



Masjid E Tauheedul Islam

WAZIFA FOR CURE

الشِّفَاءُ

This Amal has been prescribed by
a great scholar of Hadith,
Hazrat Moulana Anwar Shah Kashmiri (RA)

In his book
AMALIYYAT -E -
KASHMIRI

Remembering Maulana Anwar Shah Kashmiri (RA)

Born in Kashmir on 27th of Shawwal 1292 A.H. (November 25, 1875)

Died in Deoband on 3rd Safar 1352 A.H. (May 27, 1933)

“The Past five hundred years of Islamic history cannot produce the like of Maulana Kashmiri”

Dr. Muhammad Iqbal

Who could have explained the excellence of Maulana Anwar Shah Kashmiri better than the poet of the East, Dr. Muhammad Iqbal? Maulana Kashmiri was the teacher of the teachers and was the personification of Islamic knowledge. The universal message of Islam has always produced individuals that are totally devoted to the Islamic cause and spend their entire lives serving Allah’s mission on Earth. The renowned Muslim scholars have used different methods to convey the message of Islam and fight evil, disbelief, hypocrisy and oppression throughout history. The Ulama of Deoband can truly be credited with preserving the true teachings of Islam, as taught by the Quran and Hadith, and fighting evil and oppression by means of knowledge. Through knowledge, it was believed that the Muslim heart and mind will be reactivated with the same emotions and intentions possessed by his fore fathers, the true defenders of Islam. Amidst this process of safeguarding Islam, Darul Uloom Deoband produced such lofty scholars and elite Muslim intellectuals that had been the glory and honour of the Muslim past. One of these illustrious personalities was Hadhrat Maulana Muhammad Anwar Shah Kashmiri.

Mufti Taqi Usmani says: “A unique kind of happiness would come over my father’s face when the name of Hadhrat Shah Sahib was heard and he would remember him with utmost respect and love” (Akabir Deoband Kia They? p. 41). Allama Kashmiri was a favourite of his teachers and students. His peers loved him and one and all came to him to solve those academic misunderstandings that can only be deciphered by one of the most knowledgeable scholar of the times. One remains astonished after reading the accounts of his heightened knowledge, acute memory and profound understanding of Deen. Saints like Maulana Abdul Qadir Raipuri witnessed his excellence and said: “Indeed Hadhrat Shah Sahib is a sign from the signs of Allah” (Akabir-e-Ulama-e-Deoband, p. 98).

The greatest Islamic scholar and reformer of the Fourteenth century Hijri, Maulana Ashraf Ali Thanvi, says: “According to me, a great proof of the truth of Islam is the presence of Maulana Anwar Shah Kashmiri in the Muslim Ummah. If there was any sort of crookedness or deficiency in Islam, then Maulana Anwar Shah would not have adopted it” (Akabir-e-Ulama-e-Deoband, p. 98). When Shah Sahib is considered as a great proof of Islam by none other than the prestigious Hadhrat Thanvi, what more can one say in respect of his virtues? However, the eyes that witnessed his noble personality and countenance never forgot that embodiment of light and erudition. Those who saw

him once would be full of Islamic glory and enthusiasm that they cannot remain silent, some words, some sentences of their experience must be told to the world. They must inform others that we have seen a unique and divine sign of Allah, so unique that it's like cannot be found in the past five hundred years of Islamic history. Accordingly, we find praise of Shah Sahib on the lips of generation after generation of Muslims, who have recognized what he is and what he did. His profound personality claims that he should be remembered and his teachings, which are nothing more than the explanation of the Quran and the Hadith, should be exhibited in actions, fortified on paper and shared in public. He was a tree from the original garden of Islam, a flower from the initial bouquet of Deen. His academic peers belonged in the early days of Islam as Syed Ata'ullah Bukhari has said: "The caravan of the Sahaba was trekking and Allama Anwar Shah Kashmiri was left behind" (Akabir-e-Ulama-e-Deoband, p. 99) Left behind for whom and to accomplish what? He was a glory from the early glories of Islam that been saved by Allah to educate the creation of Allah in Deen and defend Islam from all enemies. If anybody tries to misinterpret the Quran, his Mushkilatul Quran is there to defend the Quran. Those who misconstrue the Ahadith, his famous Arabic book Faydh al-Bari and the Urdu book Anwarul Bari, both commentaries of Saheeh Al-Bukhari, are there to shield the sayings of the Most Revered Rasul (Sallallahu Alayhi Wasallam). His books on Islamic jurisprudence in the light of Imam Abu Hanifa's school of thought are the cause of his permanent place of respect and honour in the hearts of all Hanafis. He expressed his loyalty to the Seal of all Prophets (Sallallahu Alayhi Wasallam) by writing Khatimun Nabi'een. He proved to all Christians of the world that the real admirers of Jesus the Son of Mary are the Muslims and rebuffed the claims of the false Messiah of Qadian by writing Aqeedatul Islam fi Hayatul Eisa Alayhis Salam and At-Tasreeh bi ma Tawattar fi Nazool al-Maseeh.

Mujaddid-e-Millat Maulana Ashraf Ali Thanvi says: "When Hadhrat Shah Sahib would come and sit next to me, my heart would feel the pressure of the greatness of his knowledge" (Millat-e-Islam ki Muhsin Shakhshiat, p. 185). Hadhrat Shah Sahib's knowledge was of such a unique nature that it even impressed great Ulama like Hadhrat Thanvi. Maulana Habibur Rahman Azami would always refer to Allama Kashmiri as a mobile library. Mufti Taqi Usmani writes: "My respected father often said that Allah had blessed Hadhrat Shah Saheb with proficiency in all types of knowledge and skills" (Akabir Deoband Kia They? p.44). Hadhrat Shah Saheb was such that no Earthly power could distract him from his favourite endeavour and lifelong engagement: reading and researching. After reading accounts of his life from those who were around him, it seems that he spend majority of his life reading books and extracting knowledge from them as if he had nothing else to do. However, he was not only a teacher of Hadith sciences at Darul Uloom Deoband, but the Head of all Teachers (Sadr al-Mudarris as called in Urdu); he has authored numerous books, he actively participated in the Khatme Nubuwwat Movement, served the Islamic cause in politics by his official position at Jamiatul Ulama-e-Hind and raised a family of which his two sons, Maulana Anzar Shah Kashmiri and Maulana Azhar Shah Kashmiri, are well-known for following the footsteps of their distinguished father. Despite all these engagements, he was always found by his students in front of a book. He would never touch a book without Wudhu (Ablution) and would always sit respectfully in front of religious books. Allama Kashmiri had high respect for knowledge and books, the sources of knowledge. If a book has notes on its sides, he would move himself to read the side notes rather than moving the book. What great respect he had for divine knowledge! As a result of this

tremendous reverence for religious books, Allah favoured him with a matchless knowledge and unparalleled understanding.

Mufti Muhammad Shafi has said: “One time, Hadhrat Shah Saheb was extremely sick and his illness had been prolonging. During this time, a false rumour of the demise of Hadhrat Shah Saheb spread at the time of Fajr Salah. It was as if lightning had struck us, and right after the Fajr prayer we all rushed to his house along with Allama Shabir Ahmad Usmaani. Upon arriving at his house, we found out that the news of his demise was false. However, his sickness had remained. When we all entered the room of Hadhrat, we found him sitting at his prayer place and in front of him lay a book on a pillow, which he was studying while bending down because of the lack of light. His students were perturbed at this scene, because studying in this posture could increase his illness. Hence, Allama Shabir Ahmad Usmani willingly said:

‘Hadhrat! We cannot understand this. How can there still be an academic discourse that has not been studied by you? If there is some discourse that you are unaware of and should study it, what is the urgent need to know it right now and why cannot this study be postponed until you feel better? If it is really urgent, then are not we here at your disposal? You could have told any of us and we would have read this material and informed you of the content. This academic endeavour and labour of yours in this poor health cannot be tolerated by us’.

Maulana Anwar Shah Kashmiri looked at Allama Shabir Ahmad Usmani for some time with virtuousness and innocence and then replied: ‘Brother, you are right but books also hold a craving, what should I do about this addiction’? Hadhrat Shah Saheb would be engaged in Islamic academic research during the day and night to such a degree as if the world had nothing to do with him. To be bothered by the affairs of the world was outside the capacity of Hadhrat Shah Saheb” (Akabir Deoband Kia They? p.43)

Allama Kashmiri had mastered all branches of Islamic knowledge and attained a high spiritual status as well. The knowledge of Shah Saheb was not dry; his external condition was so high only because of his lofty internal conditions. After all, he was the Khalifa (successor) of Hadhrat Maulana Rasheed Ahmad Gangohi, from whom he benefited in Hadith sciences and Tasawwuf. Maulana Abdul Qadir Raipuri says: “Once I went in the Sunehri Masjid of Madrasa Aminia (Delhi) and saw that Hadhrat Shah Saheb was engaged in loud Zikr in a room with closed doors. For a long time, he kept on saying: Allah! Allah! Allah! Allah! When going to a market, Hadhrat Shah Saheb would cover his eyes with a piece of cloth in order to avoid the sight of any woman” (Akabir-e-Ulama-e-Deoband, p. 101). Those who witnessed Allama Kashmiri on Fridays when he used to walk from his home to the Masjid for Juma Salah say that this scene was the practical implementation of Allah’s command: “Fas-au ilaa Zikrillah” (meaning “Hasten towards the remembrance of Allah”). His students have reported that the words “Hasbuna-Allah” (meaning “Allah suffices for us”) would always be on his tongue. How fortunate were people like Mufti Muhammad Shafi, Maulana Muhammad Idris Kandhlavi, Maulana Badr Alam Merathi, Maulana Syed Manazir Ahsan Gilani, Maulana Yusuf Binori, Maulana Hifzur Rahman Seuhari, Mufti Muhammad Hasan Amritsari, Maulana Ather Ali Silhati, and Qari Muhammad Tayyib Qasmi to satisfy their natural thirst for divine wisdom from this marvellous fountain of knowledge and illumination. His students saw in his practice all those teachings that were in his speeches and

lessons. The student that benefited most from the teachings of Hadhrat Shah Saheb was Allama Shabir Ahmad Usmani. Maulana Syed Ahmad Reda Saheb Bijnauri says: "During my sixteen years in the Majlise Ilmi of Dhabeel (where Allama Kashmiri for many years), I arrived at the conclusion that it was Allama Shabir Ahmad Usmani who had benefited from the knowledge and virtues of Hadhrat Maulana Kashmiri. Maulana Shabir Ahmad Usmani would turn towards Shah Saheb in all academic difficulties and questions and would study and research day and night. He has extensively drawn from Hadhrat Shah Saheb in his commentary of the Noble Quran (Tafseer-e-Usmaani) and his celebrated work Fat'h al-Mulhim (commentary of Saheeh Muslim)" (Anwarul Bari, v.2, p.234).

Maulana Anwar Shah Saheb had the utmost respect for his teachers and elders and Darul Uloom Deoband. Allama Kashmiri says: "We came here, to Hindustan, from Kashmir and saw Deen in Hadhrat Gangohi. After the demise of Hadhrat Gangohi, we learned Deen from Shaikhul Hind and Hadhrat Raipuri. And now, the practice of religion can be seen in the company of Hadhrat Hakeemul Ummat Maulana Ashraf Ali Thanvi" (Akabir-e-Ulama-e-Deoband, p. 101).

Maulana Muhammad Idrees Kandhlavi would call Hadhrat Allama Kashmiri the Imam Zuhri of our times. He used to say: "The memory of Hadhrat Shah Saheb was such that if he read or heard something one time, that would not be wasted and would be safeguarded and protected in his memory" (Akabir-e-Ulama-e-Deoband, p. 99). Shaikhul Islam Maulana Shabir Ahmad Usmani says: "If a native of Egypt or Syria was to ask me: 'Have you seen Hafiz Ibn Hajar Al-Asqalaani, Shaykh Taqiuddin Ibn Daqeeq Al-Eid and Shaykh Azeezuddin bin Abdus Salaam?' I would say yes because I have seen Allama Kashmiri. The only difference is in the times, if he lived in the Sixth or Seventh Islamic centuries, accounts of his life and times, qualities and virtues would have reached us in the same manner (as the above mentioned personalities). The day Shah Saheb died, I felt as if today Hafiz Ibn Hajar Al-Asqalaani, Shaykh Taqiuddin and Shaykh Azeezuddin have demised" (Akabir-e-Ulama-e-Deoband, p. 98).

Maulana Syed Ahmad Reda Saheb Bijnauri writes: "The Dars (lesson) of Hadith by Hadhrat Shah Saheb would be similar to that of the earlier Muhaditheen (Scholars of Hadith). His lesson would begin from explanation of the time of Rasulullah (Sallallahu Alayhi Wasallam) to the times of Sahaba and Tabi'een to the Imams of Ijtihad to the great Muhaditheen and all would include all arguments made on the subject under discussion by scholars to the very present-day" (Anwarul Bari, v.1, p.9).

Once Maulana Ashraf Ali Thanvi sat in a lecture of Allama Kashmiri. After hearing this lecture, Hadhrat Thanvi said: "Every sentence of Shah Saheb can be turned in to a book" (Anwarul Bari, v.2, p.235). Hadhrat Thanvi also says: "I have benefited so much from Hadhrat Shah Saheb that his respect in my heart occupies the same place the respect of my other teachers occupy, although I have not been his student" (Anwarul Bari, v.2, p.235). This is the humility of Hadhrat Thanvi, who was called in his very lifetime Mujaddide Millat (The Great Reformer of the Muslim Nation). Hadhrat Shah Saheb certainly benefited from Hadhrat Thanvi as well; it was after reading Maulana Ashraf Ali Thanvi's Urdu translation of the Quran that Shah Saheb became inspired to read the great oceans of Islamic literature in the Urdu language.

After the demise of this great scholar and saint of Islam, the Ulama of Darul Uloom

Deoband considered themselves as orphans. They confessed that we will answer the questions of the public, but who will answer our questions? Who will fulfil our thirst for knowledge? Allama Rasheed Reda Al-Misri called Darul Uloom Deoband the Azhar of India and regarding Hadhrat Kashmiri, he says: "I have never seen a more distinguished scholar than Hadhrat Shah Saheb" (Anwarul Bari, v.2, p. 237). The life of Hadhrat Maulana Muhammad Anwar Shah Saheb Kashmiri is certainly full of examples and lessons for us. May Allah give us the ability to follow the beloved of Allah (Sallallahu Alayhi Wasallam) and those who coloured themselves with his beautiful life. Ameen.

Method of Recitation

Compilation of the last ayat of 114 Surats of the Qur'aan.

After reciting each ayat blow in a water bottle.
Total 114 times then give to patients to drink
Insh'Allah 'The Shaafi' will grant shifa.

Note:

There are 3 Sajda e Tilawah in whole book:

1st is on page number: 3

2nd is on page number: 11

3rd is on page number: 20

Surah 1 – Al-Fatiha

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَلِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾

Surah 2 – Al Baqarah

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كُتِبَتْ ۗ

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ

عَلَى الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا ۗ

وَاعْفِرْ لَنَا ۗ وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

Surah 3 – Aal e Imran

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

Surah 4 – An Nisa

﴿يَسْتَفْتُونَكَ ۗ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۗ إِنْ مَرُّوا هَلْكَ لَيْسَ لَهُ وَدٌّ

وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۗ وَهُوَ يَرِثُهَا إِنْ لَمْ يَكُنْ لَهَا وَدٌّ ۗ

فَإِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلْثَانِ مِمَّا تَرَكَ ۗ وَإِنْ كَانُوا إِخْوَةً رِجَالًا

وَنِسَاءً فَلِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ ۗ يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Surah 5 – Al Maida

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

Surah 6 – Al Ana am

﴿وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ
فِي مَا آتَاكُمْ ۗ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ ۗ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ﴾

Surah 7 – Al Araf

﴿إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ﴾

Surah 8 – Al Anfal

﴿وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنْكُمْ
وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Surah 9 – At Tawbah

﴿فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ﴾

Surah 10 – Yunus

﴿وَاتَّبِعْ مَا يُوحَىٰ إِيَّاكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۗ وَهُوَ خَيْرُ الْحَاكِمِينَ﴾

Surah 11 – Hud

﴿وَاللَّهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأُمُورُ كُلُّهَا
فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

Surah 12 – Yusuf

﴿لَقَدْ كَانَ فِي قَصصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَكِن تَصْدِيقَ
الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ ۗ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ﴾

Surah 13 – Ar Ra ad

﴿وَيَقُولُ الَّذِينَ كَفَرُوا أَسْتَأْذِنُكَ ۗ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنَ وَبَيْنِكُمْ
وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ﴾

Surah 14 – Ibrahim

﴿هَذَا بَلَاغٌ لِلنَّاسِ وَلِيُنذِرُوا بِهِ ۗ وَيَلْعَلَهُمْ أَنبَأُ هُوَ إِلَهُ وَاحِدٌ
وَلِيَذَّكَّرَ أُولُو الْأَلْبَابِ﴾

Surah 15 – Al Hijr

﴿وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ﴾

Surah 16 – An Nahl

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾

Surah 17 – Bani Isra'eel

﴿وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ وَكَبَّرَهُ تَكْبِيرًا﴾

Surah 18 – Al Kahf

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا
لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَادِقًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

Surah 19 – Maryam

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ۖ هَلْ تُحِسُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْرًا﴾

Surah 20 – Ta ha

﴿قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنِ أَصْحَبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ﴾

Surah 21 – Al Ambiya

﴿قُلْ رَبِّ احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ﴾

Surah 22 – Al Hajj

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ

مَلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۗ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ ۖ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ
شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِمُْوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَاعْتَصِمُوا بِاللَّهِ ۗ هُوَ مَوْلَاكُمْ ۚ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿٦﴾

Surah 23 – Al Mu'minun

﴿وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ﴾

Surah 24 – An- Nur

﴿أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۗ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ۗ
وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

Surah 25 – Al-Furqan

﴿قُلْ مَا يَعْبُونَكُمْ رِبِّي لَوْلَا دُعَاؤُكُمْ ۗ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا﴾

Surah 26 – Ash-Shuara

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ
وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ﴾

Surah 27 – An-Naml

﴿وَقُلِ الْحَمْدُ لِلَّهِ سِيرْيُكُمْ أَيْتِهِ فَتَعْرِفُونَهَا ۗ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

Surah 28 – Al Qasas

﴿وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ ۗ لَا إِلَهَ إِلَّا هُوَ ۗ
كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ ۗ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ﴾

Surah 29 – Al Ankabut

﴿وَالَّذِينَ جُهِدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾

Surah 30 – Ar-Rum

﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ﴾

Surah 31 – Luqman

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ ۖ وَيُنزِلُ الْغَيْثَ ۖ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۗ
وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۗ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۗ
إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾

Surah 32 – As-Sajdah

﴿فَاعْرِضْ عَنْهُمْ ۖ وَانْتَظِرْ إِنَّهُمْ مُنْتَضِرُونَ﴾

Surah 33 – Al-Ahzab

﴿لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ
وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

Surah 34 – Saba

﴿وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِّن قَبْلُ ۗ
إِنَّهُمْ كَانُوا فِي شَكٍّ مَُّرِيبٍ﴾

Surah 35 – Fatir

﴿وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ
إِلَىٰ أَجَلٍ مُّسَمًّى ۗ فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ بِعِبَادِهِ بَصِيرًا﴾

Surah 36 – Yaseen

﴿فَسُبْحٰنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ ۖ وَإِلَيْهِ تُرْجَعُونَ﴾

Surah 37 – As-Saffat

﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Surah 38 – Saad

﴿وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ﴾

Surah 39 – Az Zumer

﴿وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۗ
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ ۗ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Surah 40 – Al-Mu'min

﴿فَلَمْ يَكُ يَنْفَعُهُمْ إِيْنُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۗ سُنَّتَ اللَّهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ
وَخَسِرَ هُنَالِكَ الْكَافِرُونَ﴾

Surah 41 – Ha- Meem- Sajdah

﴿أَلَا إِنَّهُمْ فِي مَرِيَّةٍ مِّنْ لِّقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ﴾

Surah 42 – Ash - Shura

﴿صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ﴾

Surah 43 – Az - Zukruf

﴿فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ۗ فَسَوْفَ يَعْلَمُونَ﴾

Surah 44 – Ad - Dukhan

﴿فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ﴾

Surah 45 – Al - Jathiyah

﴿وَلَهُ الْكِبْرِيَاءُ فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

Surah 46 – Al - Ahqaf

﴿فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۗ
كَانَّهُمْ يَوْمَ يَرُونَ مَا يُوعَدُونَ ۗ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِّنْ نَّهَارٍ ۗ

بَلِّغْ ۚ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ ﴿٦٠﴾

Surah 47 – Muhammad

﴿هَآأُنْتُمْ هَؤُلَاءِ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخُلُ ۚ
وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَن نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ۗ
وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ۚ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ﴾

Surah 48 – Al-Fath

﴿مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رَحِمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا
سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ۚ سَيِّمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ۗ
ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ ۗ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْهًا فَازْرَعَهُ
فَأَسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يُعْجَبُ الزَّرَّاعَ لَيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَّ اللَّهُ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَّغْفِرَةً وَأَجْرًا عَظِيمًا﴾

Surah 49 – Al Hujuraat

﴿إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ ۗ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ﴾

Surah 50 – Qaaf

﴿نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ
فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

Surah 51 – Adh-Dhariyat

﴿قَوْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ﴾

Surah 52 – At-Tur

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ﴾

Surah 53 – An-Najm

﴿فَاسْجُدْ وَاعْبُدْ^{السجدة} اللَّهَ وَاعْبُدُوا﴾

Surah 54 – Al-Qamar

﴿فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ﴾

Surah 55 – Ar-Rahman

﴿تَبْرَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ﴾

Surah 56 – Al-Waqiah

﴿إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ﴾ ﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

Surah 57 – Al-Hadid

﴿لَعَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّنْ فَضْلِ اللَّهِ ۖ
وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

Surah 58 – Al-Mujadalah

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ
أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۗ
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَٰئِكَ حِزْبُ اللَّهِ ۗ
أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

Surah 59 – Al-Hashar

﴿هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ
يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾

Surah 60 – Al-Mumtahinah

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ

قَدْ يَيْسُوا مِنَ الْآخِرَةِ كَمَا يَيْسُ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴿١﴾

Surah 61 – As- Saf

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ

مَنْ أَنْصَارِي إِلَى اللَّهِ ۗ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۗ

فَأَمَنْتَ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرْتَ طَائِفَةٌ ۗ

فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ ﴿٢﴾

Surah 62 – Al-Jumuah

﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا ۗ

قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۗ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١﴾

Surah 63 – Al-Munafiqun

﴿وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١﴾

Surah 64 – Al-Munafiqun

﴿عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

Surah 65 – At-Talaq

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۖ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾

Surah 66 – At-Tahrim

﴿وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا
وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا مِنَ الْقَانِنِينَ﴾

Surah 67 – Al-Mulk

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ﴾

Surah 68 – Al-Qalam

﴿وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ﴾

Surah 69 – Al-Haqqah

﴿فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ﴾

Surah 70 – Al-Maarij

﴿خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۚ ذَٰلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ﴾

Surah 71 – Nuh

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ

وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا﴾

Surah 72 – Al-Jinn

﴿لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا﴾

Surah 73 – Al-Muzzammil

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ

مِّنَ الَّذِينَ مَعَكَ ۗ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكُمْ ۗ

فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَّرْضَىٰ ۖ

وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ

وَأَخْرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۗ وَمَا تُقَدِّمُوا

لَا نَفْسٍ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا ۖ وَاسْتَغْفِرُوا اللَّهَ ۗ
إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥٠﴾

Surah 74 – Al-Muddathir

﴿وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ﴾

Surah 75 – Al-Qiyamah

﴿أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ﴾

Surah 76 – Ad-Dahr

﴿يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا﴾

Surah 77 – Al-Mursalat

﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾

Surah 78 – An-Nabaa

﴿إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا ۗ يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ

يَا لَيْتَنِي كُنْتُ تُرَابًا ﴿١﴾

Surah 79 – Al-Muddathir

﴿كَانَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا﴾

Surah 80 – Abasa

﴿أُولَئِكَ هُمُ الْكٰفِرَةُ الْفَجْرَةُ﴾

Surah 81 – At - Taqwir

﴿وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ﴾

Surah 82 – Al - Infitaar

﴿يَوْمَ لَا تَبْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۗ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ﴾

Surah 83 – Al-Mutaffifin

﴿هَلْ تُؤَبُّ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ﴾

Surah 84 – Al-Inshiqaaq

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

Surah 85 – Al-Buruj

﴿فِي لَوْحٍ مَّحْفُوظٍ﴾

Surah 86– At-Tariq

﴿فَتَهَلُّ الْكَافِرِينَ أَهْلَهُمْ رُؤِيدًا﴾

Surah 87 – Al-A'la

﴿صُحُفٍ إِبْرَاهِيمَ وَمُوسَى﴾

Surah 88 – Al-Ghashiyah

﴿ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ﴾

Surah 89 – Al-Fajr

﴿وَادْخُلِي جَنَّتِي﴾

Surah 90 – Al-Balad

﴿ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ﴾

Surah 91 – As-Shams

﴿ وَلَا يَخَافُ عُقْبَاهَا ﴾

Surah 92 – Al-Layl

﴿ وَلَسَوْفَ يَرْضَىٰ ﴾

Surah 93 – Ad-Duha

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾

Surah 94 – Al-Inshirah

﴿ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴾

Surah 95 – At-Teen

﴿ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴾

Surah 96 – Al-Alaq

﴿ كَلَّا لَا تُطْعُهُ وَأَسْجُدْ وَاقْتَرِبْ ^{السجدة} ﴾

Surah 97 – Al-Qadr

﴿ سَلَامٌ ^{قف} هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ ﴾

Surah 98 – Al-Bayyinah

﴿ جَزَاءُ لَهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ^ط ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴾

Surah 99 – Al-Mutaffifin

﴿ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴾

Surah 100 – Al-Aadiyat

﴿ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ ﴾

Surah 101 – Al-Qariyah

﴿ نَارٌ حَامِيَةٌ ﴾

Surah 102 – At-Takathur

﴿ تُمْ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾

Surah 103 – Al-Asr

﴿ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾

Surah 104 – Al-Humazah

﴿ فِي عَمَدٍ مُّمَدَّدَةٍ ﴾

Surah 105 – Al-Feel

﴿ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴾

Surah 106 – Al-Quraysh

﴿ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴾

Surah 107 – Al-Ma'oon

﴿ وَيَبْنَعُونَ الْمَاعُونَ ﴾

Surah 108 – Al-Kawthar

﴿ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴾

Surah 109 – Al-Kafiroon

﴿ لَكُمْ دِينُكُمْ وَلِي دِينِ ﴾

Surah 110 – An-Nasr

﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۗ إِنَّهُ كَانَ تَوَّابًا ﴾

Surah 111 – Al-Lahab

﴿ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ﴾

Surah 112 – Al-Ikhlaas

﴿ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴾

Surah 113 – Al-Falaq

﴿ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴾

Surah 114 – Al-Mutaffifin

﴿ مِنَ الْجِنَّةِ وَالنَّاسِ ﴾