

Al-Isrâ' or Journey
by night

In the name of
Allah,
Most Gracious,
Most Merciful.



سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنَ آيَاتِنَا إِنَّهُ
هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَعَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ
هُدًى لِّبَنِي إِسْرَائِيلَ إِلَّا تَنَحَّضُوا مِنْ دُونِي وَكَيْلًا ﴿٢﴾
ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾
وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلَنَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فِإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا
عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ
وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ
وَأَمَدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾
إِنَّ أَحْسَنَكُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فِإِذَا جَاءَ
وَعْدُ الْآخِرَةِ لِيَسُوعُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ
كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ﴿٧﴾

1. Glory to (Allah) Who did take His Servant for a Journey by night from the Sacred Mosque to the Farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).
2. We gave Moses the Book, and made it a Guide to the Children of Israel,- (commanding): "Take not other than Me as Disposer of (your) affairs!"
3. O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.
4. And We gave (clear) warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)!
5. When the first of the warnings

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came to pass, We sent against you Our servants given to terrible warfare: they entered the very inmost parts of your homes; and it was a warning (completely) fulfilled. 6. Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power. 7. If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (we permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.

Bismi-LLâhir-Raḥmânir-Raḥeem

Subḥânallazee 'asrâ bi-'Abdihee laylam-minal-
 Masjidil-Ḥarâmi 'ilal-Masjidil-'Aqşallazee bâraknâ
 ḥawlahou li-nuriyahou min 'Âyâtinâ; 'innahou Huwas-
 Samee'ul-Baṣeer ﴿1﴾ Wa 'âtaynâ Mousal-Kitâba wa
 ja-'alnâhu Hudalli-Banee 'Isrâ-'eela 'allâ tattakhizou
 min-dounee Wakeelâ ﴿2﴾ Zurrîyyata man ḥamalnâ
 ma-'a Nouḥ! 'Innahou kâna 'abdan-shakourâ ﴿3﴾
 Wa qaḍaynâ 'ilâ Banee 'Isrâ-'eela fil-kitâbi la-tufsi-
 idunna fil-'arḍi marratayni wa lata-'lunna 'uluw-wan-
 kabeerâ ﴿4﴾ Fa-'izâ jâ-'a wa'-du 'oulâhumâ ba-'athnâ
 'alaykum 'ibâdal-lanâ 'ulee ba'-sin-shadeedin-fa-
 jâsou khilâladiyâr; wa kâna wa'-dam-maf-'oulâ
 ﴿5﴾ Thumma radadnâ lakumul-karrata 'alay-him
 wa 'amdadnâ-kum-bi'amwâlinw-wa baneena wa
 ja'alnâkum 'akthara nafeerâ ﴿6﴾ 'In 'aḥsantum
 'aḥsantum li-'anfusikum; wa 'in 'asa'-tum falahâ. Fa-
 'izâ jâ-'a wa'-dul-'âkhirati li-yasou-'ou wujouhakum
 wa li-yadkhulul-Masjida kamâ dakhalouhu 'awwala
 marratinw-wa li-yutabbirou mâ 'alaw tatbeerâ ﴿7﴾

q̣ = ق

ḍ = ض

g̣ = غ

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s = س

ṣ = ص

ḥ = ح

z = ز

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ẓ̣ = ظ

ṭh = ث

kh = خ

sh = ش

j = ج

‘ = ع

’ = ء

Long Vowels

ee = ي

ou = و

'Isrâ'

â = ا

Short Vowels

î = (كسرة)

u = (ضمه)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيَّ

yâ = يَا

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ
 حَصِيرًا ﴿٨﴾ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ
 الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾
 وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾
 وَيَدْعُ الْإِنْسَانَ بِالْشَّرِّ دَعْوَاهُ بِالْخَيْرِ ﴿١١﴾ وَكَانَ الْإِنْسَانُ عَجُولًا
 وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتٍ لِّمَنْ حَمَلَ الْإِثْمَ وَجَعَلْنَا آيَةَ
 النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ
 السِّنِينَ وَالْحِسَابِ ﴿١٢﴾ وَكُلُّ شَيْءٍ فَضَّلْنَاهُ تَفْصِيلًا ﴿١٣﴾ وَكُلُّ
 إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ﴿١٤﴾ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا
 يَلْقَاهُ مَنشُورًا ﴿١٥﴾ أَقْرَأَ كَتَبِكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا
 ﴿١٦﴾ مَن أِهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ﴿١٧﴾ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ
 عَلَيْهَا وَلَا نُزِرْ وَاِزْرَةً وَلَا نُزِرْ وَاِزْرَةً وَلَا نُزِرْ وَاِزْرَةً وَلَا نُزِرْ
 وَاِزْرَةً وَإِذَا أَرَدْنَا أَن نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا
 فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنَاهَا تَدْمِيرًا ﴿١٨﴾ وَكَمْ أَهْلَكْنَا مِن
 الْقُرُونِ مِن بَعْدِ نُوحٍ ﴿١٩﴾ وَكَفَىٰ بِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا ﴿٢٠﴾

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8. It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): and We have made Hell a prison for those who reject (all Faith).

9. Verily this Qur-an doth guide to that which is most right (or stable), and giveth the glad tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;

10. And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty grievous (indeed). 11. The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).

12. We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained

in detail. 13. Every man's fate we have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll, which he will see spread open. 14. (It will be said to him): "Read thine (own) record: sufficient is thy soul this day to make out an account against thee." 15. Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning). 16. When We decidet to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly. 17. How many generations have We destroyed after Noah? And enough is thy Lord to note and see the sins of His servants.

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'Asâ Rabbukum 'any-yarḥamakum; wa 'in 'utum 'udnâ. Wa ja-'alnâ Jahannama lil-kâfireena ḥaṣeerâ ﴿8﴾ 'Inna hâẓal-Ḷur-'âna yah-dee lillatee hiya 'aqwamu wa yubashshirul-Mu'-mineenallazeena ya-'malounaṣ-ṣâlihâti 'anna lahum 'ajran-kabeerâ ﴿9﴾ Wa 'annallazeena lâ yu'minouna bil-'Âkhirati 'a-tadnâ lahum 'Azâban 'aleemâ ﴿10﴾ Wa yad-'ul-'insânu bishsharri du'â-'ahou bil-khayr; wa kânal-'insânu 'ajoulâ ﴿11﴾ Wa ja-'alnal-Layla wan-Nahâra 'Âyatayn; famahawnâ 'Âyatal-Layli wa ja'alnâ 'Âyatan-Nahâri mubṣiratal-litabtagou faḍlammir-Rabbikum wa lita-'lamou 'adadas-sineena wal-ḥisâb; wa kulla shay-'in-faṣṣalnâhu tafṣeelâ ﴿12﴾ Wakulla 'insânin 'alzamnâhu ṭâ-'irahou fee 'unuqih; wa nukhriju lahou Yawmal-Ḷiyâmati kitâbany-yalqâhu manshourâ ﴿13﴾ 'Iqra' kitâbaka kafâ binafsikal-yawma 'alayka ḥaseebâ ﴿14﴾ Manihtadâ fa-'innamâ yahtadee li-nafsih; wa man-ḍalla fa-'innamâ yaḍillu 'alay-hâ; wa lâ taziru wâzira-tunw-wizra 'ukhrâ; wa mâ kunnâ mu'azzibeena ḥattâ nab-'atha rasoulâ ﴿15﴾ Wa 'izâ 'aradnâ 'annuhlika ḳaryatan 'amarnâ mutrafeehâ fa-fasaḳou feehâ fa-ḥaḳḳa 'alayhal-ḳawlu fadam-mar-nâhâ tadmeerâ ﴿16﴾ Wa kam 'ahlaknâ minal-ḳurouni mim-ba'di Nouḥ? Wa kafâ bi-Rabbika bi-ẓu-noubi 'ibâdihee Khabeeram-Baṣeerâ ﴿17﴾

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ
 جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ
 الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ
 سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾ كَلَّا نُنمِّدُهُمْ هُنَّوَلَاءَ وَهُنَّوَلَاءَ مِنْ عَطَاءِ
 رَبِّكَ ۖ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ انظُرْ كَيْفَ فَضَّلْنَا
 بَعْضَهُمْ عَلَىٰ بَعْضٍ ۗ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا
 ﴿٢١﴾ لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُومًا ﴿٢٢﴾
 ﴿٢٣﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا ۚ إِمَّا
 يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
 أُفٍّ وَلَا نَهْرَهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٤﴾ وَأَخْفِضْ
 لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي
 صَغِيرًا ﴿٢٥﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنْ تَكُونُوا صَالِحِينَ
 فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٦﴾ وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ ۚ
 وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَلَا تُبَذِّرْ تَبْذِيرًا ﴿٢٧﴾ إِنَّ الْمُبْذِرِينَ
 كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٨﴾

18. If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such persons as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

19. Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith,

they are the ones whose striving is acceptable (to Allah).

20. Of the bounties of thy Lord We bestow freely on all - these as well as those: the bounties of thy Lord are not closed

(to anyone). 21. See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.

22. Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. 23. Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one

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or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. 24. And, out of kindness, lower to them the wing of humility, and say: " My Lord! bestow on them thy Mercy even as they cherished me in childhood. " 25. Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence). 26. And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. 27. Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful.

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'ay = أَيْ

yâ = يَا

Man-kâna yureedul-‘âjilata ‘ajjalnâ lahou feehâ mâ nashâ'u liman-nureedu thumma ja-‘alnâ lahou Ja-hannama yaṣlâhâ mazmoumam-madhḥourâ ﴿18﴾ Wa man 'arâdal-‘Âkhirata wa sa-‘â lahâ sa‘yahâ wa huwa Mu'-minun-fa-'ulâ-'ika kâna sa‘yuhum-mash-kourâ ﴿19﴾ Kullan-numiddu hâ-'ulâ'i wa hâ-'ulâ-'i min ‘aṭâ-'i Rabbik; Wa mâ kâna ‘aṭâ'u Rabbika mahẓourâ ﴿20﴾ 'Unẓur kayfa faḍḍalnâ ba-‘-ḍahum ‘alâ ba‘ḍ; wa lal-‘Âkhiratu 'akbaru darajâtinw-wa 'akbaru tafḍeelâ ﴿21﴾ Lâ taj-‘al ma-‘a-LLâhi 'ilâhan 'âkhara fataḳ-‘uda mazmoumam-makhẓoulâ ﴿22﴾ Wa ḳaḍâ Rabbuka 'allâ ta-‘budou 'illâ 'iyyâhu wa bil-wâ-lidayni 'iḥsânâ. 'Immâ yabluganna ‘indakal-kibara 'aḥaduhumâ 'aw kilâ-humâ falâ taḳul-lahumâ 'uffinw-wa lâ tanhar-humâ wa ḳullahumâ ḳawlan-kareemâ ﴿23﴾ Wakḥfiḍ la-humâ janâḥaz-ẓulli minar-raḥmati wa ḳur-Rabbir-ḥamhumâ kamâ rabba-yânee ṣaḡeerâ ﴿24﴾ Rabbukum 'a-‘lamu bimâ fee nufousikum; 'in-takounou ṣâliḥeena fa-'innahou kâna lil-'awwâbeena Ġafourâ ﴿25﴾ Wa 'âti ẓal-ḳurbâ ḥaḳḳahou wal-mis-keena wabnas-sabeeli wa lâ tubazzir tabẓeerâ ﴿26﴾ 'Innal-mubazzireena kânou 'ikhwânash-shayâṭeen; wa kânash-Shayṭânu li-Rabbihee kafourâ ﴿27﴾

وَأَمَّا تَعْرِضْنَنَّهُمْ عَنْهُمْ أَبْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا
 مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا
 كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ
 لِمَن يَشَاءُ وَيَقْدِرُ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾ وَلَا تَقْتُلُوا
 أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۗ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ ۚ إِنَّ قَتْلَهُمْ كَانَ
 خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الرِّزْقَ ۗ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ
 سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَن
 قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا فَلَا يَسْرِفُ فِي
 الْقَتْلِ ۗ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي
 هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ
 مَسْئُولًا ﴿٣٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۗ
 ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۗ
 إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾
 وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ
 الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

28. And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.

29. Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute. 30. Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.

31. Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

32. Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).

33. Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, We have given his heir authority (to demand Qisas or to forgive): but let him not

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exceed bounds in the matter of taking life; for he is helped (by the Law). 34. Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). 35. Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. 36. And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). 37. Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. 38. Of all such things the evil is hateful in the sight of thy Lord.

q̣ = ق

d = ض

g̣ = غ

ṭ = ط

s = س

ṣ = ص

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ẓ̣ = ظ

th = ث

kh = خ

sh = ش

j = ج

‘ = ع

' = ء

Long Vowels

ee = ي

ou = و

'Isrâ'

â = ا

Short Vowels

î = (كسرة)

u = (ضممة)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

Wa 'immâ tu[‘]-riḏanna ‘anhumub-tiġâ-'a Raḥmatimmir-
Rabbika tarjoughâ faḡul-lahum ḡawlam-maysou-râ ﴿28﴾

Wa lâ taj-‘al yadaka maġloulatan 'ilâ ‘unuḡika wa lâ
tabsuṭ-hâ kullal-baṣṭi fataḡ‘uda maloumam-maḥsourâ

﴿29﴾ 'Inna Rabbaka yabsuṭur-rizḡa limany-yashâ-'u
wa yaḡdir. 'Innahou kâna bi‘ibâdihee Khabeeram-

Baṣeerâ ﴿30﴾ Wa lâ taḡtulou 'awlâdakum khashyata
'imlâḡ; Naḥnu narzuḡuhum wa 'iyyâkum. 'Inna

ḡatlahum kâna khiṭ-‘an-kabeerâ ﴿31﴾ Wa lâ taḡrabuz-
zinâ; 'Innahou kâna fâḥishatanw-wa sâ-'a sabeelâ

﴿32﴾ Wa lâ taḡtulun-nafsallatee ḡarrama-LLâhu 'illâ
bil-ḡaḡḡ. Wa man-ḡutila maz-louman-faḡad ja‘alnâ

li-waliyyihee sulṭânan-falâ yusrif-fil-ḡatl; 'in-nahou
kâna manṣourâ ﴿33﴾ Wa lâ taḡrabou mâlal-yateemi

'illâ billatee hiya 'aḡsanu ḡattâ yabluḡa 'aḡuddah; wa
'awfou bil-‘ahd; 'innal-‘ah-da kâna mas-'oulâ ﴿34﴾ Wa

'awful-kayla 'izâ kiltum wazinou bil-ḡistâsil-mus-
taḡeem; zâlika khayrunw-wa 'aḡsanu ta'weelâ ﴿35﴾ Wa

lâ taḡfu mâ laysa laka bihee ‘ilm; 'innas-sam‘a wal-
baṣara wal-fu-'âda kullu 'ulâ-'ika kâna ‘anhu mas'oulâ

﴿36﴾ Wa lâ tamshî fil-'arḡi maraḡâ, 'innaka lan-takhri-
ḡal-'arḡa wa lan-tabluḡal-ji-bâla ṭoulâ ﴿37﴾ Kullu

zâlika kâna sayyi'uhou ‘inda Rabbika makrouhâ ﴿38﴾

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۗ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا
 ءَاخَرَ فَتَلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَاكُمْ رَبُّكُمُ
 بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا ۗ إِنَّكُمْ لَتَقُولُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾
 وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾
 قُلْ لَوْ كَانُ مَعَهُ ءَالِهَةٌ كَمَا يَقُولُونَ إِذًا لَابْتِغَوْا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا
 ﴿٤٢﴾ سُبْحٰنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمَوٰتِ
 السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ وَإِنْ مِّنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِن
 لَّا تَفْقَهُونَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾ وَإِذَا قَرَأْتَ
 الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا
 مَّسْتُورًا ﴿٤٥﴾ وَجَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَن يَفْقَهُوهُ وَفِي ءَاذَانِهِمْ
 وَقْرًا ۗ وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ ءَدْبُرِهِمْ نُفُورًا
 ﴿٤٦﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ ۖ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ بِجُودَىٰ
 إِذْ يَقُولُ الظَّالِمُونَ إِن تَبِيعُونَ إِلَّا رَجُلًا مَّسْحُورًا ﴿٤٧﴾ أَنْظِرْ
 كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿٤٨﴾
 وَقَالُوا ءَإِذَا كُنَّا عِظْمًا وَّرَفْنَا ءَأَنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾

39. These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected. 40. Has then your Lord, (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!

41. We have explained (things) in various (ways) in this Qur-an, in order that they may receive admonition, but it only increases their flight (from the Truth)!

42. Say: if there had been (other) gods with Him, - as they say, - behold, they would certainly have sought out a way to the Lord of the Throne!

43. Glory to Him! He is high above all that they say! - Exalted and Great (beyond measure)!

44. The seven heavens and the earth, and all beings therein, declare His glory: There is not a thing but celebrates it's praise; and yet ye understand

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not how they declare His glory! Verily He is Oft-Forbearing, Most Forgiving! 45. When thou dost recite the Qur-an, We put, between thee and those who believe not in the Hereafter, a veil invisible: 46. And We put coverings over their hearts (and minds) lest they should understand the Qur-an, and deafness into their ears: when thou dost commemorate thy Lord - and Him alone - in the Qur-an, they turn on their backs, fleeing (from the Truth). 47. We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!" 48. See what similes they strike for thee: but they have gone astray, and never can they find a way. 49. They say: "what! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"

q̣ = ق

d = ض

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Zâlika mim**mâ** 'aw**ḥâ** 'ilayka Rabbuka minal-ḥikmah.
 Wa lâ taj'al ma'a-LLâhi 'ilâhan 'â**kh**ara fatul-**qâ** fee
 Jahannama malou**mam**-**mad**ḥourâ ﴿39﴾ 'Afa-'a**ṣ**fâkum
 Rabbuk**um**-bil-baneena watta**kh**aza minal-malâ-'ika-
 ti 'inâ**thâ**? 'In**n**akum lata**q**oulouna **q**awlan 'a**ẓ**eemâ
 ﴿40﴾ Wa la**q**ad **ṣ**arrafnâ fee hâẓal-**Q**ur-'âni liyaz**ẓ**ak-
 karou wa mâ yazeeduhum 'illâ nufourâ ﴿41﴾ **Q**ul-law
 kâna ma'ahou 'âlihatun-kamâ ya**q**oulouna 'izallab-
 ta**g**aw 'ilâ Zil-'Ar**sh**i sabeelâ ﴿42﴾ Sub**ḥ**ânahou wa
 Ta'â**lâ** 'a**m**mâ ya**q**oulouna 'Uluwwan-Kabeerâ ﴿43﴾
 Tusabbihu lahus-samâwâtus-sab'u wal-'ar**ḍ**u wa
 man-feeh**inn**; wa 'im**min**-**sh**ay-'in 'illâ yusabbihu
 bi-Ḥamdihee wa lâkillâ taf**q**ahouna tasbeeḥahum;
 'In**n**ahou kâna Ḥaleeman **Ġ**afourâ ﴿44﴾ Wa 'izâ **q**ara-
 tal-**Q**ur-'âna ja'alnâ baynaka wa bay-nal-lazeena
 lâ yu'minouna bil-'Â**kh**irati ḥijâb**m**-**m**astou-râ ﴿45﴾
 Wa ja'alnâ 'alâ **q**uloubihim 'ak**inn**atan 'any-yaf**q**a-
 houhu wa fee 'â**ẓ**ânihim wa**q**râ; wa 'izâ **ẓ**akarta
 Rabbaka fil-**Q**ur-'âni Waḥdahou wallaw 'alâ 'ad-
 bârihim nufourâ ﴿46﴾ Naḥnu 'a'-lamu bimâ yastami-
 'ouna bi**hee** 'iz yastami-'ouna 'ilayka wa 'iz hum
 naj**wâ** 'iz ya**q**ouluz**ẓ**-**ẓ**âlimouna 'in-tattabi-'ouna
 'illâ rajul**m**-**mas**-ḥourâ ﴿47﴾ 'Un**ẓ**ur kayfa **ḍ**arabou
 lakal-'am**th**âla fa-**ḍ**allou falâ yastate'e-'ouna sabeelâ
 ﴿48﴾ Wa **q**âlou 'a-'izâ kunnâ 'izâman**w**-wa rufâtan
 'a-'**innâ** la-mab-'outhouna **kh**al**q**an-jadeedâ ﴿49﴾



قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِّمَّا يَكْبُرُ فِي
 صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ
 فَسَيُنْغِضُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَىٰ أَن
 يَكُونَ قَرِيبًا ﴿٥١﴾ يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ
 وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٥٢﴾ وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ
 أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنسَنِ
 عَدُوًّا مُّبِينًا ﴿٥٣﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَشَأْ يَرْحَمَكُمُ أَوْ إِن يَشَأْ
 يُعَذِّبِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٥٤﴾ وَرَبُّكَ أَعْلَمُ
 بِمَن فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ
 وَءَاتَيْنَا دَاوُدَ زَبُورًا ﴿٥٥﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِن دُونِهِ فَلَا
 يَمْلِكُونَ كَشْفِ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَٰئِكَ الَّذِينَ
 يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ
 رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ ﴿٥٧﴾ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾
 وَإِن مِّن قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ
 أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾

50. Say: "(Nay!) be ye stones or iron,
 51. "Or created matter which, in your minds, is hardest (to be raised up), - (yet shall ye be raised up)!" Then will they say: "Who will cause us to return?" Say: "He Who created you first!" Then will they wag their heads towards thee, and say, "when will that be?" Say, "May be it will be quite soon!
 52. "It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"
 53. Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy.
 54. It is your Lord that knoweth you best: if He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.
 55. And it is your Lord that knoweth best all beings that

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are in the heavens and on earth: We did bestow on some Prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms 56. Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them." 57. Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. 58. There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.

q̣ = ق
 ḍ = ض
 ġ = غ
 ṭ = ط
 s = س
 ṣ = ص
 ḥ = ح
 z = ز
 ḏ = ذ
 ḏ̣ = ظ
 ṭh = ث
 kh = خ
 sh = ش
 j = ج
 ʿ = ع
 ʾ = ا

Long Vowels

ee = ي
 ou = و

'Isrâ'

â = ا

Short Vowels

î = (كسرة) ِ
 u = (ضممة) ُ
 a = (فتحة) َ

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

﴿٥٠﴾ 'Aw **kh**alqam-mimmâ yakburu fee şudourikum! Fasay-aqoulouna many-yu-ʿeedunâ? Qulillazee faṭarakum 'awwala marrah! Fasa-yun-ġiḏouna 'ilayka ru-'ousahum wa yaqoulouna matâ hou? Qul 'asâ 'any-yakouna qareebâ ﴿٥١﴾ Yawma yad-ʿoukum fatastajeebouna bi-Ḥamdihee wa tazunnouna 'illabithtum 'illâ qaleelâ ﴿٥٢﴾ Wa qul-li-ʿibâdee yaqoululla-tee hiya 'aḥsan; 'innash-Shayṭâna yanzagû baynahum; 'innash-Shayṭâna kâna lil'insâni ʿaduwvam-mubeenâ ﴿٥٣﴾ Rabbukum 'a-ʿlamu bikum; 'iny-yasha' yarḥamkum 'aw 'iny-yasha' yu-ʿazzibkum; wa mâ 'arsalnâka ʿalayhim wakeelâ ﴿٥٤﴾ Wa Rabbuka 'a-ʿlamu biman-fis-samâwâti wal-'arḏ; wa laqad fadḏalnâ ba-ḏannabiyyeena ʿalâ ba-ḏ; wa 'âtaynâ Dâwouda Zabou-râ ﴿٥٥﴾ Qulid-ʿullazeena za-ʿamtum-min-dounihee falâ yamlikouna kashfadḏurri ʿankum wa lâ taḥweelâ ﴿٥٦﴾ 'Ulâ-'ikallazeena yad-ʿouna yabtaġouna 'ilâ Rabbi-himul-Waseelata 'ayyuhum 'aqrabu wa yarjouna Raḥmata-hou wa yakḥâfouna ʿAzâbah; 'inna ʿAzâba Rabbika kâna maḥzourâ ﴿٥٧﴾ Wa 'immin-qaryatin 'illâ Naḥnu muhlikouhâ qabla yawmil-Qiyâmati 'aw muʿazzibouhâ ʿazâban-shadeedâ; kâna zâlika fil-Kitâbi mastourâ ﴿٥٨﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ ﴿٥٩﴾
 وَعَآئِنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا ﴿٦٠﴾ وَمَا نُرْسِلُ بِالْآيَاتِ
 إِلَّا تَخَوِيفًا ﴿٥٩﴾ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا
 جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ
 فِي الْقُرْآنِ ﴿٦٠﴾ وَنُحُوفُهُمْ مَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾
 وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
 قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَأَيْتَ هَذَا الَّذِي
 كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ
 ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦١﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ
 جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٢﴾ وَأَسْتَفْزِزُ مِنْ أَسْطَعَتْ
 مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ
 فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعَدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا
 غُرُورًا ﴿٦٢﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ﴿٦٢﴾ وَكَفَى
 بِرَبِّكَ وَكِيلًا ﴿٦٣﴾ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفَلَكَ
 فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ﴿٦٤﴾ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

59. And We refrain from sending the Signs, only because the men of former generations treated them as false: We sent the She-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil) 60. Behold! We told thee that thy Lord doth encompass mankind round about: We granted the Vision which We showed thee, but as a trial for men, - as also the Cursed Tree (mentioned) in the Qur-an: We put terror (and warning) into them, but it only increases their inordinatetransgression! 61. Behold! We said to the angels: "Bow down unto Adam" they bowed down except Iblis: he said, "Shall I bow down to one whom Thou didst create from clay?" 62. He said, "Seest Thou? This is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my

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sway - all but a few! " 63. (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all) - an ample recompense. 64. "Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. "But Satan promises them nothing but deceit. 65. "As for My servants, no authority shalt thou have over them: "enough is thy Lord for a Disposer of affairs. 66. Your Lord is He that maketh the Ship go smoothly for you through the sea, in order that ye may seek of His Bounty. For He is unto you Most Merciful.

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Long Vowels

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Short Vowels

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'aw = أو

wa = و

'ay = أي

yâ = يا

Wa mâ mana-ʿanâ 'annursila bil-Âyâti 'illâ 'an-kazḏaba bihal-'awwaloun; wa 'âtaynâ Thamoudan-Nâḡata mubṣiratan-faḏalamou bihâ; wa mâ nursilu bil-Âyâti 'illâ takhweefâ ﴿59﴾ Wa 'iz ḡulnâ laka 'inna Rabbaka 'aḡâṭa binnâs; wa mâ jaʿalnaru'yallatee 'araynâka 'illâ fitnatal-linnâsi wash-Shajaratal-Malʿounata fil-Ḓur-ʾân; wa nukhawwifu-hum famâ yazeeduhum 'illâ tuḡyânan-kabeerâ ﴿60﴾ Wa 'iz ḡulnâ lil-malâ'ikatis-judou li-Âdama fasajadou 'illâ 'Ibleesa ḡâla 'a'asjudu liman khalaḡta tee-nâ ﴿61﴾ Ḓâla 'ara-'aytaka hâḏallazee karramta ʿalayya la'in 'akhkhartani ilâ Yawmil-Ḓiyâmati la-'aḡtani-kanna ḏurriyyatahou 'illâ ḡaleelâ ﴿62﴾ Ḓâlazhab faman-tabiʿaka minhum fa-'inna Jahannama jazâ-'ukum jazâ-'am-mawfourâ ﴿63﴾ Wastafziz manistaṭa'ta minhum-bi-ṣawtika wa 'ajlib ʿalayhim-bi-khaylika wa rajlika wa shârik-hum fil-'amwâli wal-'awlâdi wa ʿidhum. Wa mâ yaʿiduhumush-Shayṭânu 'illâ ḡurourâ ﴿64﴾ 'Inna ʿibâdee laysa laka ʿalayhim sulṭân; wa kafâ bi-Rabbika Wakeelâ ﴿65﴾ Rabbukumullazee yuzjee lakumul-Fulka fil-baḡri lita-btaḡou min-faḏlih. 'Innahou kâna bikum Raḡeemâ ﴿66﴾

وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِيَّاهُ ۖ فَلَمَّا بَجَحْتُمْ
إِلَى الْبَرِّ اعْرَضْتُمْ ۚ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنْتُمْ أَنْ يَخْسِفَ
بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ
وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ
عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيُغْرِقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا
لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ ۚ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ
فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ
كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ
بِإِمَامِهِمْ ۗ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ
كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَتْ فِي هَذِهِ
أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٢﴾ وَإِنْ كَادُوا
لَيَفْتِنُونَكَ عَنِ الَّذِي أُوحِيَٰنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرًا ﴿٧٣﴾
وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧٤﴾ وَلَوْلَا أَنْ ثَبَّرْنَا لَقَدْ كِدْتَ
تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٥﴾ إِذَا لَأَذَقْنَاكَ ضِعْفَ
الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

67. When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! But when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!

68. Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?

69. Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper therein against Us? 70. We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of Our Creation. 71. One

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day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least. 72. But those who were blind in this world, will be blind in the Hereafter and most astray from the Path. 73. And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in Our name something quite different: (in that case), behold! they would certainly have made thee (their) friend! 74. And had We not given thee strength, thou wouldst nearly have inclined to them a little. 75. In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!

q̣ = ق
 d = ض
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Short Vowels

î = (كسرة)
 u = (ضممة)
 a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

Wa 'izâ massakumuḍḍurru fil-baḥri ḍalla man-tad-‘ouna 'illâ 'iyyâḥ! Falammâ najjâkum 'ilal-barri 'a-‘raḍtum. Wa kânal-'insânu kafourâ ﴿67﴾ 'Afa-'amintum 'any-yakḥsifa bikum jânibal-barri 'aw yursila ‘alaykum ḥâṣiban-thumma lâ tajidou lakum wakeelâ ﴿68﴾ 'Am 'amintum 'any-yu-‘eedakum feehi târatan 'ukhrâ fayursila ‘alaykum q̣âṣifamm̄inar-reeḥi fa-yuġriqa-kum-bimâ kafartum thumma lâ tajidou lakum ‘alaynâ bihee tabee-‘â ﴿69﴾

✽ Wa laqad karramnâ Banee 'Âdama wa ḥamalnâ-hum fil-barri wal-baḥri wa razaqnâhum-minaṭ-ṭayyibâti wa faḍḍalnâhum ‘alâ katheerim-mimman khalaqnâ tafḍee-lâ ﴿70﴾ Yawma nad-‘ou kulla 'unâsim-bi-'Imâmihim; faman 'outiya kitâbahou bi-yameenihee fa-'ulâ-'ika yaqra'ouna kitâbahum wa lâ yuzlamouna fateelâ ﴿71﴾ Wa man-kâna fee hâzihee 'a-‘mâ fa-huwa fil-‘Âkhirati 'a-‘mâ wa 'aḍallu Sabeelâ ﴿72﴾ Wa 'in-kâdou la-yaftinou-naka ‘anillazee 'awḥaynâ 'ilayka li-taftariya ‘alaynâ ġayrah; wa 'izal-lattakḥazou-ka khaleelâ ﴿73﴾ Wa lawlâ 'an-thabbatnâka laqad kitta tarkanu 'ilayhim shay-'an-qaleelâ ﴿74﴾ 'Izalla-'azaqnâka ḍi-‘fal-ḥayâti wa ḍi-‘fal-mamâti thumma lâ tajidu laka ‘alaynâ naṣeerâ ﴿75﴾

وَإِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا
 وَإِذَا لَا يَلْبَثُونَ خِلفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةً مَن قَدْ
 أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ
 الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ
 قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ
 نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ وَقُلْ رَبِّ
 أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ
 لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ
 إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾ وَنَزَّلْنَا مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ
 وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا
 أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِنَا ﴿٨٣﴾ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا
 ﴿٨٤﴾ قُلْ كُلُّ يَعْمَلْ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ
 سَبِيلًا ﴿٨٥﴾ وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي
 وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِن شِئْنَا لَنَذْهَبَنَّ
 بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾

76. Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while.

77. (This was Our) way with the apostles We sent before thee: thou wilt find no change in Our ways. 78. Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. 79. And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!

80. Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."

81. And say: " Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish. "

• Necessary prolongation 6 vowels • Permissible prolongation 2,4,6 vowels • Nazalization (ghunnah) 2 vowels • Emphatic pronunciation
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82. We send down (stage by stage) in the Qur-an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss. 83. Yet when We bestow our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair! 84. Say: "Everyone acts according to his own disposition: but your Lord knows best who it is that is best guided on the Way. " 85. They ask thee concerning the Spirit (of inspiration). Say: " The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!) " 86. If it were Our Will, We could take away that which We have sent thee by inspiration: then wouldst thou find none to plead thy affair in that matter as against Us, -

q̣ = ق
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 ġ = غ
 ṭ = ط
 s = س
 š = ص
 ḥ = ح
 z = ز
 ẓ = ذ
 ẓ̣ = ظ
 th = ث
 kh = خ
 sh = ش
 j = ج
 ʿ = ع
 ' = ء

Long Vowels

ee = ي
 ou = و

'Isrā'

â = ا

Short Vowels

î = (كسرة)

u = (ضمه)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

Wa 'in-kâdou la-yastafiz-zounaka minal-'arđi
 li-yukhrijouka minhâ; Wa 'izal-lâ yalbathouna
 khilâfaka 'illâ q̣aleelâ ﴿76﴾ Sunnata man-q̣ad 'arsalnâ
 q̣ablaka mir-rusulinâ; Wa lâ tajidu li-Sunnatinâ
 taḥweelâ ﴿77﴾ 'Aqimiş-Şalâta liduloukish-shamsi 'ilâ
 gasaq̣il-layli wa Qur-'ânal-Fajr; 'inna Qur-'ânal-Fajri
 kâna mash-houdâ ﴿78﴾ Wa minal-layli fatahajjad
 bihee nâfilatal-laka 'asâ 'any-yab-'athaka Rabbuka
 Maqâmam-Maḥmoudâ ﴿79﴾ Wa q̣ur-Rabbi 'adḳhilnee
 Mudḳhala Şidq̣inw-wa 'akhrij-nee Mukḥraja Şidq̣inw-
 waj-'al-lee milladunka sultânan-na-şeerâ ﴿80﴾ Wa
 q̣ul jâ-'al-Ḥaqq̣u wa zahaq̣al-Bâṭil; 'innal-Bâṭila
 kâna zahouq̣â ﴿81﴾ Wa nu-nazzilu minal-Qur-'âni
 mâ huwa Şifâ-'unw-wa Raḥmatul-lil-Mu'-mineena
 wa lâ yazeeduẓ-ẓâlimeena 'illâ ḳhasârâ ﴿82﴾ Wa 'izâ
 'an-'amnâ 'alal-'insâni 'a-'raḍa wa na-'â bijânibih;
 wa 'izâ massahush-sharru kâna ya-'ousâ ﴿83﴾ Q̣ul
 kulluny-ya'-malu 'alâ Shâkilatihee fa-Rabbukum
 'a'lamu biman huwa 'ahdâ Sabeelâ ﴿84﴾ Wa yas-'alou-
 naka 'anir-Rouḥ. Q̣ulir-Rouḥu min 'Amri Rabbee
 wa mâ 'outeetum-minal-'ilmi 'illâ q̣aleelâ ﴿85﴾ Wa la-
 'in-shi'-nâ lanazhabanna billazee 'aw-ḥaynâ 'ilayka
 thumma lâ tajidu laka bihee 'alaynâ wakeelâ ﴿86﴾

إِلَّا رَحْمَةً مِّن رَّبِّكَ ۗ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ
لِّئِن أَجْتَمَعَتِ الْإِنسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ
لَا يَأْتُونَ بِمِثْلِهِ ۗ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ وَلَقَدْ
صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ فَأَبَىٰ أَكْثَرُ النَّاسِ
إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ
الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّن مَّخِيلٍ وَعَيْنَبٍ
فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا
زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِي بَالِلِهِ وَالْمَلَكَةِ قَبِيلًا ﴿٩٢﴾
أَوْ يَكُونَ لَكَ بَيْتٌ مِّن زُخْرٍ أَوْ تَرْقَىٰ فِي السَّمَاءِ وَلَن نُّؤْمِنَ
لِرُقِيِّكَ حَتَّىٰ تُنزِلَ عَلَيْنَا كِتَابًا نَّقْرُؤُهُ ﴿٩٣﴾ قُلْ سُبْحَانَ رَبِّي هَلْ
كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٤﴾ وَمَا مَنَعَ النَّاسَ أَن يُؤْمِنُوا إِذْ جَاءَهُمُ
الْهُدَىٰ إِلَّا أَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٥﴾ قُلْ لَوْ كَانَ
فِي الْأَرْضِ مَلَائِكَةٌ يَمْشُونَ مُطْمَئِنِّينَ لَنزَّلْنَا عَلَيْهِمُ
مِّن السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٦﴾ قُلْ كَفَىٰ بِاللَّهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۗ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾

87. Except for Mercy from thy Lord for His Bounty is to thee (indeed) great.

88. Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur-an, they could not produce the like thereof, even if they backed up each other with help and support.

89. And We have explained to man, in this Qur-an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!

90. They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

91. "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;

92. "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face;

93. "Or thou have a house adorned with

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gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man, - an apostle?"

94. What kept men back from Belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man (like us) to be (His) Apostle?" 95. Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for an apostle."

96. Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).

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kḥ = خ

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j̣ = ج

‘ = ع

‘ = ع

ee = ي

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Short Vowels

î = (كسرة)

u = (ضمه)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

'Illâ Raḥmatam-mir-Rabbik; 'inna Faḍlahou kâna
 ‘alayka kabeerâ ﴿87﴾ Qul-la-'inijutama-‘atil-'Insu wal-
 Jinnu ‘alâ 'any-ya'-tou bimithli hâẓal-Qur-'âni lâ
 ya'-touna bimithlihee wa law kâna ba‘-ḍuhum li-ba‘-
 ḍin-ẓaheerâ ﴿88﴾ Wa laqad şarrafnâ linnâsi fee hâẓal-
 Qur-'âni min-kulli mathalin-fa-'abâ 'aktharunnâ-si
 'illâ kufourâ ﴿89﴾ Wa qâlou lan-nu'-mina laka ḥattâ
 tafjura lanâ minal-'arḍi yambou-‘â ﴿90﴾ 'Aw takouna
 laka jannatum-min-nakheelinw-wa ‘inabin-fa-tu-
 fajjiral-'anhâra khilâlahâ taf-jeerâ ﴿91﴾ 'Aw tusqitas-
 samâ-'a kamâ za-‘amta ‘alaynâ kisafan 'aw ta'-tiya
 bi-LLâhi wal-malâ-'ikati qabeelâ ﴿92﴾ 'Aw yakouna
 laka baytummin-zukhrufin 'aw tarqâ fissamâ'i wa
 lan-nu'mina liruqiyika ḥattâ tunazzila ‘alaynâ kitâ-
 ban-naqra-'uh. Qul Subḥâna Rabbee hal kuntu 'illâ
 basharar-Rasoulâ ﴿93﴾ Wa mâ mana-‘annâsa 'any-
 yu'-minou 'iz jâ-'ahumul-Hudâ 'illâ 'an-qâlou 'aba-
 ‘atha-LLâhu basharar-Rasoulâ ﴿94﴾ Qul-law kâna
 fil-'arḍi malâ-'ikatuny-yamshouna muṭma-'inneena la-
 nazzalnâ ‘alayhim-minas-samâ-'i malakar-rasoulâ ﴿95﴾
 Qul kafâ bi-LLâhi shaheedam-baynee wa baynakum;
 'innahou kâna bi-'ibâdihee khabeeram-Başeerâ ﴿96﴾

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ ۖ وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ
 مِنْ دُونِهِ ۗ وَنَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمِيَٰ وَبُكْمًا
 وَصُمًّا ۖ مَأْوَاهُمْ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾
 ذَلِكَ جَزَاءُهُمْ بِأَنَّهُمْ كَفَرُوا بِعَايِنِنَا وَقَالُوا أَإِذَا كُنَّا عِظْمًا
 وَرُفْتًا أَءِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾ ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ
 الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ
 وَجَعَلَ لَهُمْ أَجَلًا لَّا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿٩٩﴾
 قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ
 الْإِنْفَاقِ ۗ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٠٠﴾ ۖ وَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ
 آيَاتٍ بَيِّنَاتٍ ۖ فَسَأَلَ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ
 إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ﴿١٠١﴾ ۖ قَالَ لَقَدْ عَلِمْتَمَا أَنْزَلَ
 هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ
 يَفِرْعَوْنُ مَثْبُورًا ﴿١٠٢﴾ ۖ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ
 فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٠٣﴾ ۖ وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ
 اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٠٤﴾

97. It is he whom Allah guides, that is on true guidance: but he whom He leaves astray- for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather them together prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase for them the fierceness of the Fire.

98. That is their recompense, because they rejected Our Signs, and said, "When we are reduced to bones and broken dust. Should we really be raised up (to be) a new Creation?"

99. See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude. 100. Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending

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them: for man is (ever) niggardly!" 101. To Moses We did give nine Clear Signs: ask the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery! 102. Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eyeopening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!" 103. So he resolved to remove them from the face of the earth: but We did drown him and all who were with him. 104. And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd

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ṯ = ث

kh = خ

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Short Vowels

î = (كسرة)

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a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

Wa many-yahdi-LLâhu fahuwal-muhtad; wa many-yuḍ-lil falan-tajida lahum 'awli-yâ-'a min-dounih.

Wa naḥ-shuruhum Yawmal-Ḷiyâmati 'alâ wujouhihim 'umyanw-wa bukmanw-wa ṣummâ; ma'wâhum

Jahannam; kullamâ khabat zidnâhum Sa-'eerâ

﴿97﴾ Zâlika jazâ-'uhum-bi'annahum kafarou bi-Âyâtinâ wa qâlou 'a-'izâ kunnâ 'izâmanw-wa rufâtan

'a-'in-na la-mab-'outhouna khalqan-jadeedâ ﴿98﴾

﴿98﴾ 'Awalam yaraw 'anna-LLâhallazee khalaqas-samâwâti wal-'arḍa Ḷâdirun 'alâ 'any-yakhluqa

mithlahum wa ja-'ala lahum 'ajalal-lâ rayba feehi fa'abaz-ẓâlimouna 'illâ kufourâ ﴿99﴾ Ḷul-law 'antum

tamlikouna khazâ-'ina Raḥmati Rabbee 'izalla-amsaktum khash-yatal-'infâq; wa kê-nal-'insânu

qatourâ ﴿100﴾ Wa laqad 'âtaynâ Mousâ tis-'a 'Âyâtim-Bayyi-nât; fas-'al Banee-'Isrâ-'eela 'iz jâ-'ahum fa-

qâla lahou Fir-'awnu 'innee la-'a-ẓunnuka yâ-Mousâ mas-ḥourâ ﴿101﴾ Ḷâla laqad 'alimta mâ 'anzala hâ-

'ulâ-'i 'illâ Rab-bus-samâwâti wal-'arḍi baṣâ-'ira wa 'innee la-'aẓunnuka yâ-Fir-'awnu mathbourâ ﴿102﴾

Fa-'arâda 'any-yastafizzahum-minal-'arḍi fa-'agraq-nâhu wa mam-ma'ahou ja-mee-'â ﴿103﴾ Wa qulnâ

mim-ba'-'dihee li-Banee-'Isrâ-'eelas-kunul-'arḍa fa-'izâ jâ-'a Wa'-'dul-'âkhirati ji-'nâ bikum lafee-fâ ﴿104﴾

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَلَ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٠٥﴾
 وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَلْنَاهُ نَزِيلًا ﴿١٠٦﴾
 قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُوْمِنُوا ؕ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٠٧﴾ وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٠٩﴾ قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَخْذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُن لَّهُ وِليٌّ مِنَ الذَّلٰٓطِ ۗ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

سُورَةُ الْكَافِرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾
 قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ﴿٢﴾ مَكِيثِينَ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾

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105. We sent down the (Qur-an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).

106. (It is) a Qur-an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.

107. Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration, 108. "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'" 109. They fall down on their faces in tears, and it increases their (earnest) humility.

110. Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

111. Say: "Praise be to Allah, Who begets no son, and has no partner in (His

dominion: nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

Kahf, or the Cave

In the name of Allah, Most Gracious, Most Merciful.

1. Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness: 2. (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him, and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward, 3. Wherein they shall remain for ever: 4. Further, that He may warn those (also) who say, "Allah hath begotten a son"

q̣ = ق

q̣ = ض

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s = س

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ẓ = ذ

ẓ = ظ

tḥ = ث

kḥ = خ

sḥ = ش

j = ج

‘ = ع

' = ء

ee = ي

ou = و

'Isrâ'

â = ا

Short Vowels

î = (كسرة)

u = (ضمه)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

Wabil-Ḥaqqi 'anzalnâ-hu wa bil-Ḥaqqi nazal; wa mâ 'arsalnâka 'illâ Mu-bashshiranw-wa Nazeerâ (105)
 Wa Qur-'ânan-faraqnâhu litaqra-'ahou 'alan-nâsi 'alâ mukthinw-wa nazzalnâhu tanzeelâ (106) Qul 'âminou bihee 'aw lâ tu-minou; 'innallazeena 'outul-'ilma min-qablihee 'izâ yutlâ 'alayhim yakhirrouna lil-'azqâni sujjadâ (107) Wa yaqoulouna Subḥâna Rabbinâ 'in-kâna wa'-du Rabbinâ la-maf-'oulâ (108) Wa yakhirrouna lil-'azqâni yabkouna wa yazeeduhum khushou-'â (109) Qulid-'u-LLâha 'awid-'ur-Raḥmân; 'ayyammâ tad-'ou fala-hul-'Asmâ-'ul-Ḥusnâ. Wa lâ tajhar bi-Ṣalâtika wa lâ tukhâfit bihâ wabtagi bayna zâlika Sabeelâ (110) Wa qulil-Ḥamdu li-LLâhillazee lam yattakhiz wala-danw-wa lam yakul-lahou shareekun-fil-mulki wa lam yakul-lahou waliyyum-minaz-ḡull; wa kabbirhu takbeerâ (111)

110
'Āyah

KAHF

No
18

Bismi-LLâhir-Raḥmânir-Raḥeem

'Al-Ḥamdu li-LLâhil-lazee 'anzala 'alâ 'Abdihil-Kitâba wa lam yaj-'al-lahou 'iwajâ (1) Qayyimal-liyunzira Ba'san-shadeedam-milladunhu wa yubash-shiral-Mu'-mineenallazeena ya'-malounaş-şâlihâti 'anna lahum 'Ajran ḥasanâ (2) Mâkitheena feehi 'abadâ (3) Wa yunzirallazeena qâluttakhaza-LLâhu waladâ (4)

مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ﴿٥﴾ فَلَعَلَّكَ بِخَيْحِ نَفْسِكَ عَلَىٰ آثَرِهِمْ ۚ إِنَّ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴿٧﴾ وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا ﴿٩﴾ إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آئِنَا مِنْ لَدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ﴿١٠﴾ فَضَرْبَنَا عَلَىٰ أَعْيُنِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَىٰ لِمَا لَبِئْسَ أَمَدًا ﴿١٢﴾ تَحْنُ نَفْسٌ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۗ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوا مِنْ دُونِهِ إِلَهًا ۗ لَقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ إِلَهًا ۗ لَوْلَا يَأْتُونَ عَلَيْهِم بِسُلْطَانٍ بَيِّنٍ ۖ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ﴿١٥﴾

5. No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood! 6. Thou wouldst only, perchance, fret thyself to death, following after them, in grief, if they believe not in this Message. 7. That which is on earth We have made but as a glittering show for the earth, in order that We may test them- as to which of them are best in conduct. 8. Verily what is on earth We shall make but as dust and dry soil (without growth or herbage). 9. Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs? 10. Behold, the youths betook themselves to the Cave: they said, "Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!" 11. Then We draw (a veil) over their ears, for a number of years, in the Cave, (so that they

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heard not): 12. Then We roused them, in order to test which of the two parties was best at calculating the term of years they had tarried! 13. We relate to thee their story in truth: they were youths who believed in their Lord, and We advanced them in guidance: 14. We gave strength to their hearts: behold, they stood up and said: " Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity! 15. " These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?

q̣ = ق

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th = ث

kh = خ

sh = ش

j = ج

‘ = ع

' = ء

ee = ي

ou = و

â = ا

Short Vowels

î = (كسرة)

u = (ضمه)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

Mâ lahum-bihee min 'ilminw-wa lâ li-'âbâ-'ihim.
 Kaburat kalimatan-takhruju min 'af-wâhihim.
 'Iny-yaqoulouna 'illâ kazibâ ﴿5﴾ Fala-'allaka bâkhi-
 'un-naf-saka 'alâ 'athârihim 'illam yu'-minou bi-
 hâzal-Ḥadeethi 'asafâ ﴿6﴾ 'Innâ ja'alnâ mâ 'alal-'arḍi
 zeenatal-lahâ linabluwahum 'ayyu-hum 'aḥsanu
 'amalâ ﴿7﴾ Wa 'innâ lajâ-'ilouna mâ 'alayhâ ṣa'eedan-
 juruzâ ﴿8﴾ 'Am ḥasibta 'anna 'Aṣ-ḥâbal-Kahfi war-
 Raḡeemi kânou min 'Âyâtinâ 'ajabâ ﴿9﴾ 'Iẓ 'awal-
 fityatu 'ilal-Kahfi faqâlou Rabbanâ 'âtinâ mil-ladunka
 Raḡmatanw-wa hayyi' lanâ min 'amrinâ rashadâ ﴿10﴾
 Faḍarabnâ 'alâ 'âzâ-nihim fil-KAHFI sineena 'ada-
 dâ ﴿11﴾ Thumma ba-'athnâhum lina'-lama 'ayyul-
 hizbayni 'aḥṣâ limâ labithou 'amadâ ﴿12﴾ Naḥnu
 naqūṣṣu 'alayka naba-'ahum-bil-Ḥaqq; 'innahum
 fityatun 'âmanou bi-Rabbihim wazidnâhum hudâ
 ﴿13﴾ Wa rabatnâ 'alâ quloubihim 'iz qâmou faqâlou
 Rabbunâ Rabbus-samâwâti wal-'arḍi lan-nad-'uwa
 min-dounihee 'ilâhâ; laqad qulnâ 'izân-shaṭaṭâ ﴿14﴾
 Hâ-'ulâ-'i qawmunat-takḥazou min-dounihee 'âlihah;
 Law lâ ya'-touna 'alay-him-bisultânim-bayyin? Fa-
 man 'azlamu mimma-niftarâ 'ala-LLâhi kazibâ ﴿15﴾

وَإِذْ أَعْرَضْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوْرَأْ إِلَى الْكَهْفِ
يَنْشُرْ لَكُمْ رَبِّكُمْ مِنْ رَحْمَتِهِ وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾
وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ
الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ
مِنْهُ ﴿١٧﴾ ذَلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّكَ تَهْتَدُ وَمَنْ
يُضِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ آيَةً
وَهُمْ رُقُودٌ ﴿١٨﴾ وَنَقَلْنَاهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ ﴿١٨﴾ وَكَلْبُهُمْ
بَسِطَ ذِرَاعَيْهِ بِالْوَصِيدِ ﴿١٩﴾ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ
فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾ وَكَذَلِكَ بَعَثْنَاهُمْ
لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِنْهُمْ كَمْ لَبِثْنَا قَالَ أُولَئِذَا
يَوْمًا أَوْ بَعْضَ يَوْمٍ ﴿٢٠﴾ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا
أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى
طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ
بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ
أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾

16. " When ye turn away from them and the things they worship other than Allah, betake yourselves to the Cave: your Lord will shower His mercies on you and dispose of your affair towards comfort and ease."

17. Thou wouldst have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: He whom Allah guides is rightly guided; but he whom Allah leaves to stray, - for him wilt thou find no protector to lead him to the Right Way.

18. Thou wouldst have deemed them awake, whilst they were asleep, and We turned them on their right and on their left sides: their dog stretching forth his two fore-legs on the threshold: if thou hadst come up on to them, thou wouldst have certainly turned back from them in flight, and

wouldst certainly have been filled with terror of them. 19. Such (being their state), We raised them up (from sleep), that they might question each other. Said one of them, " How long have ye stayed (here)? " they said, " We have stayed (perhaps) a day, or part of a day." (At length) they (all) said, " Allah (alone) knows best how long ye have stayed here... Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you, that (ye may) satisfy your hunger therewith: and let him behave with care and courtesy, and let him not inform any one about you. 20. " For if they should come upon you, they would stone you or force you to return to their cult, and in that case ye would never attain prosperity. "

q̣ = ق

q̣ = ض

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‘ = ع

Long Vowels

ee = ي

ou = و

â = ا

Kahf

Short Vowels

i = (كسرة)

u = (ضمه)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيَّ

yâ = يَا

Wa 'izi'-tazaltumouhum wa mâ ya'-budouna 'illa-
 LLâha fa'-wou 'ilal-Kahfi yanshur lakum Rab-
 bukum-mir-raḥmatihee wa yuhayyi' lakum-min
 'amrikum-mirfaqâ ﴿16﴾ wa tarash-shamsa 'izâ
 ṭala'at-tazâwaru 'an-Kahfihim zâtal-yameeni wa
 'izâ gara-battaqri-ḍuhum zâtash-shi-mâli wa hum
 fee fajwatim-minh. Zâlika min 'Âyâti-LLâh; many-
 yahdi-LLâhu fa-huwalmuhtad; wa many-yuḍlil
 falan-tajida lahou waliyyam-murshidâ ﴿17﴾ Wa
 taḥsabuhum 'ayqâẓanw-wa hum ruqoud; wa nuqal-
 libuhum zâtal-yameeni wa zâtash-shimâl; wa kalbu-
 hum-bâsiṭun-zirâ-'ayhi bil-waṣeed; la-wiṭṭala'-ta
 'alayhim la-wallayta minhum firâranw-wa la-muli'-
 ta minhum ru'bâ ﴿18﴾ Wa kazâlika ba-'a-thnâhum
 li-yatasâ-'alou baynahum. Qâla qâ-'ilum-min-hum
 kam labithtum? Qâlou labithnâ yawman 'aw ba'-ḍa
 yawm. Qâlou Rabbukum 'a'-lamu bimâ labithtum
 fab-'athou 'aḥadakum-biwa-riqikum hâzihee 'ilal-
 madee-nati fal-yanẓur 'ayyuhâ 'az-kâ ṭa-'âman-
 falya'tikum-birizqim-minhu wal-yatalaṭṭaf wa
 lâ yush-'iranna bikum 'aḥadâ ﴿19﴾ 'Innahum 'iny-
 yazharou 'alaykum yarjumoukum 'aw yu'eedoukum
 fee millatihim wa lan-tufliḥou 'izân 'abadâ ﴿20﴾

وَكَذَلِكَ أَعْرَضْنَا عَنْهُمْ لِيَعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ
 السَّاعَةَ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا
 أَبْنَا عَلَيْهِمُ بَنِينَ رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَى
 أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمُ مَسْجِدًا ﴿٢١﴾ سَيَقُولُونَ ثَلَاثَةٌ
 رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا
 بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَبِّي أَعْلَمُ
 بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا قَلِيلٌ ﴿٢٢﴾ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرًّا ظَهْرًا
 وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٣﴾ وَلَا تَقُولَنَّ لِشَايٍ
 إِنِّي فَاعِلٌ ذَلِكُ غَدًا ﴿٢٤﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ وَادْكُرْ رَبَّكَ
 إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنِّي رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا
 ﴿٢٥﴾ وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا
 ﴿٢٦﴾ قُلِ اللَّهُ أَعْلَمُ بِمَا لَبِثُوا لَهُ الْغَيْبُ السَّمَوَاتِ وَالْأَرْضِ
 أَبْصَرَ بِهِ وَأَسْمَعُ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ
 فِي حُكْمِهِ أَحَدًا ﴿٢٧﴾ وَأَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابِ
 رَبِّكَ لَا مَبْدَلَ لِكَلِمَاتِهِ وَلَنْ تَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٨﴾

21. Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them": their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them". 22. (Some) say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, - doubtfully guessing at the unknown; (yet others) say they were seven, the dog being the eighth. Say thou: "My Lord knoweth best their number; it is but few that know their (real case). " Enter not, therefore, into controversies concerning them, except on a matter that is clear, nor consult any of them about (the affair of) the Sleepers.

23. Nor say of anything, " I shall be sure to do so

and so to-morrow " - 24. Without adding, " So please Allah! " and call thy Lord to mind when thou forgettest, and say, " I hope that my Lord will guide me ever closer (even) than this to the right road. " 25. So they stayed in their Cave three hundred years, and (some) add nine (more). 26. Say: " Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees, how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever. 27. And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him

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‘ = ع

, = ء

ee = ي

ou = و

â = ا

Kahf

Short Vowels

i = (كسرة)

u = (ضمة)

a = (فتحة)

'aw = أَوْ

wa = وَ

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yâ = يَا

Wa kazâlika 'a'-tharnâ 'alay-him liya'-lamou 'anna wa'-da-LLâhi ḥaq̣qunw-wa 'annas-Sâ-'ata lâ rayba feehâ 'iẓ-yatanâza-'ouna baynahum 'amrahum; fa-qâlub-nou 'alayhim-bunyânâ; Rabbuhum 'a'-lamu bihim; qâlallazeena ḡalabou 'alâ 'amrihim lanattakhizanna 'alayhim-masjidâ ﴿21﴾ Sa-yaq̣oulouna thalâthatur-râbi-'uhum kalbuhum wa yaq̣oulouna khamsatun-sâdisuhum kalbuhum rajmam-bil-ḡayb; wa yaq̣ou-louna sab-'a-tunw-wa thâminuhum kalbu-hum. Qur-Rabbee 'a'-lamu bi'iddatihim-mâ ya'-lamuh-um 'illâ qaleel. Falâ tumâri fee-him 'illâ mirâ-'an-ẓâhiranw-wa lâ tastafti feehim-minhum 'ahadâ ﴿22﴾ Wa lâ taq̣oulanna lishay'in 'innee fâ-'ilun-ẓâlika ḡadâ ﴿23﴾ 'Illâ 'any-yashâ-'a-LLâh! Wazkur-Rab-baka 'izâ naseeta wa qul 'asâ 'any-yahdiyani Rab-bee li-'aqraba min hâẓâ rashadâ ﴿24﴾ Wa labithou fee Kahfihim thalâtha mi-'atin-sineena wazdâdou tis-'â ﴿25﴾ Quli-LLâhu 'a'-lamu bimâ labithou; lahou ḡaybus-samâwâti wal-'ard; 'abṣir bihee wa 'asmi' ! Mâ lahum-min-dou-nihee minw-waliyyinw-wa lâ yushriku fee Ḥukmihee 'ahadâ ﴿26﴾ Watlu mâ 'ouḥiya 'ilayka min-Kitâbi Rabbik; lâ mubaddila li-Kalimâtihee wa lan-tajida min-dounihee multa-ḥadâ ﴿27﴾

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ
يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ
الدُّنْيَا ۗ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ
أَمْرُهُ فُرُطًا ﴿٢٨﴾ وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۗ فَمَن شَاءَ فَلْيُؤْمِنْ وَمَن
شَاءَ فَلْيُكْفِرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا
وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ
الْشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَن أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُولَٰئِكَ
لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِن أَسَاوِرَ
مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِن سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ
فِيهَا عَلَى الْأَرَائِكِ ۗ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ وَأَضْرِبْ
لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِّنْ أَعْنَبٍ وَحَفَفْنَاهُمَا
بِنَخْلِ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾ كَلَّمَا الْجَنَّتَيْنِ ءَأْتَتْ أُكُلَهَا وَلَمْ
تَظْلِم مِّنْهُ شَيْئًا ۗ وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ﴿٣٣﴾ وَكَانَ لَهُ ثَمَرٌ فَقَالَ
لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾

28. And keep thy soul content with those who call on their Lord morning and evening, seeking His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

29. Say, "The Truth is from your Lord": let him who will, believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!

30. As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed. 31. For them will



الْحَقُّ
مِن رَّبِّكُمْ
٣٠

- Necessary prolongation 6 vowels
- Permissible prolongation 2,4,6 vowels
- Nazalization (ghunnah) 2 vowels
- Emphatic pronunciation
- Obligatory prolongation 4 or 5 vowels
- Normal prolongation 2 vowels
- Un announced (silent)
- Unrest letters (Echoing Sound)

be Gardens of Eternity; beneath them rivers will flow: they will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! 32. Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields. 33. Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow. 34. (Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "More wealth have I than you, and more honour and power in (my following of) men."

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Waṣbir nafsaka ma'allazeena yad-‘ouna Rabba-
 hum-bil-ḡadâti wal-‘ashiyyi yureedouna Waj-hah;
 wa lâ ta-‘du ‘aynâka ‘an-hum tureedu zeenatal-
 Ḥayâtiddunyâ; wa lâ tuṭi‘ man 'aḡfalnâ qalbahou
 ‘an-ṣikri-nâ wattaba-‘a hawâhu wa kâna 'amruhou
 furuṭâ ﴿28﴾ Wa qulil-Ḥaqqu mir-Rabbikum; faman-
 shâ-'a fal-yu'-minw-wa man-shâ-'a fal-yak-fur;
 'innâ 'a-'tadnâ liẓ-ẓâlimeena Nâran 'aḡṭa bi-him
 surâdiquhâ; wa 'iny-yastaḡeethou yuḡâthou bi-
 mâ-'in-kalmuhli yashwil-wujouh. Bi-'sash-sharâbu
 wa sâ-'at murtafaqâ ﴿29﴾ 'Innallazeena 'âmanou wa
 ‘amiluṣ-ṣâlihâti 'innâ lâ nuḍee-‘u 'ajra man 'aḡsana
 ‘amalâ ﴿30﴾ 'Ulâ-'ika lahum Jannâtu 'Adnin-tajree
 min-taḡtihimul-'anhâru yuḡallawna feehâ min
 'asâwira min-ẓahabinw-wa yalbasouna thiyâban
 khud-rammin-sundusinw-wa 'istab-raḡim-muttaki-
 'eena feehâ ‘alal-'arâ-'ik. Ni-‘math-tha-wâbu wa
 ḡasunat murtafa-qâ ﴿31﴾ Waḡrib lahum-mathalar-
 rajulayni ja-‘alnâ li-'aḡadihimâ jannatayni min
 'a-'nâ-binw-wa ḡafaf-nâhumâ bi-nakhlinw-wa ja-
 ‘alnâ bayna-humâ zar-‘â ﴿32﴾ Kiltal-jannatayni 'âtat
 'ukulahâ wa lam tazlim-minhu shay-'â; wa fajjarnâ
 khilâlahumâ naharâ ﴿33﴾ Wa kâna lahou thamarun-
 faqâla li-ṣāḡibihee wa huwa yuḡâwiruhou 'ana
 'aktharu minka mâlanw-wa 'a-‘azzu nafarâ ﴿34﴾

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ ۗ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ
 أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودْتُ إِلَىٰ رَبِّي
 لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ
 أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تَرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا
 ﴿٣٧﴾ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾ وَلَوْلَا إِذْ
 دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ إِنَّ تَرَنَّا
 أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَىٰ رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِّن
 جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَاءِ فَنُصَبِحَ صَعِيدًا
 زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَأْوَهَا غُورًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾
 وَأُحِيطَ بِشَمْرِهِ ۖ فَاصْبَحَ يَقْلِبُ كَفَيْهِ عَلَىٰ مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ
 عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُن لَّهُ
 فِتْنَةٌ يَنْصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مُنْصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلِيَّةُ
 لِلَّهِ الْحَقُّ ۖ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ
 الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
 فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾

35. He went into his garden in a state (of mind) unjust to his soul: he said, "I deem not that this will ever perish, 36. "Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord, I shall surely find (there) something better in exchange."

37. His companion said to him, in the course of the argument with him: "Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?

38. "But (I think) for my part that He is Allah, my Lord, and none shall I associate with my Lord.

39. "Why didst thou not, as thou wentest into thy garden, say: 'Allah's Will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons,

40. "It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand! - 41. "Or the water of the garden will run off underground so

that thou wilt never be able to find it." 42. So his fruits (and enjoyment) were encompassed (with ruin). And he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, "Woe is me! Would I had never ascribed partners to my Lord and Cherisher!" 43. Nor had he numbers to help him against Allah, nor was he able to deliver himself. 44. There, the (only) protection comes from Allah, the True One. He is the Best to reward, and the Best to give success. 45. Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah Who prevails over all things.

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Wa dakhala jannatahou wa huwa zâlimul-li-nafsihee
 qâla mâ 'azunnu 'an-tabee-da hâzihee 'abadâ ﴿35﴾

Wa mâ 'azunnus-Sâ'ata qâ-'imatanw-wa la-'irrudittu
 'ilâ Rabbee la-'ajidanna khayram-minhâ munqalabâ

﴿36﴾ Qâla lahou ṣâhibuhou wa huwa yu-ḥâwiruhou
 'akafarta billazee khalaqaka min-turâbin-thumma

min-nuṭfatin-thumma sawwâka rajulâ ﴿37﴾ Lâkinna
 Huwa-LLâhu Rabbee wa lâ 'ushriku bi-Rabee

'aḥadâ ﴿38﴾ Wa law lâ 'iz dakhalta jannataka qulta mâ
 shâ'a-LLâhu Lâ quwwata 'illâ bi-LLâh! 'In-tarani 'ana

'aqalla minka mâlanw-wa waladâ ﴿39﴾ Fa-'asâ Rab-
 bee 'any-yu'tiyani khayram-min-jannatika wa yursila

'alayhâ ḥusbânam-minas-samâ-'i fa-tuṣbiḥa ṣa-
 'eedan-zalaqâ ﴿40﴾ 'Aw yuṣbiḥa mâ-'uhâ ḡawran-falan-

tastatee-'a lahou ṭalabâ ﴿41﴾ Wa 'uḥeeṭa bi-thamarihee
 fa'aṣbaḥa yuqallibu kaffayhi 'alâ mâ 'anfaqa feehâ wa

hiya khâwiyatun 'alâ 'uroushi-hâ wa yaqoulu yâ-lay-
 tanee lam 'ushrik bi-Rabee 'aḥa-dâ ﴿42﴾ Wa lam takul-

lahou fi-'atuny-yanṣurounahou min-douni-LLâhi wa
 mâ kâna muntaṣirâ ﴿43﴾ Hunâlikal-walâyatu li-LLâhil-

Ḥaqq̣. Huwa Khayrun-thawâbanw-wa Khayrun
 'uqbâ ﴿44﴾ Waḍrib lahum-mathalal-ḥayâtid-dunyâ

kamâ-'in 'anzalnâhu minas-samâ-'i fakhtalaṭa bihee
 nabâtul-'arḍi fa-aṣbaḥa hasheeman-tazrouhur-riyâḥ;
 wa kâna-LLâhu 'alâ kulli shay-'im-Muqtadirâ ﴿45﴾

الْمَالِ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ
 خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلًا ﴿٤٦﴾ وَيَوْمَ نُسِرُّ الْجِبَالَ تُرَى
 الْأَرْضُ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ﴿٤٧﴾ وَعَرَضُوا
 عَلَى رَبِّكَ صَفًّا لَقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ
 أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ﴿٤٨﴾ وَوَضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ
 مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوَيْلِنَا مَا لِي هَذَا الْكِتَابِ
 لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۗ وَوَجَدُوا مَا عَمِلُوا
 حَاضِرًا ﴿٤٩﴾ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا
 لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ﴿٥٠﴾
 أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ
 بِئْسَ لِلظَّالِمِينَ بَدَلًا ﴿٥٠﴾ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَوَاتِ
 وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُمْ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا
 ﴿٥١﴾ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ
 فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَوْبِقًا ﴿٥٢﴾ وَرَأَى الْمُجْرِمُونَ
 النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

46. Wealth and sons are allurements of the life of this world: but the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.

47. One Day We shall remove the mountains, and thou wilt see the earth as a level stretch, and We shall gather them, all together, nor shall We leave out any one of them. 48. And they will be marshalled before thy Lord in ranks, (with the announcement), "Now have ye come to Us (bare) as We created you first: aye, ye thought We shall not fulfil the appointment



made to you to meet (Us)!": 49. And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! What a book is this! It leaves out nothing small or great, but takes account thereof!"

"They will find all that they did, placed before them: and not one will thy

• Necessary prolongation 6 vowels • Permissible prolongation 2,4,6 vowels • Nazalization (ghunnah) 2 vowels • Emphatic pronunciation
 • Obligatory prolongation 4 or 5 vowels • Normal prolongation 2 vowels • Un announced (silent) • Unrest letters (Echoing Sound)

Lord treat with injustice. 50. Behold! We said to the angels, "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrong-doers! 51. I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: nor is it for Me to take as helpers such as lead (men) astray! 52. One Day He will say, "Call on those whom ye thought to be My partners," and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition. 53. And the Sinful shall see the Fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.

q̣ = ق

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th = ث

kh = خ

sh = ش

j = ج

‘ = ع

' = ء

Long Vowels

ee = ي

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â = ا

Kahf

Short Vowels

î = (كسرة)

u = (ضمه)

a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

'Al-mâlu wal-banouna zeenatul-ḥayâtid-dunyâ;
 wal-bâqiyâtuṣ-ṣâlihâtu **khayrun** 'inda Rabbika
thawâbanw-wa khayrun 'amalâ ﴿46﴾ Wa yawma
 nusayyirul-jibâla wa taral-'arḍa bârizatanw-wa
 ḥasharnâhum falam nuġâdir minhum 'aḥadâ ﴿47﴾ Wa
 'uriḍou 'alâ Rabbika ṣaffal-laḳad ji'-tumounâ kamâ
khalaqnâkum 'awwala marrah; bal za-'amtum 'allan-
 naj-'ala lakum-maw-'idâ ﴿48﴾ Wa wuḍi-'al-Kitâbu
 fataral-mujrimeena mushfiqeeena mimmâ feehi wa
 yaḳoulouna yâ-way-latanâ mâ li-hâẓal-kitâbi lâ yu-
 ġâdiru ṣaġeera-tanw-wa lâ kabeeratan 'illâ 'aḥṣâhâ!
 Wa wajadou mâ 'am-ilou ḥâḍirâ; wa lâ yaz-limu
 Rabbuka 'aḥadâ ﴿49﴾ Wa 'iz ḳulnâ lil-malâ'ikatis-judou
 li-'Âdama fasajadou 'illâ 'Ibleesa kâna minal-Jinni fa-
 fasaḳa 'an 'Am-ri Rabbih. 'Afa-tattakhizou-nahou wa
 zurriyyatahou 'aw-liyâ'a min-dounee wa hum lakum
 'aduww! Bi'-sa lizzâ-limeena badalâ ﴿50﴾ ✽ Mâ 'ash-
 hat-tuhum **khalqas-samâwâti** wal-'arḍi wa lâ **khalqâ**
 'anfusihihim wa mâ kuntu muttakhizal-muḍilleena
 'aḳudâ ﴿51﴾ Wa Yawma yaḳoulu nâdou **shurakâ-**
 'iyallazeena za-'amtum fada-'awhum falam yastajee-
 bou lahum wa ja-'alnâ baynahum-mawbiqâ ﴿52﴾
 Wa ra-'al-mujrimounan-Nâra fa-ẓannou 'annahum-
 muwâqi-'ouhâ wa lam yaji-dou 'anhâ maṣrifâ ﴿53﴾

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ۚ وَكَانَ
 الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا
 إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةٌ
 الْأُولَىٰ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿٥٥﴾ وَمَا نُرْسِلُ الْمُرْسَلِينَ
 إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۚ وَيَجِدُ الَّذِينَ كَفَرُوا بِالْبَطْلِ
 لِيدِحِضُوا بِهِ الْحَقَّ ۚ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا ﴿٥٦﴾ وَمَنْ
 أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَا
 إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
 ۚ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِلَّا إِذَا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ
 الْغَفُورُ ذُو الرَّحْمَةِ ۚ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلْ لَهُمُ
 الْعَذَابَ ۚ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْبِلًا ﴿٥٨﴾
 وَتِلْكَ الْقُرَىٰ ۚ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ
 مَوْعِدًا ﴿٥٩﴾ وَإِذْ قَالَ مُوسَىٰ لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ
 أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ﴿٦٠﴾ فَلَمَّا بَلَغَا
 مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

54. We have explained in detail in this Quran, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.

55. And what is there to keep back men from believing, now that guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face? 56. We only send the apostles to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!

57. And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness. If thou callest

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them to guidance, even then will they never accept guidance. 58. But your Lord is Most Forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their Punishment: but they have their appointed time, beyond which they will find no refuge. 59. Such were the populations We destroyed when they committed iniquities; but We fixed an appointed time for their destruction. 60. Behold, Moses said to his attendant, "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." 61. But when they reached the Junction, they forgot (about) their Fish, which took its course through the sea (straight) as in a tunnel.

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Long Vowels

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Short Vowels

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'aw = أَوْ

wa = وَ

'ay = أَيَّ

yâ = يَا

Wa laqad ṣarrafnâ fee hâzal-Ḷur-âni linnâsi min-kulli mathal; wa kânal-'Insânu 'akthara shay-'in-jadalâ ﴿54﴾ Wa mâ mana-‘annâsa 'any-yu'-minou 'izjâ-'ahumul-Hudâ wa yastaḡfirou Rabbahum 'illâ 'an-ta'-tiyahum sunnatul-'awwaleena 'aw ya'-tiyahumul-‘Azâbu q̣ubulâ ﴿55﴾ Wa mâ nursilul-mursaleena 'illâ mubash-shireena wa munẓireen; wa yujâdilul-lazeena kafarou bil-bâṭili liyud-ḥiḍou bihil-Ḥaqq̣; wattakhazou 'Âyâtee wa mâ 'unẓirou huzuwâ ﴿56﴾ Wa man 'azlamu mimman-ẓukkira bi-'Âyâti Rabbihee fa'a-‘-raḍa ‘anhâ wa nasiya mâ q̣addamat yadâh? 'Innâ ja‘alnâ ‘alâ q̣uloubihim 'akinnatan 'any-yafq̣ahouhu wa fee 'âẓânihim waqrâ. Wa 'intad-‘uhum 'ilal-Hudâ fa-lany-yahtadou 'izân 'abadâ ﴿57﴾ Wa Rabbukal-Ḷafouru Ḷur-Raḥmah. Law yu-'âkhiẓuhum-bimâ kasabou la-‘ajjala lahumul-‘azâb; bal-la-hum-maw-‘idul-lany-yajidou mindounihee maw-'ilâ ﴿58﴾ Wa tilkal-Ḷurâ 'ahlaknâhum lammâ ẓalamou wa ja-‘alnâ li-mahlikihim-maw‘idâ ﴿59﴾ Wa 'iz q̣âla Mousâ lifatâhu lâ 'abraḥu ḥattâ 'abluga majma-‘al-baḥrayni 'aw 'amḍiya ḥuqubâ ﴿60﴾ Falammâ balaḡâ majma-‘a baynihimâ nasiyâ ḥoutahumâ fattakhaza sabeelahou fil-baḥri sarabâ ﴿61﴾

فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنَّا غَدَاءْنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا
 هَذَا نَصَبًا ﴿٦٢﴾ قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ
 الْحَوْتَ وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ
 فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾ قَالَ ذَلِكَ مَا كُنَّا نَبِغُ فَأَرْتَدَّا عَلَىٰ آثَارِهِمَا
 قَصَصًا ﴿٦٤﴾ فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ
 عِنْدِنَا وَعَلَّمْنَاهُ مِن لَّدُنَّا عِلْمًا ﴿٦٥﴾ قَالَ لَهُ مُوسَىٰ هَلْ أَتَيْتُكَ
 عَلَىٰ أَنْ تَعْلِمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ
 مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خَبْرًا ﴿٦٨﴾ قَالَ
 سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ
 فَإِنِ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا
 ﴿٧٠﴾ فَانطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا ۖ قَالَ أَخْرَقَهَا
 لِنُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ
 لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا
 تُرْهِقْنِي مِنْ أَمْرِي عَسْرًا ﴿٧٣﴾ فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ ۖ
 قَالَ أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

62. When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey." 63. He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"

64. Moses said: "That was what we were seeking after: " so they went back on their footsteps, following (the path they had come).

65. So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught Knowledge from Our own Presence. 66. Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught? "

67. (The other) said: " Verily thou wilt not be able to have patience with me! "

68. " And how canst thou have patience about things about which thy understanding is not complete?"

• Necessary prolongation 6 vowels • Permissible prolongation 2,4,6 vowels • Nazalization (ghunnah) 2 vowels • Emphatic pronunciation
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69. Moses said: " Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught. " 70. The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it. " 71. So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!" 72. He answered: " Did I not tell thee that thou canst have no patience with me? " 73. Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case. " 74. Then they proceeded: until, when they met a young man, he slew him. Moses said: " Hast thou slain an innocent person who had slain none? Truly a foul (unheard-of) thing Hast thou done! "

q̣ = ق

q̣ = ض

g̣ = غ

ṭ = ط

s = س

ṣ = ص

h = ح

z = ز

ẓ = ذ

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Short Vowels

î = (كسرة)

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a = (فتحة)

'aw = أَوْ

wa = وَ

'ay = أَيْ

yâ = يَا

Falammâ jâwazâ q̣âla li-fatâhu 'âtinâ gadâ-'a-nâ laqad
 laqeenâ min-safa-rinâ hâzâ naṣabâ ﴿62﴾ Q̣âla 'ara-'ayta
 'iz 'awaynâ 'ilaṣ-ṣakhrati fa-'innee naseetul-ḥouta
 wa mâ 'ansânee-hu 'illash-Shayṭânu 'an 'aḏ-kurah;
 wattakhza sabeelahou fil-baḥri 'ajabâ ﴿63﴾ Q̣âla
 zâlika mâ kunnâ nabgi fartaddâ 'alâ 'â-thârihimâ
 q̣aṣaṣâ ﴿64﴾ Fa-wajadâ 'Abdam-min 'ibâdinâ 'âtaynâhu
 Raḥmatam-min 'indinâ wa 'allamnâhu mil-Ladunnâ
 'ilmâ ﴿65﴾ Q̣âla lahou Mousâ hal 'attabi-'uka 'alâ 'an-
 tu-'allimani mimmâ 'ullimta rushdâ ﴿66﴾ Q̣âla 'innaka
 lan-tasta-ṭee'a ma-'iya ṣabrâ ﴿67﴾ Wa kayfa taṣbiru
 'alâ mâ lam tuḥit bihee khubrâ ﴿68﴾ Q̣âla satajidunee
 'in-shâ'a-LLâhu ṣâbiranw-wa lâ 'a-ṣee laka 'amrâ ﴿69﴾
 Q̣âla fa-'inittaba'-tanee falâ tas-'alnee 'an-shay-'in
 ḥattâ 'uḥditha laka minhu ḏikrâ ﴿70﴾ Fanṭalaqâ ḥattâ
 'izâ rakibâ fis-safeenati kharaqahâ. Q̣âla 'a-kharaqtahâ
 lituḡri-qa 'ahlahâ laqad ji'ta shay-'an 'imrâ ﴿71﴾ Q̣âla
 'alam 'aql 'innaka lan-tastaṭee-'a ma-'iya ṣabrâ ﴿72﴾
 Q̣âla lâ tu'akhiznee bimâ naseetu wa lâ turhiqnee
 min 'amree 'usrâ ﴿73﴾ Fanṭalaqâ ḥattâ 'izâ laqiyâ
 ḡulâman-faqatalahou q̣âla 'aqatalta nafsanzakiyya-
 tam-bi-ḡayri nafsilaqad ji'ta shay-'an-nukrâ ﴿74﴾