



# كتاب تلاوة القرآن

## *The Book of the Recitation of the Qur'ān*

By

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PUBLICATIONS

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَىٰ

*“Actions are but by intentions and every man shall have what he intended...”*

(Ṣaḥīḥ Bukhārī and Muslim)

## Introduction

Know that the recitation [*al-qirā'ah*] of the Qur'ān is the most virtuous remembrance [*dhikr*] and that what is desired is recitation with contemplation. The recitation has etiquettes [*ādāb*] and purposes and I have previously compiled a short book containing some important points regarding the etiquettes of the reciters and the recitation, its characteristics, and what is connected to these. It is not befitting for the bearer of the Qur'ān that things such as this be unknown to him. In this book I will indicate towards the aims of that short book. I have furnished evidence for the one who desires that and have clarified it where one would expect. And with Allah is success.

## Upholding the Recitation of the Qur'ān

He should keep up his recitation at night and during the day, on travel and in residency. The pious predecessors [*al-salaf*], may Allah be pleased with them, used to have different habits concerning the time-period in which they would complete the Qur'ān. A group of them used to complete it every two months, others every month, others every ten nights, others every eight nights, others every seven nights – and this was the habit of most of them. Others (completed it) every six nights, others every five, others every four, and many (completed it) every three nights. Many of them used to complete it every night and day. A group used to complete in every night and day, two recitations (of the entire Qur'ān), others three, and some eight: four during the night and four during the day! And from amongst those who used to complete four recitations during the night and four during the day was the honourable master [*al-sayyid al-jalīl*], ibn al-Kātib al-Şūfī, may Allah be pleased with him. And this is the most that has reached us concerning (reciting the Qur'ān) in a day and night.

The honourable master, Aḥmad al-Durqī, relates with his chain [*isnād*] that Manşūr bin Zādhān bin 'Abbād, the Successor [*al-Tābi'ī*], may Allah be pleased with him, used to complete the Qur'ān between *Zuhr* and *'Aşr*, and also between *Maghrib* and *'Ishā'*; and in *Ramaḍān* he used to complete it twice - and a bit more - between *Maghrib* and *'Ishā'* by delaying *'Ishā'* during this month until a quarter of the night had passed.

ibn Abū Dāwūd relates with his authentic [*saḥīḥ*] chain that Mujāhid, may Allah have mercy on him, used to complete the Qur'ān during *Ramaḍān* in the time between *Maghrib* and *'Ishā'*.

As for those who completed the Qur'ān in one unit of prayer [*rak'ah*], then they cannot be counted due to their large number. From among them are: 'Uthmān bin 'Affān, Tamīm al-Dārī and Sa'īd bin Jubair.

The preferred view [*al-mukhtār*] (concerning the best time-period in which to complete the Qur’ān) is that it differs for different people. The one for whom subtleties [*laṭā’if*] and insights [*ma’ārif*] appear (only) with serious contemplation, should limit himself to an amount which allows him to understand that which he recites. Similarly, the one who is preoccupied with spreading knowledge or dispensing judgments among the Muslims, or other important matters of the religion [*al-Dīn*] and of public benefit for the Muslims, (he too) should limit his recitation to an amount which will not cause him to be neglectful of what has been set aside for him (of his other duties) or (cause his duties to) lose their perfection. And the one who is not of these above-mentioned people should increase his recitation as much as he can without going to the extent of boredom and without babbling and mixing up the words while reciting.

A group of the predecessors disliked the completion of the Qur’ān in a day and night. Their evidence against it was what we related with authentic chains in Sunan Abū Dāwūd, al-Tirmidhī, al-Nasā’ī and others on the authority of ‘Abd Allāh bin ‘Amr bin al-‘Āṣ, may Allah be pleased with him, who said: the Messenger of Allah ﷺ said, “The one who recites the Qur’ān in less than three (days) does not understand it.”

As for the time of the beginning and completion (of the recitation of the Qur’ān) then it is up to the choice of the reciter. If he is of those who complete it once a week then ‘Uthmān, may Allah be pleased with him, used to begin Friday night and complete it Thursday night. *Imām* Abū Ḥāmid al-Ghazālī says in his *al-Iḥyā’*: “The most virtuous (method) is to complete a recitation at night and another during the day. He should make the completion during the day on Monday, in the two units of prayer [*raka’āt*] of *Fajr* or after them. And he should make the completion at night on Friday night, during the units of prayer of *Maghrib* or after them. (This is) so that (the completion of the Qur’ān) will correspond with the beginning of the day and its end.”

ibn Abū Dāwūd relates from ‘Amr bin Murrah, the honourable Successor, may Allah be pleased with him, who said: “They used to love to complete the Qur’ān in the beginning of the night or the beginning of the day.” And from Ṭalḥah bin Muṣarrif, the honourable Successor, the *Imām*, who said: “Whoever completes the Qur’ān in any hour of the day, the angels send salutations upon him until he reaches the evening; and if (he completes it) in any hour of the night, the angels send salutations upon him until he reaches the morning.” Something similar is related from Mujāhid.

We related in the *Musnad* of the *Imām* concerning whose memory, loftiness, proficiency and skill there is unanimous agreement – Abū Muḥammad al-Dārimī, may Allah have mercy on him – on the authority of Sa’d bin Abū Waqqāṣ, may Allah be pleased with him, who said: “When the completion of the Qur’ān corresponds to the beginning of the night, the angels send salutations upon him until he reaches the morning. And if his completion corresponds to the end of the night, the angels send salutations upon him until he reaches the evening.” al-Dārimī said: “This is (related with a) good [*ḥasan*] (chain) from Sa’d.”

## The Chosen Times for Recitation (of the Qur'ān)

Know that the most virtuous recitation is that which takes place in the prayer [*salāh*]. The school of thought [*madh-hab*] of al-Shāfi'ī and others, may Allah have mercy on them, is that prolonging the standing in the prayer through recitation is more virtuous than prolonging the prostration and other (positions of the prayer). As for recitation outside of the prayer, then the most virtuous is the recitation at night. The latter half of the night is more virtuous than the first half; and the recitation between *Maghrib* and '*Ishā*' is beloved. As for recitation during the day, then the most virtuous is the recitation after the dawn prayer. There is no reprehensibility in recitation during any time, nor in the times during which prayer is forbidden. As for that which ibn Abū Dāwūd, may Allah have mercy on him, reported from Mu'ān bin Rifā'ah, may Allah have mercy on him, from his teachers: that they disliked recitation after '*Aṣr*, saying, "It is the (time of) study of the Jews," then it is not accepted and there is no origin [*asl*] for it.

The preferred days (for recitation) are: Friday, Monday, Thursday and the day of '*Arafah*. And the preferred ten days are: the first ten days of *Dhul Hijjah* and the last ten days of *Ramaḍān*. And the most preferred of months is *Ramaḍān*.

## **The Etiquettes of the Completion (of the Qur’ān) and that which is Related to it**

It has already been mentioned that it is preferred for the completion (of the Qur’ān) by one reciter to take place in prayer. As for those who complete it outside of prayer - and for a group who complete it all together - then it is preferred that their completion should be in the beginning of the night or the beginning of the day, as has been mentioned before. It is recommended to fast the day of the completion except if it happens to be a day in which the Law [*al-Shar’*] prohibits fasting. It is authentically related from the Kūfan Successors: Ṭalḥah bin Muṣarrif, al-Musayyib bin Rāfi’ and Ḥabīb bin Abū Thābit, may Allah have mercy on them all, that they used to fast on the day in which they completed (the recitation of the Qur’ān). Being present at the gatherings of the completion (of the Qur’ān) is recommended for the one who recites as well as for the one who is unable to recite.

We related in the *Ṣaḥīḥain* that the Messenger of Allah ﷺ commanded the menstruating women to come out on the day of ‘Īd so (that) they (would be present) to witness the good (deeds) and invocation of the Muslims.

And we related in the *Musnad* of al-Dārimī from ibn ‘Abbās, may Allah be pleased with them both, that he had a man keep an eye on another man who recited the Qur’ān. Then when the latter desired to complete it, the former informed ibn ‘Abbās, may Allah be pleased with them both, so (that) he would witness it.

ibn Abū Dāwūd related with two authentic chains from the Successor, the honourable one, the *Imām*, the companion of Anas, may Allah be pleased with him: Qatādah, who said, “When Anas bin Mālik, may Allah be pleased with him, used to complete the Qur’ān, he would gather his family and make an invocation [*duā’*].” And he related with authentic chains from the honourable Successor, the *Imām*: al-Ḥakam bin ‘Utaibah who said, “Mujāhid and ‘Abdah bin Abū Lubābah were sent out to me and they said, ‘Indeed, we were sent out to you because we desired to complete the Qur’ān, and the invocation at the time of the completion of the Qur’ān is readily accepted.’”

And he related with an authentic chain from Mujāhid who said, “They used to come together at the time of the completion of the Qur’ān saying, ‘The mercy descends.’”

### **Recommendation of Invocation at the Time of Completion**

Invocation at the time of the completion (of the Qur’ān) is recommended with an emphatic, forceful recommendation, for (the reasons) already given.

We related in the *Musnad* of al-Dārimī from Ḥumaid al-A’raj, may Allah have mercy on him, who said: “Whoever recites the Qur’ān and thereafter makes an invocation, 40 000 angels say ‘*Amīn*’ to his invocation.”

It is befitting that he should beseech and implore in his invocation. He should make invocations concerning important matters, using comprehensive words. The majority of his invocation - or all of it - should be to do with matters of the Hereafter; for the affairs of the Muslims, the righteousness of their ruler and other administrators of their affairs; for their guidance [*tawfiq*] towards obedience and their being protected from disobedience; for their co-operation in righteousness [*birr*] and godliness [*taqwā*]; for their upholding the truth and uniting upon it; and for their overcoming the enemies of the religion and other opponents. I have indicated towards some such words in the book “*Ādāb al-Qurrā*” and mentioned therein some concise invocations for the one who desires to copy them from it.

When he finishes the completion (of the Qur’ān) then it is recommended to start another one immediately, for certainly the pious predecessors deemed that to be desirable, using as support the following *hadīth*: on the authority of Anas, may Allah be pleased with him, that the Messenger of Allah ﷺ said, “The best of deeds are *al-Hāll* and *al-Rihālah*.” It was asked, “What are they?” He replied, “The beginning of the (recitation of the) Qur’ān and its completion.”

**The One Who Falls Asleep, (forgetting to read) his Portion [*hizb*] and Habitual  
Daily Recitation [*wazifah*]**

We related in *Ṣaḥīḥ* Muslim on the authority of ‘Umar bin al-Khaṭṭāb, may Allah be pleased with him, who said: “The Messenger of Allah ﷺ said, ‘Whoever falls asleep, (forgetting to read) his portion (of recitation) of the night – or part of it – and then recites it (in the time) between the prayers of *Fajr* and *Zuhr*, it is recorded for him as if he recited it at night.’”

**The Commandment to Maintain the (memorisation of) the Qur’ān and the Warning  
Against Exposing it to Forgetfulness**

We related in *Ṣaḥīḥ* Bukhārī and Muslim on the authority of Abū Mūsā al-Ash’arī, may Allah be pleased with him, from the Prophet ﷺ who said, “Take care of this Qur’ān, for by Him in Whose Hand lies the soul of Muhammad, it slips way faster than camels that are released from their tethers.”

We also related in their two *Ṣaḥīḥs* on the authority of ibn ‘Umar, may Allah be pleased with them both, that the Messenger of Allah ﷺ said, “The example of the companion of the Qur’ān is only like that of the owner of a tied camel: if he is committed to it, he will keep hold of it; but if he releases it, it will run away.”

We related in the books of Abū Dāwūd and al-Tirmidhī on the authority of Anas, may Allah be pleased with him, who said: “The Messenger of Allah ﷺ said, ‘The good deeds of my nation [*ummah*] were displayed to me, even (the smallest of deeds such as) a speck (of dust) which a man removes from the mosque; and the sins of my nation were displayed to me and I did not see any sin greater than a man who was given a chapter [*sūrah*] or a verse [*āyah*] from the Qur’ān, and then he forgot it.’” The wording is that of al-Tirmidhī.

We related in Sunan Abū Dāwūd and the Musnad al-Dārimī on the authority of Sa'd bin 'Ubādah, may Allah be pleased with him, from the Prophet ﷺ who said, "Whoever recites the Qur'ān and thereafter forgets it, will meet Allah on the Day of Judgment as a leper."

### **Matters and Manners which it Behooves the Reciter to Maintain and Pay Attention to**

And these are very many. We will mention a few of them, omitting their evidences due to how well-known they are and for fear of lengthening the tediousness in doing so.

The first of that which he is commanded with is sincerity in his recitation. He should desire by it, Allah - glorified and exalted be He - and should not intend by it the attainment of anything else besides that. He should be well-mannered with the Qur'ān and should envision in his mind that he is conversing intimately with Allah - glorified and exalted be He - and reciting His Book. So he recites having the condition of one who sees Allah; and indeed, if he does not see Him then certainly Allah Most High sees him.

**It is Befitting that When he Wants to Recite that he Should Clean his Mouth  
with the *Siwāk* or Something Else**

Concerning *siwāks*, the preferred one is that it be from the branch of the *arāk* tree - but it is permissible to use other types of branches - and from the *Su'd* (*Cyperus*) and *Ashnān* (*Salsola kali*) trees; a coarse piece of cloth; and other things which clean. Concerning the use of a rough finger, there are three views among the companions of al-Shafi'ī: the most famous of them is that it is not permitted. The second is that it is permitted. The third is that it is allowed if nothing else is found, but if something else is found then it is not permitted. He should brush sideways beginning with the right-hand side of his mouth and intend by that the carrying out of the *Sunnah*. Some of our companions said: "He should say when using the *siwāk*, 'O Allah, bless me in it, O Most Merciful of those who show mercy!'" He should brush the outer and the inner of the teeth, moving the *siwāk* gently along the edges of his teeth, the base of his molars and the roof of his throat. He should brush using a moderate branch, neither severely hard, nor severely soft. If it becomes too hard then he should soften it with water.

As for when his mouth is filthy due to blood or something else, then it becomes reprehensible for him to recite the Qur'ān before washing it. But is it forbidden? There are two views about it: the more correct of the two is that it is not forbidden. And this matter has already preceded in the first part of the book - in this chapter there are parts which have already been mentioned previously in the chapters that have come before it.

## **It Behooves the Reciter that his Condition be One of Humility, Contemplation and Submission**

For this is the desired goal. Through it are chests expanded and hearts illuminated. Its evidences are more numerous than can be enumerated and more famous than need be mentioned. A group of the predecessors used to spend the entire night, or most of it, reciting just one *āyah*, reflecting upon it whilst reciting. A group of them fainted and another group passed away (while reciting).

It is recommended to cry and the one who is unable to do so should try and force himself to cry, for certainly, crying while reciting is the characteristic of the knowers (of Allah) and the distinguishing feature of the pious slaves of Allah. Allah Most High says: “They fall down on their faces in tears, and it increases them in humility” (al-Isrā’: 109). And I have mentioned many narrations which have come regarding that, in (the book) “*al-Tibyān fī Ādāb Ḥamlah al-Qur’ān.*”

The honourable master, the possessor of miracles, gnosis, gifts and subtleties – Ibrāhim al-Khawwāṣ – may Allah be pleased with him, said: “The medicine of the heart is five things: recitation of the Qur’ān with contemplation, emptying the stomach, standing (in prayer) at night, begging and supplication in the early part of the morning, and the gatherings of the pious.”

## **Recitation of the Qur'ān (by looking) in the *Muṣḥaf* is More Virtuous than Recitation from Memory**

This is as stated by our companions and it is well-known from the predecessors, may Allah be pleased with them. But this is not without exception. Rather, if the reciter from memory is able to attain contemplation and reflection and the gathering of the heart and vision, more than what he is able to attain from (reading from) the *muṣḥaf*, then recitation from memory is more virtuous. But if they are equal, then (reading from) the *muṣḥaf* is more virtuous. And this was what the predecessors intended.

## **Raising and Lowering the Voice when Reciting**

There are narrations concerning the excellence of recitation with a raised voice and narrations concerning the excellence of secrecy

The scholars said: “The reconciliation between them is that secrecy is further away from ostentation. Therefore it is more virtuous with respect to the one who fears that. But if he does not fear ostentation then to raise the voice is more virtuous, on condition that he does not disturb others who are praying, sleeping or other than them.” The evidence that raising the voice is more virtuous is that there are more actions involved therein. Because it conveys the benefit of it to other people, it stirs the heart of the reciter and gathers his attention towards contemplation, and turns his hearing towards it. And because it repels sleep, increases vigor, and arouses others who are sleeping or are heedless and invigorates them. So whenever one of these intentions is present then reciting loudly is more virtuous.

### **It is Recommended to Beautify and Adorn the voice when Reciting**

[This is] so long as he does not go beyond the boundaries of recitation through lengthening (the words). So if he overdoes it to such an extent that he adds a letter or conceals one, then it is forbidden. As for recitation with a melody then it is according to what we have mentioned: if he exceeds the proper bounds then it is forbidden, but if he does not do so then it is not. The *ahādīth* which we have mentioned concerning the beautification of the voice are many and well-known, (recorded) in the authentic (compilations) and others. And I have mentioned in “*Ādāb al-Qurrā*” a portion of them.

### **It is Recommended for the Reciter to Begin from the First Part of a Connected Part of Speech**

It is recommended for the reciter, when he begins (reciting) from the middle of a chapter, that he begins from the first part of a speech, part of which is connected to others. And similarly, when he stops, he should stop at a connected part and at the end of the speech. His starting and stopping should not be bound by the *ajzā'*, *ahzāb*, or *a'shār* – for certainly many of them are situated in the middle of a connected part of speech. And let not the people be deceived by the great number of those who do this which we have prohibited, of those who do not observe this etiquette. But take an example from that which was said by the honourable master, Abū ‘Alī al-Fuḍail bin ‘Iyāḍ, may Allah be pleased with him: “Do not desert the paths of guidance due to the scarcity of its people; nor be deceived by the great number of the doomed.” The scholars have stated concerning this concept: “The recitation of a complete chapter is more virtuous than the recitation of the same amount from a longer chapter. (This is) because the connectedness is unknown to many of the people, or most of them, in certain circumstances and places.”

## Reprehensible Innovations When Reciting

Of the reprehensible innovations which many of the ignorant worshipers among people do in *Tarāwīh*, is the recitation of *Sūrah al-An'ām* in its entirety in the last unit of prayer of *Tarāwīh* on the seventh night; believing that this is recommended, and believing that this chapter was revealed all in one go. They have gathered together in this act of theirs, many types of reprehensible things: of them is their belief that it is recommended, the misleading of the masses, lengthening the second unit of prayer over the first, prolonging the (prayer) for the followers, making the recitation rapid and unintelligible, and exaggeration in reducing the *rak'āt* before it.

## It is Permissible to Say: *Sūrah al-Baqarah*

It is permissible to say: *Sūrah al-Baqarah*, *Sūrah 'Āl 'Imrān*, *Sūrah al-Nisā'*, *Sūrah al-Ankabūt* and similarly for the rest (of the *Sūrahs*). And there is no dislike in that. But some of the predecessors said: “That is disliked. And it should only be said: ‘The Surah in which is mentioned al-Baqarah, and the one in which is mentioned al-Nisā’, and similarly for the rest (of the *Sūrahs*).” But the correct view is the first one and it is the view of the majority of the scholars of the Muslims from the predecessors and the later generations. The *aḥādīth* about it from the Messenger of Allah ﷺ are more numerous than can be counted. And similarly from the Companions and those after them. In the same way, it is not disliked to say: “This is the recitation of Abū 'Amr and the recitation of ibn Kathīr and other than them.” This is the authentic, chosen *madh-hab* which the predecessors and the later generations acted upon without any rejection. It has come from Ibrāhīm al-Nakha'ī, may Allah have mercy on him, that he said: “They used to dislike (to say): ‘The *sunnah* of so-and-so; and the recitation of so-and-so.’” But the correct view is as we have mentioned previously.

### **It is Disliked to Say, “I Forgot such-and-such an *Āyah* or such-and-such a *Sūrah*”**

It is disliked to say, “I forgot such-and-such an *āyah* or such-and-such a *sūrah*.” He should rather say, “I was made to forget it,” or “I let it slip.”

We related in *Ṣaḥīḥ* Bukhārī and Muslim on the authority of ibn Mas’ūd, may Allah be pleased with him, who said: the Messenger of Allah ﷺ said: “No one of you should say, ‘I forgot such-and-such an *āyah*.’ Rather, he was made to forget.” And in another narration, also from the *Ṣaḥīḥain*: “How evil it is for one of them to say, ‘I forgot such-and-such an *āyah*.’ Rather, he was made to forget”

And we related in their two *Ṣaḥīḥs* on the authority of ‘Ā’ishah, may Allah be pleased with her, that the Prophet ﷺ heard a man reciting and then said: “May Allah have mercy on him, he reminded me of an *āyah* which I had let slip.” And in another narration in the *Ṣaḥīḥ*: “... which I had been made to forget.”

### **Ettiquettes of the Reciter and of the Recitation**

Know that the etiquettes of the reciter and of recitation (are so many that) it is not possible to make a thorough study of them in less than a few volumes. However, we desired to indicate towards some of its important aims by that which we have mentioned in these short chapters. And we have already mentioned in previous chapters at the beginning of the book some of the etiquettes of the one who engages in the remembrance of Allah [*dhākir*] and the reciter. Furthermore, we have also previously mentioned in the adhkaar of salah some sentences about the etiquettes attached to recitation. And we have presented it in detail in the book “*al-Tibyān fī Ādāb Ḥamlah al- Qur’ān*” for the one who wants more. With Allah is success; He is sufficient for me and the Best of Guardians.

## The Recitation of the Qur'ān is the Greatest *Dhikr*

Know that the recitation of the Qur'ān is the greatest *dhikr* as we have previously explained. So it behooves him to have constant perseverance with it; and it should not be left off for (the duration of) a day and a night. And the basis of recitation comes to pass for him by the recitation of a few *āyat*.

We have related in the book of ibn al-Sunnī on the authority of Anas, may Allah be pleased with him, that the Messenger of Allah ﷺ said: “Whoever recites in a day and night fifty *āyat* will never be recorded as one of the heedless. Whoever recites a hundred *āyat* will be recorded as one of the obedient. Whoever recites two hundred *āyat*, the Qur'ān will not argue against him on the Day of Resurrection. And whoever recites five hundred *āyat*, a tremendous reward will be recorded for him.” And in another narration “whoever recites forty *āyat*” is (mentioned) in place of “fifty” and in another narration, “twenty”. In a narration on the authority of Abū Hurairah, may Allah be pleased with him, who said: the Messenger of Allah ﷺ said: “Whoever recites ten *āyat* will never be recorded as one of the heedless.” And in that chapter there have come many *aḥādīth* similar to this.

We have related many *aḥādīth* concerning the recitation of a (certain) *sūrah* in a day and night, of them being: *Yā Sīn*, *Tabāraka al-Mulk*, *al-Wāqi'ah* and *al-Dukhān*.

On the authority of Abū Hurairah, may Allah be pleased with him, from the Messenger of Allah ﷺ: “Whoever recites *Yā Sīn* in a day and night, seeking the *Wajh* of Allah, will be forgiven.”

And in another (narration) from him: “Whoever recites *Sūrah al-Dukhān* at night will wake up as one who has been forgiven.”

In a narration on the authority of ibn Mas'ūd, may Allah be pleased with him: “Whoever recites *Sūrah al-Wāqi'ah* every night will never be afflicted with poverty.”

On the authority of Jābir, may Allah be pleased with him: “The Messenger of Allah ﷺ used not to sleep every night until he had recited ‘*Alif Lām Mīm. Tanzīl al-Kitāb*’ and ‘*Tabāraka al-Mulk.*’”

On the authority of Abū Hurairah, may Allah be pleased with him, that the Prophet ﷺ said: “Whoever recites at night ‘*Idhā zulzilāt al-arḍ*’ will have the equivalent of half the Qur’ān. Whoever recites ‘*Yā ayyuha al-kāfirūn*’ will have the equivalent of a quarter of the Qur’ān. And whoever recites ‘*Qul huwa Allah Aḥad*’ will have the equivalent of a third of the Qur’ān.”

And in a narration: “Whoever recites *Āyah al-Kursī* and the first *Hā Mīm* (or the first part of *Hā Mīm*) will be protected that day from all evil.”

And the *aḥādīth* similar to that which we have mentioned are many and we have indicated towards the aims. And Allah knows best what is correct. And to Him is all praise and grace. And with Him is success and protection.

تم بحمد الله

