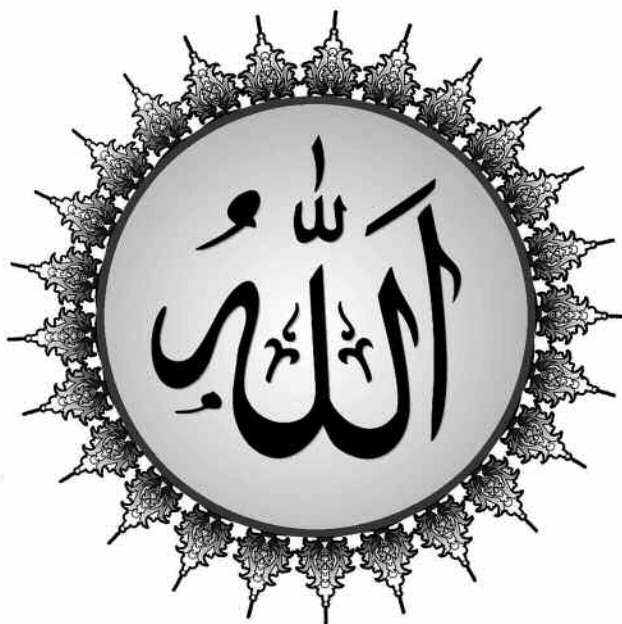


Selected Surahs of
**THE HOLY
QURAN**

with transcription
and translation



+Audio CD

A decorative border with a repeating floral and geometric pattern surrounds the entire page.

Selected Surahs of The Holy Quran

Original version

Transcription

Translation

Preface

“Verily the worthiest from you is that
studying Quran and teaching It others”
(Muhammad)

This textbook is intended for those who break ground in Quran studying. At the basis of the textbook there are the Quran translation and the tafsirs of modern elucidators, and also the Hadith of Prophet Muhammad, let Allah bless and greet him. “Able to read Quran well is to be with worth and noble angels, that reading Quran with an effort and it is difficult to read It for him is to have double fruit”, — said the last rasul Allah, Muhammad. Also it is known from the Hadith that the retribution for every letter of Quran reading is treated as ten pieties.

In the textbook there is the transcription and the translation of last twelve surahs of Quran, and also surah “Fatiha” and ayat “Al-Kursi” with the original text of Quran. In the book the most simplified variant of Arabic letters (harfs) is presented. For the letter ع [’ajn] identification the symbol [’] is used; the letter ز [zal’], which has a sounding as English [th], is identified by underlining - [th]; the gemination is used for long sound identification. It is important to realize that no transcription can reproduce all the ins and outs of the sounding and the pronunciation of Arabic letters (harfs). For more proper idea of pronunciation and sounding of Quran surahs the audio CD with reading of surahs given in the textbook is attached.

Thus, the textbook allows people lack knowledge of Arabic get to know the pronunciation and content of selected surahs of Quran.

سُورَةُ الْفَاتِحَةِ

Surah “Fatiha”
(Opening the Book)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
يَوْمِ الدِّينِ
أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

1. Bismil-laahi rrahmaani rrahiim.
2. Al-hamdu lil-laahi rabbil-’aalamin.
3. Ar-rahmaani rrahiim.
4. Maaliki yaumid-diin.
5. Iyaaka na’budu va iyaaka nasta’iin.
6. Ihdina ssiraatal-mustakiim.
7. Siraatol-lath*hi*yna an’amta ’alayhim, gayril-magduubi ’alayhim va lad-doollin. Amen².

¹It is the first surah according to the sequence in Quran and the first surah fully sent.

²The word “Amen” means “O, Allah, accept our prayer” and “So be it”.

Surah “Fatiha” translation and meaning:

1. In the name of Allah [in the name of God, the All-father, the One and only One for all], whose loving-kindness is unlimited and never-ending.

The surah starts with Allah name, the One, the Mature, the Omnipotent, the Impeccant. He is the Rahman, the Goodness Giver (great and small, general and particular).

2. Truly eulogism is only for Allah - the Lord¹ of the worlds.

All types of superlative eulogy on Allah One for all that He predestinated² for His servants. All dignity is for Allah - the All-Father and the Lord of worlds inhabitants³. In this revelation Allah named Himself as the Lord of the worlds emphasizing that only He created, controlled and gave goodness for that He wanted. All possible nature phenomena, economic and politic crises, great scientific discoveries and dramatic historical events - everything happens in the Earth is controlled and disposed by Allah leading the Life according to common design. He is the only Owner of real power.

3. Whose loving-kindness is unlimited and never-ending.

Allah is Most merciful. Only He is the source of Mercy and the Giver of all Goodness (great and small).

4. To Master of Judgment Day.

Allah only is the Master of Judgment Day - the Day of estimation and reward. And nobody except Him has a power during this Day.

During the Judgment Day everybody gets reward for deeds, words and deeds he has performed within temporal life, good or bad. “And who has done the good by the weight of mote [without doubt] can see it. And who has done the bad by the weight of mote [certainly and without doubt] also can see it” (Quran, 99:7-8).

¹Dominion dominant overpowering influence somewhere, possession of absoluteness over somebody or some-thing. His power and might are so great, that man’s reason is not able to know these notions in full measure. It comes out of human abilities pale.

²In detail about the theme “Kadar - Predestination?” you can read in book by Sh. Aljautdinov “Islam 624”, pp.7-25.

³The world of human beings, plants and animals; the world of angels and jinns etc.

5. We worship You and ask You for help [approval, God berakah in our deeds].

Hyperdulia is the notion combining all words and deeds of a man that joy Allah. The act of hyperdulia can be a good word for the relative, the help for the other, for example, with an advice, good deed for him, giving any possibility, rendering welfare assistance etc., herewith doing it disinterestedly and sometimes in prejudice for oneself, self interests, and sometimes without waiting for gratitude for welfare done. When the sole and sense of a man are free from waiting for gratitude, filling only with love and awing before the All-father, herewith the awing is not at the level of words, but of the hearts (“and their hearts are awing”)¹, it is one of the endless number of Allah hyperdulia sides. The correctness, adjustment of intention and the heart sincerity filled with love for the Lord of worlds are the qualities raising a common, the most temporal deed up to the level of “accepted hyperdulia” for Allah giving the man the right for hoping for the response God love.

However the pray for help is one of the hyperdulia forms, Allah in His last Writing noticed it separately, as performing any ceremony (deed) the Allah servant needs for help from his Lord. Without His help the man is never able to perform properly God callings, to pass patiently difficulties and to avoid sins.

6. Direct us to the right way². [Lead us along direct way of truth, welfare and happiness, direct to this way and help for following it.].

7. The way of Your servants [among prophets, rasuls, holy men and all who honored] who were instructed for Your faith and were given Your loving-kindness, directing them to the direct way and gave them Your acceptance, but do not [lead us the way] of those who angered You and lost the way of truth and welfare [not performing and following obligations done by You].

¹“And those who give that they give [from the idea of good deals, deeds, obligatory alms (zakat) or simply charity], and [it happens in the condition of that] their heart are awing with [the reason of awing is that] they come back to their Lord (are to be brought back)” See: Quran, 23:60.

²The meaning of the notion “Right way” see, for example: Sh. Aljautdinov “Tafsir of Quran”, 2006, p.23.

“Fatiha” is the greatest surah of Quran. It is one of the most useful, deep and comprehensive Islam prayers. It says about the assembly of ideas and general meaning of Quran confirming monotheism and being a good news for followers. In this surah Allah warns about the penalty of sinners and non-followers, and also notices the necessity of the Lord Hyperdulia. Also the surah narrates about those who went after Allah and got the beautification, and those who did not go after Him, did not follow obligations fixed by Him and found them at a loss.

Allah obliged people invoke for Him with these words during every rak’ah of namaz, as every man needs for God help. Prophet Muhammad, let Allah bless and greet him, particularly emphasized the influence power of the surah, noticing: “Fatiha” - the healing of any illness except death”. Confirming his words there is the following Hadith.

Once upon a time the group of the Prophet followers, the Peace for him and Allah berakah, passed the oasis, which headman of the tribe had been bitten by scorpion. They were met by the oasis inhabitant who said: “Are here among you the men able to heal with prayer? In the oasis there is a man bitten by scorpion”. The Prophet follower went to the headman and began to read the surah “Fatiha”¹ blowing and spitting to the place of bite. The man began to recover very fast. In some time the headman seemed to become healthy and began to walk fully free of pain. When the sick man fully recovered, the followers came back to the Allah Prophet, let Allah bless and greet him, and narrated him about happened event, whereat the Prophet asked: “Where did you get to know that “Fatiha” is able to be a charm (medicine) from?” And then he said: “You did everything right², share everything you have got and separate a sheep for me³”.

Imam an-Navavi said: “The surah “Fatiha” is a healing charm (together with other ways of its usefulness and fertility). So it is wishful to read the surah to those who are given harmful poisonous bite, and also to anybody suffering from any ailment or disease⁴”.

This surah is an effective appeal-du’a sent to the world without notions of time and space, the correct appeal to which can turn out into indescribable forms of happiness in temporary and never-ending.

¹Tirmizi said the surah was read seven times.

²Prophet Muhammad said that in order to show the absence of any doubt of the reward. In one of the variants of Hadith there are the words of the Rasul: “The worthiest earning is that earned with Allah Writing”. Hadith of Ibn al-’Abbas.

³See, for example: Bukhari M. Kutub as-sittah : In 2 vol., V.2, p.671, Hadith #2276.

⁴See, for example: Benna A.

Ayat "Al-Kursi"
(Great Awrang)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا

فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ

أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ

إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Bismil-laahi rrahmaani rrahiim.

Allahu laa ilaahе illaa huval-hayul-kayuum, laa ta-huthuhu sinatuv-valaa naum, lahu maa fis-samaavaati va maa fil-ard, man thal-lathii yashfa'u 'indahu illaa bi ithnih, ya'lamu maa bayna aydi-him va maa halfahum va laa yuhituna bi sheyim-min 'ilmihі illa bi maa shaa'a, vasi'a kursiyuhu ssamaavati val-ard, va laa yauduhu hifzuhuma va huval-'aliyul-'aziim.

Translation:

"Allah (God, the Lord)... There is no god except Him, Hayy al-Qayyum, Existing. He is not to be visited by the dream or the slumber. Everything in the welkin and at the Earth belongs to Him. Who comes to the defense before Him except according to His will!? He knows that has been and is to be. Nobody can know even a particle of His ilm except according to His will. The Welkin and the Earth are embraced by Kursi (Great Awrang) of Him, and He is not troubled with the worry of them [of all that is in our galactic system]. He is Allah [Supreme Being over all according to all characteristics], the Great [His dignity is boundless]!" (see Quran, the surah "Al-Bakara", the ayat 225 (2:225)).

The ayat “Al-Kursi” is a special ayat of Quran having not only deep sense, but also mystic impact. As the Prophet Muhammad said, let Allah bless and greet him, it is the greatest from Quranic ayats, since it contains the testimony of monotheism and also of dignity and boundless of Supreme Creator qualities. In the ayat there are Allah words understandable for human sense, that are used for narration of Allah and His incommensurability with any objects and creatures of the world created by Him. This ayat really has a glorious and delightful meaning and is worth to be called the greatest from Quranic ayats. And when the man reads it while thinking over its meaning and gaining its sense, his heart fills with confidence, knowledge and faith, thereby he protects himself from shaitan malice intrigues.

“Awrang” (Al-Kursi) is one of the greatest creations of Allah. The Rasul Allah said: “Seven Welkins (the Earth and the Welkins) comparing with the foot of the “Awrang” are similar to the ringlet thrown at the desert, and the greatness of the “Awrang” [itself] over its foot is similar to the desert over the ringlet.”¹ “Awrang” is imagined properly by nobody except Allah². Represented words of ayat “Al-Kursi” should not be interpreted in literal sense. Allah cannot be limited with any space and does not need any “Al-Kursi” (Awrang, chair) or “Al-Arsh” (throne).

The ayat “Al-Kursi” by implication and significance is equal to the fourth part of Quran. Its impact is said 'Ali³ - the heir of the Prophet Muhammad: “I cannot understand Moslems that before going to bed do not read “Al-Kursi”. If you knew, how great the ayat is, you would never neglect its reading, as it was done to your Prophet Muhammad, let Allah bless and greet him, from the thesaurus of al-'Arsh. The ayat “Al-Kursi” had not been given to any prophets before Muhammad (let Allah bless them). And I never spend a night without reading of ayat “Al-Kursi” three times [before going to bed]”.

The Prophet Muhammad, let Allah bless and greet him, said: “He, who reads the ayat “Al-Kursi” after namaz prayer, is to be under protection of Allah defense upto next prayer”⁴. “He, who reads the ayat “Al-Kursi” after namaz prayer, [if he dies], is prevented by nothing on going to Heaven”⁵.

¹Hadith of Ibn al-'Abbas in the book of Ibn al-'Sheib “Syfat al-Arsh”.

²Ibid

³Ali ibn Abu Talib (died in 661) - one of four Rashiduns, the heir of the Prophet Muhammad (let Allah bless and greet him), the son of Abu Talib - the uncle of the Prophet.

⁴Hadiths of at-Tabarani.

⁵Hadiths of Ibn Habbana and an-Nasai, “sahih”.

سُورَةُ الْعَصْرِ

Surah “Al-’Asr”
(Declining Day)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ۝١
إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ۝٢
وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣

Bismil-laahi rrahmaani rrahiim.

Val-’asr. Innal-insaana lafii husr. Illal-lathiyana aamanu va ’amilu ssaalihaati va tawaasaw bill-hakki va tawasaw bis-sabr.

Translation:

“I swear by declining day.¹ Indeed everybody is at a loss, except those, who have accepted, carried on godly deeds, (good causes), commanded each other the veracity and maqam of sabr [humility for Allah, taking themselves away from the sin]” (see Quran, 103).

Imam Ash-Shafy said: “If people wondered about this surah, it would be enough for them”.

Also it is passed that when two Companions of the Prophet of Allah met, they did not break up before one of them read to another the surah “Al-’Asr”.

¹Possible versions of meaning translations: “I swear by time”, “I swear by midmost prayer” etc.

²Hadiths of at-Tarabari, Hadith of Abdulla bin Hisn Abi Medin.

سُورَةُ الْهُمَزَةِ

Surah “Al-Humaza”
(Accuser)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ۝٢
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ۝٣ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝٤
وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝٥ نَارُ اللَّهِ الْمَوْقُودَةُ ۝٦ الَّتِي تَطَّلِعُ
عَلَى الْأَفْعِدَةِ ۝٧ إِنَّهَا عَلَيْهِمْ مُّوَسَّدَةٌ ۝٨ فِي عَمَدٍ مُّمَدَّدَةٍ ۝٩

Bismil-laahi rrahmaani rrahiim.

Vaylul-likulli humazatil-lumaza. Allathi djama'a maalav-va 'ad-dadah. Yahsabu anna maalahuu ahladah. Kallaa, layumbathanna fil-hutoma. Va maa adraaka mal-hutoma. Naarul-laahil-muukada. Allatii tattoli'u 'alal-af'ida. Innahaa 'alayhim mu'soda. Fin 'amadim-mumaddada.

Translation:

“The recompense [of Jahannam abides] every accuser shooting holes. That, who amasses riches and recounts them. Does he think the riches memorize him?! No! He is to be casted down into “Al-Hutoma”. And do you know what “Al-Hutoma” means? It is a kindled flame of Allah [nethermost fire], which reaches the hearts [gradually burning them away and inflicting them unparalleled pain]. The Jahannam Gates are closed and there are bars at them [which never let them open]” (see Quran, 104).

سُورَةُ الْفِيلِ

Surah “Al-Fil”
(Elephant)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ
فِي تَضَلُّيلٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ
بِحِجَارَةٍ مِّن سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ﴿٥﴾

Bismil-laahi rrahmaani rrahiim.

Alyam tara kayfa fa’ala rabbuka bi ashaabil-fiil. Alam yadj’al kaydahum fii taddliil. Va arsala ’alayhim tayran abaabiil. Tarmiihim bihid-jaratim-min sidjiil. Fa dja’alahum ka’asfim-ma’kuul.

Translation:

“Don’t you really see the way Allah treated the elephant owners?! Did not He turn their deception into illusion [Did not their intention end with smashup]?! And [Allah] sent to them [to the Abrahi troop] the birds of Ababil. They [birds] showered them with stones from burnt clay. And [Allah] turned them [soldiers] to the chewed grass”¹ (see Quran, 105).

¹See the detail description of the historical event in, for example: E. Kulijev. Quran, meaning translation and comments. Moscow: Umma, 2006, comments (#490) for the surah “Al-Fil”, c.793-795.

سُورَةُ قُرَيْشٍ

Surah "Quraysh"
(Qurayshits²)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِإِيلَافِ قُرَيْشٍ ﴿١﴾
إِلَيْهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ
﴿٢﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾
الَّذِي أَطْعَمَهُمْ
مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾

Bismil-laahi rrahmaani rrahiim.

Li iilaafi kuraysh. Iilaafihim rihlatash-shitaai vas-soyf. Fal ya'buduu raba hathel-bayt. Allathii at'amahum min dju'iyuvva aamanahum min haufv.

Translation:

"[Allah protected the Mecca inhabitants from Abrahi troop] in order to unite qurayshits. [In order to] unite them in winter travels [commercial travels to Yemen] and in summer [when they went to Syria]. Let them worship the Lord of this Sanctuary [Kaaba]. Allah, who fed them protecting from hunger and gave them safe feeling setting free from fear [before severe Abrahi troop or anything else that can be a danger for Mecca and Kaaba]" (see Quran, 106).

¹In many Quranist opinions this surah is the conceptual continuation of the previous surah ("Al-Fil").

²Quraysh - is the tribe name where the Prophet Muhammad was born (let Allah bless and greet him). Hashim, the qurayshits ancestor, was the first who legalized commercial travels in the winter to Yemen and in the summer to Syria. See in detail, for example: Ibn Hisham. Life story of the Prophet Muhammad, translated from Arabic. Moscow: Umma, 2003.

سُورَةُ الْمَاعُونِ

Surah "Al-Ma'un"
(Small Kindnesses)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ۚ ﴿١﴾ فَذَلِكَ الَّذِي
يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾
فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ
﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

Bismil-laahi rrahmaani rrahiim.

Ara ayta llyathii-yukaththibubiddiin. Fathalika-llathiiya-du'ul-
yatim. Ua laa yahuddu 'alaa ta'amil-miskiin. Fauaylullil-musalliin.
Allyathiina-hum 'an salatihim saahuun. Allthiina-hum yu-raauun.
Ua-yamna'uunal-ma'uun.

Translation:

"Have you seen that who regards the oblation as a false? It is he, who throws an orphan out and does not invite to feed the poor. The grief is for worshipers that are careless with their namazes, and dissemble, and withhold even in small" (see Quran, 107).

سُورَةُ الْكَوْثَرِ

Surah "Al-Kausar"¹
(Abound)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَأَنْحَرِ ﴿٢﴾
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾

Bismil-laahi rrahmaani rrahiim.

Innaa a'ataynakal-kausar. Fasalli lirabbika vanhar. Inna shaaniaka huval-abtar.

Translation:

“We granted you the Kausar. Therefore carry on namaz [pray] for your Allah and stick the victim [offering]. Indeed your abhorrer becomes childless.” (see Quran, 108).

¹Kausar is a countless of welfares in this world and in timeless world including the river with the same name in Heavens.

سُورَةُ الْكَافِرُونَ

Surah “Al-Kafirun”
(The Unbelievers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَتَّيِبُهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Bismil-laahi rrahmaani rrahiim.

Kul ya ayyuhal-kaafiruun. Laa a’budu maa ta’buduun. Va laa antum ’abiduuna maa a’bud. Va laa ana ’aabidum-maa ’abadtum. Va laa antum ’aabiduna maa a’bud. Lakum diinukum va liya din.

Translation:

“Say: O, unbelievers! I do not worship that you worship, and you do not worship That I worship. I do not worship that you worship, and you do not worship That I worship. You have a faith [religion] of your own, and I have mine!” (see Quran, 109).

The rasul of Allah, peace and benediction of Allah for him, read surahs “Al-Kafirun” and “Al-Ikhlash” during two rak’ahs of salat al-fajr¹. And also before the most salat al-fajr he repeated particularly these two surahs more than ten or twenty times.²

¹Hadiths of Muslim.

²Hadiths of At-Tirmizi, Akhmada.

سُورَةُ النَّصْرِ

Surah “An-Nasr”
(Succour)

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

Bismil-laahi rrahmaani rrahiim.

Itha djaa anasru llahi va l-fath. Va ra ayta nnaasa yadhuluna fii dii nillahi afvuadja. Fa sabbih bihamdi rabbika vastagfirh, innaku kaana tauvvaaba.

Translation:

“When Allah help and the victory come, when you see, as people in a large scale convert into Allah religion, panegyryze your Lord with praise and ask Him for forgiveness. Indeed He is the Accepting Repentance.” (see Quran, 110).

سُورَةُ الْمَسَدِ

Surah “Al-Masad”
(Palm fibers)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Bismil-laahi rrahmaani rrahiim.

Tabbat yadaa Abi lahabiu va tabb. Maa agna 'anhu maaluhu va maa kasab. Sayasla naaran thaata lahab. Vamra atuhu hammaa lata-l-hatab. Fii djidiha hablum mim masad.

Translation:

“And blast the hands of Abu Lahaba¹ and blast him himself. His wealth and acquisition (social status, children) did not save him. He gets into flaming Fire. His wife is to carry fire wood (fire wood hamal), and on the neck of hers there is a rope from palm fibers” (see Quran, 111).

¹The story of Abu Lahaba in detail see, for example: I. Aljautdinov “Sabbatical khutbahs 2, p.44-49.

سُورَةُ الْإِخْلَاصِ

Surah “Al-Ikhlās”
(Ihsan)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Bismil-laahi rrahmaani rrahiim.

Kul huva llahu ahad. Allahu ssomad. Lam yalid va lam yuulad. Va lam yakul-lahu kufuvan ahad.

Translation:

“Say: “He - Allah - One, Allah - Never-ending [only He - That is needed by everybody endlessly]. He bore and was not born, and nobody can equal Him” (see Quran, 112).

A man having heard another repeating the words of the surah “Al-Ikhlās” many times came to the Prophet Allah, let Allah bless and greet him, and told him about it pointing that it was too short. Having heard him the Prophet Allah said: “I swear by That, at whose hand my soul is [I swear by Allah, the Creator of everything], indeed the surah “Al-Ikhlās” [by implication and importance in it] equals [one] third [of all] Quran!”¹. [There is a monotheism expressed in the best way in it].

¹See, for example: Al-Bukhari M. Sahih al-Bukhari (Summary) [Hadiths corpus of imam al-Bukhari]: In 2 Vol., V.2, p.259, Hadith #1441(5013).

سُورَةُ الْفَلَقِ

Surah “Al-Falaq”
(Daybreak)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢ وَمِنْ
شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي
الْعُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥

Bismil-laahi rrahmaani rrahim.

Kul a’uthu bi rabbil-falaq. Min sharri maa halak. Va min sharri gasikin ithaa vakab. Va min sharri nnaffaasaati fil-’ukad. Va min sharri haasidin ithaa hasad.

Translation:

“Say: “I’m looking for the daybreak from Allah - salvation from the evil coming from the created by Him, and the evil of darkness came down. From the evil of practicing witchcraft and of envier, when the envy is growing within him” (see Quran, 113).

During the dialogue with one of the companions the Prophet Muhammad asked: “O, Abu Habis! Would you like me to tell you of the best words, which people may voice searching Allah protection?” He said: “Of course, o, Allah rasul!” In return the Prophet Muhammad, let Allah bless and greet him, read two last surahs of Quran - “Al-Falaq” and “An-Nas” - and added: “These two surahs are used [by people] for Allah protection”¹.

Allah rasul, let Allah bless and greet Him, applied for Allah protection from people jinx and jinns [with the help of prayers]. When these two surahs were sent (“Al-Falaq” and “An-Nas”) by means of which it was possible to apply for Allah protection, he began to repeat [only] them and left the rest of protecting prayers.²

¹This Hadith was given by An-Nasai, Al-Bagavi and others.

²Hadiths of imam At-Tirmizi.

سُورَةُ النَّاسِ

Surah "An-Nas"
(Mankind)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلَهِ
النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي
يُوسِّسُ فِي صُدُورِ النَّاسِ ۝٥
مِنَ الْجِنَّةِ وَالنَّاسِ ۝٦

Bismil-laahi rrahmaani rrahiim.

Kul a'uthu bi rabbi n-naas. Maalikin-naas. Ilaahi n-naas. Min sharil-vasvaasil-hannaas. Allathi yuvasvisu fii suduurin-naas. Minal-djinnati van-nas.

Translation:

"Say: "I search the shelter of the Lord of Mankind, the King of Mankind, the God of Mankind from the Dajjal evil disappearing [at mention of Allah] exposing temptation at people hearts, [presenting] jinns or people" (see Quran, 114).

Every night before going to bed the Prophet Muhammad, let Allah bless and greet him, blew at the palms and then read three last surahs of Quran (Al-Mu'avvizat) - "Al-Ikhlâs", "Al-Falaq" and "An-Nas". Then he rubbed the body with his hands three times beginning with the head and face.¹ As said in one of the Hadiths of the Prophet Muhammad, let Allah bless and greet him, the man having voiced and done everything above mentioned, is to be protected from any bad upto the morning. Also before going to bed it is useful to read the ayat "Al-Kursi".

¹See, for example: Al-Bukhari M. Sahih al-Bukhari (Summary) [Hadiths corpus of imam al-Bukhari]: In 2 Vol., V.2, p.260, Hadith #1443(5017).

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