  
behind; and of all  
things have We taken an  
account of, in a Clear  
Book (of Evidence).*

13 *And relate to them, by  
way of a parable, the  
(story of) the  
Companions of the City.  
Behold, there came  
Messengers to them (it).*

14 *When We (first) sent to  
them two Messengers,  
they rejected them; but  
We strengthened them  
with a third. They said,  
"Truly, we have been  
sent to you (by God) as  
Messengers."*

15 *They (the people) said:  
"You are only men like  
us, and (Allāh) Most  
Compassionate, did not  
send such a revelation.  
You do nothing, but  
lie."*

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

وَمَا عَلَيْنَا إِلَّا الْبَلُغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا

تَطِيرْنَا بِكُمْ جَسَدًا لَّسِنًا لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ

وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا

طَائِرُكُمْ مَعَكُمْ طَ أَيْنَ ذُكِّرْتُمْ ط بَلْ أَنْتُمْ قَوْمٌ

مُتَّعِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ

يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

16 *Qālū rabbunā  
ya'lamu innā  
ilaykum lamursalūn.*

17 *Wa mā 'alaynā illal  
balāghul mubīn.*

18 *Qālū innā  
taṭayyarnā bikum  
la'illam tantahū  
lanarjuman nakum  
wa layamas  
sannakum minnā  
'adhābun alīm.*

19 *Qālū ṭā'irukum  
ma'akum a'in  
dhukkirtum bal  
antum qawmum  
musrifūn.*

20 *Wa jā'amin aqṣal  
madīnati rajuluy  
yas'ā, qāla yā  
qawmit tabi'ul  
mursalīn.*

16 *They (the Messengers)  
said: "Our Lord Knows  
that we have been sent  
as Messengers to you.*

17 *"And our duty is only  
to proclaim the Clear  
Message."*

18 *They (the people) said:  
"As for us, we envisage  
an evil omen from you. If  
you do not stop, we will  
certainly stone you, and  
a grievous punishment  
indeed, will be inflicted  
on you (by us)."*

19 *They (the Messengers)  
said: "Your evil omens  
are with yourselves;  
(Deem you this an evil  
omen), if you are  
admonished? No, you are  
but a people transgressing  
all bounds!"*

20 *Then there came  
running, from the  
farthest part of the city,  
a man, saying: "O my  
people! Obey the  
Messengers."*

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ  
﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ  
تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِ الْهِتَاءِ إِنِ  
يُرِدُنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِي عَنِّي  
شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنِّي إِذَا  
لَفِيَ ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي آمَنْتُ بِرَبِّكُمْ  
فَاسْمَعُونِ ﴿٢٥﴾

- 21 *Ittabi'ū mallā  
yas'alukum ajraw  
wa hum muhtadūn.*
- 21 "Obey those who ask  
no reward of you (for  
themselves), and who  
have themselves  
received Guidance."
- 22 *Wa mā liya lā  
a'budulladhi  
faṭaranī wa ilayhi  
turja'ūn.*
- 22 "It would be  
unreasonable of me  
not to serve Him  
Who created me, and  
to Whom you (all)  
shall be returned."
- 23 *A'attakhidhu min  
dūnihī ālihatan  
iyyuridnir raḥmānu  
biḍurrillā tughni  
'annī shafā'atuhum  
shay'aw wa lā  
yunqidhūn.*
- 23 "Shall I take (other)  
gods besides Him? If  
(Allāh) Most  
Compassionate  
should intend some  
adversity for me, of  
no use whatsoever  
will be their  
intercession for me,  
nor can they save  
me."
- 24 *Innī idhalla fī  
ḍalālim mubīn.*
- 24 "I would indeed, if I  
were to do so, be  
clearly erring."
- 25 *Innī āmantu  
birabbikum  
fasma'ūn.*
- 25 "Verily, as for me, I  
have faith in the  
Lord of you (all). So  
then, listen to me!"

قِيلَ ادْخُلِ الْجَنَّةَ <sup>ط</sup> قَالَ يَلَيْتَ قَوْمِي  
يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ  
الْمُكْرَمِينَ ﴿٢٧﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ  
بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ  
﴿٢٨﴾ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ  
خَمِدُونَ ﴿٢٩﴾ يُحْسِرَةٌ عَلَى الْعِبَادِ مَا  
يَأْتِيهِمْ مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ  
﴿٣٠﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن  
الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾

- 26 *Qīlad khulil jannah,  
qāla yā layta qawmī  
ya 'lamūn.*
- 26 *It was said: "Enter the  
Garden (Paradise)."  
He said: "Oh! If only  
my people knew (what  
I know)!"*
- 27 *Bimā ghafara lī  
rabbī wa ja 'alanī  
minal mukramīn.*
- 27 *"That my Lord has  
granted me forgiveness  
and has placed me  
among the honoured  
ones!"*
- 28 *Wa mā anzalnā 'alā  
qawmihī mim  
ba 'dihī min jundim  
minas samā 'i wamā  
kunnā munzilīn.*
- 28 *And We did not send  
down against his people,  
after him, any (hosts)  
hordes from heaven, nor  
was it necessary for Us  
to do so.*
- 29 *In kānat illā  
ṣayḥataw wāḥidatan  
fa 'idhāhum  
khāmidūn.*
- 29 *It was no more than a  
single mighty Blast.  
And behold! They were  
(like ashes) silent and  
lifeless (dead).*
- 30 *Yā ḥasratan 'alal  
'ibād, mā ya 'tīhim  
mirrasūlin illā kānū  
bihī yastahzi 'ūn.*
- 30 *Oh! alas for (My)  
bondsmen! They mocked  
every Messenger (Apostle)  
that came to them!*
- 31 *Alam yaraw kam  
ahlaknā qablahum  
minal qurūni  
annahum ilayhim lā  
yarji 'ūn.*
- 31 *Do they not see how  
many generations  
before them have We  
destroyed? Verily, they  
will not return to them.*

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾  
 وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ ۖ أَحْيَيْنَاهَا  
 وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾  
 وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ  
 وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ  
 ثَمَرِهِ ۖ وَمَا عَمِلَتْهُ أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ  
 ﴿٣٥﴾ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا  
 تُنْبِتُ الْأَرْضُ وَمِمَّنْ أَنْفُسِهِمْ وَمِمَّا  
 لَا يَعْلَمُونَ ﴿٣٦﴾

- 32 *Wa in kullullammā  
jamī'ul ladaynā  
muḥḍarūn.*
- 32 *And each one of them  
(all of them) will be  
brought before Us  
(for judgement).*
- 33 *Wa āyatul lahumul  
arḍul maytatu,  
aḥyaynāhā wa  
akhrajnā minhā  
ḥabban faminhu  
ya 'kulūn.*
- 33 *And a sign for them is  
the dead earth (land).  
We give it life, and  
We bring forth grain  
from it, so that you  
can eat of it.*
- 34 *Wa ja 'alnā fihā  
jannātim min  
nakhīliw wa  
a 'nābiw wa  
fajjarnā fihā minal  
'uyūn.*
- 34 *And We brought forth  
from it (the land)  
orchards with date-  
palms and grapevines;  
and We cause springs  
to gush forth from it.*
- 35 *Liya 'kulū min  
thamarihī wa mā  
'amilathu aydīhim  
afalā yashkurūn.*
- 35 *So that they may enjoy  
the fruits of this  
(artistry). It was not  
their hands that made  
this. Will they not then  
give thanks?*
- 36 *Ṣubḥānalladhi  
khalaqal azwāja  
kullahā mimmā  
tumbitul arḍu wa  
min anfusihim wa  
mimmā lā  
ya 'lamūn.*
- 36 *Glory be to Allāh, Who  
created in pairs all  
things that the earth  
produces, as well as their  
own (human) kind (male  
and female) and (other)  
things of which they have  
no knowledge.*

وَآيَةٌ لَهُمُ اللَّيْلُ ۖ نَسْلُخُ مِنْهُ النَّهَارَ  
 فَإِذَا هُمْ مُظْلَمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي  
 لِمُسْتَقَرٍّ لَهَا ۖ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ  
 ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ  
 كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي  
 لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ  
 النَّهَارِ ۗ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾ وَآيَةٌ  
 لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ  
 الْمَشْحُونِ ﴿٤١﴾

- 37 *Wa āyatul lahumul laylu naslakhu minhun nahāra fa 'idhāhum muzlimūn.*
- 37 *And a sign for them is the night. We withdraw from it the day. And behold, they are plunged in darkness.*
- 38 *Wash-shamsu tajrī limustaqar rillahā, dhālika taqdīrul 'azīzil 'alīm.*
- 38 *And the sun runs its course for a fixed period determined for it. That is the Decree of (Him), the Exalted in Might, the All-Knowing.*
- 39 *Walqamara qaddarnāhu manāzila ḥattā 'ādakal 'urjūnil qadīm.*
- 39 *And the moon, We have measured for it, its lunar life (to traverse) till it returns like the lower part of an old (and withered) date-stalk.*
- 40 *Lash-shamsu yambaghī lahā an tudrikal qamara wa lallaylu sābiqun nahār, wa kullun fī falakiy yasbahūn.*
- 40 *It is not permitted for the sun to overtake the moon, nor can the night outstrip the day. Each (just) swims along in (its own) orbit (according to Divine Law).*
- 41 *Wa āyatul lahum annā ḥamalnā dhurriy yatahum fīl fulkil mashhūn.*
- 41 *And a sign for them is that We load and took along their offspring (through the Flood) in the loaded Ark (of Noah).*

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ  
نَشَاءُ نَغْرِقْهُمْ فَلَا صَرِيخَ لَهُمْ وَلَا هُمْ  
يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ  
﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ  
وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا  
تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا  
عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

- 42 *Wa khalaqnā lahum mim mithlihī mā yarkabūn.*
- 42 *And We have created for them similar (modes of transport) on which they ride*
- 43 *Wa 'in nasha' nughriqhum falā ṣarīkhalahum wa lā hum yunqadhūn.*
- 43 *And if it were Our Will, We could have drowned them; then there would be no helper (to hear their cries), nor could they be saved (rescued).*
- 44 *Illā raḥmatam minnā wa matā'an ilā ḥīn.*
- 44 *Except through Our Mercy, and by way of (worldly) enjoyment (to serve them) for a while.*
- 45 *Wa 'idhā qīla lahumut taqū mā bayna aydīkum wa mā khalfakum la'allakum turḥamūn.*
- 45 *And when they are told: "Fear that which is before you (worldly torments) and that which will be after you (torments of the Hereafter), in order that you may receive Mercy." (they turn back!);*
- 46 *Wa mā ta'tīhim min āyatim min āyāti rabbihim illā kānū 'anhā mu'riḍīn.*
- 46 *Not a sign (revelation) comes to them from among the signs (revelations, proofs) of their Lord, but they turn away from it.*

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ لَا  
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنْطَعِمُ مَنْ  
لَوْ يَشَاءُ اللَّهُ أَطَعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي  
ضَلَالٍ مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ  
إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً  
وَّاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا  
يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ  
يَرْجِعُونَ ﴿٥٠﴾

47 *Wa 'idhā qīla lahum  
anfiqū mimmā  
razaqa kumullāhu,  
qālalladhīna kafarū  
lilladhīna āmanū  
anuṭ'imu mallaw  
yashā'ullāhu  
aṭ'amahū, in antum  
illā fī ḍalālim  
mubīn.*

48 *Wa yaqūlūna matā  
hādhal wa 'du in  
kuntum ṣādiqīn.*

49 *Mā yanzurūna illā  
ṣayhataw wāḥidatan  
ta'khudhuhum wa  
hum yakhiṣṣimūn.*

50 *Falā yastaṭī'ūna  
tawṣiyataw wa lā ilā  
ahlihim yarjī'ūn.*

47 *And when it is said to  
them: "Spend of (the  
bounties) which Allāh  
has provided for  
you." The unbelievers  
say to those who  
believe: "Shall we  
then feed those whom,  
if Allāh had Willed,  
He would have fed,  
(Himself)? You are  
clearly erring!"*

48 *And further they say:  
"When will this  
promise (Resurrection)  
be fulfilled, if what you  
say, is true?"*

49 *They will not (have to)  
wait, but for a single  
Blast. It will seize  
them while they are  
still disputing among  
themselves!*

50 *No (chance) will they  
then have, by will, to  
dispose (of their  
affairs), nor to return  
to their own families!*

وَنُفِخَ فِي الصُّورِ فَاذَاهُمْ مِّنَ الْأَجْدَاثِ  
إِلَىٰ رَبِّهِمْ يَنسِلُونَ ﴿٥١﴾ قَالُوا يُؤَيَّلْنَا مَنْ  
بَعَثْنَا مِنْ مَّرْقَدِنَا <sup>سَكْتَةً</sup> هَذَا مَا وَعَدَ الرَّحْمَنُ  
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كَانَتْ إِلَّا  
صَيْحَةً وَاحِدَةً فَاذَاهُمْ جَمِيعٌ لَّدَيْنَا  
مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا  
تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾ إِنَّ أَصْحَابَ  
الْجَنَّةِ الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ﴿٥٥﴾

51 *Wa nufikha fiṣṣūri  
fa'idhā hum minal  
ajdāthi ilā rabbihim  
yansilūn.*

52 *Qālū yā waylanā  
mamba'athanā mim  
marqadinā, hādhā  
mā wa'adar  
rahmānu wa  
ṣadaqal mursalūn.*

53 *In kānat illā  
ṣayḥataw wā ḥidatan  
fa'idhāhum jamī'ul  
ladaynā muḥdarūn.*

54 *Falyawma lā  
tuḏlamu nafsun  
shay'aw wa lā  
tujzawna illā mā  
kuntum ta'malūn.*

55 *Inna aṣḥābal  
jannatil yawma fī  
shughulin fākihūn.*

51 *And the Trumpet shall  
be sounded. When  
behold! From the  
graves they shall  
hasten to their Lord!*

52 *They will say: "Oh!  
Woe unto us! Who has  
raised us up from our  
sleeping-place?" (A  
Voice will say:) "This is  
what (Allāh) the Most  
Compassionate had  
promised, and true  
were the words of the  
Messengers!"*

53 *It will be no more than  
a single Blast. When  
lo! they will all be  
brought up, before Us!*

54 *Then, on that day (of  
Resurrection), not a soul  
shall be dealt with  
unjustly in the least; and  
you shall (indeed) be  
rewarded or punished  
for your past deeds.*

55 *Verily, the Companions  
of the Garden (Paradise)  
shall that day be joyful in  
all that they do.*

هُم وَأَزْوَاجُهُمْ فِي ظُلُلٍ عَلَى الْأَرَائِكِ  
مُتَّكِنُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا  
يَدْعُونَ ﴿٥٧﴾ سَلَامٌ قَفَ قَوْلًا مِّن رَّبِّ رَحِيمٍ  
﴿٥٨﴾ وَامْتَاذُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ  
أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ أَدَمَ أَن لَّا تَعْبُدُوا  
الشَّيْطَانَ ج إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾ وَآنِ  
اعْبُدُونِي ط هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَقَدْ  
أَضَلَّ مِنْكُمْ جِبَلًا كَثِيرًا ط أَفَلَمْ تَكُونُوا  
تَعْقِلُونَ ﴿٦٢﴾

- 56 *Hum wa  
azwājuhum fī  
zilālin 'alal arā'iki  
muttaki'ūn.*
- 56 *They and their  
associates will be in  
groves of (cool) shade,  
reclining on thrones  
(of dignity).*
- 57 *Lahum fihā  
fākihātuw wa  
lahum mā  
yadda'ūn.*
- 57 *(Every) fruit (enjoyment)  
will be there for them.  
They shall have whatever  
they wish (ask) for.*
- 58 *Salāmun qawlam  
mirrabbir raḥīm.*
- 58 *“Peace!” – a word  
(of salutation) from a  
Lord Most Merciful!*
- 59 *Wamtāzul yawma  
ayyuhal mujrimūn.*
- 59 *“And O you who have  
sinned! Separate  
yourselves (from the  
believers) this day!*
- 60 *Alam a'had ilaykum  
yā banī ādama allā  
ta'budush shayṭān,  
innahū lakum  
'aduwwum mubīn.*
- 60 *“Did I not Command  
you, O you children of  
Adam, that you should  
not worship Satan? For  
Verily, he was to you an  
open enemy!*
- 61 *Wa ani'budūnī  
hādhā ṣirāṭum  
mustaqīm.*
- 61 *“And that you should  
worship Me (alone); that  
is the Straight Path?*
- 62 *Wa laqad aḍalla  
minkum jibillan  
kaṭīrā, afalam  
takūnū ta'qilūn.*
- 62 *“And indeed, he  
(Satan) lead astray a  
great multitude of  
you. Did you not then,  
understand?*

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾ الْيَوْمَ

نَخْتِمُ عَلَىٰ افْوَاهِهِمْ وَتُكَلِّمُنَا اَيْدِيهِمْ

وَتَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ اَعْيُنِهِمْ فَاسْتَبَقُوا

الصِّرَاطَ فَاِنِّي يُبْصِرُونَ ﴿٦٦﴾ وَلَوْ نَشَاءُ

لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَاعُوا

مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

- 63 *Hādhihī  
jahannamullatī  
kuntum tū'adūn.*
- 64 *Işlaw hal yawma  
bimā kuntum  
takfurūn.*
- 65 *Alyawma nakhtimu  
'alā afwāhihim wa  
tukallimunā aydīhim  
wa tash-hadu  
arjuluhum bimā  
kānū yaksibūn.*
- 66 *Wa law nashā'u  
laṭamasnā 'alā  
a'yunihim  
fastabaquş şirāṭa  
fa'annā yubşirūn.*
- 67 *Wa law nashā'u  
lamentasakh nāhum  
'alā makānatihim  
famastaṭā'ū  
muḍiyyaw wa lā  
yarji'ūn.*
- 63 *“This is the Hell of  
which you were  
(repeatedly) warned!*
- 64 *“Enter (burn you in)  
the (Fire) this day, as  
you (persistently)  
rejected (Truth).”*
- 65 *On that Day, We shall  
seal up their mouths.  
But their hands will  
speak to Us, and their  
feet will bear witness,  
to all that they did.*
- 66 *And if it had been Our  
Will, We could surely  
have wiped out their eyes  
(blinded them), then they  
would have run about  
groping for the Path. But  
then, how could they see?*
- 67 *And if it had been Our  
Will, We could have  
transformed them (to  
lifeless objects) to  
remain in their places;  
then they would be  
unable to move about,  
nor would they be able  
to return (to  
goodness).*

وَمَنْ نَعَّمْرُهُ نُنَكِّسْهُ فِي الْخَلْقِ ط أَفَلَا  
يَعْقِلُونَ ﴿٦٨﴾ وَمَا عَلَّمْنَاهُ الشُّعْرَ وَمَا يَنْبَغِي  
لَهُ ط إِنَّ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾  
لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى  
الْكَافِرِينَ ﴿٧٠﴾ أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا  
عَمَلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا مَلِكُونَ ﴿٧١﴾

- 68 *Wa man  
nu 'ammirhu  
nunakkishu fil  
khalqi afalā  
ya 'qilūn.*
- 68 *And he to whom We  
grant a long life, We  
will cause him to be  
reversed (changed) in  
nature (his ways). Will  
they then not  
understand?*
- 69 *Wa mā  
'allamnāhush shi 'ra  
wa mā  
yambaghīlah, in  
huwa illā dhikruw  
wa qur 'ānum  
mubīn.*
- 69 *And We have not  
instructed the (Prophet)  
in poetry, nor is it  
necessary for him. This  
is but a Message, and a  
Qur 'ān, making things  
clear;*
- 70 *Liyundhira man  
kāna ḥayyaw wa  
yahiqqal qawlu 'alal  
kāfirīn.*
- 70 *That he (Muḥammad)  
or it (the Qur 'ān)  
may warn (admonish)  
those (who are) alive;  
and that the charge  
may be proved  
against those who  
reject (the Truth).*
- 71 *Awalam yaraw annā  
khalaqnā lahum  
mimmā 'amilat  
aydīnā an 'āman  
fahum lahā mālikūn.*
- 71 *Do they not see that  
it is We Who have  
Created – among  
the things which  
Our Hands have  
fashioned – cattle,  
which are under  
their control?*

وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ  
﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ ۖ أَفَلَا  
يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً  
لَعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾ لَا يَسْتَطِيعُونَ نَصْرَهُمْ ۚ  
وَهُمْ لَهُمْ جُنْدٌ مُّحَضَّرُونَ ﴿٧٥﴾ فَلَا يَحْزَنكَ  
قَوْلُهُمْ ۚ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٦﴾

- 72 *Wa dhal lalnāhā  
lahum faminhā  
rakūbuhum wa  
minhā ya 'kulūn.*
- 72 *And that We have  
subjected them (the  
cattle) to their (use)?  
Some (of the cattle)  
carry them, and some  
of them they eat;*
- 73 *Wa lahum fihā  
manāfi 'u wa  
mashāribu afalā  
yashkurūn.*
- 73 *And (besides) they have  
(other) benefits from  
them; and they get (milk)  
to drink. Will they then  
not be grateful?*
- 74 *Wattakha dhū min  
dūnillāhi ālihatal  
la 'Allāhum  
yunṣarūn.*
- 74 *Yet, they take (for  
worship) gods other  
than Allāh, (hoping)  
that they might be  
helped!*
- 75 *Lā yastaḥī'ūna  
naṣrahum wa hum  
lahum jundum  
muḥḍarūn.*
- 75 *They (the gods) do not  
have the power to help  
them; but they will be  
held accountable (at  
the time of reckoning)  
as a group (to be  
condemned).*
- 76 *Falā yaḥzunka  
qawluhum, innā  
na 'lamu mā  
yusirrūna wa mā  
yu 'linūn.*
- 76 *Let not their speech,  
then, sadden (stress)  
you (O Muḥammad).  
Verily, We Know  
what they hide as  
well as what they  
disclose.*

أَوْلَمْ يَرَ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا  
 هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا  
 وَنَسِيَ خَلْقَهُ ط قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ  
 رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ  
 مَرَّةٍ ط وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾ الَّذِي  
 جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا  
 أَنْتُمْ مِنْهُ تُوقِدُونَ ﴿٨٠﴾

77 *Awalam yaral  
insānu annā  
khalaqnāhu  
minnutfatin fa'idhā  
huwa khaṣīmum  
mubīn.*

78 *Wa ḍarabalanā  
mathalaw wa  
nasiya halqah, qāla  
may yuḥyil 'izāma  
wahiya ramīm.*

79 *Qul yuḥyīhalladhī  
ansha'ahā awwala  
marrah, wa huwa  
bikulli khalqin  
'alīm.*

80 *Alladhī ja'ala  
lakum minash  
shajaril akhḍari  
nāran fa'idhā  
antum minhu  
tūqidūn.*

77 *Does man not see that  
it is We Who Created  
him from sperm? Yet  
behold! He flagrantly  
(persist) as an open  
enemy (adversary)!*

78 *And he makes  
comparisons (using  
similitudes/parables)  
for Us, and forgets  
his own (origin and)  
creation: He says,  
"Who can give life to  
(dry) bones and  
decomposed ones?"*

79 *Say: "He will give  
them life Who  
created them for  
the first time! For  
He is Well-Versed  
in every kind of  
creation!"*

80 *"The Same One  
Who produces for  
you fire out of the  
green tree, when  
behold! You kindle  
with it (your own  
fires)!"*

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ  
بِقَدِيرٍ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ۗ بَلَىٰ ۚ وَهُوَ  
الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا  
أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾ فَسُبْحَانَ  
الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
تُرْجَعُونَ ﴿٨٣﴾

\*\*\*\*\*

81 *Awa laysal ladhī  
khalaqas samāwāti  
wal arḍa biqādirin  
'alā ayyakhluqa  
mithlahum, balā,  
wa huwal khallāqul  
'alīm.*

82 *Innamā amruhū  
idhā arāda  
shay'an ayyaqūla  
lahū kun fayakūn.*

83 *Fa subhānalladhī  
biyadihī malakūtu  
kulli shay'iw wa  
ilayhi turja'ūn.*

81 *“Is He, Who  
Created the  
Heavens and the  
earth, not able to  
Create the like of  
it?” Yes, indeed!  
For He is the  
Creator – Supreme  
– of Skill and  
Knowledge  
(Infinite)!*

82 *Verily, when He  
Intends a thing, His  
Command is “Be”,  
and it is!*

83 *So Glory be to Him  
in Whose Hands is  
the Dominion of all  
things. And to Him  
shall you all be  
returned.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ يَا ذَا الْمَنِّ وَلَا يُمَنُّ عَلَيْهِ ، يَا ذَا  
الْجَلَالِ وَالْإِكْرَامِ ، يَا ذَا الطُّوْلِ وَالْإِنْعَامِ .  
لَا إِلَهَ إِلَّا أَنْتَ ظَهَرَ اللَّاجِينَ ، وَجَارَ  
الْمُسْتَجِيرِينَ ، وَأَمَانَ الْخَائِفِينَ . اللَّهُمَّ إِنَّ  
كُنْتُ كَتَبْتَنِي عِنْدَكَ فِي أُمَّ الْكِتَابِ شَقِيًّا  
أَوْ مَحْرُومًا أَوْ مَطْرُودًا أَوْ مُقْتَرًا عَلَيَّ فِي  
الرِّزْقِ ، فَامْحُ اللَّهُمَّ بِفَضْلِكَ شَقَاوَتِي  
وَحَرْمَانِي وَطَرْدِي وَاقْتَارَ رِزْقِي وَأَثْبَتْنِي

**In the Name of Allāh, the  
Most Compassionate, the  
Most Merciful.**

Allāhumma yā dhal  
manni wa lā yumannu  
‘alayhi, yā dhal jalāli  
wal ikrām, yā dhaṭ ṭawli  
wal in‘ām. Lā ilāha illā  
anta zahral lājīn, wa  
jāral mustajīrīn, wa  
amānal khā-ifīn.

Allāhumma in kunta  
katabtanī ‘indaka fī  
ummil kitāb shaqiyyan  
aw maḥrūman aw  
āmaṭrūdan aw  
muqattaran ‘alayya fir-  
rizqi fam-ḥullāhumma  
bi-faḍlika shaqāwatī wa  
ḥirmānī wa ṭardī  
waqtitāra rizqī wa  
athbitnī

**In the Name of Allāh, the  
Most Compassionate, the  
Most Merciful.**

O Allāh! You shower  
favours on everyone and no  
one can do You any favour.  
O Possessor of Majesty and  
Honour! O the Distributor  
of Bounties and Rewards!  
There is no one worthy of  
worship except You.

O the Responder to those  
who tirelessly supplicate  
to you. O the Protector of  
those who seek Your aid  
and protection; and the  
Giver of shelter and safety  
to the fearful. O Allāh! If  
in the Mother of All  
Books that is with You,  
You have written me  
down as someone who is  
doubtful of achieving  
salvation, or deprived or  
rejected or without  
enough sustenance; then  
O Allāh! With Your  
Grace, remove all these  
misfortunes from me, and  
approve and satisfy me

عِنْدَكَ فِي أُمَّ الْكِتَابِ سَعِيدًا مَرْزُوقًا مُوَفَّقًا  
لِلْخَيْرَاتِ ، فَإِنَّكَ قُلْتَ وَقَوْلِكَ الْحَقُّ فِي  
كِتَابِكَ الْمُنَزَّلِ عَلَى لِسَانِ نَبِيِّكَ الْمُرْسَلِ ،  
يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ  
الْكِتَابِ ، إِلَهِي بِالتَّجَلَّى الْأَعْظَمِ فِي لَيْلَةِ  
النَّصْفِ مِنْ شَهْرِ شَعْبَانَ الْمُكَرَّمِ الَّتِي  
يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَيُبْرَمُ ،  
إِكْشِفْ عَنَّا مِنَ الْبَلَاءِ مَا نَعْلَمُ وَمَا لَا  
نَعْلَمُ وَمَا أَنْتَ بِهِ أَعْلَمُ ، إِنَّكَ أَنْتَ الْأَعَزُّ  
الْأَكْرَمُ ،

‘indaka fī ummil kitābi  
 sa‘īdan marzūqan  
 muwaffaqan lil khayrāt,  
 fa-innaka qulta wa  
 qawlukal ḥaqqu fī  
 kitābikal munzali ‘alā  
 lisāni nabiiyikal  
 mursal, yamḥullāhu  
 mā yashā-u wa  
 yuthbitu wa ‘indahū  
 ummul kitāb, ilāhī bit-  
 tajallil a‘ẓami fī  
 laylatin niṣfi min  
 shahri sha‘bānal  
 mukarramil latī  
 yufraqu fihā kullu  
 amrin ḥakīmin wa  
 yubramu, ikshif ‘annā  
 minal balā-i mā  
 na‘lamu wa mā lā  
 na‘lamu wa mā anta  
 bihī a‘lamu, innaka  
 antal a‘azzul akramu,

in the Mother of All  
 Books that is with You, as  
 someone that is blessed  
 with abundant provisions  
 and charitable good  
 deeds. Indeed, what You  
 have said in Your  
 Revealed Book, that You  
 sent through the tongue of  
 Your Blessed Prophet, is  
 true: that Allāh changes  
 and establishes what He  
 wants; and with Him is  
 the Mother of All Books.  
 O my Lord! Through the  
 Divine Manifestations of  
 the Night of the Half of  
 the Blessed Month of  
 Sha‘bān in which You  
 issue all Wise and  
 Irrevocable Decrees;  
 Remove from us all  
 calamities and hardships,  
 those that we know about,  
 and those that we do not  
 know; for only You know  
 everything. Verily, You  
 are the Most Powerful,  
 Most Generous.

وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ  
وَصَحْبِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا طَيِّبًا مُبَارَكًا  
فِيهِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ظَاهِرًا  
وَبَاطِنًا وَعَلَى كُلِّ حَالٍ يَا أَرْحَمَ الرَّاحِمِينَ.

فِي كُلِّ لَحْظَةٍ أَبَدًا، عَدَدَ خَلْقِهِ وَرَضَى  
نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمَدَادَ كَلِمَاتِهِ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Wa ṣallallāhu ‘alā  
sayyidinā Muḥammadin  
wa ālihī wa ṣaḥbihī wa  
sallama taslīman  
kathīran ṭayyiban  
mubārakan fīhi, wal  
ḥamdu lillāhi rabbil  
‘ālamīna zāhiraw wa  
bāṭinaw wa ‘alā kulli  
ḥālin yā arḥamar  
rāḥimīn.

Fī kulli laḥẓatin abadan,  
‘adada khalqihī wa riḍā  
nafsihī wa zinata  
‘arshihī wa midāda  
kalimātihī.

And may the Blessings  
and abundant good, and  
Blessed Peace of Allāh  
be upon our master  
Muḥammad, and upon  
his family and his  
Companions. And  
Praise be to Allāh, Lord  
of the Worlds, openly  
and secretly, and at all  
times; O the Most  
Merciful of those who  
show mercy.

At every moment,  
forever, to the number  
of His Creation, to the  
extent of His Pleasure,  
to the weight of His  
Throne, and the ink that  
it would take to write  
His Words.



## GLOSSARY

- **Arsh:** the Throne of Allah.
- **Acclaimed:** to praise enthusiastically and publicly; to approve; to commend.
- **Authentic:** legitimate; truthful; bona fide.
- **Admonish:** to firmly tell someone off.
- **Ad'iya:** supplications.
- **Adversity:** a difficult or unpleasant situation.
- **Ahādīth:** (pl of *ḥadīth*); narratives and reports of the deeds and sayings of the Prophet (s); of what the Prophet (s) did, said or approved.
- **Auspicious:** to be filled with overflowing goodness.
- **Āyah:** (pl of *āyāt*); sign; indication; verse of the Qur'ān.
- **Barā'ah:** salvation; records; deliverance.
- **Bounds:** boundaries; marking the limits of an area.
- **Barrier:** something that stops people making progress.
- **Contravene:** to do something that breaks a law.
- **Collectively:** together; in congregation; as a group.
- **Commemorate:** to celebrate
- **Commend:** to praise formally or officially.
- **Deem:** to consider in a particular way.
- **Dhikr:** remembrance of Allāh, motivated by the invocation of His Divine Names and other formulae

of the Qur'ān and Ḥadīth; from the root *dhakara* - to remember, think, relate.

- **Du'āh:** supplicating to Allāh!; the act of seeking; desiring; asking; demanding; from *da'ā* - to call or summon; appeal; invite; invoke.
- **Envisage:** to foresee; to anticipate.
- **Ennoble:** to honour; to give greater dignity to someone.
- **Fornicate:** to have sex with someone you are not married to.
- **Fard:** obligatory
- **Fervent:** showing a strong or passionate feeling.
- **Grievous:** very severe or serious.
- **Ḥadīth Qudsī:** referring to a ḥadīth where Allāh (SWT) speaks directly to the Prophet (SAW), and not through Jibrīl (A.S).
- **Ḥamd:** to say Alḥamdullilāh; to praise; laudation; from the root word *Ḥamada* - to praise; experience.
- **Heedless:** neglectful; careless.
- **Horde:** a large group of people.
- **Illustrious:** famous; admired for what you have achieved.
- **Letter Days:** Days (and nights) of special significance in Islām.
- **Legitimacy:** legal; lawful; authorised; sanctioned.
- **Madhāhib (pl):** Legal Schools of Thought; *Madh-habs*.
- **Majd:** Exalting Allāh (SWT).

- **Manifest:** to show something clearly esp. a feeling, an attitude or a quality; display; show; exhibit; reveal; clear and obvious.
- **Muftī:** someone who formulates specific legal opinions (*fatāwa*) on the basis of texts that are not explicit, or in the absence of specific texts. The Muftī is clearly at the disposal of the community or of individuals; his function is to answer questions and have these answers convey his reflection.
- **Omen:** an event seen as a sign of future good or bad luck.
- **Proclaim:** to declare; to announce; to state.
- **Painstaking:** very careful and thorough.
- **Polytheist:** attributing partners to Allāh.
- **Pious:** God-fearing; devout; religious.
- **Raka‘ah:** a bending of the torso from an upright position, followed by two prostrations (in Muslim prayer ritual).
- **Raḥīm:** merciful.
- **Raḥmān:** compassionate.
- **Rasūl:** Messenger; pl. *rusul* – apostles i.e. those Prophets who came with revelatory messages i.e. Moses, Jesus, and Muhammad; from *rasala* (I) – to send a messenger.
- **Righteous:** virtuous; upright; decent; ethical; principled; moral; honest; blameless; honourable.
- **Rizq:** provision; livelihood; sustenance.
- **Ṣaḥābah:** the Companions of the Prophet (SAW).

- **Ṣaḥīḥ:** authentic; meeting specific authentication criteria.
- **Salaf al-Ṣāliḥ:** our pious and truthful forefathers.
- **Salvation:** the saving of a person from sin and its consequences.
- **Sharīʿah:** Revealed Law or a code of conduct; watering hole.
- **Shaykh:** pl. *Shuyūkh*; literally meaning old; denotes people who have a degree in one branch or another of Islamic Sciences.
- **Steadfast:** constant; unwavering; firm.
- **Sunnah:** the way of life of the Prophet (SAW)
- **Supplications:** to humbly and earnestly ask Allāh for something(s).
- **Suwar:** pl. of surah; sūrahs.
- **Takbīr:** to say Allāhu Akbar.
- **Tasbiḥ:** to say Subḥānallāh.
- **Ummah:** spiritual community; uniting all Muslim men and women throughout the world in their attachment to Islam.
- **Veracity:** the quality of being truthful and accurate.
- **Yoke:** something that limits freedom and is difficult to bear; a frame fitting over a person's neck and shoulders used for carrying buckets or baskets.

## FORMULAIC EXPRESSIONS



Mighty and Majestic is He



Exalted and Sublime is He



May Allāh's Blessings and Peace be upon him



May peace be upon him



May Allāh be pleased with him



May Allāh be pleased with them (2)



May Allāh be pleased with them (more than 2)

## NOTES ON TRANSLITERATION

<b>a</b>	ا	<b>ḍ</b>	ض
<b>b</b>	ب	<b>ṭ</b>	ط
<b>t</b>	ت	<b>ẓ</b>	ظ
<b>th</b>	ث	ع	ع
<b>j</b>	ج	<b>gh</b>	غ
<b>ḥ</b>	ح	<b>f</b>	ف
<b>kh</b>	خ	<b>q</b>	ق
<b>d</b>	د	<b>k</b>	ك
<b>dh</b>	ذ	<b>l</b>	ل
<b>r</b>	ر	<b>m</b>	م
<b>z</b>	ز	<b>n</b>	ن
<b>s</b>	س	<b>w</b>	و
<b>sh</b>	ش	<b>h</b>	ه
<b>ṣ</b>	ص	<b>y</b>	ي

## LONG VOWELS

**ā** آ

**ī** إِي

**ū** أُو

